

MISSION MESSENGER

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TRYING TO FORGET

By JOHN H. PATRICK

Christians must learn to forget! The nature of man is to try and live in the past, to look at fading laurels already won as though they could never be equalled nor surpassed. To think that we shall never again do anything so good as we have already done, that we shall never reach as high, nor paint so fair a picture, nor preach so good a sermon as we have in the past, is a fatal philosophy. We must forget the trophies



we have won and the peaks we have reached and soar as the eagle flies toward the sun. "Forgetting those things which are behind, and reaching forth unto those things which are before" (Phil. 3:13).

Paul did not count himself to have apprehended. He had not fulfilled his mission nor gained eternal life. Neither must we ever feel that we have apprehended, for the fullest span of life is insufficient to discharge our full obligation to heaven. There are always new experiences awaiting, higher summits to reach. When one becomes satisfied he ceases to grow. Let us never become weary of submitting ourselves to those inward strivings of the Spirit, those birthpangs of new and holier attainments, to which the saints of God are exposed.

We all know persons who exert no effort because they are awaiting the right opportunity. Mothers postpone the training of their children until they get older; fathers put off the enjoyment of their families until times get better and business is not so exacting. But the longed for time never comes, for when a goal is reached it brings with it another set of problems. Time marches on and in its wake the opportunities we awaited fade into oblivion.

Paul continually reached out for the things that were before him. There are times in the life of every individual when all he has learned from life's varied experiences seems to be summed up in the words "Go on!" We could not always justify it by argument but deep in our hearts we know we must "go on!" Manhood is often tested at this point. We must be persistent in trying, although the thing we have dared hope for, may seem hopeless. And though you may never attain to any visible success in this life, and may

never completely fill your childhood dreams, remember that real success is not determined by the crowns won or possessions gained. Its test is whether or not we've continued to grow despite our failures; or if we can take what life has to offer and keep going.

One of the first lessons a child learns in life is that things do not always yield to his will. The hot stove burns him when he touches it; the cat scratches him when he teases it. He learns that he cannot always have what he wants when he wants it. It

is so all through life! A man must learn that skill is only purchased with effort, that knowledge is attained only through study and experience. Unless we are willing to love others, we cannot win love. Ideals cannot be moulded by mere wishing. It takes effort to form a good life pattern. If a man rows against the stream, the very moment he drops his oars he begins to drift back. Shall we be content to be idle drifters on the stream of life, or will we be able to exclaim in the sunset of our journey, "I have fought a good fight, I have finished my course, I have kept the faith"? As in the case of "The Village Blacksmith" it is something attempted, and done, which earns repose.

"SHALL THE SWORD DEVOUR FOREVER?"

By ROY LONEY

A fighting world should know something of the astronomical expenditures for war. William Martin, President of the New York Stock Exchange, recently revealed that the huge cost of World War I would have been sufficient to supply: (1) every family in the United States, Canada, England, France, Germany, Russia, Belgium and Australia with a \$2500 home located on a \$500 lot, with \$1000 worth of furniture; (2) a library for every community of 200,000 population costing \$5,000,000; (3) a \$10,000,000 university for every such community; (4) a fund that at 5% interest would yield enough to pay indefinitely \$1000 each to an army of 125,000 teachers and an equal number of nurses, and still leave enough to buy every piece of property in France and Belgium at a fair market price. These figures were computed before the present inflated prices!

The cost of World War II was vastly more! It is probably beyond man's ability to count the billions wasted in that destructive conflict by all the nations involved. And all of this does not take into account the greatest price of all—the millions of precious lives lost; the unutterable sorrow, broken homes, shattered minds and ruined health; nor the grief-stricken mothers, bereaved wives and the orphaned children who will grow up without knowing a father's love and affectionate care. Only God in heaven, or the devil in hell, can compute the full cost, yet it seems that men will never learn. The sword continues to swallow up a grisly harvest. Each daily paper brings disturbing news of more unrest. Congress appropriates billions more for military pur-

poses than for constructive work of peace. We are tempted to ask, "Is the world really sane?"

This picture with reference to carnal warfare is sickening and saddening, but, brethren, have you ever tried to compute the cost, the horrible, shuddering cost of religious war among the professed followers of the Prince of Peace? I read many of the brotherhood papers, and practically all of them in each issue, bring news of internal battles, splits and divisions among us. Brother is at war with brother, churches are split in sunder, anger and ill-will are generated, and the Cause is reproached. Hundreds of souls are driven into fatal indifference because of our senseless, shameful strife.

Brethren, before you perpetuate another division, will you not do as Jesus suggested and count the cost (Luke 14:28)? Every division in a congregation requires double the expense of a united church. One side or the other must build a new building, preachers are called in, tracts are written to tell of the *deceit* and *apostasy* of "ungodly" heretics(?) with whom we once had fellowship. The sickening noise of battle is heard afar in distant states. Preachers are summoned from the mission field, and constructive effort must be halted while they war against their brethren in the Lord, and call upon high heaven to hurl down upon such "enemies" the anathemas of divine wrath! Have we forgotten what manner of spirits we are of (Luke 9:55)? The meek and lowly One came not to destroy men's lives but to save them. O, that we had more soul-savers and fewer soul-destroyers among us

APPLIED CHRISTIANITY (No. 3)

By VERNON W. HURST

today! Shall the ripened fields be garnered or laid waste by a hail of wrath and strife? Perhaps divisions are sometimes necessary to preserve the faith delivered to the saints, but you know, I know, and our God knows that hundreds of splits and divisions could be avoided if we wrestled with God in prayer, in agony and tears, that His body might not be torn with intestine strife to the confusion and shame of His people.

I have personally witnessed division in several places, and I solemnly declare before God, that I now realize that most, if not all, of these divisions could have been avoided by the exercise of more patience, forbearance and brotherly love. I further declare that I know it to be true that a division never takes place without leaving the hearts of many corroded with anger, ill-will and hatred for brethren. Preaching brother, when you preach at these divided congregations, is it not true that much of the conversation is with reference to current troubles, rather than about spiritual things which might bring our hearts into closer communion with our blessed Lord?

