

MISSION MESSENGER

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THE NEW TESTAMENT CHURCH

RADIO SERMON BY W. CARL KETCHERSIDE

I know that many of my listeners are anxious to obey the truth as it is in Christ Jesus. Many who are not members of any religious institution are only seeking for the necessary light and information from God's Book to enable them to make the choice that will be pleasing in heaven's sight. It is regrettable indeed that the world is so filled with sectarian institutions that in many instances the truth has become

almost hidden. Because this is true, however, it becomes us as earnest seekers to go to the Bible and find just what the New Testament church really is, and then, having found it, to become a member of that Body and continue faithfully therein. I want to offer a few suggestions to aid you in your quest for God's Will.

The New Testament church is not a denomination. It is not a sectarian body. One can belong to it and never be a member of any denomination on the face of this earth. Jesus said, "Upon this rock I will build my church, and the gates of hell shall not prevail against it" (Matt. 16:18). When he said that, was he talking about a denomination? If so, which one? If you have one you'll have to admit that all the others are not members of His church and therefore without scriptural warrant. The Book of Acts says, chapter 2:47, "The Lord added to the church daily such as should be saved." What church was that? Was it a sectarian body? If so, which one? And if you say that we are all churches of Christ, then how many did the Lord add to each one. Did he proportion them so there would be no fighting over the number of additions? That is foolish. You know and I know that at the time of the New Testament the modern sectarian churches had never been heard of. There was just one church, with the gospel as it has been revealed by the Son of God.

The New Testament church must wear the name of Christ. It cannot be called after the name of a man, a method, an ordinance, or a system of government, and be the New Testament church. Regardless of the greatness of John the Baptist, John Wesley, John Calvin, Martin Luther, or any other man, it must be admitted that the church does

not belong to them. It is not their bride. It is the bride of Christ however, and should honor him by wearing His name. John the Baptist said he was not the bridegroom, and then added, "He that hath the bride is the bridegroom." In this he referred to Christ. Then why call the church after the name of a man who positively said he was not the bridegroom? Would you consent for your wife to wear the name of the best man at your wedding? The Bible says, "The husband is the head of the wife even as Christ is the head of the church, and he is the Savior of the body" (Eph. 5:23). If you belong to a church that wears some other name than that of Christ, it is not the New Testament church, for the apostle Paul said, "The churches of Christ salute you" (Romans 16:16). Peter said of Christ, "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). That proves there is something in a name.

The New Testament church has only one way of entrance for all men and that the way which the Bible authorizes. On the day of Pentecost when the listening thousands asked, "Men and brethren, what shall we do?" the apostle Peter answered, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:38). You cannot enter the New Testament church unless you believe in Christ as the Son of God, repent of your sins, confess your faith and be buried in water baptism to rise and walk in the new life. You cannot join the church of Christ. There is no scripture in the Bible for joining the church. The only way you can get into the New Testament church is to have God add you to it. He will only add those who do His will. His will to those who are not in the church is to repent and be baptized. If you have not done that you are not in the church of the Bible—the Church of Christ!

The New Testament church has no other creed than the Bible. If you are a member of a church which has another creed, a man-made confession of faith, a book of doctrines and covenants, a Discipline, or a catechism, you are not in the church for which Jesus died. You may be a member of one established by men, you may be sincere, and your conscience may not condemn you, but you

are still not in the One Body that Jesus purchased with His blood. The church of Christ believes that the New Testament is a perfect law of liberty (Jas. 1:25). There is a condemnation upon any man who preaches another gospel or even perverts the gospel of Christ (Gal. 1:8,9). The one who adds to the revelation of God will be condemned, the one who takes away from it will also be condemned. (Revelation 22:18,19). All scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. 3:16,17). God does not permit man to tamper with His will.

No conference, synod, convention or presbytery has the right to meet and legislate the laws by which you shall be governed in your relationship to God. No arrogant clergy, no proud priesthood has the right to determine the basis of your acceptance in heaven's sight. Those who permit themselves to be governed by the finite laws originated by puny men are doomed to disappointment in the last great day. The New Testament church has no lordly clergy to dominate and domineer. It has no reverends, no doctors of divinity, no distinctive titles. Jesus said that the Gentiles had those who exercised dominion over them, and they were even called benefactors. But he decreed that among his disciples it should not be so, for he said "all ye are brethren." That's the only title of distinction which we can wear.

God did not give into the hands of an ordained ministry the right to participate only in his worship. They have no copyright on the communion service, no scriptural authority to arrogate to themselves the function of administering baptism. The religious world has been duped and deluded to the extent that they have been led like lambs to the slaughter. They have surrendered those rights which belong to all of God's children into the hands of the clergy made up of men no better than the rest, and have felt it necessary to support them as priests to carry on their worship. The Bible teaches that we are all kings, and priests unto God. Every Christian is a member of the royal priesthood. No man, no set of men has any more right to the Bible than other men. No one has the right to stick his name on the front of a church building with the title, "Minister" when we are all equally the servants of God.

The New Testament church maintains a scriptural worship. That worship is conducted in simplicity without addition to the



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items observed by the apostolic church. The song service consists of the fruit of the lips, as a sacrifice of praise (Hebrews 13: 15). There are no human instruments, no organs, pianos, orchestras or accompaniments. The Bible teaches that we are to teach and admonish one another in psalms and hymns and spiritual songs, *singing* with grace in our hearts to the Lord. Again the record says, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord" (Colossians 3: 16; Ephesians 5: 19). We are taught to sing with the spirit and sing with the understanding. Nowhere in the New Testament are we taught to play in any form for the purpose of worship.

The New Testament church assembles to partake of the Lord's Supper on the first day of the week. Jesus ordained that we should remember him in the breaking of bread and the partaking of the fruit of the vine. This constitutes the communion of his body and of his blood (1 Corinthians 10: 16, 17). It is to be done in remembrance of Christ, to show his death, until he comes again (1 Corinthians 11: 26). In the days

of the apostles, the disciples came together upon the first day of the week to break bread (Acts 20: 7). They did not have the Lord's Supper on Ash Wednesday, Good Friday, Easter, Christmas or some other day borrowed from the pagans and heathen. They did it on the first day of the week—every first day of the week.

The New Testament church has no pie suppers, box suppers, carnivals, bingo games, quilt raffles, doughnut sales, chicken suppers, minstrel shows, or other worldly hocus-pocus or claptrap to raise money. The members do not beg the world to keep up the church. Instead each member lays by in store upon the first day of the week as God has prospered him (1 Corinthians 16: 1, 2). There are no assessments, no dues, no pledges! Every man as he purposeth in his heart, so let him give; not grudgingly or of necessity, for God loveth a cheerful giver (2 Cor. 9: 7). The Church of Christ is the New Testament church. It has no other organization to do the work the Lord has given—no Bible Colleges, no missionary societies, no aid societies—just the church, the New Testament church of our Lord.

SPRINKLING IS NOT BAPTISM

BY VERNON W. HURST

In modern times there has been a great deal of controversy over what has been called the "modes of baptism." Many have



claimed that some form of water baptism is necessary, but that any form acceptable to the subject (man) would be acceptable to the author while others yet have claimed that baptism is a non-essential and can safely be ignored. But to those who have not entirely departed from the fundamentals ad-

hered to by the early Church, and who have held that some form of baptism in water is necessary, sprinkling has come to be perhaps the most popular. Yet our purpose in writing this article is to prove beyond a shadow of reasonable doubt that sprinkling is not the baptism required by the New Testament.

First of all, we can clearly prove to ourselves that baptism is a prerequisite to salvation. Christ himself thus placed it in Mark 16: 16. Peter gave it as one of the requirements in Acts 2: 38. Bible students all recognize that salvation is in Christ. This fact cannot be contested by any man whose faith is based upon the Bible. Having established this fact of our subject, it is only necessary for us to ascertain what the Bible says about how we must get into Christ. The New Testament reveals but one way. Paul

tells us in Romans 6: 3 and Galatians 3: 27 that we are "baptized INTO Christ." He tells us in 1 Corinthians 12: 13 that we are "baptized INTO one body." He identifies that one body as being the Church in Ephesians 1: 22, 23. Thus to be in Christ is to be in the Church. The terms are equivalent. To be saved we must get into Christ—into his body which is the Church. Baptism is the door through which we must enter.

The careful student who realizes that the eternal destiny of his soul depends upon the accuracy of his conclusions will distinguish between the things which bring one UNTO Christ and the THING that takes one INTO Christ. Paul tells us in Romans 10: 10, "with the heart man believeth UNTO righteousness; and with the mouth confession is made UNTO salvation." These things, along with others set forth in other passages, bring us UNTO Christ. Only baptism is said to put us INTO Christ. Baptism is the door. The Bible reveals no other. Now, having shown baptism to be essential, let us prove our proposition that sprinkling is NOT baptism.

We might approach this proposition by giving a definition of the Greek words from which "baptism" and "sprinkling" are taken, and then showing that the one from which we get "sprinkling" is never used in connection with the ordinance of baptism. But inasmuch as we are not writing this for Greek scholars, we deem it best to confine our proof to that which can be shown clearly in the English text.

