

# MISSION MESSENGER

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Bonne Terre, Mo.

VOLUME II

ST. LOUIS, MISSOURI, APRIL, 1949

NUMBER 4

## SECTARIAN ONE-MAN MINISTRY

By W. CARL KETCHERSIDE

The "college" churches of Christ are steeped in sectarianism! Churches in Detroit, Nashville and Dallas, which spend thousands of dollars in radio and newspaper condemnation of current denominationalism, at the same time "condemn themselves in that which they allow." This grave charge is not the ranting of an irrational sensationalist, nor the disgruntled lamentation of a disappointed zealot. It is issued as the result



of a sober investigation and hours of impartial meditation. It is announced with a full knowledge of the impending consequences; that we shall be stigmatized, ostracized and anathematized in the future, as we have been in the past, by those whose vaunted infallibility must never be questioned by one outside the "palatine guard."

Such an accusation must be sustained by evidence. It is based upon the fact that these churches have aped the ministry system of modern Protestantism, which in turn borrowed it from their licentious mother sprawled upon the banks of the Tiber, until they no longer have a conception of New Testament ministry at all. Their abortive practice is now traditional, hallowed by years of parasitical attachment, revered by thousands of fawning sycophants, protected by self-created "Doctors" and guarded by theological institutes and parochial schools which depend for their support upon ability to grind out an "educated ministry" from their ecclesiastical and hierarchical mills. I am convinced that this unholy combination with its power of propagandizing constitutes the most insidious enemy of truth.

I have been accused by the proteges of the "one-man ministry" system of being a modern Don Quixote, jousting at chimerical windmills. It has been intimated that I am possessed of Procrustean tendencies because of my contention for mutual ministry. I have been challenged to abandon glittering generalities, and to file specific and unequivocal objections against the practices of the churches under attack. While I disavow the first two charges, I cheerfully accept the challenge. Here are a few of my accusations against the hireling ministerial system in the churches today.

### 1. It Is Unscriptural

The modern "local minister" occupies an office designed by human ingenuity. It was unacknowledged by divine revelation, unrecognized by the apostles and unknown to the early church. No inspired penman ever addressed such an individual. The epistle to Philippi was directed to the church with its bishops and deacons (Phil. 1:1) but no mention is made of that twentieth century pastoral accessory "the minister."

The recent "speech of Ashdod" divides gospel proclaimers into evangelists, ministers and missionaries. The first is applied to itinerant or peripatetic domestic preachers, the second to stationary or located preachers, the third to preachers who journey to foreign realms. No such classification appears in the Holy Writ. It is the result of a conformity to denominationalistic jargon, useless and confusing when tested by the scriptural measuring reed.

To write a letter to a church today and ignore the "minister" would be a gross insult to that important figure. Many congregations have on their letterheads only the address of the church meeting-place, and the name of "the minister." There is no indication of who the scriptural pastors may be. Thus, the one office not created by the Holy Spirit is exalted, and the highest office sanctioned by revelation is excluded. I affirm confidently that there is neither scripture, authorized precedent or logically necessary inference which will justify the practice of having a hireling minister to feed the flock in a congregation which possesses scriptural pastors. If there is such, then let those who know about it bring it forth that all may see and understand.

### 2. It Is a Usurper

By its very nature the "one-man system" confiscates the work and prerogatives of the bishops. The scriptural pastors are the "feeders of the flock" (1 Peter 5:2). Any scheme which supplants them and inserts a hireling into their position is opposed to God's order. It makes no difference whether such a project is accomplished by the intrigue or stratagem of the usurper, or as the result of a voluntary surrender by the presbyters, it is detrimental to the divine arrangement. The first is an unscriptural capture; the second an unscriptural relinquishment of that which is not transferable. In either event it stems from an arrogant

assumption that man's way is superior to God's way.

It is inevitably urged that the located ministers do not take the rule of the congregations from the scriptural pastors. This is a subject for disputation, since it can be proven that in many instances elders have fallen victims to some astute time-server. However, the same passage which tells the elders to take the oversight, also tells them to feed the flock. By what reasoning can it be determined that it is right to infringe upon one of these, and wrong to trespass upon the other?

The system under review is a pilferer of the sacred right of every child of God. It makes the speaker's platform the special and unique possession of a certain caste, and denies access to it upon the part of the membership generally. The New Testament establishes a "priesthood of all believers." Every Christian has a divine right as a regal servant to edify his brethren, to exhort and admonish them. The "one-man system" fleeces the flock not only of temporal gain, but also of its heaven-ordained privilege of participation directly in every act of service. Only recently a certain paper carried an item to this effect: "We have recently hired a new minister and he will take the pulpit next Sunday." Brethren, these things ought not so to be. Let us dethrone those who have spoiled us and return to the simplicity of the gospel provision of mutual ministry.

### 3. It Is an Unwarranted Anomaly

Infinite wisdom has established an order of ministry in the church. It is universal and inclusive as to membership. Every Christian is a minister of Christ. Each, within the sphere of his own ability may, and if faithful must, minister before the Lord. To select one man and place his name in a prominent place as "Minister" is to depart from the divine model for the church. It is an unwarranted exaltation of one member over others; and an unjustifiable translation of a collective term into a specific title of rank. It is an insult by implication to the assembly of saints, for it connotes that there is but one servant of Christ in their number, and he would not be there if his pay stopped.

Any apologist for this system always argues that he is merely "a minister" of the church. If that be so, there is no need to put the word after his name, for every person in the church is on the same plane, and the name designates nothing of a distinctive nature. But the term is not used in that

sense and such subterfuge will not deceive the thinking people. When preachers use the word "Minister" on sign boards in front of their assembly halls, or on their stationery, they use it in an official sense. They employ it as a title. The world so accepts it and so do their churches.

Moreover, in unguarded moments persons reveal their true convictions. In Firm Foundation, February 15, 1949, I find the following quotations: "The Arlington Heights Church of Christ, Fort Worth, Texas, meets at 5001 El Campo Avenue. Dillard Thurman is the minister." "Brother Luther Norman . . . is now the minister of the church of our Lord at Wharton, Texas." "Luther O. Self of Los Angeles, California recently assumed duties as associate minister of Central Church of Christ . . . according to the minister, Burton Coffman." That's about as sectarian as anything I ever read!

Just to prove that these people do not use the term "minister" in a Bible sense, I quote again from page 14 of the same paper: "I left the Schenectady, New York, congregation last December, and they are now without a minister." In the New Testament vernacular that could mean only one of two things: either that there was not a member of the church remaining, or that none of those who remained were servants of God. But we know this term is used in its sectarian sense as applying to a professional preacher or clergyman.

Because of the force of this reasoning, some of these men are attempting to avoid the consequences by calling themselves "located evangelists." A few gullible souls are fooled into believing that this makes it acceptable. But calling a cow a horse does not make it one! Neither does calling a hireling pastor an evangelist make him such. It is what one does that makes him an evangelist. If these mercenaries continue in the same practice as before, a change of title will not change their character. It will only deceive more of the unwary.

I am fully persuaded that thousands of conscientious individuals have been brought under the power of "the kingdom of the clergy" without realizing that they have been divested of their most precious Christian liberties. For such, I have the deepest compassion. But all must be made to realize that we are undoing the great accomplishments of the Reformation. Men died in order to wrest God's Word from the supercilious and pretentious ecclesiastics and make it available to the church, which is God's clergy. We are starting again on the trail to apostasy by removing that order.

Stately, punctilious and formal ritual has displaced the simple worship; congregations of hundreds of self-flattering constituents sitting in cushioned pews have substituted for the hardy pioneers who went everywhere preaching the Word. Magnificent structures costing hundreds of thousands of dollars are dedicated in elaborate pageants where

religious big-wigs strut and-s swagger in lordly pomposity. This is the modern way of worshipping the lowly Nazarene who had nowhere to lay his head. Father of lights, have mercy upon us, and throw across the

pathway to Rome, such barriers of persecution as will turn us again toward Jerusalem. Help us to get back, O God! all the way back. And to thy name be the honor, the power, and the glory forever. Amen!

## CAN A CHRISTIAN FALL FROM GRACE?

By W. G. ROBERTS

Many religious people teach that a child of God cannot fall from the grace of God and be lost. They use many and devious methods of twisting the sacred Scriptures to justify their theory, and ignore the fact that it plainly contradicts many of the positive and undeniable truths expressed in the Bible.



In 1 Corinthians 10: 12, the apostle says "Wherefore let him that thinketh he standeth, take heed lest he fall."

Would Paul have issued such a warning knowing at the same time it was impossible to fall? To ask this is to answer it. Those who teach that it is impossible to fall, and thus think that they stand, are in the greatest danger they have ever been in their lives.

We read in Romans 11: 18-22, "Boast not against the branches. . . . Thou wilt say then, The branches were broken off, that I might be grafted in. Well, because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear." Those whom the apostle addressed were standing by faith, so were in the grace of God. Why warn them to fear if it is impossible to depart from God's grace and be lost? Is there anything to be afraid of if you are in the grace of God and cannot get out of it?