Our swords drip crimson with spiritual blood, the while our Master says, "Put up thy sword!" We cannot afford the cost of continual warfare amongst us. I believe that almost every community in this fair land could and would have had a congregation of the church of Christ in its midst, bringing to lost souls the glorious story of a Savior's redeeming love, had it not been for our senseless and fruitless wars and battles. Instead, there are thousands of communities in America which have no access to the true tabernacle, which was pitched by the Lord and not by man. Brother, when you get ready to sponsor a division or lead out a group of disciples, are you prepared to answer for the lost souls that will be driven away? THINK! What a ghastly price we have paid for our spiritual (I mean unspiritual) wars! And the end is not yet! Must we fight the "Philistines" among us until, like Eleazar of old (2 Sam. 23: 10), our hands cleave to the sword, and thus we are prevented from training those hands to the skilful use of the tools of peace and love? "From whence come wars and fightings among you? Come they not hence even of your own lusts that war in your members?" Brethren, shall we see the church halted in every generation by someone whose lust for power, whose ambition and selfishness leads him to crucify the Body of our Lord? Let's stop it!

The church at Hammond, Illinois has issued invitations to a three-day meeting to be held Sept. 3, 4, 5. The first day, starting at 2 p. m., will be devoted to talks by young brethren. There will be a basket dinner Sunday and Monday, and a full complement of worship services. Brother Guy Foreman is handling reservations for rooms and sleeping facilities.

Last time we referred to Christ's statement in Matthew 5: 16 as being the formula for leading people to God. He states here



very plainly that it is the visible demonstration of "good works" which leads people to "glorify God." We understand by this that it is the good works which cause them to listen to the gospel which, in turn, points the way to God. In other words, the gospel is fully efficacious only when preached from a platform of good works. It is one of my most profound convictions that when this principle is applied to the practice of the modern church, it may be expected to succeed in spreading the gospel as did the early church.

We have usually referred to the good works in Matthew 5: 16 as being the practice of a good moral life. To enumerate a few "good works" as they are defined by modern usage we find—abstinence from 'drink, tobacco, theater, card playing and the various other things in which Christians should not engage. I have no quarrel with this in that I am just as opposed to such practices as I know how to be. But I do deny that they are the good works of which Christ spoke. I would like to point out that the things referred to above, along with others of like nature, are, while absolutely essential to the Christian life, of such a nature as to be possible of practice by the most selfish individual without working any great change in his life. They are all things NOT to do. Religion, as we are going to show, is divided into a positive and a negative half. That is, something to do and something not to do. Let James supply the definition of pure religion.

"Pure religion and undefiled before our God and father is this, to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world." (James 1: 27—Revised Version).

It is clear, then, that we may keep ourselves as unspotted from the world as human weakness will permit, and yet when we have obtained the ultimate in that direction we may be only half religious. To be fully religious we must DO SOMETHING. We must have in our hearts the compassion and unselfish love which was demonstrated so abundantly in the life of Christ and the early Christians. In stating the positive element of religion, James but refers to the "good works" which Christ said would lead people to glorify God. In "visiting the fatherless and widows" or, in other words, devoting our lives to helping the unfortunate

around us, we but mirror the same compassionate love which caused the early Christians to open the eyes of the blind, restore hearing to the deaf and return the dead to the bosom of a bereaved family. Remember it was this love, this unselfish interest in the helpless, that caused so many to hear the gospel in the days of the early church. It was not the miracle alone that did it. It was no more true in that day than it is in our day, that the honest heart will return an unselfish interest.

It seems strongly indicated, if not definitely proven, that the early church engaged in the work of helping the unfortunate not only through individual effort, but also congregationally. I submit the following for your earnest consideration. You may not agree with it, and I would not want to try to force it on anyone. But I am convinced that it is worthy of serious study.

The sister to whom Paul refers in Romans 16: 1 and 2 has proven herself to be rather difficult to explain. It has been difficult to explain her work as described in the English Translation, and it is even more difficult in the Greek Text, where Phebe is called a DEACONESS. We are fully aware that the woman's work in the Church is limited to that which she can do without exercising authority. Yet, that this woman was a servant of the Church in a sense beyond that which would be true of an ordinary sister is almost beyond question. Further, it cannot be denied that her work was such as to merit the Church's support. To my mind at least, this can only be explained by associating her with another group of women who were supported by the Church.

In 1 Timothy 5: 9 and 10, Paul describes a "number" of widows who were to be supported by the Church. He describes carefully the qualifications of such a group of widows.

Aside from her age and the record of her married life, those qualifications were of such a nature as to qualify her to carry on a program of good works such as Christ said would lead people to glorify God. That these women were supported by the Church is clear. That they were to have qualifications necessary to equip them for "visiting the fatherless and widows" cannot be denied. That they were not to be idle is proven by 1 Timothy 5: 13 which gives a tendency toward idleness as a reason for refusing to accept younger widows into this special number.

These facts, then, stand proven. (1) A special number of widows supported by the Church. (2) Qualified by their past life to carry on the good works which Christ designates as a means of leading people to glorify God. (3) They were not to be idle. These three proven facts unmistakably pose a ques-

tion. Since they were not to be idle, at what were they to occupy themselves? Just as surely as the proven facts suggest this question, they also suggest the answer. The number of widows to which Paul refers were supported by the Church to do the kind of work for which he states the qualifications. It is thus suggested so strongly as to leave little doubt that the early Church regarded the work of proving their love for mankind by the tangible means of providing help for the helpless as a part of congregational activity, and that they spent a part of their resources in supporting a number of widows in doing that work. Like Phebe, the deaconess, who had been "a succourer of many," they helped those who needed help.

The Gospel has not lost its power to save. It will never fail to accomplish that purpose for which it was designed. When it is heard, it provides men and women with the opportunity to make a free choice as to the destiny of their souls. It will either bring about their salvation or their condemnation. Once people have heard the Truth, they are responsible to God. But getting them to hear is OUR responsibility. In this we have failed—failed because we have neglected to provide the background of good works necessary to bring our message to the attention of the world. For this failure God will hold us to account. Our duty lies clearly ahead. Can we, DARE WE, afford further delay?