Paul makes clear in 2 Thessalonians 1: 8

that those who do not obey the Gospel will be punished in "flaming fire" at the second coming of Christ. It follows then that obedience to the Gospel is an absolute necessity. Before we obey the Gospel we must know what it is. Paul tells us just what it is in 1 Corinthians 15: 1-4. In verses three and four, the Great Apostle to the Gentiles defines the Gospel as a combination of three facts. (1) Christ's death. (2) His burial. (3) His resurrection.

Having defined the gospel in the light of the inspired scriptures, we face another question. Just how does one go about obeying these three facts which Paul says comprise the Gospel? That these facts must be believed is admitted by all. But to obey them—how? The answer is simple. It cannot be done. It does not rest within the realm of that which is possible to mortal man. The key that unlocks this problem must then be found in further revelation from God and not in human reasoning. Please read Jeremiah 10: 23 in this connection.

"But thanks be to God that, whereas ye were servants of sin, ye become obedient from the heart to that form of teaching whereunto ye were delivered, and being made free from sin, ye became servants of righteousness." Romans 6: 17, 18. (Revised Version.)

The light begins to dawn. Obedience to a FORM of doctrine frees one from sin and makes him a servant of righteousness. The pieces will now fall into place and we will be able to see how one can obey a gospel which Paul says consists not of commands, but of three connected facts. Facts are to be believed. Commands are to be obeyed. Facts cannot be obeyed as such, but they can be obeyed in form. A form, or likeness, of teaching which represents, or typifies, facts CAN be obeyed. Once we hear Paul define the "form of teaching" which represents the Gospel, we will be able to see clearly just how one obeys the Gospel, and we will have proven conclusively that **SPRINKLING IS NOT BAPTISM**.

Please turn to Romans 6: 1-5. Space forbids including this text here. But please notice that verse three states that baptism brings us into Christ—into His death. Verse four tells us that we are "buried with him."

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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.

We may not have understood how we could die and be buried in obedience to the Gospel in fact as Paul set it forth in 1 Corinthians 15: 1-4. But we can understand him now when he describes how we may obey it in "form." "We are buried with Him BY BAPTISM." We recall that the third fact of the Gospel was that Christ arose. Notice our text. "—that LIKE AS Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." We cannot be literally resurrected from the tomb in which He lay, but having been "baptized into His death," having been "BURIED WITH HIM BY BAPTISM," we CAN be raised to "walk in newness of life." "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (Romans 6: 5).

Thus, clearly and beyond the remotest

possibility of doubt in the unprejudiced mind, we see that our obedience to the Gospel must be in a "form," or "likeness," to represent His death, burial and resurrection. It is upon obedience to this "form," or "likeness," that we are made free from sin. Christ was literally buried. Our baptism must be a figure or form of that burial. Our baptism must be an act representing the burial of Christ because our obedience must take the form of an act in which we are raised in the "likeness" of His resurrection. Our act of obedience must be a figure, or representation, of the grave, the burial and the resurrection. Only when we are buried in a grave of water—only when we are raised from a grave of water—is that form, or likeness, complete. Only an immersion in water meets the requirements. Thus Paul declares in Ephesians 4: 5, "there is one baptism."

In a lengthy article in his paper of April 3, 1945, he said: "The law of the Lord now enters the picture and it is *very definite* as to the sin of presuming to aid or 'adjunct' God's once for all program for giving Christ glory through the church, the one body, by which His 'only and sufficient rule of faith and practice' is to be made known." Notice he says, "The law of the Lord is definite as to the sin," but in the same article says, "We don't favor making the education society a test of church fellowship" even though the law of the Lord "is definite as to such a sin." Here's a sin not to be made a test of fellowship. Does the law of the Lord specify only certain sins that can be made a test of fellowship? Can the church retain in itself even a little of the leaven of sin? Did not Paul say "A little leaven leaveneth the whole lump" and did he not give the command to "purge out the leaven" to save the lump (1 Cor. 5: 6, 7)?

BROTHER SOMMER'S QUESTION

BY ROY LONEY

In practically every issue of the American Christian Review in the last 12 months, the editor and publisher, Bro. Allen Sommer, has asked the question:



"If it's wrong for churches to support these religio-secular schools (Bible Colleges) what makes it right for churches to support preachers and papers that in turn support these schools?"

I am persuaded that if Allen had the courage to face the issue as made

plain by his own past writings, he would soon have a clear answer to his question. Until June 1932 the Review drew the line of fellowship against those who supported and endorsed Bible Colleges, believing they were unscriptural and anti-scriptural, and a very great hindrance to the progress of New Testament Christianity. But an "Appeal for Unity" in the form of a "Rough Draft" appeared in the Review on the above date. It called for a radical change in policy. Many churches were affected thereby.

One of the chief features of the Rough Draft to which many objected was the following: "If the preacher we employ wants to give a part of what we give him to aid a human religious society, that's his personal affair and—risk! The Head of the church will settle with him in the last day for helping a rival institution. . . ." That made it purely an individual matter and the church as an organized institution could not discipline a member for supporting a RIVAL institution. All who opposed such a principle of action (or inaction) were accused of sowing discord and causing divisions.

If the Rough Draft position was scriptural it is a little bewildering to have Bro. Allen himself reopen the matter as he has done in our opening question. Is he dissatisfied with the position he took in 1932? If so, we remind him that those of us who opposed his "Rough Draft" in 1932 still stand with an editorial that appeared in the Review long before the Rough Draft. Listen! "A man is known by the company he keeps; not just once in awhile, but the company he's usually found in. And a preacher who is continually found with the 'education society' Christians and those who read and support 'education society journals'—put that man down as favoring education societies to do the church's work of teaching the Scriptures. Put him down right there—in spite of all his mealy-mouthed denials—and you'll have him catalogued correctly."

That's the company Allen is now in. He seems to be getting restless with his mealy-mouthed companions. The yardstick that *correctly* measured a man's worthiness in 1931 is still the correct measuring reed in 1950. God's truth does not change! It did not change between 1932 and 1950 but the Rough Draft was a new reed which permitted "mealy-mouthed" compromisers to remain unchallenged and undisturbed in their questionable position, and Allen sat down with them. If the seat is getting hot, we kindly invite him to a cooler and more scriptural one. There's room on the gospel bench for you, Brother Allen!

Those who opposed the new measuring reed of 1932 vintage are not those who "ruthlessly split churches and families" as Allen has charged. The dividers were the ones who opened the door wide to the very ones whose worthiness Allen is now questioning.

In the Review of August 1949 under the heading "The Review Receives Another Assist" he makes mention of a bill before Congress to give federal aid to the common schools which excluded all parochial and denominational schools. Allen adds, "The exclusions also apply to the Bible Colleges that have caused such unholy divisions among churches professing to respect the New Testament plan for church work." If they have caused "unholy divisions" the "definite law of the Lord" says, "Mark them that cause divisions and offences contrary to the doctrine which ye have learned and avoid them" (Rom. 16: 17).

Again in March 1949, Brother Sommer wrote: "There is a vast difference between obtaining permission to teach concerning Christianity in a Jewish synagogue and in a secular school already established . . . and in withholding money from the church work in order to establish a sporty theatrical school in which to instruct pupils on how to become and continue as Christians. . . . Yes indeed there is a whale of difference between Paul's gospel evangelism in Jewish synagogues and in the Tyrannus school and in the sporty-theatrical projects now masquerading as 'Bible Colleges' owned by unknowns and tax-free . . . and whoever uses Paul's example in an attempt to justify these rivals of American schools and usurpers of the church's work, hasn't a thing on Ananias and Sapphira—not a thing!"

That's Brother Allen's own appraisal of the men whose fellowship he now questions. If God could not tolerate Ananias and Sapphira in his church, then let Bro. Allen state on what scriptural conditions he will remain in full fellowship with the same kind of people today. By his own writings we have proven that those who support such schools are (1) Dividers of churches; (2) Endorsers of institutions that rival the church; (3) members of the Ananias Club. We suggest that Brother Sommer read Romans 16: 17, 2 John 9, 10; and act.

THE HIRELING MINISTRY

BY W. CARL KETCHERSIDE

The churches of Christ are being led blindly down the road to apostasy. The road to Rome is smoother than the way to Jerusalem, and thousands are traveling that way indifferent to the ultimate consequences. The "mother of harlots" got her start with the creation by ambitious men of the idea of a special clergy, and we are now witnessing a re-enactment of the same tragic course in the Restoration Movement which was started to call men back to the Bible. The development of the one-man ministry for hire, setting up officers unknown to the Bible to feed the flocks which have scriptural pastors—elders or bishops—is taking us relentlessly toward the falls of denominationalism. "O my people, they which lead thee cause thee to err, and destroy the way of thy paths" (Isa. 3: 12).

Such serious charges need to be substantiated! It is the belief of this writer that the most serious threat to the "simplicity of the gospel" in these days is the rise of the hireling clergy system among us. The fight of the future will be upon this issue. Here the sword of the Spirit must clash with the darts of the wicked one. On this field of battle will be decided the fate of the church in this generation. It is no task for cowards, and no time for cravens! It is not an occasion for fighting as one "that beateth the air." Charges must be made in boldness but sustained in humility. It is not a time for double-tongued men to say one thing and mean another. We must "believe and therefore speak!" We are definitely and unquestionably opposed to the hiring of a man to feed the flock in a congregation having elders. Herein we set forth our objections to that foreign system which has been introduced by ambitious men, and sustained by those who love to be "at ease in Zion."