Jesus says, "I am the true vine and my father is the husbandman. Every branch in me that beareth not fruit, he taketh away" (John 15: 1-6). The branches here referred to are "in Christ." Those in Christ are "in God's grace." So, it is possible for one to be in Christ, then later be removed for not bearing fruit. In other words, he can fall! He continues, "Now ye are clean through the word which I have spoken unto you. Abide in me." Those who are clean through the Word are surely in God's favor. Then why tell them to "abide in me" if they could not get out of Christ?

Observe the expression "abide in me" so recurrent in this chapter. It shows an effort must be exerted by the individual. Salvation is conditional. No "being saved by grace without works" is here countenanced. "If a man abide not in me, he is cast forth as a branch, and is withered: and men gather them, and cast them into the fire, and they are burned" (verse 6). We must abide in

Christ, or be cast out! We must remain or be burned in the fire. But why did Jesus tell us all this if it was impossible for one who was once in Christ to ever be cast out?

We next examine Hebrews 4: 11. "Let us labor therefore, to enter into that rest, lest any man fall after the same example of unbelief." Note again that the promised rest requires labor upon our part. It is conditional! There is no rest for us "over here." Our rest is "over there" where the Lord is. Why tell us to labor to enter into it, if we can obtain it anyway? Why warn us that if we do not labor we shall fall, when we cannot fall, according to the teaching of modern theorists?

Lack of space forbids a full quotation of 2 Peter 2: 20-22, but the apostle contends that after persons have "escaped the pollutions of the world through the knowledge of the Lord" and are "again entangled therein, and overcome, the latter end is worse with them than the beginning." Surely one cannot *again* become entangled with that from which he was not once freed. Those who are free from pollutions of the world through knowledge of the Word, must certainly be Christians. Yet it is here affirmed that those in that condition can again be overcome, entangled by that from which they were once purged, and when such transpires, their latter end is worse than the beginning. How say some among you, then, that there is no falling from grace?

In 1 Timothy 4: 1, is the statement, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith." You cannot depart from that which you were never in, and yet some shall depart from the faith. This is a direct contradiction of the present day preachers who deny that you can so depart. Which will it be for you, the doctrine of Baptist preachers, or the doctrine of Christ as set forth by Paul? You cannot hold on to both, for they are opposites!

In John 6: 66, 67, we learn of Christ, that "many of his disciples went back and walked no more with him." Then said Jesus unto the twelve, "Will ye also go away?" It is ridiculous to think that Jesus would have asked such a question of those who he knew could not go away. Please notice that it was "his disciples" who went away, yet we are told by some in these latter days, that a disciple of Christ cannot go away from him. May I suggest that you read in connection with this Titus 2: 11.

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

### Psalm 111: 9

The error in this passage is in the last clause, and, the almost universal statement is as follows: "The word 'reverend' is found



only once in the Bible and then it is applied to God." This statement has scarcely an element that is correct. If it had said that the English word occurs only once in the King James translation of the Bible it would have been true. However, such a statement would furnish no

basis for the popular objection to the word as used by modern clergymen, for others have a right to translate the original also, and they would have lexical authority for rendering it otherwise, both in the present passage and in others. The word in question is from *YARE* and it occurs some 300 times in the Old Testament. It has been rendered by fear 242 times, dreadful 5, terrible 24. It is the word for "dreadful" in Hab. 1: 7 where it is used with reference to the Chaldeans. As far as the definition of

the lexicon is concerned, the Chaldeans could be said to have been reverend as correctly as could the Lord. Furthermore, as the word is used today it is a title, while in the above text it is an adjective.

But I do not wish to be misunderstood as favoring the use of this word. I am opposed to it as much as anyone else but for a different reason. It is a mark of ecclesiastical pride and is assumed and/or accepted by preachers today because they are supposed to belong to a special class of clerics. They want to be recognized by the public as "ministers" and think some kind of title is necessary. The New Testament makes no class distinction between ministers of the Gospel. If a congregation has a hundred members it has that many ministers, and no title is needed or authorized to distinguish one from another. It is proper to object to the word in question, but we should do so for these latter reasons or such like. To make the stock in trade argument (?) quoted in the beginning of this article not only is false, but exposes the one who makes it to the possible criticism of some sectarian preacher who would know better.

the longer this is put off, the bigger the problem becomes.

But perhaps we can apply our analogy closer to the heart of the matter. How is it, in the first place, that false and foolish notions and sinful ambitions squeeze into the minds of men who wear the name of Christ? Usually they enter through very small holes; unguarded apertures in the armor which must needs be whole. All the fiery darts of the Wicked One must be quenched; it is not enough to extinguish all but one or two.

Once within the Christian's armor, the infection sets to devouring everything, and grows as it feeds. At first the victim may struggle to rid himself of his affliction. But if he struggles alone he will struggle in vain. He needs to call the Physician, and quickly. For once a divisive hobby has established itself in his sick mind, he will become more concerned with nurturing and propagating his obsession than with his soul's salvation. And so drastic remedies are prescribed, not to kill but to cure, if hope remains.

The Oklahoma farmer, it may be noted in closing, soon quit talking about his problem, got a couple of helpers who knew what they were doing and slid the cow out. His silo still stands.

### A GOOD WIFE

"A good wife is heaven's best gift to man. She is the gem of all his virtues, his casket of richest jewels, his friend that never fails. Her smile is his life, her voice his sweetest music, her kiss the guardian of his purity, her bosom the softest pillow for his cares, and her prayers his strongest advocate before God's throne"—M. M. Davis. (Sent in by Flora B. Roberts.)

Congregations desiring a visit from our Brother Albert Winstanley, who is coming over from Great Britain, and is due to arrive in this country on June 20, should communicate with us at once. In making out a schedule for his itinerary, we will be forced to give priority in each area to those places which have written in first. Let us hear from you at once. Bulletins containing additional information will be mailed to interested congregations occasionally.

## MISSION MESSENGER

Published monthly in St. Louis, Mo. Subscription Rate \$1.00 per Year. Entered as second-class matter December 28, 1948, at the post-office at St. Louis, Missouri, under the Act of March 3, 1879 (as amended by the Act of June 11, 1934).

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Editor and Publisher

Publication Office  
7505 Trenton Avenue  
St. Louis 14, Missouri

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

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

### The Cow in the Silo

Don't ask me why, but people are apt to be more interested in the plight of an animal than in the misfortunes of their fellow



men. So the story and photograph of an Oklahoma cow made the front pages of scores of newspapers a few weeks ago.

This cow, a 1400-pound Hereford, somehow crawled into a silo through a door not two feet square. Inside she ate her fill. Outside her puzzled owner pondered

helpful suggestions from hundreds of spectators. The problem was how to get her out and the problem, as well as the cow, grew bigger day by day.

This is the way with most vexing problems, it seems to me, and one comes quickly

to mind: the problem of trouble-makers who somehow get into the Church. We are duly warned that they will; yet we never fail to be saddened and somewhat surprised when it happens. What else could we expect? Nothing is so easy as to get into a congregation of Christians. The conditions are specific but simple, and everywhere on earth that man can live there must be water. Overseers cannot read the hearts of applicants, nor should they try. Knock and it shall be opened.

Once in, however, the one that seemed so humble may turn proud. He may set to gorging on strong meat, spurning the sincere milk of the Word. To use an earthy but exact expression, he gets too big for his breeches. What then?

Then the problem becomes like that of the Oklahoma farmer. It is how to get the trouble-maker out without wrecking the whole structure, or badly damaging it. And

# DEATH BY CHOKING

Radio Sermon by W. CARL KETCHERSIDE

A short time ago two men were talking about why so many who profess faith in Christ fall by the wayside and refuse to continue steadfast to the end. Both of them remarked about the great host of individuals who are on most church records and yet never attend services. One of them finally summed up his views by saying, "I think that most of those who cease to live for the Lord commit spiritual suicide. They choke themselves to death." He was asked for an explanation, and in giving it declared, "When Jesus gave the parable of the sower, he said that some of the seed fell among thorns. When his disciples asked him to explain what class this represented, he said, And these are they which are sown among thorns—such as hear the Word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful" (Mark 4: 18, 19).

The man was right. Many who have had good prospects for spiritual growth die in spiritual infancy. They strangle the Word in their hearts, suffocate the spirit of truth within them—they die of choking. There is no more cruel death than that of choking. It demands a great and almost superhuman effort to get one's breath. The body gasps and exerts every effort to remain alive. So it is that the Truth of God does all that is possible to remain in and guide our hearts. But there are some on earth who will not permit it thus to guide them. They die spiritually because they allow something to enter their hearts, which chokes the Word.

Let us look at a few of those influences which will eliminate the influence of the Word. The first thing mentioned is the "cares of this world." The term "cares" as used here refers to the worries and anxieties about the affairs of this life. These things produce a poison atmosphere in the heart, and in them there is a detrimental influence, which overthrows the truth of heaven in the soul of the individual. How many times we have known those who have professed faith in the Lord Jesus, only to see them grow careless and unconcerned when they got a new job which demanded much of their attention. They would work, study and prepare for that new position in utter oblivion to the Christian life. They would cease to attend the night meetings, and soon would be so tired that when they came on Lord's Day mornings, they would go to sleep during the services. By-and-by the inevitable happens—they cease to come altogether. Such individuals choke to death spiritually. I mean they just permit something to come between them and God which could not be overcome. Jesus will not take a second place in any man's life. If he cannot have first place in your thoughts.