Just what success lies beyond an active

realization of our duty in this connection is a matter not to be determined by mere conjecture. But the possibility is plain even to the casual thinker. Let us say that a congregation of the Lord's people were to devote themselves unselfishly to following Christ's example in helping the helpless. Such a program would require effort. It would inconvenience those engaged in it. It might even mean, the complete disruption of the comfortable little way of life with which most of us have surrounded ourselves. But it would also call that congregation to the attention of the community. The news of such unselfish service could not possibly fail to shine like a beacon through the darkness of this selfish world. All people would be led to investigate such a congregation. This will not be denied. Honest men and women would not hesitate to obey the Gospel as preached by such a congregation. This CAN NOT be denied! When all hear in the proper setting, the honest of heart will believe.

The future stretches before us—an unmistakable challenge. Success or failure in the Lord's work is in our hands, and will be determined by our willingness to pay the price of success. If we fail, it will not be because we could not have succeeded, but because we chose failure rather than success. Let me repeat again with the Master—

"LET YOUR LIGHT SO SHINE BEFORE MEN that they may SEE YOUR GOOD WORKS and GLORIFY YOUR FATHER."

unto God a more excellent sacrifice than Cain by offering the blood of Christ," he would be adding to the Word. Yet he would not be doing so any more than do those who add "the blood of Christ" to our heading text.

Scriptural Bishops

By WILFORD LANDES

We have found 16 qualifying requirements for elders listed in 1 Timothy 3. In connection with these we must consider those in Titus. To eliminate duplication we will discuss only those not mentioned in Timothy. In Titus 1:7 we read that a bishop is a steward of God, and so must give account of his stewardship. We will deal with this later, but if you hold the opinion that the eldership is only an honorary thing, connect



this scripture with Hebrews 13:17.

Titus 1:7 also says an elder is not to be self-willed, that is he must be willing to work with others and not promote his own ideas exclusively, as though he were infallible. I know a man who is a willing worker and will carry out suggestions made by others, if they allow him to consider them long enough that such ideas seemingly become his own. This is an unconscious failing of this person, and others like him, but it is a case of being self-willed, nevertheless. Oftentimes when a man opposes an idea because he believes it is unscriptural or inexpedient, someone is sure to accuse him of being self-willed, particularly if what he opposes is the "pet" of the accuser.

The eldership is not a one-man affair. A self-willed man would not cooperate with others, and so would create undue strife. One should be willing to follow as well as to lead. Sometimes elders can lead as a unit. At other times, one takes the lead, strengthened in the task by the "Amens" of the others. Bishops must work together, or the church cannot work together with them!

THE NATURAL MAN

By CLARENCE H. CASSELL

"But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him. Neither can he (the natural man) know them, because they are spiritually discerned" (1 Cor. 2:14).

The natural man here is the same as the "sensual" in Jude 19 and in James 3:15. He is the same as the "natural" of 1 Corinthians 15:44. It is all of every man, both saint and sinner, except his spirit. From this natural man all elements of rebellion against God's Spirit arise. Through him the

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

Hebrews 9: 22

In commenting on this verse it is usually said that the blood of Christ was necessary for salvation since Paul said, "Without the shedding of blood is no remission." Again the speaker misses the significant point the apostle was making, for the blood of Christ is not in this verse. The statement is specifically made that it is the purging under the law (of Moses) that is done and we know such blood was taken from animals. To



beautiful argument of the apostle by introducing it before he does.

After showing that animal blood was used to purify the institutions of the Old Testament, the apostle then introduces the blood of Christ. However, he does not even so much as mention Christ until after stating why his blood was necessary. That was because the time came when better sacrifices were necessary than were used under the law, and of course the blood of Christ alone could fill that requirement. It is true that the blood of Christ had to be shed to make the entire plan of human salvation good, but that was true from the beginning. However, God did not withhold salvation from his obedient servants through the ages until Christ came. He knew the great sacrifice would be made and hence bestowed forgiveness upon all who did as they were bidden, whether it consisted of burning incense or offering the blood and flesh of animals. If a person were to say: "By faith Abel offered

make sure such is the idea, the next verse says the patterns of things in the heavens were purified by *these*, and we are certain the antecedent of the pronoun is the animals referred to in the preceding verse. The blood of Christ is not introduced in our verse at all, and we should not spoil the

devil attacks us in all the ways by which he can: the lust of the eye, the lust of the flesh and the pride of life. When we are reproved by the law of God, and reject the reproof, it is the natural man which says "No" to the Father of spirits. Through him all the works of the flesh are developed. From him spring all the divisions among God's people. Through him all disobedience is produced. He is always natural, never spiritual.

The natural man cannot receive ("to receive favorably, give ear to, embrace, make one's own, approve, not to reject"—Thayer) the things of God. He cannot know ("to learn to know, come to know, get a knowledge of"—Thayer) the things of the Spirit of God. They are foolishness to him! Therefore, Paul asks in 1 Corinthians 2: 16, "For what animal man has known the mind of the Lord, that the Lord might instruct him? But we have the mind of Christ" (See *Living Oracles*).

The church at Corinth was still carnal (1 Cor. 4: 1-4). Paul said, "I keep under my body" i. e., the natural man. There is in each of us today a constant conflict between the natural and the spiritual man (Rom. 7: 14, 15; Galatians 6: 7, 8). As long as the carnal man holds the supremacy the works we produce are fleshly (Gal. 5: 17-21); but when the spiritual triumphs the fruit is manifestly pure (verses 22-26). The carnal mind is not subject to the law of God, nor can it be (Rom. 8: 17). In my flesh is no good thing. Flesh is the veil which keeps us away from God.

Herein lies all of our trouble. Our brethren have not separated themselves from the carnal desires. We are still serving self. We have not crucified the old man with all of his lusts. We have not taken up the cross. Christ does not dwell in us and we have no inclination to do God's will wholly, so are filled with ritual that is empty of Spirit; rejecting and rebelling the while we enthroned disobedience. "If we live in the Spirit, let us also walk in the Spirit."