It is Unscriptural

Not one iota of authority exists in the sacred Writings for "a located minister" in the modern sense, to function in a church with scriptural pastors. When the apostle wrote to Philippi, he addressed "the saints at Philippi, with the bishops and deacons" (Phil. 1: 1). No mention is made of "the minister!" Nor is the expression "*the minister*" ever applied to one doing the type of work that is done today by those who so designate themselves in a local congregation.

The eminent David King, of Great Britain wrote: "But, again—*The Minister!* *Who* and *what* is he? It is quite common to hear persons allude to *the minister* of the church to which they belong. Independents, Baptists, Presbyterians and other Nonconformists, almost invariably use the term in the singular; as "*the minister* of our church." We have, therefore, to ask from the New Testament an answer to the very reasonable

question—What is that office in the Church of Christ which entitles the person who fills it to be termed *the minister*? The answer is short and simple—There is no such office; and therefore, no such officer.

It Is Anti-Scriptural

As certainly as the creation of such an office as pope or archbishop is opposed to and by the scriptures, so the creation of a special clergy to feed the flock of God is contrary to the scriptures, and for the same reason. In the apostolic times evangelists were to "set in order the things that are wanting and ordain elders in every city" (Titus 1: 5). No mention is made of securing a local minister. Was the church complete without such a functionary then? If this was one of the things lacking, why did not the record instruct the evangelist to "ordain elders in every city, and arrange for a local minister in each place"? If it was not lacking then, and the church was complete, on what ground can we assume that the church today is not complete without such a hired man?

Dr. Carroll Kendrick, in his book "Live Religious Issues of the Day" as published by Gospel Advocate Company, declares: "Evangelists and preachers, as such, were not, are not, and cannot be either rulers or pastors! And yet these are the offices or works assumed by them. They try to convince the congregations that they are not only teachers and rulers, but the especial and chief teachers, rulers, or pastors. For this they have no more reason or scripture than has the pope for his claim of supremacy and infallibility. They have absolutely nothing at all to stand on."

It Is a Usurper

What scriptural work can "the minister" do in a congregation with scriptural elders? He cannot oversee the work, or superintend it, for the elders are to "take the oversight thereof" (1 Peter 5: 2). He cannot "feed the church of God" for the elders are definitely commanded to do that (Acts 20: 28). He cannot "take care of the church of God" for this the elders are specifically appointed to do (1 Tim. 3: 5). He cannot "exhort and convict the gainsayers" for this is a responsibility of the bishops (Titus 1: 9). It may be argued that he can "visit the sick and needy" but this is the duty of every Christian, and is a part of "pure and undefiled religion" (James 1: 27). Nor can he be used to run down and round up delinquents, for this is the work of all "who are spiritual" (Gal. 6: 1).

If it is affirmed that the elders may hire him to feed in their stead, then I affirm that they may hire him to rule in their stead! But, since in the New Testament, an office consists of a "work or function" (Rom.

12: 4), if the elders do this, they are no longer elders in God's sight! If a hired man does the feeding or ruling in a congregation with elders, he is *pastorating*! Let no one be simple enough to deny this! One of the chief duties of the "pastor" is to feed the flock, and if one does that for hire, he is a hired pastor—call him "located evangelist," "local minister," or what have you! The "located minister" in a church with elders either does the work God has ordained for the elders specifically, or the church generally! In either case, he is a usurper, and a useless one! If the church was at work as God ordained there would be no place for the located minister, but as long as you create a place for the located minister, the church can *never* be at work as God has ordained!

Members of the church are trying to "buy their way into heaven." They hire someone to take care of the aged; they hire someone to care for the orphans; they hire someone to visit the sick; they hire someone to feed the flock; they hire someone to preach the word; they hire someone to superintend the local work. The gospel banner now has a dollar sign on it! It is no longer a question of "How much can I do?" but of "How much do I get?" The church is tired, the preacher is hired, the elders are fired!

It Is Sectarian

The hired minister system came from the same source as instrumental music and a lot of other clap-trap! It was borrowed from sectarianism! The church has to be popular, and God's plan is too old-fashioned. The elders are too serious, and are not good mixers. They do not know just what color of tie to wear to make the best impression. They cannot fold their pocket handkerchief so that the points show at just the right angle! They do not use the "best English" and often they say just what they mean, and this drives away our social visitors. The thing to do is to get a "college man" who can bow and scrape, and who has been trained in the art of pulpit discourse, so that he can talk without offending anyone, even the devil. Of course, we must uphold the truth against sectarianism, so we want a good man with radio personality, but he must not lambast the theaters, dancing, card-playing and sins in the church—that's not what he is hired to do! Isn't it peculiar that you never hear most of "our preachers" in these days condemning the hireling pastor system of the Christian church? Wonder why? They used to do it every meeting!

It Is Mercenary

The apostle Paul resented the thought that he had made a gain of the church. He wrote Corinth as follows: "Did Titus make a gain of you? Walked we not in the same spirit?" How different it is today! Preachers draw huge salaries but it is not enough. They demand raises frequently. They must be supplied houses just as the Methodists have

parsonages for their pastors. The church has gone into the real estate and banking business. High finance is the order of the day! The spirit of sacrifice in the church is gone. Members must be paid for every little service to the Lord. They must be paid in the coin of the realm for preparing the bread which is used in the Lord's Supper, for sweeping out the meeting house in which we assemble, for directing the song service in the congregations where they are members. J. D. Tant used to say "We are drifting!" We say "Brethren, we have drifted!"

Sermons are preached to the church on the topic "Will A Man Rob God" and the sole purpose is to make the congregation feel lower than heels because they do not have "a located minister." I know of one of these men who went into a place and put down every man's income on the board, figured up what they ought to give, and censured them because they did not have a regular minister. He was out of his place and should have been sent packing with "bag and baggage." Perhaps there would be no better way of robbing God than to take what he has prospered you and give it to someone to do a work that he has never authorized. Is it not as much robbery to take what God has prospered you and give it to an unscriptural cause, as it would be to withhold it from his treasury? Which would be the worse—for me to refuse to pay income tax to the government, or to take the tax money and give it to an unauthorized agent who was pretending to be an officer of the government just to filch an easy living off the gullible souls who pay taxes?

Least you think that we are too severe in our charge, I quote from O. C. Dobbs, Sr., of Birmingham, Alabama: "When you have to hire a preacher to preach, I can double his salary and take him away from you. When a congregation in some big city offers one of these salaried preachers a better proposition (more money and a better parsonage) he will, at once, offer his resignation to take effect at a certain time. He resigns in order that his congregation can begin to look out for another HIRELING."

It Is Deceptive

The sectarian spirit never changes! When men seek to justify something they want to add to God's Word, they will stoop to any depth to do it. They will cavil, misrepresent and lie about those who oppose their innovations. They will travel around the world and seek to find something personal which they can use to destroy the influence of those whom they hate. They will seek to utilize the boycott system which the sectarian clergy has always used to keep those under their domination from knowing the truth, for the truth would set them free. To preserve a pure and wholesome church we must encourage men to study all angles of a proposition. Only error loves the dark! Roman Catholicism thrives upon superstition and ignorance. It places bans on certain books.

It forbids men and women to go and listen to the propositions of Protestantism. It labels such teaching as subversive, poisonous, dangerous and destructive!

But Protestantism is no better! The Baptists and Methodists for years have sought to keep their members from hearing the position of the churches of Christ! They have ridiculed, belittled, falsely accused and hated preachers of the gospel. This is the spirit of sectarianism. It was the spirit of the scribes and Pharisees! That which will not bear the test of enlightened thinking is unscriptural! But we have sectarians among us today. Their spirit is the same as that of all such. They seek by the same methods to keep people enslaved and in bondage. But truth can never be held down. It will burst forth in glory and brightness. No fire can consume it although you burn its heralds at the stake! No sword can destroy it, though you cut off the heads of those who declare it! Sectarianism twists the scriptures to justify that which God has not ordained. The "one-man pastor system" in the churches of Christ is sectarian. Do not be surprised if its advocates follow in the footsteps of the "man of sin."

It Is Carnal

The flesh lusts for "the easiest way" out of anything. Conscience tells us that we have a responsibility to God and to a perishing world. But if we can just be "at ease in Zion" and pay someone to take care of that, we can ease our conscience and rest our bodies. But the path of least resistance not only makes crooked rivers—it also makes crooked men! The one-man salaried pastor system appeals to two things: a desire for prestige, power and position on the part of ambitious men; and a desire for rest, ease and soothing of conscience upon the part of those in the church who are mere spiritual parasites! When you thwart the ambitions of men you kindle all of the fury that was manifested by the popes in their rise to power! When you seek to arouse people to a sense of duty you fight against the very essence of carnal nature! Too many have hanging over their heart's door, the same sign you see on hotel room doors: DO NOT DISTURB!