There are some persons on earth who cannot stand poverty. They are all right as long as everything is going good. But if they get to the place where life seems to play a shabby trick upon them, they become despondent, melancholy and discouraged. They worry, stew and fret about the fact that their clothes are not as good as those worn by their neighbors; the fact that they have not as good food on their table as others. They make life miserable for themselves and everyone else around them. And they sooner or later quit the church. The cares of this world have choked the word. There are others who cannot stand prosperity. Just as long as they have little of this world's goods, they meet with the House of God and are appreciative of its fellowship and blessings. But let them get into a higher salary bracket, get a new car with all of the trimmings, and they get too big for the Lord. Pride overwhelms them, and in an attempt to keep up with the world they lose out with the Lord. Choked to death by cares of the world.

Another thing which chokes out the word is the "deceitfulness of riches." Not necessarily wealth itself, but the deceitfulness of it. Wealth is a deceitful something if you stop to think about it! In the first place it sets up a false sense of values. One man will leave his home and loved ones and go out west and seek and search, then dig gold out of the ground and sell it to the government, for he's not allowed to keep it, and then the government hires other men to dig a hole in the ground in Kentucky and bury the stuff again. I sometimes wonder if we wouldn't all have been better off if the first man had stayed home and left the gold in the ground and thus have permitted prices to stay on a decent level. One nation has a whole lot of this yellow metal piled up. Another has none. We call the first one a rich nation. Yet you can't eat gold, you can't wear it, and as a matter-of-fact it is about the most useless stuff on earth in an emergency, you can possibly imagine. But it has deceived the world into accepting it as valuable, and there isn't anything that some people would not do in order to obtain it.

How does the deceitfulness of riches choke out the Word? I'll tell you. Most people think they would be satisfied with just enough to care for them comfortably in their old age. They will tell you that they do not intend to kill themselves but they will lay up a little store against the approach of old age and then they will stop. But along comes the time for them to stop and they cannot. They become frantic with fear that they'll not be able to make it, and so they are enticed to try for another five thousand. They get it and then they must have another. So it goes, year in and year out.

No time for the Lord. No time for Christ. No time for the church. We've got to have money! money! money! One of these days we'll serve the Lord, but not now! Some of these times we'll be ready to work in his vineyard but now we have to make things safe for ourselves! We must be safe, secure, get on Easy Street, but that street doesn't exist in this world. And so we go along from year to year always promising ourselves that sometime we shall answer the call of God, but we'll wait just a little longer—and that SOMETIME never comes. Wealth is a mirage in the desert of life which lures us on farther and farther, then leaves our bones to bleach in the wilderness. It is deceitful, tricky and cunning!

As if that were not enough, the Bible says "and the lusts of other things." Anything else that comes between you and your God is included in that expression. What are those desires of the flesh that keep us from a wholehearted service of God? Many are too wrapped up in the pleasures of this life to serve God. That's why the theaters are filled on Wednesday nights, and even Sunday nights, while the churches are empty. That's why the taverns and cocktail lounges are standing full of precious human freight while God's house goes begging, with only a faithful few to keep the lights glowing for the sailors tempest-tossed who need to be rescued from the storm lashed waves of life.

"Other things." The world is full of other things. This means things other than God's Word. We're going to read our Bibles, but we will just read the newspaper first. Or we'll finish this book of fiction. Or this magazine article. These are other things which we desire most!

"Other things." We'll attend service on next prayer meeting night. But someone calls us up and invites us to a shower. Or there's a picnic. Or a wiener roast. Or a hayride. Church can wait. There are other things which come first in our lives. We can attend the meetings anytime. We can worship God tomorrow. Today, tonight there are other things! No wonder Jesus with his prophetic oversight could paint such a picture of conditions as they exist in the world today. He who knew the hearts of men, certainly could read the hearts of some of us.

I want to call to your attention that there is a day coming when all of these things will mean nothing. That job of yours, your position, your educational attainments about which you worried and fretted. Those things will be small. Notice the book says "The cares of THIS world." In the next world they will not loom up in any proportion. The gold and wealth you were so anxious about—these too shall pass away. All of the gold in the world will not buy one foot of the golden streets of glory. All your land will be worthless to you when death overtakes you. All you'll need then is a little six foot strip of ground. And the other things—

you'll wish you'd never heard of them. You'll not be judged worthy of heaven by your ability in the other things. Only the Word of Life can save you then. Other things will have passed away. Don't choke yourself to death. Put your trust in Jesus.

## Scriptural Bishops

By F. WILFORD LANDES

Let us consider the domestic qualification by which a man shows his ability to rule the house of God. In this connection, please



read 1 Timothy 3: 4, 5 and Titus 1: 6. You will learn that a bishop must be able to rule his own house, as an indication of his ability to take care of the church of our Lord.

The word "house" has to do with "household." It implies that a man is the head of his house, his wife and children.

A man's wife can disqualify him for an elder, for we learn in connection with the deacons that they must have their wives in subjection. This certainly would apply to the wives of the elders as well, and should apply to the Christian wives in general (Eph. 5).

The man desirous of the good work of the office of bishop must be one who is skilled in management. To demonstrate such, he must regulate his own household affairs in an orderly and systematic fashion. While he does not personally manipulate every item, he supervises and sees that everything is handled acceptably by his family in matters of a spiritual, moral or financial nature.

Does the word "children" imply that a man must have a plurality of offspring to qualify? Those who say yes, are generally inconsistent, for they refuse to apply the same reasoning to 1 Timothy 5: 4, where Paul says in regulating the care of widows, "if any widow have children or nephews, let them first learn to show piety at home and to repay their parents." This obligates children or grandchildren to take care of their relatives who are in need that the church be not charged. If a widow had but one child who was making a princely salary, would he be freed from the obligation of caring for his mother, because the record says "children"? Does not the word here mean "offspring"? It means the same in connection with the eldership.

To manifest ability or aptitude to rule the church, one must first rule his own home. To do this, the man must have his children in subjection, controlling them not from harshness or through fear, but by the gravity of his conduct. To Titus, it was explained that the children must not be accused of riot or unruly. They must be respectable, well-mannered, obedient children

## APOSTLES OR JEWS?

An Explanation of Foreordination and Predestination as Found in Ephesians 1: 3-13

By W. G. ROBERTS

The word "foreordain" is composed of the prefix *fore* meaning "before," and the Latin root *ordino*, meaning "to set in order." The two combined mean "to set in order or arrange beforehand." Some think these verses (3-13) have reference to the Jews as contrasted to the Gentiles, and that it was the Jews who were set in order, beforehand. Not so! You will notice it is "we" and "us" in the first person and plural number from verse 1 to 12. Then in verse 13 Paul changes from the first person to the second, using "ye" and "your." Why the change? The "we" and "us" were chosen before the foundation of the world, but for what? That He might "make known unto us the mystery of His will" (verse 9). This "mystery of His will" was the New Testament. It is plain that this will which had been kept a secret was at last revealed to the "we" and "us" here mentioned.

This choosing was done before the foundation of the world (verse 4). But what world? We learn in John 15: 16 that Christ chose the apostles before his death. Then we turn to Hebrews 9: 26, to learn that Christ died before and at the "end of the world." The word "world" in both these quotations is

from the Greek *Cosmos*, so Christ chose his apostles before the end of the world (*cosmos*), or before he died, so they were chosen in him before the foundation of the world, or before the gospel dispensation. He died at the "end of the world" and at the "foundation of the world" for the cross was the dividing line between the two worlds (dispensations). The world before which they were chosen in him was the gospel dispensation or Christian age. "World" in Ephesians 1: 4 doesn't mean before the old Jewish dispensation, but does mean before the gospel age came in.

The idea which some have of Paul meaning the Jews and Gentiles is a mistaken one, for Paul is speaking of the "hidden mystery" which had been kept in the mind of God until it was revealed unto the apostles, and that was done at the beginning of the world or gospel age. Christ chose the apostles before the world (gospel age) began and then went to heaven, and sent the Holy Spirit to reveal this mystery (New Testament) to those whom he had chosen. Then they made it known to the church, both Jews and Gentiles, so all may now know this mystery (gospel) if they will study God's plan.

impelled to obey the father's will by reason of the gravity and sobriety of his demeanor and their love for his sense of justice and fairness.

## "Ye Are the Branches"

By CHARLES F. OWEN

I suggest that you pick up your Bible, turn to John, chapter fifteen, and study the first ten verses. After my reading of the book "A Clean Church," I could not help but think of this passage. Do you fully realize as you should that the "YE" used in these verses refers to yourself and to me? You and I are the individual branches. Are we healthy branches bearing abundant fruit, or are we diseased branches guilty of neglect of duty and producing no good thing? We can find out by proper study and application of the teachings of the Bible. Let us diagnose ourselves, individually and spiritually and see if we are healthy, wholesome and productive for the Lord. If we find ourselves to be diseased, the great Physician will aid, help and cure us without fail if we go to Him in faith and prayer.