AS THEY VIEW IT

"In your honest opinion, what one factor more than any other, hinders the advancement of pure New Testament Christianity in these days?" This question was addressed to brethren and sisters in many states. Below are the replies of ten of them from California, Canada, Colorado, Louisiana, Missouri, Nebraska, New Mexico, Oklahoma, Ohio and Pennsylvania.

Thomas H. Booth, California (Salesman): Lack of study of God's Word. Faith comes by hearing the word of God (Rom. 10: 17). Without faith one has no foundation to stand upon, consequently he wobbles and falls. Unbelief has always been the fundamental cause of sin, whatever its nature. One may try to think it is jealousy, hypocrisy, feigned

love or heresy, but unbelief is the cause of each of these. Without faith it is impossible to please God (Heb. 11: 6). Lack of study brings on spiritual sickness and weakness which hinders advancement. If we do not please Him who died for us, we are pleasing him who is contrary to God. Grow in grace and knowledge of our Lord and Savior Jesus Christ (2 Pet. 3: 18). Study to show yourself approved unto God.

Robert H. Liles, Windsor, Ontario, Canada (Architectural Draftsman): It has always been my belief that we are to be admonished by those scriptures given by inspiration from God. As fleshly Israel had also been commanded by God to be a peculiar people and a holy nation in order to champion the cause of universal righteousness against the sinful nations around them; so spiritual Israel—the Church of Christ—has likewise been commanded to be separate, a peculiar people, a holy nation, a royal priesthood, that we might show forth the praises of Him who hath called us out of darkness into His marvelous light. As long as fleshly Israel remained a separate and holy nation, God prospered and blessed them. If spiritual Israel is not advancing, I believe it is because of their failure to be separate and pure.

Everett J. Allen, Denver, Colorado (Mailer): It's really very hard to say which one thing more than any other hinders. Here are two which in my mind are almost equally important: (1) Non-conformity to 2 Timothy 2: 15. It is talked on so much, but little is done about it; (2) So many congregations without a scriptural oversight, or one that functions regularly. We must have an evangelist or elders over the congregations—not leaders!

Mrs. Bessie McCurry, Lake Charles, Louisiana: Every Christian failing to do his duty, coupled with an equal failure to show our love and kindness to our fellowmen.

Melvin Weems, Bonne Terre, Missouri (Merchant): In the eleven cases of conversion recorded in Acts of Apostles, every one shows that the sinner heard preaching. John came preaching, Christ came preaching, the apostles were sent to preach. Timothy was instructed to preach. Under the New Law, God chose preaching to save them that were lost (1 Cor. 1: 21). Since preaching is such a big factor in saving mankind, it seems that more of it ought to be done. With so few preachers, and such a vast territory, little gospel can be preached in any one place. No doubt when we get more preachers in the field, and some that are already in it better qualified, we will see the church grow and become stronger in grace and knowledge of our Lord and Savior Jesus Christ.

George A. Arnold, Wauneta, Nebraska (Rural Letter Carrier): I believe the divi-

sions of the brotherhood are the greatest hindrance to the church. We teach others that there is one faith; we have many faiths.

Paul McFarland, Farmington, New Mexico (Carpenter): I would say the question is answered in 2 Timothy 3: 1-7 and 2 Timothy 4: 1-4. In the beginning of the Restoration movement, when the church was restored, it was a united church. When we had only the sectarians to contend with, the church was a solid front fighting for pure New Testament Christianity. The result was that the Cause prospered and advanced. But since the church has become so divided, we have those claiming to preach pure New Testament Christianity, turning them away from the Truth, as stated in 2 Timothy 4: 3.

George W. Eccles, Nowata, Oklahoma (Retired Post Office Worker): Lack of unity among disciples. Jesus said, "I pray for them that they might all be one . . . that the world may believe that thou hast sent me" (John 17: 21). Conversely, if they are not agreed, the world will not believe. Those in the world may say, "Well, they do not agree among themselves, so why should I bother my head about it?" Much, very, much of this lack of unity is caused by not taking the scriptures in their relation to each other, but looking at one and drawing conclusions from that to the exclusion of all others.

Cecil Roberts, East Fultonham, Ohio (Mechanic): In my opinion, indifference or lack of zeal amongst us who are Christians constitutes the greatest hindrance to the growth of the church.

E. J. Fulcomer, Pitcairn, Pennsylvania (Car Repairman, Pennsylvania Railroad): I believe the "pastor system" is the greatest hindrance, by discouraging the members from reading, studying and teaching the Scriptures themselves. In our community these men are now teaching tithing.

(This forum will continue next month, and you will have opportunity to read the views of additional writers upon this timely subject. Be sure that your subscription is in force). Any of our readers who wish to express themselves briefly in this forum are invited to send their views for publication.

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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.

Better than Rubies By NELL MAYNARD

"For Ye Shut Up the Kingdom"

Having received some inquiries about my column on mental health, I shall continue that discussion briefly, due to limited space.



I will, of necessity write in generalities, and on one phase at this time, as there are innumerable reasons why humanity suffers from mental illness.

Speaking of the statement that illness is brought on by transgressions, some have said, "I am living by Jesus' teachings as

closely as I know how and still I am a nervous wreck!" Perhaps you are living a well-balanced life now, but have you always done so? Are you, perhaps, still paying for damages done in early transgressions? Are you paying, through lack of knowledge, for what you *think* are transgressions?

And are you still hating yourself because of these mistakes? You didn't know people hated themselves? They do! Just look about you. Witness the appalling number of suicides brought on by self-contempt. It has been said we hate in others what we hate in ourselves. We might try using this as a

mirror. Try to find out why you think, feel and behave as you do. Try to see yourself and study the sacred scriptures, the supreme rules for happy living, measuring yourself by them.

It is an acknowledged fact that we do irreparable harm by not forgiving ourselves. We exact a stricter penalty for our behavior than God does. He says that he forgives us, but we do not forgive ourselves. By our very actions we go so far as to tell Him we cannot trust Him to keep His word, so we consciously and subconsciously nag and worry until we become mentally ill with burdens He has asked us to let Him bear. If we will not trust Him to forgive us, certainly we are not worthy to ask for other blessings.