Do not be deceived! The fight against an entrenched clergy will not be easy! We will suffer afflictions, necessities and distresses! We will be "in journeyings often... in perils in the city, in perils in the wilderness... in perils among false brethren." But all of these things should not move us, nor must we count our lives dear unto ourselves. Before us lies the greatest battle of this generation. The fight is joined. The "priesthood of all believers" cannot exist side by side with the "priesthood of a special clergy." We are dedicated to this fight and there can be no turning back! We shall yield no ground except to the sword of the Spirit. In the words of a general in the wars of yesteryear, we serve notice that "We have just

begun to fight!" We shall, God being our helper, dedicate our feeble resources and our strength to the battle to restore the church to its apostolic purity, and to rescue it from the hands of an arrogant, time-serving, hireling clergy! "If this be treason, make the most of it!"

LONE STAR SCHOOL

We commend the congregation at Unionville (Mo.) for sponsoring a preaching effort at Lone Star School, five miles from Unionville. L. C. Roberts declared the gospel message and an excellent representation was had from the community. Let us keep this type of work up, and carry the gospel both far and near.

BOGARD BUILDING

A final report of assistance to the building fund at Bogard, Missouri is submitted by James Van Degrift as follows: Marion Sugg \$10; S. M. James \$10; Ray Powell \$50; Harold Knott \$15; Gertrude Van Degrift \$5; L. M. Graham \$10; Clifford Austin \$50; Scotland Church of Christ \$50; Harry Barrier \$5; Mrs. Wm. Hundley \$5; Harold Cowherd \$5; Mrs. H. Daugherty \$10; D. C. Appleberry \$5; N. L. Buzzard \$10; R. F. Bartlett \$1; Anonymous \$210.78; Joe Miller \$5; Rock Hill Church \$25; Mrs. R. M. McGuire \$10; Earl Wagaman \$25; J. H. Flick \$10; S. M. James \$10; Nora Pitts \$5; Clyde Sugg \$5; Charles Smith \$10; Floyd Austin \$10.

TO THE WORK

With congregations in many places doing little if anything to take the gospel to their fellowmen, with churches in dire need of capable training, with the world going to hell before our eyes, it would appear that regardless of what sacrifice we must all make, we would keep every faithful and qualified evangelist busy in saving souls. But for some reason the indifferent, lazy, unconcerned attitude of many is allowed to stand in the way of gospel proclamation. My brethren, these things ought not so to be. One preacher has time available. Put him to work consistently for Jesus. Write to Millard A. Van Deusen, 4014 Campbell, Kansas City (4) Missouri. Let's use him for Jesus' sake and the world's need!

TRAINING SESSION

An intensive program of training, especially adapted to young people, will be provided by the church at Vincennes, Indiana, Dec. 24-31, under the direction of Hershel Ottwell. Classes will be held daily from 9 a. m. to 4 p. m., with evangelistic meetings at night. Accommodations will be provided for those who attend from elsewhere, but you are requested to notify the brethren at once if you plan to come. Address Clyde Owens, Box 395, Vincennes, Indiana.

BAPTIST AND DISCIPLE CHURCHES NEAR MERGER

BY WILFORD LANDES

Our heading appeared as a headline in the Harrisburg (Penn.) "The Evening News," October 21. The article stated that after 100 years of discussion the two bodies were near a merger. The two were holding conventions in the same town during the same week and joint meetings had been scheduled. Also reported was that the main differences between the two groups were jurisdictional and doctrinal, especially regarding baptism and communion.



Less than 100 years ago those listed as "Disciples of Christ" were included in the fellowship of the churches of Christ. Yet today we see them ready to sacrifice New Testament principles, as they have in the past, to unite with a group whose belief is entirely opposite to their own and to that of the law of Christ. Why?

Originally there were no differences between the Christian church (another name for the Disciples) and the church of Christ. But a division arose over instrumental music in the worship of the church. When we lower the rule of New Testament practice to permit one innovation, we open the way for more. With the practice of instrumental music by some, others began to ask for other adjuncts to the services and the institution. Aid societies, educational institutions and benevo-

lent organizations were soon added to the institution and the worship was soon filled with instrumental and vocal solos, orchestras and other ideas of man to improve upon God's plan.

The few remaining churches surviving the devastating division grew and multiplied, but again men began their deviations and alterations. They wanted to add educational and benevolent organizations to the One Body. Again division arose. This was not the stopping place for those whom we call our "college" brethren. One of their schools now advises its "ministerial" graduates to join the "Ministerial Association" in whatever city they serve in as pastor. The head of this school has taken part in joint "Easter services" with the denominational world. They lowered the standard for one thing. Others are creeping in. Will they head in the same direction as the Disciples?

Herein is a warning to all of us. It is not necessary to change the worship or to add an institution to deviate. We can lower the rule of the New Testament by failing to exercise discipline, failing to develop elders, deacons and evangelists. We may fail to bring up our children in "the nurture and admonition of the Lord" or elders may fail in their feeding of the flock, or evangelists fail to "declare the whole counsel of God." Let us look about us to our duties and perform them. Let us remember the statement of the Lord Jesus: "O ye hypocrites, ye can discern the face of the sky, but can ye not discern the signs of the times?"

or an angry word hastily spoken. Again, a careless action causing misunderstanding has shattered our relationship with someone we hold dear.

It has been truthfully said, "The reputation of a lifetime can be ruined in an hour" and it is true of all of us, no matter how high our standing, that by one act of carelessness or one slip from grace, we can be ruined for life. In fact, the higher our standing, the greater our fall. Once let the breath of scandal surround a Christian, once let an indiscreet act be counted against him and all of his past good actions will be set aside. He has proven unworthy of the trust placed in him, and a good name once lost can never be regained fully. How wise the words, "Let him that thinketh he standeth take heed lest he fall."

There is happily, however, another side to this gathering of fragments. I wonder if any of my readers have ever seen a patchwork quilt. In our grandparents' days, these items of bed linen were very much in evidence. They were composed of tiny and assorted cuttings of silk or velvet. Every piece was of no earthly use of itself. They were odd in shape being merely cuttings left over from garments, yet our grandmothers with infinite patience and work stretching sometimes over years would painstakingly sew these unwanted and useless fragments together with silken thread until a gorgeous bedspread in a multiplicity of the most beautiful colorings would emerge often to last a lifetime.

Of a similar nature are the rugs for the kitchen floors which we in Yorkshire have. Pieces of cloth known as "tailor's cuttings" (that is the pieces left out of a suit or dress length after the tailor has cut out the garment) are cut into pointed lengths about 3 inches long and $\frac{3}{4}$ of an inch wide. These are threaded into canvas, and by carefully arranging the colors some lovely patterns are produced. So the gathered fragments of otherwise useless material are transformed by patient labor into an article of usefulness.

The gospel of Christ is like that. It takes useless dissipated lives and transforms them by an unseen power into lives of usefulness and service. It might be well too to remember the patchwork quilt. We cannot always understand the pattern of our life, the pattern HE has planned for us. Life often seems a conglomeration of useless disorder, but viewed from God's standpoint a most glorious "garment of righteousness" may be the result. God is interested in our personal character and conformity to the image of His own dear Son, and it is amazing what God can do with the fragments of human lives if only we will let Him.

"For ye see your calling brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world

GATHERING FRAGMENTS

BY HAROLD BAINES, MORLEY, ENGLAND

"Gather up the fragments that remain that nothing be lost" (John 6: 12).

This article is the last in the present series of "Studies from Life" and it seemed to me to be a fitting title from which to write, as the series has been gathered fragments from the flotsam and jetsam of life as the writer has found it. Being near the end of the year one can be a little retrospective and looking back can gather up the fragments



that nothing be lost of the days that remain to us in 1950 but that we may find in them some means of service and blessing to others that the Lord may be glorified.

Gathering fragments is not always a happy

experience. Perhaps you have dropped a vase or other valuable ornament with disastrous results. A moment of carelessness has brought irreparable damage to valued treasures and we view the wreckage on the floor with feelings of dismay before we ruefully gather up the fragments that remain.

I know a man who in a drunken stupor threw his coat over the bannister rail of the staircase and a valuable silver watch crashed down the stone stairs. In the morning, having slept off the effects of his drinking he found this treasured gift from his father lying in bits. His feelings are better imagined than described as he silently gathered up the fragments that remained.

It is not only in things material but in things spiritual that we can "gather fragments." Many friendships are smashed and a lifetime of sorrow and regret caused by an ill-conceived thought carelessly uttered,

to confound the things that are mighty. And base things of the world, and things which are despised hath God chosen, yea, and things which are not to bring to nought the things that are."

The above is not only a statement of fact, but the utterance of a divine principle, a choice God deliberately makes, a course of action. He deliberately follows to work out

His eternal purposes in the world of men. With what result? The context will tell you if you refer again to our text. "There were gathered up of the fragments that remained twelve baskets full" over and above what had already been used. Let us as 1950 draws to a close also "gather up the fragments that remain that nothing be lost." This is our very solemn duty.

THE DOCTRINE OF CHRIST

RADIO SERMON BY THE EDITOR

A common expression in these days is "I don't care to hear a man who preaches doctrine, for I consider one doctrine just as good as another!" It is pitiable to hear one speak in this fashion, for he thereby betrays his ignorance of even the very word "doctrine." You may not know it, but the word "doctrine" means "teaching." Thus when a person says he does not care for doctrine he simply means he does not care to be taught anything. And it is ridiculous to say that one teaching is just as good as another. That would make false teaching as valuable as the truth!