If we are sincere, earnest and eager to bear fruit we will work together as true Christians, and if the congregation needs a good cleansing we will all join hands and do our duty to see that it is purged through

the Word. We will never need to worry about a congregation which is alive, active and clean. There can be no uncertainty or nagging fear about a church that is carrying out all of the commandments of God. Many congregations today, and we say it in shame and sorrow, are not faithful, so that the branches are diseased, producing imperfect fruit if any at all.

What excuse are we going to give for our neglect of the great duty of cleansing the church in that last great day? When we stand before the judgment seat upon whom can we shift the responsibility for our utter failure to clean up the church? We cannot plead ignorance! We cannot say the commands were too difficult to understand. My earnest and fervent prayer is that all of us may awaken and become healthy branches, made "clean through the Word" so that we may bear much fruit and thus truly be disciples of our Lord.

We will mail a sample copy of this paper to any friend whose name and address you send us, provided that you notify us immediately. Only a very limited number of the papers remain, so write us at once.

To do the most good with this paper, why not pass it on to someone else when you have finished reading it?



## CHRISTIAN MARRIAGE

Perhaps no question of moral and spiritual value is any more important for consideration in these days, than that of marriage as it affects the children of God. Recognizing that there are differing views among our brethren upon the proper application of the scriptural teaching on this and related subjects, we have arranged for a symposium on these matters, with the opening articles printed herewith. That the subject might be discussed in decency and order, we wrote ten preaching brethren as previously announced, asking them to state their honest convictions on the two questions below. At the time we write this, only eight have answered. After you read the replies appended, you may feel that one or more of the positions has not been fully set forth. If so, you have a right to file an article on the matter for future publication. Such an article must be brief, and will be edited to eliminate any uncharitable epithet or unnecessary harshness. The brethren taking part in this forum, were asked these two questions, and each of them answered in order:

(1) Is it a sin for a Christian, contracting marriage the first time, to marry a non-believer?

(2) Is it a sin for a Christian whose first companion dies, to marry a non-believer?

**WILLIAM J. HENSLEY, New Castle, Ind.**

(1) Since the Scriptures teach that a transgression of the law is sin, we must have upon such a subject a law, or an example of violation. As I know of no law which forbids one to marry out of Christ the first time, nor an example of condemnation to any brother or sister who so marries out of Christ, I cannot conscientiously class a marriage out of Christ the first time, as a sin or transgression of the New Testament



law. Judgment upon this subject would have to be "righteous judgment" (John 7: 24) or judgment based upon Bible fact.

My personal practice is to encourage all Christians to marry in the Lord at all times, knowing that expediency and commonsense would teach that religious peace in the home would be better than disunity.

(2) Upon this question I think the Scriptures are very plain. This question would never need asking if one reads 1 Corinthians 7: 39, unless we doubt the judgment of the apostle to be otherwise than scriptural.

**RICHARD D. KERR, Chicago, Illinois**

(1) Yes. I believe it is a sin for a Christian contracting marriage the first time to

marry a non-believer, for the following five reasons:



(a) The New Testament neither commands nor provides an example of a Christian marrying a non-believer. It does, however, make provision for a Christian to marry another Christian (1 Cor. 7:39; 9: 5).

(b) There must have been a reason or reasons for God to specifically prohibit a Christian widow from marrying a non-believer (1 Cor. 7:39). Any such reason supposed by man would apply equally to widowers and those who have never been married. Thus, the command is by inference also bound upon the other two classes.

(c) Such a marriage is prohibited by the general principle found throughout the Bible, that God's people should not marry those who are not His people. This is one of the lessons we can learn from the things which were written aforetime. It is inconsistent for a Christian to sing, "Blest Be the Tie That Binds" or in any other way extol "the fellowship of kindred minds" and then choose for a lifetime companion one who refuses to fellowship him in that which is most important—his spiritual life. How foolish it is to preach unity in religion and then found a home-divided over Christ, the only tie that is capable of binding hearts in Christian love. The Christian who marries an unbeliever with the intention of some day converting him, is comparable to the woman who married a drunkard with the expectation of eventually reforming him. The time to convert a person is before, not after marriage.

(d) In 1 Corinthians 9: 5, Paul asserts, "Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas?" Please note the use of the qualifying phrase "a sister" preceding the phrase "a wife." The "sister" here referred to is a sister in Christ. The Greek bears out the translation "a sister as wife." Since Paul was not married he here referred to his scriptural right to take a wife, which presumably would be his first marriage contract. He does not claim for himself or any other Christian the right to marry a woman who is not a sister in Christ.

(e) Those who believe a Christian has a right to marry an unbeliever in a first marriage, go to 1 Corinthians 7: 12-16, in an attempt to give scriptural proof for their position. To study the whole chapter, however, will prove just the opposite. In verses 12 to 16, Paul speaks of those married to unbelievers at the time they obeyed the gospel. This is evident from such expressions as "hath a wife" (verse 12); "hath an husband"

(verse 13); "as the Lord hath called (verse 17). The word "called" is used eight times in verses 17 to 24, giving proof that Paul is here referring to one married to an unbeliever when called to become a Christian. He is not talking about a Christian contemplating matrimony. This chapter not only shows us that the early Christians believed it sinful to marry an unbeliever, but even doubted their right to remain married to one after accepting the plan of salvation.

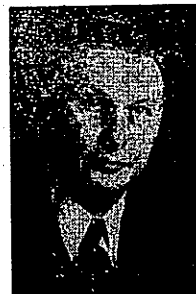
Paul here teaches that if one is called being circumcised, he should not become uncircumcised; if he is called in uncircumcision, he should not be circumcised; if he is called being a slave, he should not unlawfully obtain his freedom; if he is called being a free man, he should not sell himself as a slave; if he is called being married to an unbeliever, he should not leave his mate; and to complete this chain of reasoning, we must conclude that if he is called being not married to an unbeliever, he should not marry one. These instructions concerning circumcision, slavery, and marriage to unbelievers have nothing at all to do with the "present distress" mentioned in verse 26, hence are binding upon us today. The "present distress" prompted only his advice regarding the expediency of marriage.

(2). Yes. I refer the reader to 1 Corinthians 7: 39, where the liberty of the widow or widower to marry whom she (or he) will, is qualified by the phrase "only in the Lord," meaning "only another Christian."

**L. C. ROBERTS, Jerseyville, Illinois**

My answer is "No" to both questions. Briefly, my reasons are: "Sin is the transgression of the law" (1 John 3: 14). One

definition of the original for "transgression" is "contempt and violation of law." In Romans 4: 15, Paul says, "For where no law is there is no transgression." Thayer defines this original, "Properly: a going over; figuratively: disregarding, violating." One cannot "disregard" or "violate" nor act



with "contempt" toward a detail that does not exist in the given law. The law of marriage was given in the garden of Eden (Gen. 2: 24) long before the church existed. Moses made it the center of the social order during the period of the law, and Christ reinforced it with more spiritual sanctions (Matt. 5: 31, 32; 19: 3-9) and says of some things practiced under the law, "but from the beginning it was not so."

The apostles add much on the subject (Read Eph. 5:22-33; Heb. 13:4; 1 Peter 3: 1-7) and Paul gives some personal advice in chapter 7 of 1 Corinthians. But nowhere is there a command that Christians should marry only Christians. 2 Corinthians 6:14

does not apply to the marriage relation. "Only in the Lord" (1 Cor. 7:39) is often advanced in opposition to my answer to question number two. But notice that all that is said on marriage in 1 Corinthians 7 is Paul's JUDGMENT, except verses 10, 11. Read carefully verses 6, 12, 25, 40 where this is plainly stated. The entire chapter had much to do with the "present distress" (verse 26). The argument of the second marriage for companionship only cannot be true of young widows, for they should "marry, bear children, guide the house" (1 Tim. 5:14).

I would not advise any Christian to seek companionship or to marry out of the church. However, the basis of a successful marriage is much more than knowing that the companion's name is on the church record. I have knowledge of several marriages where both were members of the church, and the marriages went on the rocks and one of the two backslid. On the other hand, I know of cases where one married out of the church, and was able to influence the companion to become a devout Christian. The truly faithful Christian will always seek companionship in the church or among those who are susceptible to correct teaching.

#### VERNON W. HURST, Bristol, West Va.

(1) To my knowledge there is no testimony in the Sacred Text which would justify me in adopting the position that the act of such a marriage would, of itself, constitute sin.



Let me hasten to add, however, that to stop with such a conclusion would be to have studied the subject in only a very superficial way. For it fails to provide the solution to another problem, a very grave one of which we are all

aware. Marriage with non-believers has proven itself to be, at the very best, an extremely risky proposition. To many it has been the door which led to eternal ruin. It is a risk which, in my opinion, could not be made worthwhile by anything this life has to offer. As already stated, it cannot be denied that such marriages have led to the fall of many. Whether the marriage was of itself a sin, or led to other things, which were sin, the final result was the same. Once the door to destruction has been opened, it matters little whether that destruction comes through the door or we go out to meet it.