In the words of Jesus, as he spoke to the scribes and Pharisees, we are shutting up the kingdom, denying ourselves peace and respite, simply for lack of faith. No wonder Jesus chided the people with the statement, "O ye of little faith." Look into your heart! Try to find what is hidden there. Bring it up and out as if it were a malignant growth (as actually it is) and be sure that in God's sight you are clean every whit, if you have fully believed and obeyed His Word. This is his promise to us.

these warm Sundays? If we'd rather, you know, we might as well go—the intent is as sinful as the deed (Matt. 5: 21-28).

Actually, you can't blame these denominationalists much for not finding it awfully important to show up for the service. The Scriptural reason for coming together has been discarded, though the Lord's Day collection is never overlooked. In reaction against the emphasis of the Catholic mass, the whole Protestant tradition has been to de-emphasize the Lord's Table, and to place the "sermon" at the center of the worship. The "communion" is held once per year, or once a month, but not, as the New Testament provides, "on the first day of the week."

So the average denominational church offers its people only a pale copy of what they can get elsewhere. The exhortation to ethical living is quite as impressive in a lodge ritual as from most pulpits; the music one can tune in on the radio is esthetically far superior to the average organist or choir; the pageantry of the gowned priests and acolytes is not half as entertaining as a circus parade. No wonder they stay away!

But the assembly of the saints is to provide something absolutely unobtainable anywhere else: the breaking of bread, the communion of heartfelt hymns and prayers, the fellowship and the doctrine of the apostles as preserved for us in the New Testament. If the church offers worldly lures, the world can always do better; but if it offers these things ONLY, the world cannot even compete. True, some folks will not come, but others will come gladly, and the Lord knoweth them that are his.

A FARMER WRITES

"If each one of our brethren, when he harvested the bountiful corn crop God has given, would set aside one bushel out of a hundred, and send you the proceeds, you could publish 12 pages every month, and mail the paper to hundreds of people all over the world. Are we really stewards of God? Can God let this covetous world stand much longer? Will anyone join me in thus sounding out the Word?"

Our brother did not want his name published as yet, but there's his proposition! Surely we could do much if all of us would work together to save the souls of men and women throughout the earth. One bushel out of a hundred—to take the gospel to a dying world!

NEW CASTLE PROGRAM

Through the kindness of E. M. Zerr we have been furnished a copy of the program of spiritual activities at New Castle, Indiana, for the next several months. We have never seen a more complete utilization of all the talent in any congregation than is provided for in this program. The attendance at New Castle is averaging the highest in years.

Views of the News By ROBERT T. HARTMANN

Religion While You Wait

Here's an interesting news picture—Hollywood's first "drive-in" church. Says the caption: "The Rev. _____, pastor of _____



Lutheran Church, North Hollywood, moved his pulpit and organ to a vacant lot July 10, and opened the first "drive-in" church. The parson, 36, contends that many go to the beach or mountains Sundays and it's hard to get them dressed up for church. He says if they can wear old clothes and sit in the

cars, more will attend. On the first try, 54 cars appeared with 160 members of the church."

Do you expect a resounding condemnation of the young minister for his innovation? Not from me. I'd say the idea has some merit, though he's obviously mixed up, as any located minister must be mixed up, on the matter of whom he is supposed to preach the gospel to. If it takes a "drive-in" church to reach those worldly souls who have never heard the gospel, I see no objection to it. But certainly such a stunt should not be necessary to bring members of the church together on the Lord's Day to remember his death and resurrection.

We can laugh at this lukewarm Lutheran congregation if we will, but how many of our brethren find it hard to dress for the assembly as carefully as they would for a worldly funeral or feast? How many of us would rather go to the beach or mountains

A FRIENDLY EDITORIAL VIEW

EDITOR OF THE MISSION MESSENGER:

Dear Carl:

Since my earliest acquaintance with the church of our Lord, I have had a very deep appreciation for the work of those who devoted themselves to the publication of the journals which exist among us. I have been keenly aware, since the beginning of my work as an evangelist, of the distressing indifference of so many Christians toward the newspapers and magazines published among us. Long before I was handed the editorship of the Western States' News upon the death of its founder, who had launched it with great sacrifice and painful effort, I felt a weighty obligation to support and use the journals in the spreading of the gospel and the upbuilding of the church.

Your timely editorial in the July issue, a strong appeal for recognition of the worthwhile work and potential usefulness of the periodicals in the service of our Lord Jesus Christ, calls forth an expression of gratitude. We have many like convictions regarding our work. Many people seem unaware that usually (among us) those who edit and publish the papers receive no remuneration for their work, save the satisfaction of having served with devotion; and our continual efforts to enlarge our circulation are often looked upon as if we were seeking something for ourselves as a gift, while our whole effort is to enlarge the field of our service.

It is true that the papers have been used at times to divide and destroy the church, by unscrupulous men seeking personal gain or personal glory or personal vengeance. As you have pointed out, this is no indictment of the journal as such. But I would go further: I believe the papers could never have been used thus, had it not been for the indifference of so many of the members of the church. The church members should awake to the potential of the journals, and begin to make intelligent use of them, demanding that the editor prove his usefulness.

When a given periodical is looked upon by either the readers or the editor as "the organ of the church," an automatic warning signal should be set off. The editor should not become "an oracle" to any reader, nor to himself. Let him be, to himself and to his readers, merely a servant. Let him serve with humility, devotion and honesty; let the church use his services with gratitude. An alert, unbiased readership would notice at once any symptoms of dangerous tendencies. And if they should all at once and personally demand correction, their demand would carry weight. If the dangerous tendencies continue, the aroused readers (their first concern being for the kingdom) should cease all support and cut off the journal—and this would effectually silence it in most cases.

I believe more should be written as to making the utmost practical use of papers:

1) Without circulation, the journal has no use. Only the readers throughout the church can extend the circulation of the journal to its utmost.