The Church of Christ believes in the doctrine set forth in the New Testament. We think it should be declared, explained and enforced. It is our firm conviction that the doctrine of Christ is essential to salvation and that the man who disregards it will lose his soul. Paul told the young man Timothy, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Timothy 4:16). According to this instruction it is just as necessary to look to the doctrine you accept as it is to be careful about your life and personal conduct.

Again we read, "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing" (1 Timothy 6:3). Now if a man didn't know anything, he would certainly be ignorant, and yet the Holy Spirit declares that those who refuse to consent to the doctrine of Christ know nothing. That's a sad condition in which to be. Still we are informed that "The time will come when they will not endure sound doctrine, but after their own lusts shall they heap to themselves teachers having itching ears, and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Timothy 4:3, 5). It would seem to me that the time predicted is here now, when you consider how many false teachers of religion there are which the itching-eared followers have multiplied unto themselves.

No wonder that Paul instructed the young preacher, "Till I come, give attendance to reading, to exhortation, to doctrine" (1 Tim-

thy 4:13). That injunction of the apostle might well have been the words of Christ to all of us on earth, for we feel certain that he wants us to give attention to all of those things until he comes again.

It is evident that it makes a great deal of difference to what doctrine you give your attention. Just as a man physically is what he eats; so a man spiritually is what he believes. People believe what they are taught to believe! Therefore, it is very important to be taught the right doctrine, for you never can be saved by believing the wrong thing, and you cannot believe the right thing until you hear it! You certainly cannot believe the right thing if all you've ever heard is the wrong thing!

Churches of Christ teach the doctrine of Christ! Christ received that doctrine from His Father. He says, "My doctrine is not mine, but his that sent me" (John 17:16). Again, "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak" (John 12:49). Again "The word which ye hear is not mine, but the Father's which sent me" (John 14:23). So we learn then that when you believe the doctrine of Christ, you believe the doctrine of God, for God originated the doctrine and gave it to His Son. If therefore we believe the teaching of Jesus, we believe the teaching of the Father. He says, "All men should honor the Son, even as they honor the Father. He that honoreth not the Son honoreth not the Father which hath sent Him." Those who do honor and believe the Son, must therefore honor and believe the Father.

Just as God gave the doctrine of salvation to the Son, he in turn gave it to the apostles. Listen to Him. "For I have given unto them the words which thou (the Father) gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me" (John 17:8). This proves that Christ gave to the apostles the Words that the Father gave unto Him, and also that they received them. Jesus said of the apostles once again, "I have given unto them thy Word, and the world hath hated them, because they are not of the world even as I am not of the world" (John 17:14). Those

who receive the doctrine of Christ are not of the world, although they are in the world.

Now, we wish to go one step farther. God gave the doctrine to His Son, the Son gave it to the apostles, and the apostles gave it to the church. As soon as the church was established the record says, "They continued steadfastly in the apostles' doctrine" (Acts 2:42). Now they could not have continued in something they did not have, so we know that the doctrine was given to the church. The church of Christ is not of the world. It is often hated by the world just as was its founder. What shall we do with that sacred trust which has been committed unto us? The life-giving force is in the hands of the Lord's church. Shall we treat it with indifference and unconcern? Shall we ignore it in all of its greatness?

The apostles who passed it on to the church gave instruction as to what should be done with it. Paul said to Timothy, unto whom he gave it, "O Timothy, keep that which is committed to thy trust" (1 Timothy 6:20). The word "keep" means to guard. Then it is the duty of those who received the trust from the apostles to guard it. Against what must it be guarded? It must be kept free from addition. There is a curse pronounced upon the one who would add to the word of God's revelation! It must be guarded against subtraction. There is a curse pronounced upon the one who will take away from the word of God's Book.

We must also guard against substitution! A few days ago the newspapers carried an item about a swindler. The man was a very clever manipulator. He borrowed a purse and handed it back to the individual who thought that it still contained his money. Imagine his surprise when he found that the deft individual had taken the money and left only pieces of newspaper cut just the size of legal currency. There are religious swindlers today who will exchange that which is worthless for the word of the Lord, and leave you empty-handed in the last day. You must guard against them.

The Old Book declares that we must remain in the doctrine which we have received. "Whosoever abideth in the doctrine of Christ, he hath both the Father and the Son." (2 John 9). Why? Simply because the doctrine belongs to both. God gave it to His Son. If a man goes beyond the doctrine he is without God.

Suppose someone comes and wants to preach another doctrine. Is it right to let him do so, on the basis that it does not make any difference what doctrine a man has? Listen, as I read, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker with him of his evil deeds" (2 John 10, 11). You are just as guilty as the false teacher if you uphold him in his teaching. It is as bad to love a lie as it is to invent or make one, and the punishment is the same.

Above all, it is our duty to pass on to others the truth which we have learned. Paul said to the young preacher, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also" (2 Timothy 2: 2). Me, thou, faithful men, others. Four characters are mentioned therein! Today that same procedure must be followed. It is our duty to give you the doctrine, you must give it to other faithful men and they in turn shall teach others. Thus the gospel of the Son of God shall go on and on, flowing like an unbroken line from

generation unto generation, always protected, always guarded by men who have the faith and ability.

The greatest thing you can do for the world is to pass the truth on to those who shall come after you. Better than money, better than gold, than houses and lands a hundredfold—is the saving Truth of God. First you must obey that truth, then teach it to others. Accept the truth today. Be one of the soldiers in God's army guarding the sacred trust, the glorious deposit which He hath given us. You can enlist today on this great mission!

GOD'S TWO IMMUTABLE LAWS

BY J. ED ULAND

There are thousands who walk by sight and not by faith in God and His Word. This can be proven by the fact that multi-



tudes will accept the things they see and experience but will reject the teachings and laws of the eternal God. The laws of God are both written and unwritten. God is always true even though every man might be proven a liar (Rom. 3: 4). The laws of God can be accepted as perfect and complete in

every respect and they can lead to the conversion of a soul (Psa. 19: 7). It is likewise true that men are compelled to come under these laws regardless of race, color, creed or crowd. Punishment is inevitable to those who disobey and violate the laws of God, but rewards of unspeakable worth are in store for those who subject themselves to the divine authority and regulation of the Creator of the universe.

The regulative control of God can be divided into two classes: the natural laws and the spiritual laws. The former cover the activities of the universe and apply to the nature of man as well as his morality. God has made all things with a perfect system of government. Men learn to prepare for the ultimatums that occur in the natural world and its cycle and are constantly aware of the necessity of adaptation to the natural laws. Let us consider a few examples of this thought.

The law of self-preservation is the oldest in human history and is still contingent with man's nature in this twentieth century. A baby learns to cry as an inherent reaction to this law. The laws of physics and chemistry such as the pull of gravitation, the principles of centrifugal and centripetal force, as well as the forces of electricity are all generally known. If I drop a rock from a building and you are walking under the falling object and notice it you

will run, I am sure. Why? Because you know it will continue to fall in your direction.

The laws of seasons (Gen. 8: 22) are irrevocable today and we must prepare for the same. Can we escape from them? NO! We cannot even amend them as did the Jews in the days of Mordecai who amended the death decree of Haman against themselves. When a hurricane or tornado strikes a certain area, do men scoff and laugh and declare it will not hurt them? Certainly not! They build barricades and storm shelters for protection against the ravaging elements of nature. When a flood strikes or a fire breaks out, do men merely stand and smile. No, for they know what the result will be.

God has likewise established the natural law of reproduction that "like begets like" in the vegetable and animal kingdoms. There is no respect of persons and God does not bow down to the principles of fear, favor or force as some men but continues on His immutable cycle of truth. If it is true that men recognize the natural laws and endeavor to meet the emergencies that arise in relation to them, why not have the same attitude toward the spiritual and moral laws of the eternal Godhead? We can learn some lessons in the natural world without the Bible, but it is a great guide in every realm of existence and must be studied to understand and evaluate the spiritual laws of God.

The same God controls both the natural and spiritual world. He operates the divine power plant that generates the forces to keep all of these laws moving in a well-defined cycle. Faith is required to accept God and His power, but God has given us ample means to procure that faith through His various revelations and demonstrations of his reality and invincibility. Let us notice a few of his spiritual laws that are binding upon all men and are as unchanging as the sunrise or sunset.

First, God says, "Be sure your sins will find you out" (Num. 32: 23). Thousands of people could testify to the veracity of this law. I could and I am sure you could! "For whatsoever a man soweth that shall he also

reap" is a comparable statement from God's Word. (2) God says "By their fruits ye shall know them." This statement is all-inclusive. It covers men, institutions, churches, politics, governments, societies, etc. When backbiting, jealousy, littleness, pride, division, and carnality enter the church we can know these fruits are the works of the flesh and Satanic in origin and purpose.