I do not understand that the absence of a negative command in this matter leaves us powerless to do anything to prevent the loss of precious souls resulting from marriage to non-believers. For I am convinced that once we become fully acquainted with our obligation to our young people, both as to home

and congregational training, we will have no need for a "Thou shalt not" in connection with marriage to non-believers. Positive commands when complied with, make negative commands unnecessary.

(2) It seems that there need be little doubt concerning this. Paul says, "only in the Lord" (1 Cor. 7:39). When we are able to refer to a "thus it is written," that settles the matter.

#### ROBERT H. BRUMBACK, Kansas City, Mo.

(1) Since God did not permit the Jews to intermarry with the Gentiles, judgment would indicate that this principle would be true also among Christians. "Neither shalt thou make marriages with them; thy daughter shalt thou not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the Lord be kindled against you, and destroy thee suddenly" (Deut. 7:3, 4).



Solomon fell into sin by marrying strange women who turned his heart from the Lord. Paul tells us that whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Again, he teaches that the things recorded aforetime are ensamples and are written for our admonition or warning. The results of the mixed marriages of the Jews, plus the fact that Nehemiah calls the mixed marriages of Solomon a sin, should serve to warn Christians against choosing a companion outside of the church.

The specific scripture which states that a first marriage between a Christian and a non-believer is a sin, is lacking unless 2 Corinthians 6:14-16 applies to the marriage relationship. If it does not so apply, it at least discourages the marriage of Christians to unbelievers. The Scriptures show that Christians can best promote their spiritual welfare when the companion is of like faith. Therefore, if Christians want to make a success of marriage, they should marry only Christians. The home established on this foundation is more likely to endure. If a Christian selects as a life companion one who has no religious conviction, the unbeliever will have but little interest in the church and will find no satisfaction in associating with those who are members of it, so would be likely to try and lead the companion away from the church.

(2) The teachings of 2 Corinthians 7:30 "... but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord," is too plain to be misunder-

stood. Paul here indicates that it would be a sin for a Christian woman after losing her companion to marry a non-believer. This would apply alike to a brother or sister. Upon the condition here named, the death of the first companion, the survivor would be at liberty to contract a second marriage, but it must be with a Christian. To violate this plain command of God is to become guilty of sin.

#### ROY HARRIS, Brixey, Missouri

(1) That such a marriage is inexpedient and unwise, and that the general tenor of the Scriptures is against it, I will assert



(Cp. Gen. 6:2-5; Deut. 7:1-4; Ezra 9:1, 2, 12; 1 Kings 11:1-4). Marriage is the same institution today that it was when God ordained it in the garden of Eden (Matt. 19:4-9). This being true, one may wonder why God would have been more unfavorable toward marriages with unbelievers under

Moses' law than under the law of Christ. It seems logical to me that he would not. However, I am dealing with Scripture, not merely with logical reasoning. For that reason alone, I would hesitate to say such marriage is a sin; for I know of no specific legislation upon this question in the law of Christ. "Sin is a transgression of the law" (1 John 3:4).

(2) My answer is a simple "Yes" for in this instance we have a specific scripture. This is the only reason my answer is slightly different from that to question number one. "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord" (1 Cor. 7:39). Paul shows that this statement is bound by the law; he mentions it without comment, since it needs no explanation. In his next statement, he gives his judgment as an inspired man (which should be important); but even this qualification is not given to the 39th verse.

#### FRED KILLEBREW, Senath, Missouri

(1) I know of no passage of Scripture that teaches it is a sin for a Christian to marry a non-believer in the first marriage.

(2) A woman (Christian) whose first companion dies can marry "only in the Lord" (1 Cor. 7:39). I know of no passage regulating whom men (Christians) shall marry in the second marriage. The answers to questions one and two differ. The answer to question two makes a distinction between men and women. The reason for these different answers is found in Romans 10:17. Without testimony faith is impossible. I consider this reason adequate.

(Continued on next page)

**LLOYD RIGGINS, Long Beach, California**

We are agreed that 1 Corinthians 7: 39 ("The wife is bound by the law as long as the husband liveth; but if her husband be



dead she is at liberty to be married to whom she will; only in the Lord") is binding on Christian widows. But because there is no direct command regulating other Christians, we seem to have added another verse, which might read, "But the widower and all who have never before married may marry

whomsoever they will." We can certainly see this would be wrong.

Most Christians who marry out of the church hope to convert the unbelieving companion. In some cases this has been done. In most cases, the world wins the victory. The risk is too great. I fail to find in the Bible that we are expected or permitted to risk our soul for another. This would be to "do evil that good may come" (Rom. 3: 8). We lay ourselves open to danger of the worst kind by marrying out of Christ.

Jesus said, "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?" The general tendency of the mixed marriage tree (righteous marrying the unrighteous) has always been toward "corrupt fruit."

"And it came to pass, when men began to multiply on the face of the earth and daughters were born to them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all whom they chose" (Gen. 6: 1, 2). Read the whole chapter and see the fruit of the tree.

"And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab. And they called the people unto the sacrifices of their gods; and the people did eat and bowed down to their gods. And Israel joined himself to Baal-peor; and the anger of the Lord was kindled against Israel" (Num. 25: 1-3). "Be not deceived; evil communications corrupt good manners. Awake to righteousness and sin not; for some have not the knowledge of God: I speak this to your shame" (1 Cor. 15: 33, 34).

The sad thing is we have to pay the price. Though you repent in bitter tears and wish with all your being to undo the mistake you make in marriage, the command of the Lord says (1 Cor. 7: 13), "And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him."

**A WORD FROM THE EDITOR**

For a long time there has been in the minds of some the thought that the expression with reference to the remarriage of

widows as found in 1 Corinthians 7: 39, represented a statement of opinion or judgment by Paul, and was not in the nature of a command. Our Brother L. C. Roberts has offered that suggestion in his article in the forum. In order to secure the exposition of this passage by others, we addressed a question to six preaching brethren, as follows: "In your opinion, does the statement with regard to restriction on remarriage found in 1 Corinthians 7: 39 apply to us with the force of a command, or does it merely state an opinion of the apostle which may be disregarded without fear of eternal judgment?"

The preachers whose explanations have been solicited are: E. M. Zerr, C. R. Turner, W. G. Roberts, Fred W. Fenton, J. A. Freed, and Kenneth Morgan. Their views on the matter will be printed in the next issue of this paper. Following that, one of the most pointed questions of this forum will be taken up, perhaps in the June edition. Great things are ahead, as brethren set forth their views in charity and love, with mutual respect for each other and reverence for God. None of those who are taking part in this investigation wish to be dogmatic or arbitrary. They are as eager to arrive at the true teaching of God's Word as you are. If you can aid them, they will appreciate it, if they can aid you they will be thankful.

Please preserve every issue of your paper from now on, and carefully file every edition for future reference. If you know of others who would enjoy this investigation, send us their subscriptions and let them get the benefits from such an airing of views.

**KANSAS CITY STUDY**

The brotherhood is again reminded of the six weeks Bible Study which will be conducted at 5906 Kenwood Avenue, Kansas City, Missouri, starting on July 4. Sessions will include devotional period and Bible Study each morning, with discussion classes and development work in the afternoon. The teaching will be under the direction of Bernell Weems. The elders of the congregation are asking for students who plan to attend to be of high school age or older, and to bring a recommendation from the congregation of which they are members. The only charge will be for room and board in the city during the study. Prospective attendants are urged to write at once and make request for room reservations. Correspondence should be addressed to Daryl Landcaster, 4526 Garfield Avenue, Kansas City, Missouri.

**ANOTHER GOOD PAPER**

Readers of this periodical will want to know that there is another paper which all should read. It is the *Western States News* published by our brother Kenneth Morgan, Post Office Box 530, Klamath Falls, Oregon. This paper which has a subscription price of only one dollar annually, brings you fea-

ture articles of spiritual worth, plus news of the churches and folks you know. If you are not a subscriber, write to the above address for a sample copy, or better yet send a dollar for a year. You'll not be disappointed!

**TO HELP YOU UNDERSTAND**

In spite of all the publicity which has been given **BIBLE COMMENTARY**, by E. M. Zerr, there are some who have not yet purchased these helpful volumes. Those who have not do not know what they are missing! Here are books which give you an explanation of each verse in the Sacred Scriptures. If you were to purchase the books from which authentic quotations are made, they would cost you several hundreds of dollars. But Brother Zerr gives you the cream of the world's scholarship boiled down in readable fashion. There are only two of the volumes finished, but others will follow. Volume 1 gives an explanation of each verse from Genesis through Ruth. Volume 2 does the same for the books from 1 Samuel through Job. The cost for all of this is only \$4 per volume. That's just about a cent per page. We mean it when we say that you can hardly afford to be without these. Send us your order today and start to study the Bible with a competent, capable teacher!