2) To stimulate work, to increase cooperation between the churches, to establish a common understanding among the disciples in all sections of the world, to enable the disciples to know the church as a whole, thus to be aware of its toils, its sufferings, its joys and its successes, to enable all to avail themselves of opportunities afforded by the various churches over the land (Bible readings, mass meetings, etc.), to inform disciples of the publication of informative and documentary books, to obtain aid for programs launched or relief when tragedy strikes—all this depends on the paper making complete coverage of the news of the churches. An inflow of reports from churches all over the world, written by individuals who feel the responsibility of using the papers, will make it possible for the editor to render immense service.

3) The contributions of many minds, sifted and blended by a responsible editor, will broaden his viewpoint and help him to avoid a narrow and bigoted conception of problems, setting his feet on the firm path of truth. The criticism and suggestions of outspoken brethren, whose interest is the spread of the kingdom, and who wish to see the papers rendering the utmost service, is invaluable to the one who must make up the issues of the paper.

4) The information and the suggestions, which the paper conveys to the disciples wherever it circulates, must be translated into action, else no profit is realized from the publication. I suggest that readers of the journals take particular notice of those things of which the congregations should be informed and on which some action should be taken by the congregation—then when the congregation convenes for its business meeting, introduce them to the congregation. If more information is desired, it can usually be obtained from the editor or he will direct you to a suitable source. I cite the proposal recently published in WSN regarding certain missionary possibilities in the Northwest: the response to this was negligible.

5) In every home one finds numerous magazines and newspapers. I could never understand those Christians who were not as anxious to keep abreast of what is going on in the church throughout the state or nation or world. If it had no other value, for this one thing alone the religious periodical would be worth its small price. But there is another concern along this line: the children growing up in the home are provided with information and opinion to help them toward an enlightened viewpoint of their world and toward mature judgment in facing its challenges. But why doesn't

the Christian parent feel it necessary to make the same provision in respect to the church, in which he hopes his child will be an active and worthy member? Why doesn't he provide as amply for the spirit in the child's reading diet?

In the several years of my active discipleship, I have felt myself bound to make use of the journals published by the brethren. I have sold subscriptions to them. I have persuaded and convinced brethren regarding the value of them. I have sent regular reports to the papers, passing on experience and ideas to fellow laborers everywhere. I have written articles for the various papers (and I had as little time for doing it as those who excuse themselves thusly). When some particularly striking selection from my reading seemed timely and needed, I copied or clipped it and sent it to the papers. I believe in our work as gospel journalists; and I with you challenge the brethren to consider our work.

—Kenneth Morgan.

"Going to Church"

By JIM MABERY

We censure, criticize and denounce the religious world for taking Biblical terms and distorting them from their original meaning. We seek to rescue and protect from sectarian abuse such words as pastor, baptize, minister, reverend, and others. But brethren, we should heed the admonition given by Luke (6: 42), where he reminds us to first cast the beam out of our own eye, so we can see the more clearly how to remove the mote from another's eye.

A common terminology by members of the church of Christ is voiced in such expressions as: "go to church" or, "I'll see you at church." This refers to the meeting place as the church. It is no excuse for this laxity to state that everyone else does the same thing, and "they all know what we mean."

Paul says (Eph. 5: 23), "Even as Christ loved the church and gave himself for it." Note that the church was purchased by Jesus. Did he shed his precious blood for either an old shack or the most beautiful stone edifice? Indeed not! Why use the expression, when you realize that by our constant employment of the term, we create a misconception of Christ's body—the church?

We do not go to church. It is the church which does the going! This is an altogether different thing. We know that the church is composed of the members of the Lord's spiritual body (Col. 1: 18). The church is the body. If the material meeting house were the church, you could substitute the word "body" for it. Would it not appear ridiculous to say "I am going to body," or "I'll see you at body!" The word "church" is never used in the New Testament in that sense. To use it so would be to degrade Christ's body.

Let us cease talking about "going to church" for the following reasons:

1. We do not go to church—the church does the going.
2. Christ did not die for a building, but for the church.
3. The expression degrades the body of Christ in the minds of others.
4. It leaves a misconception in the minds of our associates.

FROM ABROAD

We are thankful for copies of "The Way" published by brethren at Berlin Street Church, Belfast, North Ireland. Edited by W. J. Hendren, the first issue contains articles by the editor, Joe Hamilton, and G. Millar as well as numerous reports by other brethren and sisters. James Brown, who prints the magazine deserves special commendation for its attractiveness.

Fred Sugden, Morley, England has blessed us with several copies of "Gathered Fragments from the Book of Psalms" by our esteemed brother, Fred C. Day. These have been distributed among the brethren. The booklet considers the theme under the heading of Psalms of Praise, Adoration, Devotion and Confidence. It is excellent reading matter.

Leonard Morgan, Hindley, England furnishes us regularly copies of his pamphlet, "Revival" distributed widely in Great Britain. It deals with gospel themes in an exceptional manner, with brief articles written by various brethren. We appreciate all of these publications.

RICHMOND MEETING

The annual all-day meeting at Richmond (Mo.) was held on July 24. W. Carl Ketcherside spoke on Saturday night and Sunday night, and shared time with Roy Harris and Jim Mabery, Lord's Day morning, and with Albert Winstanley that afternoon. The morning attendance was 321, with the afternoon attendance 350.

TOPEKA INVITATION

The congregation at Topeka, Kansas invites you to attend a special gathering which will feature talks and edifying activities by the young people on October 8, 9. The first meeting will be at 2:30 p. m. on Saturday. There will be 3 services next day with basket dinner at noon. Bob Duncan will work at Topeka during all of October.