(3) Christ says, "He that taketh the sword shall perish by the sword." "Here is an irrevocable law that has weathered the storm and is proven by the wars and struggles of humanity. Where are the evil men of past generations? Those who have taken the sword have fallen by the same instrument at the hands of men whom God has raised up to punish them and fulfill his immutable law. (4) "Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted." This is a principle which has been proven true in every dispensation of time and yet men go on ignoring its veracity and applicability to themselves. Have you seen it demonstrated? Watch closely in your own life and in the life of others and you will find those who prove both phases of this eternal law. (5) "The flesh lusteth against the Spirit and the Spirit against the flesh." We can turn our spiritual eyes of understanding inward and know that within each of us lies this constant battleground. Which force is most powerful in your life? Never fear, the battle rages daily, and will continue until the spirit is separated from the flesh. The victory is determined by your own choices and affects every person's eternal destiny.

Concluding (7), Paul says in 2 Corinthians 13: 8, "We can do nothing against the truth but for the truth" and "It is appointed unto man once to die and after this the judgment (Heb. 9: 27). Do you believe this? It is true and will be proven so in your own life and appearance at the judgment. We cannot escape these laws.

SAINT LOUIS STUDY

Students from Kansas, Missouri, Illinois, Indiana, Ohio, Iowa, Colorado and Pennsylvania are in attendance at the Bible Study in St. Louis, which will continue until December 15. Sessions are being held daily from 9 a. m. to 3 p. m. with excellent attention manifested.

GIVE THEM BIBLES

Although Bibles have just taken a jump in price, we can still supply the following: Teacher's Bible with center reference and concordance, leather bound and leather lined \$10; Student's Bibles, leather bound \$6.50 and \$5.75; Young People's Bibles \$2.75 and \$3.00. Be sure and give the older people a copy of the Large Print New Testament, a beautiful book for only \$1.50. Order at once! We'll mail your orders immediately.

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

Revelation 10: 6

The part of this passage to be considered is the word *time*. It is a common thing for an exhorter to make a speech somewhat as follows: "Dear sinner, do not neglect your duty, because the angel may soon come and declare that time shall be no longer, then it will be too late to make your calling and election sure." The importance of preparing now for the judgment will not be questioned, but the scripture should not be perverted in seeking a basis for the exhortation. The mistake is in speaking of "time" as if it were the opposite of "eternity" and that it soon will end; will be no longer. Men will use such phrases as "end of time" and "beginning of time." We sometimes even hear sung "through the endless ages," as if it would be possible to go through anything that is endless. The whole error is caused by thinking that "time" is going on now and "eternity" will be in the future, when the Bible does not make the slightest difference between the two words. The meaning of each is "duration" regardless of what

a writer is speaking about. Since duration in the abstract is infinite, it follows that there never was such a thing as "beginning of time" and neither will there be any end of it.

The events meant in our heading passage have been fulfilled long ago, and yet "time" is still going on. This shows that the writer was not making a prediction of the "end of time." Both the Englishman's Greek New Testament and Moffatt render the word by "delay," and the remarks in Thayer's lexicon agree with it. The passage means that the events just then in the mind of the inspired angel were due; that there would be no longer any delay in their fulfillment. A referee may tell a speaker in a debate that "time expired." This certainly does not mean that "the end of time" has come and that "eternity" is here. The amount of time that has been allotted to a particular person or thing may expire, and that is the sense in which the word is used in the heading text. It would be perfectly correct to admonish the sinner that the time allotted to this earth will expire, or that the time to be lived by him on the earth will soon close all of which would be the truth, and that he should make use of this time before it is too late. He should prepare for death now.



WAS SATAN DESTROYED 588 B. C.?

BY W. G. ROBERTS

In the Louisville (Ky.) Times, October 3, 1950, there is a letter from a certain Mary M. Shields, who wants to prove that instrumental music in the worship is proper. She asks: "Why would God, our creator, refuse us the use of instrumental music in the church and use it in the heavenly choir? Ezekiel 28: 12-19 tells us that before Satan rebelled against God in heaven and was cast out, he was the workman of the musical instruments."



If she tells the truth, then we know the devil was the author of instrumental music in the churches. That is what I have always taught. The devil, through his agents, put instrumental music in the Lord's worship. But let's examine her point.

Turn to Ezekiel 28: 12-19. If this refers to the devil, then in the very day he was created, he was "the anointed cherub" (verse 13). In verse 15, you will learn he was "perfect in his ways." That's something new under the sun, for I never knew before that the devil was perfect in all his ways. In verses 16, 18, 19 we learn that this old rascal was destroyed and devoured and "never shalt be anymore." You need not fear the devil, if Mary, the wonderful Ezekiel student is correct, for the very passages she has cited tell us so.

Her proof that instrumental music in the worship is right is also proof that the devil has been destroyed and devoured and never shall be any more. So do not fear the devil from now on! I'm wondering if God destroyed the devil for inventing instrumental music and running a music factory in heaven. That which proves too much proves nothing, I have been told. So if her proof is correct then the devil was destroyed 588

years before Christ, or before, for that is when Ezekiel wrote.

The truth is that Ezekiel was talking about the prince of Tyrus and not about the devil manufacturing instrumental music in heaven. Tyre was situated on the east coast of the Mediterranean Sea, or on an island off the coast. The command to the prophet was "Take up a lamentation on the king of Tyrus (Tyre) and say unto him, Thou hast been in Eden, the garden of God." This Eden was in the country of Mesopotamia. Tyre was an ancient city, founded in the fifteenth century, B. C., grown rich by trafficking in diamonds and other precious stones, gold and silver. Her merchants were wealthy, lifting up their heads in pride (Isa. 23) hence this: "I will cause the noise (instruments of music) of thy songs to cease, and the sound of thy harps shall no more be heard" Ezek. 26: 13). Read Amos 5: 23 in conjunction with this, for it shows, as does Ezekiel's prophecy, that God was not pleased with their musical instruments.

WINTER STUDIES

Bob Duncan will begin a protracted Bible Study at Topeka, Kansas, December 17, to continue for two weeks. There will be sessions each day and night. Plan to attend and take advantage of this great opportunity.

Robert Brumback will begin a study at Kansas City, Missouri on January 1, with both day and night sessions. This study will be held at 26th and Spruce Street and you are invited to attend and gain the benefit of a study in both the Old and New Testaments.

W. Carl Ketcherside will conduct a 2 week series of studies at Beech Grove, Arkansas, beginning January 8. Classes will be held each day and night.

BOOKS FOR EVERYONE

Commentary on Romans (Lard) \$3; Commentary on Acts \$3; Commentary on Hebrews (Milligan) \$3; Vision of the Ages (On Revelation) \$2.50; The Holy Spirit and the Human Mind \$2.50; Cruden's Complete Concordance \$3; Peloubet's Bible Dictionary \$3; Complete Works of Josephus \$5; Zerr's Bible Commentary (Vol. 1 and 2) \$4 each; A Clean Church (Ketcherside) \$1.50; First Steps For Little Feet \$1.25; Foster's Story of the Bible \$2.25. We will send these immediately upon your order!

OUR THANKS

The editor owes his special thanks to Jess Parks, Arnold Shaw and Nell Ketcherside for their great help in getting out the paper last month. Charles Stewart also assisted with the addressograph. Thanks!

Johnson's People's New Testament with Notes is the best commentary on the New Testament at present. We'll mail you both large volumes for \$5. Order now!

SHADOWBOXING "CHRISTIANS"

BY MILLARD VAN DEUSEN

In writing to Corinth, Paul formulated a truism that should identify all Christians today: "I am no shadowboxer, I really fight!" (1 Cor. 9: 26). Unfortunately, few brethren can truthfully make that statement. The church is filled with shadow-boxers—sanctimonious individuals who box with imaginary opponents; and thus acquit themselves of their responsibilities to Christ, without incurring any injury or inconvenience and in fine style, to be admired by men. Small wonder the church has such a difficult time convincing misinformed brethren of the underlying errors upon which institutionalism and clergysm thrive, and from which they spring forth. Their sordid nature is hidden behind a beautiful bloom of lies in much the same manner as a cactus hides its true self, by directing the eye and mind to its fragile flower. You cannot teach or cleanse unless you come in contact with real-life people. Imaginary battles, no matter how gory, will never purge the One Body from the poisonous dogmas of disgression.

We must quickly awaken to the sad fact that the Bride of Christ today is a desecrated replica of what her Bridegroom intended for her to be. Man must bear the responsibility for her disfigurement. "Christ gave himself to make her holy through baptism in His name, to make her in His eyes an altogether glorious church. She is to be free from spots, wrinkles or any other disfigurements—a church holy and perfect" (Eph. 5: 25-27). A church covered with running cankerous sores of human organizations, and subject to the whims and tenets of men—representing the Man of Sin, not Christ—is spotted with the blot of apostasy. Given a few more years, she will more closely resemble that Mother of harlots—Rome.

When we realize the symptoms of modernism, we must fight—not shadowbox! If we are to save the souls of that countless number who want the truth, but have been denied it, let's fight as never before. They call it an invasion—our penetrating their camps with the truth. If that's the name they want to attach to the preaching of sound doctrines, Amen—let's have more invasions!