**FROM AN OLDER BROTHER**

I read your book "A Clean Church" the next day after receiving it, and decided it was the best on the subject I had ever read. I wish to commend you for making such a close and careful study of the question, and in the assembling of the material so that one thought follows another in logical succession through the volume. It is the best I have ever seen published in the brotherhood and I trust that thousands will not only read it, but study it thoroughly.—W. G. Roberts. (We deeply appreciate the valued opinion of Brother Roberts. Those of you who have not read the book may now obtain one for the extremely low price of \$1.50, if you send in your order immediately).

**HOW WOULD YOU LIKE THIS?**

How would you like to have a 12 page paper ever issue? Obviously, you'd not want it if the editor did as much writing as in this one, but isn't it amazing how much more good can be done through a larger paper? There are some themes which need to be handled at length, and we desperately need space to carry on the fight for truth. This could be done if each reader of this journal would just send us ONE additional name per year, and enclose a dollar to pay for it! Think how little that means to you, and how much it would mean to a friend to get this paper regularly! Think how much it would mean to the brotherhood! Shall we hold back this good work for a dollar each? We are not begging—just suggesting!



## Better than Rubies . . . . . By NELL MAYNARD

### Why Seek the Living among the Dead?

During this month of April, all Christendom, with possibly a few exceptions, will be observing in some manner the resurrection of the Lord.



It is a good time, I think, to take notice of the question in Luke 24: 5 . . . why seek ye the living among the dead?

Many will deny that they are watching at an empty tomb, but are you sure that you are not?

Do you worry? If so, you are watching at an empty tomb, for there is no place in a busy Christian's life for worry. It saps the mind and body of vital energy which should be used in positive achievement. Worry is a signal that you are a wrong-thinker. Take heed to this signal and *do what you can about what you are worrying about* and leave the rest to God. Jesus has asked us to do this. Why then can't we obey him? Why

must we, by our very actions, imply that we can't trust him to keep his word?

Do you waste one moment of precious time in hatreds? If so, that is another way of watching at an empty tomb. Hate means death, the very opposite of life. And Jesus says that he is the LIFE! There is a saying that goes like this: "When you go around with a chip on your shoulder, the chip is possibly from the block above." This saying is worth considering. Our hatreds emanate from hearts that are self-centered, and not Christ-centered.

We were not created for fears, worries and hatreds. We cannot live vitally and usefully and waste time with these enemies. We must believe, truly believe, and secure in Him, life presents no problems we cannot solve. Merely trusting is not enough. Faith without works is also a futile watching at the tomb.

Luke 24: 3 assures us that they found NOT the body. Upon this fact we base our hope of eternal life. Let's up and away and prove by our works that we believe He has risen!

The apostles wrote letters to individuals and congregations, admonishing, exhorting, and, when necessary, rebuking. This is not something we have to wait for the elders to do. Every brother and sister should find opportunity to do good in this way. Suppose several individuals wrote the same person? Good!

One more quotation: "While every Post felt that organized personal contact was absolutely essential to a sustained and growing membership, none of them thought it would do much good in the long run without something substantial to sell." This is important! So let us remember that we should show an interest in non-members when they attend. Be friendly, invite them to return; have a working congregation that will give them some Scriptural teaching and show the church at work.

### DONATIONS TO BUILDING FUND OF THE CARPENTER STREET CHURCH, CHICAGO, ILLINOIS

Church, Shelbyville, Ill. ....	\$100.00
New Liberty Church, Bruce, Ill. ....	100.00
Church, Sullivan, Ill. ....	300.00
Anonymous, Bloomington, Ind. ....	4.00
James Poole, Bloomington, Ind. ....	20.00
C. H. Uland, Bloomington, Ind. ....	20.00
Maxine Deckard, Bloomington, Ind. ....	100.00
Church, Bloomington, Ind. ....	150.00
Lovington, Ill. Mission Fund ....	200.00
Church, Hammond, Ill. ....	500.00
Church, Bicknell, Ind. ....	50.00
A. E. McClaffin, Bicknell, Ind. ....	25.00
Church, Bethany, Mo. ....	105.00
Church, Bloomfield, Ind. ....	25.00
Church, Anderson, Ind. ....	65.00
Church, Bolivar, Pa. ....	25.00
Church, Bloomington, Ill. ....	50.00
Church, Independence, Mo. ....	20.00
Church, Gallatin, Mo. ....	20.00
Church, Nevada, Mo. ....	25.00
Church, Richmond, Mo. ....	20.00

Total .....\$1,924.00

### NEW MEXICO RESULTS

Fifty persons responded to the gospel invitation in the two weeks meeting which closed at Farmington, New Mexico on March 6. Thirteen were immersed and 37 confessed faults and renewed their covenant with the Master. During the two weeks, Roy Harris taught 20 hours of vocal music and preached once; A. C. Warren taught 13 sessions of Bible Drill review and preached once, while the editor spoke 16 times, conducted two prayer sessions of a half hour each, and one program forum of two hours. Through kindness of the High School authorities many contacts were made at school, and addresses were made in an assembly program as well as before the public speaking class, chorus, and in home room. We closed our part of the meeting with a postprandial service on the Lord's Day, leaving Brother Warren to

## LEARNING FROM THE LEGION

By ROY HARRIS

In the American Legion Magazine, dated February, 1949, there was an article telling how various Posts secured and held members. There are some lessons for the church in the methods of "The children of this world." (Luke 16: 8.)

"Without a single exception, all sixteen of these Posts conducted a membership drive stressing personal contact in which veterans were met face to face and asked to join the Legion or renew old memberships . . . Solicitors of membership had definite lists of prospects to approach and the responsibility to approach them."

Note that prospects were met "face to face" and asked to join the Legion. Also, "Solicitors had definite lists of prospects." The church as a whole has long used this method, though many congregations are extremely negligent, especially in regard to having any regular or systematic plan. Preachers of the gospel should take advantage of this Scriptural method. (Acts 20: 20.) However, in the Legion's campaign, every member was asked to take part. In the church, the member often can do this work more effectively than the evangelist; for the members usually are better known in the community and will find the people

more receptive to them than to a stranger.

If members of the church are to do effective personal work, they must have a reason for inviting people into the church, and be able to speak of the basic duties and advantages connected with it. If members have the desire, but feel their inability, why not ask elders or others more experienced to give them a few suggestions? Actual experience will develop more ability. That the Legion considered this method effective is attested by this quotation: "Nothing, they said, could take the place of personal solicitation or rapping on doors to get members." This was also used to obtain renewals. Do members of the church make concerted efforts by this method to retain old members who become negligent?

Another means that was used, akin to the one mentioned above, was direct mail. This was said to be especially good for the purpose of securing renewals. Do we as members of the Lord's church bother to write a personal letter to some member who misses the meetings of the church? It is not necessary to write him an "authoritative" message, berating or rebuking him. A friendly letter, expressing sincere regret regarding his absence, may do much good.

address the assembly at night, following which he left for special work in the vicinity of Las Animas, Colorado. We believe that the hearts of the brethren in Farmington were greatly strengthened by the wonderful fellowship, humility in prayer, and develop-

ment work. En route back to Saint Louis, we were permitted to share in several hours of wonderful companionship with the saints at La Junta, Colorado, where our brother J. Ed. Uland has been accomplishing a great work for Him who died for us.

## GRIEVING YOUR BEST FRIEND

By W. CARL KETCHERSIDE

I believe that the Holy Spirit dwells in every child of God! I believe that my physical body is the frail temple of this royal guest from heaven, that He is given to me of God, and that I am not my own (1 Cor. 6: 19). This great gift is received when we repent and are baptized (Acts 2: 38), consequently is said to be given unto all that obey God (Acts 5: 32). The Spirit does not enter our hearts to cause us to become the children of God, but because we are sons (Gal. 4: 6), and he who has not the Spirit of Christ, is none of his (Romans 8: 9).

The benefits conferred by the indwelling of this divine comforter are indescribable in their magnitude. Through Him the love of God is shed abroad in my heart (Rom. 5: 5), I am enabled to mortify the deeds of the body (Rom. 8: 12), and permitted to cry, "Abba, Father" (Rom. 8: 15). He helps my infirmities, for not knowing what to pray for as I ought, the Spirit itself maketh intercession, as he does for all the saints according to the will of God (Romans 8: 26, 27), and strengthens me with might in the inner man (Ephesians 3: 16).

God has wrought us for the purpose of overcoming mortality with life, and as a guarantee that he will fulfill his infinite plan he has given us the Spirit as a positive token (2 Cor. 5: 5). Thus we are sealed with the Holy Spirit of promise which is a pledge of our eternal inheritance, until the redemption from the grave of our mortal bodies in an immortal state unto the praise of God's glory (Eph. 1: 14). Our bodies have been purchased but not yet redeemed, and we wait for that act as the culminating event of our adoption into the royal family of heaven (Romans 8: 23).