BIBLE COMMENTARY—Volume 3

The manuscript for volume three of the Bible Commentary by E. M. Zerr has now been completed, and is in our hands. We have inspected part of it for our own benefit and can truthfully state that the material is so interesting and so fascinating that it is difficult to lay it down when you start to read it. Even the author has realized the

superior value of this particular volume and has issued the statement:

"In my opinion the third volume of the Commentary will be the most interesting of the three thus far produced because of the variety of subject matter contained. The first four books covered are called "poetical" books, but that title is almost all that they have in common. *Psalms* contains history, law and prophecy and covers about all phases of human life. *Proverbs* will be seen to consist of much more than mere sayings of advice as is often thought. *Ecclesiastes* is an unanswerable refutation of the popular doctrine of materialism. The *Song of Solomon* is one of the most sublime love stories ever told and is calculated to give the dignity of the marriage relation the consideration it deserves. The book of *Isaiah* is the major one of the "major prophets" because it covers all of the fundamental motives of inspired prophecy, and furnishes a preparation for understanding the remaining books of prophecy in the Old Testament. I believe I am within the bounds of modesty when I say that the comments on this book will help the reader see that Isaiah is an understandable book and every member of the church will be able to appreciate it."—E. M. Zerr.

The question we most frequently hear is, "When will the next volume be issued?" We wish we could answer that it will be right away. But we cannot print another until we've disposed of a few more of the second volume. It requires many thousands of dollars to bring out each of these books. We cannot afford to invest \$7000 more until we have a sufficient return from the first two. Just as soon as there are enough of those two sold we'll start the printer on the next one. If you want to guarantee that the next one will not be delayed, you can aid by selling as many of volume two as possible. We're ready to risk more when we can do so without becoming too much involved! And we are ready to start volume three the very minute that we feel justified. Shall we do it? That is up to you who must purchase, read and study the books! We'll be happy to announce one of these days that Volume Number Three is on the press! How soon we announce it is up to our readers and friends!

UNIONVILLE MEETING

Brethren from 20 congregations in five states assembled at Unionville for a great day of inspiring fellowship, July 31. The attendance was 184 in the morning, 209 in the afternoon, and 137 at night. Nine young men spoke to the edification of those assembled, and ten directed the group in gospel singing. Hershel Ottwell was chairman, and remained in Unionville for further work, following which he went to Sherwood congregation in Springfield, Missouri, and then to Dexter for 2 weeks of study in 1 Corinthians. Reports from all sections indicate the Unionville meeting was outstanding.

"THE GREAT COMMISSION"

In a recent communication from Bro. Fred C. Day, of Birmingham, England is a truth worth consideration of us all. We trust that he will forgive us passing on from his letter the following:

"Personally I feel there is frequently too much emphasis on the part of your countrymen-writers, on the words of the great commission, 'Go into ALL THE WORLD' etc. You had a splendid series of short notes on how to understand the Bible awhile ago, and one of the fundamental principles was to note 'who spoke the words' and 'to whom they were addressed.' The words quoted were spoken by our risen Lord to his apostles. They were most certainly not addressed to me. Now I am not suggesting that the gospel must not be preached in the whole world—there is no other remedy for the world's troubles—but I do not find in it a call to me personally to go and preach in some foreign country, when there are thousands of people in the city in which I live who are pagan in every sense of the word. I trust I will not be misunderstood when I say that I am sure it would be far easier to go and preach in a 'foreign' town, than to hold an open air meeting in front of my own dwelling-place. I am aware there is ample teaching in the New Testament for us all to preach the Word everywhere and all the time, but such evidence should not be deduced by taking a passage from its context."

The editor agrees wholeheartedly with the above. Truth of it is we are not serving under the commission given in Mark 16: 15, 16 at all, nor could we do so. The spirit of that commission lives on, but the direct command was to the apostles. The great commission under which all Christians serve is found in Revelation 22: 17, where everyone who hears the gospel is commanded to issue the invitation to others.

BOOKS YOU NEED

PELOUBET'S BIBLE DICTIONARY. This is a new and revised edition, bound in excellent cloth. Only \$3 per copy.

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BIBLE COMMENTARY. By E. M. Zerr. Two volumes completed on Genesis through Job. Beautifully cloth bound. \$4 per volume.

THIS and THAT from HERE and THERE

Raymond Stephens conducted a Bible Study at Wakenda (Mo.) starting Aug. 1. . . . Cottonwood Falls (Kans.) had an all-day meeting, Aug. 7. . . . Albert Winstanley spoke at Independence (Mo.) July 24, and at Ottawa (Kans.) July 31. . . . Kenneth Van Deusen held the meeting at Bethlehem, Ray County (Mo.) during this past month. . . . Roy Loney spoke at Pueblo (Colo.) August 7; Las Animas, August 14, and Lewis (Kans.) August 21. . . . Borden Higginbotham spoke twice at Brownsburg (Ind.) on July 24, then began a meeting at Canalou (Mo.). He reports an average of 70 in the Vacation Study at Anderson. . . . Our aged sister, Maud Hill, Blackwater (Mo.) says the paper is worth \$2 and sends that much for her subscription. She says, "One thing pleasing to me is that you almost ignore unkind remarks of those who oppose you. I wish you would absolutely ignore all of them." She is, probably right about it, at that. . . . C. R. Turner was at Shippensburg (Penn.) July 10-31. He began at Martinsville, Indiana, August 6 for a week of personal work followed by a 2-week meeting. His meeting at Unionville (Mo.) starts on September 4 to be followed by a meeting at Gallatin, beginning September 18, lasting 3 weeks. . . . Roy Harris taught a singing class at Kansas City (Mo.), July 11-22 with two classes daily at 26th and Spruce Streets, and a class at the Bible Study at 5906 Kenwood. Kenneth Carr of Granite City (Ill.) was with Roy for training. . . . Brother Fred Fenton, 7523 West 63rd Street Terrace, Merriam, Kansas, has issued a review of our review of his "Radiant Truth." You may obtain a copy by writing him at the address given. Content with our original reply, we shall make no further statement at this time. . . . J. Ed Uland reports 120 enrolled in the Bloomington (Ind.) Vacation Study, with good interest shown in the outline studies at night. He next worked at Fairview (Colo.) with 61 enrolled in the Vacation Study. He cooperated with Faye Crist, Bill Wyatt and Roy Loney in speaking at an all-day meeting, July 31. . . . C. R. Turner tells of man and wife restored at Shippensburg (Penn.) where Vernon Hurst has the oversight of the work. . . . Bertha Oaks, Brookville (Penn.) says, "We think the M. M. is a very good paper." Thanks! . . . Can any of our readers supply the present address of Mrs. Ray Gilmore (Springfield, Mo.); Eddie Hoover (Bloomington, Ind.); Mrs. Hugh Cannon (Kansas City, Mo.)—all of whose papers are returned with the caption "Moved—left no address." . . . Two added at St. Louis (Manchester Avenue) on August 3. . . . Vernon Hurst starts at Lamine (Mo.) Sept. 11, and at Asphalt (Kentucky) October 4. . . . Alva