At the same time, let's grow up at home. Remember what Paul said: "We are not meant to remain as children at the mercy of every chance wind of teaching and the jockeying of men who are expert in the crafty presentation of lies. But we are meant to hold firmly to the truth in love, and to grow up in every way into Christ, the head. For it is from the Head that the whole body, as a harmonious structure knit together by the joints with which it is provided grows by the functioning of individual

parts to its full maturity in love" (Eph. 4: 14: 16). In order to teach others what is right, we must first be sound ourselves. By accepting God's Word alone, this aim can be accomplished. Before you begin to fight, however, know against whom you are fighting and why.

Briefly, this should be your aim: to teach others that which has been committed to all Christian generations, that in Christ we are complete. He is our Instructor; His church is our Bible College; His plan our Constitution. Spiritual teaching will make the church whole and sound; human doctrine will divide and lead to condemnation. Above all, our prayer is that the brethren will not fail Christ tomorrow as they have today. Fight, my brother—fight and live!

Is There a Difference?

Our good brother, Leonard Channing, of London, England, is writing in the pages of *The Scripture Standard* on the subject of "Cooperation With Our American Brethren." In his original presentation under the subtitle "The Right Approach" he says of the American brother: "He also uses different terms which are liable to be and indeed, in the past, have been misunderstood. The use of the term 'minister' is a case in point. To speak of one individual as 'The Minister' and confine that term to him alone is, I believe, an error, but to apply the term 'minister' to a preacher or any other servant of the Lord is perfectly scriptural. We often avoid the term because it is so abused by the denominations of this country, but to conclude that it is similarly abused in the States, and therefore those of our brethren who use it are no better than one-man pastors, is completely unjustified."

The denominations of the United States use the term "The Minister" just exactly as they do in Great Britain. And the churches of Christ with which Bro. Channing labored in this country use it the same way as do the denominations. This we are prepared to prove. There is ample testimony to the fact that our brother weakened the case for mutual ministry while in this country, not only by his endorsement of men who desperately oppose it as poisonous heresy and narrow British traditionalism, but also by the impression that he left that if those churches which call their "located preachers" by the term "minister" would switch to "evangelist" all would be well at home and abroad! Such a swapping of names might fool our British brethren, the while the system goes on unabated, but it will not deceive those of us who know what it means!

But even Bro. Channing knows that *what-ever* is implied in the titular use of "Minister" by the brethren with whom he worked,

it is the *exact opposite* of God's system of mutual ministry of the saints. John A. Hudson, upon his return from Great Britain published an article in opposition to mutual ministry. C. E. McGaughey upon his return declared publicly that it had retarded the growth of the church. E. R. Harper stated over the radio that it was a hurtful, poisonous hobby without scriptural warrant, and that it had failed in Great Britain so miserably that the college churches in this country were being forced to send missionaries to England to rescue the Cause of Christ there. In a tract published by J. A. McNutt and circulated with the signature endorsement of a number of other preachers, all of whom are given endorsement by the brethren who brought Brother Channing to this country, there is a re-hash of the Harper statement. The "ministers" who should not be judged as "no better than one-man pastors" according to our English brother are bitterly determined to stamp out mutual ministry as a crackpot heresy originated in Britain, without scriptural foundation, and based upon traditional prejudice. There are a couple of hundred churches in the United States that are not going to be swept off their feet by "environment and personal thinking" and we will contend for the mutual ministry of the saints with anyone who is an apologist for one-man ministry, whatever his nationality, color or background!

THE IRELAND WORK

The oversight of the church in Belfast, Ireland has assured us that all will be in readiness for an intense period of study and spiritual training upon our arrival in that country. Present plans call for our leaving on the S. S. America of the United States Lines, February 10. Landing at Cobh, we shall proceed via Dublin to Belfast, God willing!

We shall not return to this country until about July 1. Numerous invitations have been received to visit churches in Scotland and England and we shall avail ourselves of the privilege of briefly discussing the work of the Lord in each section we can reach. During our absence the *MISSION MESSENGER* will be edited by our daughter Sharon Sue, now a student at Gradwohl School of Laboratory Technique. The mailing will be handled by our son Jerry with the assistance of brethren in the Saint Louis area, and Nell will continue to take care of the subscription list as in the past. From March through July we will discontinue the "This and That From Here and There" page. Instead we shall give coverage to our trip and try to present to our readers an accurate picture of what is being accomplished for our Lord.

Numerous congregations and individuals are having fellowship with us in the expense of this trip, and to all we express our deep gratitude for their encouragement. To all who have sent little or much, we will mail

a regular monthly bulletin from abroad telling you how your money is being used. In addition you will hear directly from our good brethren in Ireland. Additional funds can be used as there will be considerable expense, but only those whose hearts are dedicated to helping others hear the gospel should send. We ask no grudging gift. Above all we ask an interest in your prayers. Pray fervently for us while so many miles from home and for our loved ones whom we shall leave behind while we take His Word to other lands.

The Bible Commentary

Bessie McCracken, of Indianapolis, Indiana, writes an appeal to you as follows:

E. M. Zerr has made a lifetime study of the Bible and of history. At the suggestion of many and with the financial backing of a few he began to write a commentary on the entire Bible. Many of you who will read this said, "The Old Testament is all right, but I am going to wait for the New Testament commentary, so I will get more out of it!" To please you the Old Testament manuscript has been laid aside (completed but not published) and the New Testament commentary started. But you are still holding back. Out of thousands of members of the church so far we have not seen 500 who were willing to offer to take 3 copies of the first volume of the New Testament commentary at the price of \$10. Brethren, let's get behind this and put it over!

Here is a plan that will do it! YOU start right now. Either see that some person in your congregation is appointed to the task, or take it upon yourself to contact every member. Ask them to take 3 copies to be paid for when the book goes to press. The price is only \$10 for the three. It will take but little effort upon your part and you will be surprised how many want the book but have put off ordering in the false belief that they have plenty of time. Many will spend more than \$10 on a single Christmas present. There are large congregations where only 6 or 8 of these books have been ordered, and yet they will be invaluable to all of us. Please do something about this and do it now!

(Editor's Note: In order to partially finance the publication of the first volume of the New Testament Commentary we have asked 500 brethren to promise to take 3 copies of that first volume at the reduced price of \$10. The price for single copies after publication will be \$4 each. Thus far we need about 50 more brethren to promise to take 3 copies in order to start the presses rolling. Your money need not be sent until the books are delivered to you, which will be near the close of 1951. If you wish to pay in advance, we will be pleased to credit the amount. Shall we bring out the New Testament Commentary? You must act at once, because January 1 is the deadline.)

LANDES TO NEW MEXICO

Arrangements have been made by Wilford Landes to move to Farmington, New Mexico, February 1. He will do training and mission work in the area. Wilford has been at Shippensburg, Pennsylvania recently.

SPECIAL ARTICLES

A series of short "Lessons From Timothy" will be presented in each issue next year, starting with January. They will be written by Harold Baines, of England.

NEW TESTAMENT QUESTIONS

This is the title of a book by E. M. Zerr containing 16,000 questions on the New Testament arranged as a study course. There are at least 50 questions on each chapter of the New Testament. It is an excellent guide for individual or group study. Cloth-bound, it contains 434 pages. You can secure one of these books for the amazingly low price of \$1. Write to E. M. Zerr, Box 149, New Castle, Indiana.

A NEW CONGREGATION

A new congregation will soon be meeting at Farmington, Missouri, county seat of Saint Francois county. The churches at Flat River and Bonne Terre (Mo.) made arrangements to purchase the Christian church building, which is an excellent brick structure, two blocks from the city square. It is furnished with good seats and will care for 200 persons comfortably. The cost was \$12,000 of which amount the Flat River church paid \$4,000 and the Bonne Terre church \$3,000. The remainder of the cost is being carried on a \$5,000 note. At the present time about 10 members from other places reside in or near Farmington, but an intensive effort will be made to build up a strong unit for Christ. W. Carl Ketcherside and Fred Killebrew have been suggested to labor in planting the new Cause. Jim Mabery, talented young evangelist resides in Farmington, where his faithful wife is a teacher in the local high school. The Lead Belt churches which have shown their faith in this project have let it be known that if there are other congregations which care to have fellowship with them in this project it will be welcomed. All contributions should be sent to R. E. Smith, 227 Haney Street, Flat River, Missouri.

AT YOUR SERVICE

The elders of the church at 5344 Lillian Avenue, Saint Louis, Missouri will see that you receive free upon request a copy of study courses worked out under their supervision on "The Life of Peter" and "The Life of Paul." These are adapted to any size class or congregation, and consist of character studies in question form. Just address a letter or card to the elders as above and

the questions will be mailed you without obligation upon your part.

OUR NEXT ISSUE

With the January issue we begin the thirteenth year of our publication of the MISSION MESSENGER. During 1950 we have provided 148 pages of reading material for your dollar. In 1951, God willing, we shall provide that many pages again but on a different schedule. The papers will be 8 or 16 pages each time rather than 12 pages. During our stay in Ireland and other parts of Europe the paper will be published on an 8 page basis and will contain special reports of conditions abroad. Upon our return to this country, we shall continue to give you an account of things as we saw them and especially the nature of the work accomplished. It is planned that the January issue shall be 8 pages while the February number will contain 16 pages of excellent reading material. Send a subscription now for your friends! The price will remain at \$1 per year!