In view of all these things, it would seem absurd to contemplate that any member of the blood-bought church of Christ, would deliberately take those steps which would grieve that holy guest dwelling in our earthly bodies. But that such is possible is evidenced by the direct command, "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption" (Ephesians 4: 30). Are you guilty of bringing a pang of sorrow unto this dearest friend you have on earth during your personal absence from the Lord (2 Cor. 5: 6)? To answer this, a few pointed questions may be in order.

What about that man who is a slave to nicotine, and who sits at the table of the

Lord on the first day of the week, with his mind upon the pack of Lucky Strikes in his pocket, rather than upon the emblems of the broken body and shed blood of God's beloved Son? Have you ever seen such an one dash for the door as soon as the final word of the benediction was pronounced, and even before he left the building, he fumbling a cigarette, only to light it and draw in great gulps of the foul poison to be expelled into the faces of the departing worshippers? Do you think the Spirit rejoices to see the tar-yellowed skin of the fingers, the discolored teeth, the seared membranes of the lungs, the distended tobacco heart throbbing wildly at the injection of toxic elements from the polluted blood stream? Do you think the Spirit is pleased to know that the worshipper stopped by the corner drug store and spent one and a half dollars for a carton of body-wrecking, stench-creating, nerve-impairing "coffin nails" and then had the audacity to drop in only a dollar to save the souls of men, and to provide food for the hungry and clothing for the destitute? Oh Religion, what sins are committed in thy name!

What about that young person who keeps the radio blaring out all week with the savage jungle rhythms of boogie-woogie and modern "jive" music, and then listlessly stares around during the singing of the sacred hymns? Does not an interest in the strident, raucous caterwauling that parades as popular music in America indicate a lapse into paganism, and emphasize the heathen tendencies which should have been crucified and buried when we rose to walk in newness of life? "What agreement hath the temple of God with idols? for ye are the temple of the living God" (2 Cor. 6: 16). What justification is there, then, for one who parades as a follower of the lowly Nazarene to be always singing or whistling the latest dance tune, designed to batter down the reserve of the devotee of the ball room, and thus to undermine modesty and chastity? Can the Holy Spirit rejoice in the fact that there are those who purchase sheet music so they can learn the newest and latest fad of the immoral and marijuana-doped jazz enthusiasts, and yet who refuse to go and practice singing the songs of Zion? I'd like an answer from some of the half-converted, pew-warming, hangers-on among us whose only contribution to the church is a chronic belly-aching because the services are not interesting!

Do you grieve the Spirit when you sit with stupid mind, dreamy eyes and wandering hearts at the Lord's Day meeting, after having stayed up late the evening before at a neighborhood movie house, convulsed with laughter or biting your nails in terror at the performance of a group of profligates and sportive rakes, whose conduct off the screen has made Hollywood a cesspool of iniquity, sending up a stench to heaven as did ancient Sodom? How pleased the angels must be, when they see you get out your compact and powder the shine off your nose, and adjust the flaming lipstick that indicates your lips are concealed somewhere underneath, before you arise to sing

"My Jesus, I love thee, I know thou art mine;

For thee all the follies of sin I resign;

My gracious Redeemer, my Savior art thou;

If ever I loved thee, my Jesus, 'tis now."

Isn't it time we faced up to the solemn truth that there are a lot of people in the church of Christ who are not converted to Jesus? There are those who would not lift a finger to save the souls of others in the next county, so selfish and jealous are they. And all our lives we have heard the old buck-passing slogan "There are plenty of heathen in this country to convert" when someone tried to get the church to go into all the world. I've been raised on that kind of sop, and I am good and tired of this salving of consciences by casually dismissing our responsibilities with some moss-covered tradition of the fathers, which makes void the law of God.

We've lambasted the modern Christian church for its use of instrumental music and yet we refuse to go and learn to sing the praises of God! We've blasted the "college churches" for their producing of a pastor system, and yet refused to let every member of the Body go to work. Older brethren have criticized the younger, and the youth in turn has crabbed about the older. One thinks the other wants to grab the church and run off with it (not that you'd get a lot if you did run off with it in most places), and the other accuses the former of wanting to sit tight and rule or ruin, boss or bust!

What's our trouble? We've preached unity and practiced division! We've written tracts to show how all religious peoples can come together with us, and not give up any essential thing, and we've developed so many factions that we don't even know who the "US" is anymore. Each one thinks that he is the us to which all men can come and be saved. Is the Holy Spirit pleased with this confusion and fighting of each other when we ought to stand side by side in the fight against sin? Shall we go on cutting up, cutting out, and cutting in? Or can we not just one time while this old world totters upon the brink of destruction in the atomic age be big enough to rise above the petty littleness, the carping criticism, the dog-eat-dog attitude and show to mankind the

church as Jesus envisioned it, and as He died for it?

That can never come, I am convinced, until we re-establish in the minds of our brethren the fact that the Spirit of God lives and abides within each of us, and for that reason we **MUST** flee the things of this world. We must crucify the old man with his deeds, and put on therefore, as the elect of God, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye (Col. 3:12, 13). It is only when the Spirit of God rules and reigns in our hearts, that we shall be content to rule and reign over our own spirits, and the hope of heaven will again become a vital thing to a tottering and despairing world. God hasten the day!

### SPECIAL NOTICE!

We are happy to announce that there will be a second binding of the book "A Clean Church." This means that we can now furnish you this interesting, helpful and instructive book for only \$1.50 and place it in the reach of more brethren. Acclaimed in book reviews in this country and abroad, the volume "A Clean Church" has been purchased by hundreds at a higher price. There will be no further reduction, and there will not be another edition after this next group has been distributed. Elders and leaders are urged to notify the congregations, so that the ones who have been postponing the order of this book which tells you God's plan for discipline may take advantage of this final offer and send at once. Order them now for your friends! Congregations could well afford to purchase many of these and use for distribution in the future. A clean church is a scriptural church. Send for your copy of the book right now! Mail only \$1.50 each for as many as you want. But send today! Make checks payable to MISSION MESSENGER, 7505 Trenton Avenue, University City 14, Missouri.

### SHALL WE CONTINUE?

As a result of reviews of the book "A Clean Church" featured by W. Crosthwaite and Carlton Melling, in the *Scripture Standard*, many of our English brethren have become interested in reading and studying the book. They are unable to send any money at all out of their country. Thus far, through kindness of American brethren, we have sent about 48 copies abroad. Shall we continue to do it? Yes, we shall! I have made up my mind that regardless of cost, the requests of those who are interested in cleaning up the church shall be honored. If you'd like to help, notify us how many to send with your name inserted, so that brethren who receive them over there can write to you directly and notify you they have obtained the books. We'll bill you for them

only when we mail them at the cost of \$1.50 each. Don't you think that it is a good spiritual investment to place in the hands of our brethren that which will help them live closer to the Lord, and at the same time bring us together in tighter bonds of fellowship?

### THREE-DAY MEETING

The church at Shippensburg, Pennsylvania, sends a cordial invitation to the entire brotherhood to join with them in a great feast of spiritual blessings, on May 28, 29, 30. Starting at 10 a. m. on Saturday and continuing until Monday evening, almost 18 hours of actual worship and devotion will be provided. There will be numerous short talks, an open forum, a Bible Quiz, a discussion period on the topic of future mission work in the east, plus good singing, great fellowship and edifying association. You are urged to make plans to attend! Your assistance in making the work in the east a success is eagerly solicited. Let's get behind this noble effort and help the brethren to do that which will build up the Cause. Ellis Crum, Jr., has charge of the program. He will be assisted by Borden Higginbotham who will be at Shippensburg during the month of May.

### SPRINGFIELD WORK

Richard Kerr will begin a three months period of work at Springfield, Illinois, on May 23. During the month of June, William Hensley will also join in that work, and beginning June 20 a period of two weeks will be devoted to special study and training classes for development in every phase of Christian service. Classes will be held morning, afternoon and night. Out of town students should address requests for information and reservations to the Church of Christ, 1015 South First Street, Springfield, Illinois.

### HARRIS AT AGRA

Roy Harris began at Agra, Kansas, on March 21. He has with him for training Donnie Mallow of Brixey, Missouri. Roy immersed two at Martinstown, Missouri, on March 20, during his Bible Study which featured classes each night in 1 Timothy, with preaching services on the Lord's Days. Interest was good in all of the lessons.

### KETCHERSIDE AT CENTERVILLE

Because of an "open door" made possible through God's grace, W. Carl Ketcherside conducted a meeting of one week at Centerville, not yet concluded as this was prepared for the press. With 3 services remaining, the crowds were excellent, and three had taken their stand with the One Body. J. H. Mabery gave excellent assistance in the personal work and in the public services of the church, and brethren from numerous

other places aided materially in the proclamation of the New Testament truth.

### BRUMBACK REPORTS

Robert Brumback is laboring at Topeka, Kansas, at present delivering his series of talks on "The Church of the Ages." The attendance is excellent, and the saints are being edified while God is being glorified. Brother Brumback closed at New Castle, Indiana, on March 13, and informs us that one was restored and one immersed during the series there. We praise God for all of the spiritual activity now in progress.