Reynolds, Windsor (Ill.) reports good crowds at outdoor meeting conducted by Harold Shasteen at New Liberty church. C. H. Powell did personal work prior to the meeting and directed songs. . . . H. R. Miller was at Evansville (Ind.) Aug. 7. . . . G. W. Shull, Mattoon (Ill.) says the August issue was the best ever and commends the article "Home, Sweet Home" by Paul Ketcherside. . . . John Patrick began a Bible Study at Dentonia (Kans.) Aug. 14. . . . Brother Patrick is desirous of making his home where it is possible to do extended work in training and development with a congregation or group of congregations in a given area. Any such place should write John Patrick, Hammond, Illinois. . . . Owen Taul reports a good meeting with Borden Higginbotham at Canalou (Mo.). . . . L. C. Roberts reports a good Vacation Study at Nixa (Mo.). . . . Roy Harris and Jim Mabery began at Richmond (Mo.) August 14. . . . Robert Brumback began a meeting at St. Joseph on August 14, and ended with a young people's gathering August 28. . . . Winford Lee starts a work at Hepburn (Iowa) on September 7, while James Truitt begins at Eterville (Mo.) on the same date. . . . Lloyd Riggins began a meeting at Carrollton (Mo.) on August 7, and another at Old Scotland on August 28. . . . Tom Dennis immersed one at East Concord, Aug. 7. . . . One added at Lillian Avenue (St. Louis) by membership transfer, Aug. 7. . . . W. Carl Ketcherside spoke twice at Antioch, near Bethany (Mo.) on August 14 at the annual all-day meeting, and closed the day with a message at Old Scotland. . . . Roy Harris reports enrollment of 89 at Sullivan (Ill.) in the Vacation Study conducted by John Patrick and himself. . . . A definite program of intensive evangelism in the east will be ready for announcement soon. Will you help to hold up the hands of those who labor there? . . . Julia E. Raney, Kansas City (Mo.) who is 76 years of age writes, "I love my paper and enjoy passing it on to others." . . . S. M. Davis, Anmoore (W. Va.) reports on a recent trip into Tennessee, and says he found a good field for gospel proclamation. . . . Mae McEvers, Globe (Ariz.) expresses the wish that every member would read the MISSION MESSENGER, then pass it on to others. Our thanks to Mrs. Marvin Wilkerson, Kansas City (Mo.) for her continued interest in our work. . . . Borden Higginbotham starts at Fredericktown (Mo.) October 15. . . . A. C. Warren is to labor with south Missouri churches for several weeks soon. . . . Ellis Crum reports fine work at Phillipsburg (Kan.) with all day meeting July 24. He was at Denver (Colo.) August 2-7, and at Green Mound (Kan.) Aug. 9, 10. He spoke

at Indendence (Mo.) on August 14. . . . Bernell Weems will start at Independence (Mo.) for two weeks on Oct. 9. . . . Jim Basinger is assisting Fred Killebrew in south Missouri for 3 months. . . . Clifford Collinge reports a great all-day meeting with Albert Winstanley and Bernell Weems, at Ottawa (Kans.). . . . Richard Kerr tells of 4 immersed and 1 restored in his work at Springfield (Ill.) from which he went to Hammond. Dick will teach a Bible Study at Des Moines (Dean Avenue) Oct. 2-8, followed by a meeting lasting until Oct. 16, after which he moves on to Chicago. . . . There were 63 enrolled in the Vacation Study at Wakenda, Missouri, taught by Raymond and Marjorie Stephens and Roberta Mayden. Raymond spoke at Colby (Kans.) Aug. 10, and at Beloit (Kans.) Aug. 14. One was added at the Wakenda church on July 31. . . . Harold Shasteen was in a real meeting at Mount View, near Iberia (Mo.) according to Clinton Klein, who visited that work. . . . J. H. Mabery is still doing a good work at Fredericktown (Mo.) and in the Lead Belt generally. . . . Arthur Freeman reports work progressing on the new meeting-house at Mexico (Mo.). . . . We've just received a commendatory letter from Ambrose G. Chaffer, Victoria, Australia. Thanks a lot! . . . E. C. Powers reports excellent growth in attendance at Stockton (Calif.). . . . Norma G. Riggen invites all who are faithful to worship with them in their home, 411-a Nimitz, China Lake (Calif.) when in that area. . . . E. M. Smith is to conduct a mission meeting at McCleary (Wash.) under sponsorship of the church at Beloit (Kans.) and let's all pray for the effort. . . . Bernell Weems and Charles Powell have just completed a meeting at Stover (W. Va.). . . . Gerald Noffka, Sullivan (Ill.) says, "I wish to commend you in the great work of helping the brotherhood to a better understanding of what God's Word teaches." Thanks to you, Gerald! . . . C. J. Beidel, Shippensburg (Penn.) sends greetings to all brethren of his acquaintance. His health has improved greatly. . . . The 23rd annual anniversary meeting of the church at Compton (Calif.) will be held September 25, with Albert Winstanley as speaker. . . . Ashley H. Elson, Pueblo (Colo.) was impressed with the article "An Australian View" as given in last month's paper. . . . Rose Phillian, West Riverside (Calif.) shares her paper with Bro. Barnard each month. That's good work! . . . We regret that Brother Egarian, an aged Armenian brother whom we immersed at West Riverside, will have to undergo an operation for failing sight. We pray for his welfare. . . . Notify us of any change of address for your paper! Be sure your subscription is paid up!