WE COMMEND

We commend unto you Bob Duncan as a student and teacher of the history of the church. To understand the background against which the apostles labored is to more fully grasp the significance of what they said and did. The course of religious history since their time is certainly a matter of concern to all of us today. The church will profit by calling Brother Duncan to talk about these matters.

We also commend Ellis Crum to you as a man thoroughly capable of helping in the development of the public talents of all. He should be kept busy strengthening the church by instructing all, especially the younger brethren in how they might better serve the Lord.

We also commend Arvel Watts as an instructor in the Word of the Lord, and especially in the prophecy of Isaiah. Thorough and persistent in his teaching, he will bring out to you much that you might otherwise overlook in the sacred text. If the church is God's own Bible College, let's keep these teachers busy in heaven's school.

TO ENTER FIELD

It is the plan of Leland King, Phillipsburg, Kansas and Loren McCord, Agra, Kansas to enter the gospel field. They realize something of the difficulties they will encounter but both young men are willing and eager to sacrifice for the Lord and His Cause. We urge the churches to give them all assistance.

TO RED CLOUD

John Patrick will take up work in the Nebraska—North Kansas area during 1951 with his residence established at Red Cloud, Nebraska.

THIS and THAT from HERE and THERE

Brethren interested in changing locations for work or health are urged to write to Ellis G. Rotan, 911 South Terrell, Midland, Texas. You will be able to worship with and assist a small group of disciples in the work of the Master. . . . Lloyd Riggins reports a good study of two weeks duration with the church at Old Scotland (Mo.) with the subject-matter in Ephesians and Philippians. . . . And Jim Van Degrift says the short meeting by Bro. Riggins at Bogard (Mo.) was good indeed. . . . Our brother Millard A. Van Deusen is now in a meeting at 63rd and Blue Ridge Blvd., Kansas City (Mo.). . . . Floyd Acree reports the church at Spokane (Wash.) continuing in the faith. . . . Five were immersed, 1 restored at Sullivan (Ill.) in a meeting with Robert Brumback. Let us all rejoice in such reports. . . . We thank Velmah Starkey, Los Angeles (Calif.) for five subscriptions. . . . Marion Caldwell and Jean Whitt were united in marriage at the Gallatin (Mo.) meetinghouse, with Lloyd Riggins officiating. . . . Vernon Hurst is in an intense development work with the church at Jacksonville (Penn.). . . . Dale Sumpter edified the church at Painesville (Ohio) on Oct. 29, according to a card from Alice Sumpter. . . . Winford Lee was with the church at Topeka (Kans.) Nov. 3, 4, 5. . . . Thomas Dennis reports 2 immersed, 1 restored at Red Cloud (Neb.) during his meeting. He was at Red Cloud Oct. 29. . . . Winford Lee immersed 1 at New Castle (Ind.) and says the church has grown tremendously since 1948, when he was with them before. . . . Our hearts are saddened by the death of our Brother Walter Hays of Gallatin (Mo.) whose funeral service was conducted by Lloyd Riggins Oct. 30. Bro. Riggins concluded work with Center church, near Carthage (Mo.) Nov. 12. . . . One was immersed and 8 added by membership transfer to the church at Bloomfield (Mo.) in the meeting with Jim Mabery. . . . Congratulations to Bro. and Sister George Mahler, Windsor (Canada) on their 25th wedding anniversary. And congratulations to Tom Hamilton of the Windsor congregation on his initial edification talk made on Oct. 29. . . . Our hearts are heavy by reason of the death of Bro. Dallas Huddle of Hagerstown, Indiana. May God be with those who mourn. . . . Thanks to the following for new subscriptions: Arvel Watts, Flat River (Mo.) 10; Louis Martin, Dixon, Mo. (12); Cleo Snyder, Carrollton (Mo.) 6; Melvin Bolinger, Carrollton (Mo.) 5. . . . Roy Loney reports good meeting, though small crowds at Colby (Kans.) after which he went to Fairview church (Colo.) for a Bible Study. . . . Thanks to Kenneth Inman, Nixa (Mo.) for five subs this month. . . . Thanks to Ellis G. Rotan,

Midland, Texas, for 11 new names. . . . Oma Daum, Decatur (Ill.) appreciates the time and effort of the writers who make the paper so interesting. . . . Bro. Glenn Smith, elder of Nevada (Mo.) underwent surgery at a St. Louis hospital. . . . Our sincere sympathy to Sister Zumwalt, St. Louis (Mo.) on the loss of her companion. . . . A. W. Harvey reports interest and attendance good in the Riverside (Calif.) Bible Study, and tells of interesting meetings at Bartlesville (Okla.) and Phoenix (Ariz.) en route west. . . . Sister Shelley Wiley extends an invitation to all who travel west or east on Highway 66 through Gallup (N. Mex.) to visit her and her husband at their West "Y" Trading Post. Stop and see them. . . . Majoria Lee Shetler reports 3 added by membership at Phoenix (Ariz.). The members of that congregation surprised Bro. and Sister Pivoda on their anniversary date, Oct. 28. We are sorry to hear that Bro. L. D. McGowen is hospitalized in that city. . . . A young people's meeting was held in the home of Bob and Paul Moore at Nixa (Mo.) Nov. 6. . . . We regret to hear of the illness of Jerry Higginbotham, Anderson (Ind.) who has been hospitalized as a result of a severe virus infection. . . . Eva Selby reports an inspiring meeting with C. R. Turner and Hubert Long at Antioch church, near Bethany (Mo.). . . . Bill Hensley says the attendance at Speedway City (Ind.) is growing. . . . One was immersed, 3 placed membership and 3 transferred from the Christian church in the meeting held by Robert Brumback at Carrollton (Mo.). . . . Thanks to W. R. Clark, Unionville (Mo.) for a real gift of stamps. . . . Clemens Kraml reports good attendance and interest at Mount View, near Iberia (Mo.). . . . Malcolm Kinser tells of a good meeting with the church at Asphalt (Ken.). . . . Dorothy L. Nelson commends the paper very highly. She lives at Bicknell (Ind.). . . . Louisa Thompson reports a good meeting at Goodwater (Mo.) on a recent Lord's Day when Herbert Estep was present to encourage and edify. . . . Mrs. Goldie Fordyce, Gilman City (Mo.) says she enjoys every page of the paper. . . . Burl Price announces an all-evening New Year's Eve service at South Fourth Street church in Shelbyville (Ill.). . . . Bro. Harold Hays will enter Research Hospital, Kansas City (Mo.) on December 11, for a possible nerve block which may help restore his speech. His faithful wife will enter the same hospital December 2 for a thyroid operation. Will churches everywhere please pray for this young gospel preacher and wife, and show your love by assisting financially in these days of worry and trial? Send to Harold Hays, Gallatin, Missouri. This notice is

unsolicited but we feel is timely. . . . Thanks to Fred Sloop, Topeka (Kans.) for 5 subs; to Dellamay Whyte, Alton (Ill.) for 10; to Gertrude Sterner, Red Cloud (Neb.) for 5. . . . Those of you who are interested in securing a Dickson's New Analytical Bible are urged to write for information and prices to Leroy Durley, 3501 Evans Street, St. Louis 6, Missouri. . . . Hershel Ottwell will conduct a study in the book of Titus at Unionville (Mo.) Dec. 3-8; and will be with the church in Springfield (Mo.) Dec. 10-15. . . . Art Freeman reports 2 added in the meeting of Harold Shasteen at Mexico (Mo.) which closed Nov. 1, and Bro. Freeman immersed one on Nov. 20. . . . Ed Uland will be in a Bible Study and meeting at Powell (Wyo.) Dec. 24-31, with a special four hour meeting on New Year's Eve. Bro. Uland expects to do teaching and development work at La Junta (Colo.) during the major part of the next three months. . . . Roy Harris will be engaged in special work at Chillicothe (Mo.) Dec. 25-31 featuring song instruction, leadership development and training for public work. You are invited to take advantage of the opportunity afforded to get this development. . . . We request all business men in this brotherhood who need any type of advertising specialties or calendars to contact Arthur Freeman, 1034 East Monroe, Mexico (Mo.) who has taken up the sale of such specialties to try and support himself partially to enable him to carry on the work in a needy field. If all will help just a little on this, it may go a long way. . . . Churches in southeastern Missouri bought a new Ford and presented it to Fred Killebrew, who very richly deserved it and who will use it for the glory of our God. . . . Students at the Saint Louis Bible Study participated in conducting a two-week meeting at Granite City (Ill.) using a different speaker each night. . . . We suggest as a gift, a copy of Complete Works of Flavius Josephus, which we can supply to you for \$5. . . . Vernon Hurst immersed a young couple into Christ on November 19 at Jacksonville (Penn.). . . . Our hearts were grieved to hear of the death of Bro. Ira Patton, Bloomington (Ind.). . . . Lloyd Riggins reports 6 added at Center, near Carthage (Mo.) during his work. . . . L. C. Roberts reports a good study session at Dean Avenue church, Des Moines (Iowa). . . . Sorry to hear of the death of Bro. Owen Taul's sister, Thanksgiving Day. . . . John Patrick preached at Bloomington (Ill.) during attendance at the Bible Study. . . . Fred Killebrew has just concluded a work at Indianapolis (Ind.). . . . The churches in St. Louis will have a New Year's Eve meeting of four hours duration.