### FROM ARKANSAS

"I want to extend to you congratulations for your courage in combatting the one-man ministry system, which is rapidly spreading in this country. I believe it to be in direct contrast to the teaching of God's Word. I am strictly opposed to it and I am joining you in the fight against it in every way possible. I believe the mutual ministry system to be in perfect harmony with the New Testament teaching. I want to insist that you keep on fighting publicly the clergy system with all of your ability."—Herbert Johnson, Beech Grove, Arkansas. (We like to get letters from people who are courageous enough to stand up and be counted on the issues which confront the church today. Thanks!).

### LANDES IN MISSOURI

Wilford Landes reports a good attendance in his meeting at Warrensburg, Missouri, where brethren from Kansas City helped out greatly in augmenting crowds. A bus load from 5906 Kenwood Street, Kansas City, attended on March 14.

### WE RECOMMEND

Johnson's Peoples' New Testament with Notes. Two large volumes containing Authorized and Revised Versions opposite each other, with numerous references and explanations on the same page. Three dollars each, or both books for \$6. Send for a set today. They will be mailed immediately.

### BONNE TERRE MEETING

The annual all-day meeting at Bonne Terre, Missouri, will be held this year on June 12. Write J. H. Mabery, 45 Benham Street, Bonne Terre, for particulars.

Fred Killebrew has just completed extended work with the two churches at Springfield, Missouri.

We shall attempt to have full particulars for you in our next paper about the proposed Bible Study and development work at Senath, Missouri.

# THIS and THAT from HERE and THERE

The church at 1113 N. National Ave., Springfield (Mo.) has signed a contract for the lots adjoining their present property and will erect an auditorium thereon, using their present building for classrooms. Fred Killebrew began work there on March 6. . . . Elizabeth Gingrich reports 2 baptisms at Oakland (Calif.) on February 27. . . . Carroll Mitchell, Denver (Colo.) tells of good work by Bernell Weems at Denver, Colorado Springs, and other places in that area. Bernell taught Romans and Philippians in the recent two weeks Bible Study at Denver. . . . Borden Higginbotham reports 3 added in the meeting with the faithful church at Evansville (Ind.) where he also started a two weeks study of "Church Government" on March 13. . . . William Horrocks, one of the elders at Windsor (Can.) informs us that Charles Robinson made his first edification talk on March 6. The church there now has five young brethren capable of occupying that time. Spiritual progress is being made at Windsor. . . . E. J. Fulcomer, Pitcairn (Penn.) says they are reading the book "A Clean Church" with pleasure and profit. . . . Donald Teghtmeyer delivered his first talk on Lord's Day morning at 26th and Spruce, Kansas City (Mo.) on February 27. Congratulations, Donald. Keep up the good work. . . . C. R. Turner reports several in attendance from Bloomington and Speedway City, at his Bible Study in Martinsville (Ind.) where he will later return for a Vacation Bible Study. He will also assist Vincennes in a like study. . . . Bob Hartmann reports the Bible Study by E. M. Zerr off to a good start at Compton (Calif.) where the four weeks special study was launched on February 28. . . . L. C. Roberts and John Patrick will assist in the Vacation Bible Study at Red Cloud (Neb.) this summer. . . . Brother Roberts began at Des Moines (Iowa) on March 13. . . . Eva Honn, Mattoon (Ill.) acknowledges helpfulness of the MISSION MESSENGER in recent issues. We acknowledge our thanks to Eva for her encouragement. . . . We are sorry to learn of the death of Sister Ruth Flint, who was near 86 years old. Funeral services were conducted by James Truitt at Antioch Church (Bethany, Mo.) on February 6. Mrs. R. C. Selby reports that Brother Truitt spoke at Antioch on February 6 and 27. . . . Harold Shasteen conducted a two weeks Bible Study at Holli-day (Illinois) during the past month. . . . Clemens Kraml tells us the church at Mount View (Mo.) is getting along fine. They are having a monthly business meeting to keep the work going. Clemens sends an order for one dozen copies of "A Clean Church." . . . Cleona Harvey says the church at Speedway City (Indianapolis) had a good meeting

with Brother C. R. Turner. She mentions that their Ladies' Class has an average attendance of 12. Not bad for a small congregation just starting out. . . . Emmett Powers, Stockton, (Calif.) reports a great work by Lloyd Riggins, of whom he says, "I have a great respect for his strength and forcefulness in the gospel, and his character is above reproach." The church at Stockton will celebrate its 25th anniversary, April 10. . . . Our thanks to Lois Kyker, Anderson (Ind.) for her commendatory words on the paper of recent issues. . . . Bonnie Shasteen wants us to notify you that there are no more copies of the Church Directory left. They may put out another in printed form about 1952. By that time there will be a lot more faithful congregations to be included. Watch what we tell you! . . . More about Speedway City, this time from C. R. Turner, who reports an attendance of 118 the final afternoon of the meeting, when E. M. Zerr, Robert Brumback and C. R. Turner were the speakers. Folks, there's a faithful church at Indianapolis, Indiana. . . . We regret the news from Sister Beidel that Brother C. J. Beidel became seriously ill about March 1. He will require a long rest for recuperation. Please remember our brother in your fervent prayers to God's throne. . . . Iva Kreeger reports 3 added by baptism recently at Independence (Mo.) where the work is moving along in fine shape. . . . Willard Brown, Bethany (Ill.) says that he hopes many will avail themselves of the teaching in the book "A Clean Church" and act accordingly. . . . The churches around Peoria (Ill.) are on the air over WWXL, each Sunday at 2:05 p. m. with a program of spiritual inspiration. Tune in and tell your friends to do so. . . . Would you like to have a real tract entitled, "EASTER SUNDAY—How, Where and When Originated?" All you need to do is enclose a three cent stamp with a request for a copy, and it will be sent to you from L. E. Ketcherside, 815 Spring Street, Peoria, Illinois. Write for a copy of this eight page tract today! . . . J. Ed Uland began at Saint Joseph (Mo.) on March 7. . . . Roy Harris started a Bible Study at Martinstown (Mo.) on March 7. . . . W. Carl Ketcherside and J. H. Mabery conducted funeral services for the aged Sister McLain at Bonne Terre (Mo.) on March 9. . . . Bernell Weems begins work at Reedley (Calif.) on May 15, at which time the brethren hope to be in their new meeting house, upon which they have labored hard and faithfully. . . . The church at 5906 Kenwood, Kansas City (Mo.) rang up their record attendance for thus far in 1949, with 151 present on February 20. . . . We rejoice in the good work done by

A. W. Harvey in fellowship with the churches in southern California. . . . Robert Brumback began three weeks of work at Topeka (Kans.) on March 20. . . . Arthur Freeman says the church in Mexico (Mo.) has purchased a corner building lot. He reports the church at Fulton doing well. . . . E. M. Zerr says the meeting at Pomona (Calif.) on March 6, was a wonderful occasion. . . . The good word from Luke Thomas, Pasco (Wash.) is that 20 are in regular attendance at that place. . . . The editor has scheduled Commencement addresses at King City (Mo.) on May 12, and at Winston (Mo.) on May 13. . . . Congratulations to Brother and Sister W. E. Frazer, Milan (Mo.) who celebrated their golden wedding March 12. They have 2 children, nine grandchildren, and 2 great-grandchildren. . . . Fred Killebrew says the church at Senath (Mo.) has a meeting every night except Saturday. . . . Raymond Wofford placed membership with Southwest Church (St. Louis) on March 13. . . . Mary C. Journey, Nevada (Mo.) reports one added by membership transfer on March 13, and heartily endorses our stand on the communion question in the recent issue. . . . An all day meeting was held at St. Joseph on March 20, during the meeting of J. Ed Uland. . . . Walter Haguengood, Nixa (Mo.) likes the articles by E. M. Zerr and W. G. Roberts. . . . Grace Bailey reports that Bro. and Sister Roberts were at Chillicothe (Mo.) on March 13. . . . We are sorry to chronicle the death of Sister Davis at Unionville (Mo.). . . . Dick Kerr began work at Salem (Mo.) on March 12. . . . W. Carl Ketcherside will be the speaker at the all-day meeting service at Richmond (Mo.) on July 24. . . . He is also tentatively booked for the Commencement Address at Hale (Mo.) on May 19. . . . Vernon Hurst, who has recently spent some time with the congregation at Roseville (Penn.) will work at Shillington, four months, May through August. . . . Roy Harris is now at Agra, Kansas. . . . William Hensley starts at Granite City (Ill.) for two weeks, on April 17. . . . W. Carl Ketcherside and Raymond Stevens will be at Bogard (Mo.) April 9, 10. . . . Lloyd Riggins began a Bible Study at Fontana (Calif.) March 17. . . . Dick Kerr will deliver the baccalaureate address at Brookport, Ill., on May 22. . . . The editor will deliver a like address at Ellington (Mo.) May 8. . . . Edward Albright spoke at Bridgeport (Conn.) on March 20. . . . Ellis Crum is doing personal work in Meriden (Conn.) one day per week. . . . Bernell Weems is now at Oakland (California) in special work. . . . Dick Kerr preached a week in a General Baptist Church building, near Annapolis (Missouri) during the month.