

P. L. Faenger
Bonne Terre, Mo.

MISSION MESSENGER

VOLUME 13

SAINT LOUIS, MISSOURI, MARCH, 1951

NUMBER 3

WHO IS ON THE LORD'S SIDE?

BY ROY LONEY

This heart searching question was asked the children of Israel by Moses, when he came down from Sinai with the tables of the



covenant and found those people engaged in idolatrous worship of a golden calf. The Lord's anger was so great that only the earnest intercession of Moses saved the multitude from extinction. The Lord turned from the fierceness of his wrath, but solemnly decreed that the ringleaders in this

apostasy must be punished; so we find Moses uttering this ringing challenge at the gate of the camp: "Who is on the Lord's side? Let them come to me" (Exo. 32: 26).

The sequel of the story is that of all the twelve tribes only that of Levi answered Moses' call. These were instructed to take their swords and go through the camp and "slay every man his brother, and every man his companion, and every man his neighbor" with the result that there fell that day about three thousand men. Paul teaches us that these things were written for our learning that we should not follow the evil example of the idolators, and in view of the disorderly condition of the church today, it seems fitting that Moses' historic question again be asked.

But such a question is far easier to ask than to accurately answer. And such an answer will not be satisfactory to those who are more concerned with maintaining their standing before men than in proving their position to be scriptural. Such a question ought only to be answered in view of eternity, and an accurate answer can be given by an appeal to the Word of God. "If any man speak, let him speak as the oracles of God." His Word certainly contains all the information necessary to identify the true Israel of God.

However, conditions are such in the camp of Israel today that even to ask such a question will bring upon our heads a shower of rocks such as "intolerant bigot," "holier than thou," and other descriptive terms with an Ashdodish sound. Asking such a question implies there might be some questionable characters in camp, and in this age of super-broadmindedness and tolerance, the greatest crime of all is to suggest that some pro-

fessed Christians might be unworthy of fellowship.

Paul is my authority for stating that many who came out of Egypt failed to enter the promised land, and he suggests that the same danger confronts spiritual Israel (Heb. 4: 1). Only those with an optimism born of wearing the devil's rose-tinted glasses can see hope for all present-day baptized believers. It is true now as in the days of Ezekiel that there "are many that come to thee as this people cometh, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after covetousness" (Ezek. 33: 31).

Lest some say that I am an extremist or an alarmist, I wish to quote from a recent issue of one of the largest papers published in the brotherhood. A writer makes mention of some 27 different elements in the so-called brotherhood, all with diverse teaching and practice which has resulted in strife and division. Then he asks, "Which one is the body of Christ? Perhaps in each of these clans may be found a few loyal Israelites, but in not one is found the slightest resemblance to the one body of Ephesians 4: 4." If only a few among the 27 groups are true Israelites, permit me to say that those on the Lord's side are narrowed down to a pretty small group! With such confusion existing among all these discordant and warring elements, I affirm that in order to maintain scriptural fellowship it is necessary that we be able to identify those on the Lord's side. Moses had to do that very thing at Sinai in order to save the entire nation from destruction. Who can believe that God will be less concerned about the preservation of spiritual Israel now?

History is replete with cases of mistaken identity and those who would identify the true people of God must be sure that such identification is not colored by their personal desires. If our standard is our personal likes, rather than God's revelation, we are apt to find ourselves in fellowship with those whom the Lord will reject. We have in the Word of God a divine measuring reed by which each character can be accurately measured for approval or rejection. That we have the right to so measure them is clearly indicated in the inspired scriptures. Listen to Paul: "Brethren, be ye followers together of me and mark them which walk so as ye have us for an example. For many

walk of whom I have told you often, and now tell you even weeping that they are the enemies of the cross of Christ" (Phil. 3: 17, 18). Again, "Mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them" (Rom. 16: 17).

Does not the "true tabernacle which the Lord pitched" bear the markings of its divine origin and organization? And if the church organically can be identified and distinguished from those of human origin, will not the divine measuring reed enable us to identify the true members of that church, either individually or collectively? How else can the church obey the command to "judge them that are within" (1 Cor. 5: 12) and thus walk with God by refusing to keep company with the wrongdoers?

If we take the incident at Sinai as a basis of judgment, we will learn that those on the Lord's side are in the minority. Only one tribe responded to the call. The other tribes either stood by their idolatry or played neutral. Out of the unnumbered thousands in Noah's day, only eight heeded the warning of God. Only seven thousand had not worshipped Baal in the time of universal apostasy in the days of Elijah. Lot's family alone heeded God's call to flee in advance of the searing flame which consumed the cities of the plain. The footprints of millions have marked the broad highway, but the narrow way to safety is trodden by but few. Jesus solemnly pronounced that "Many are called, but few are chosen."

Sometimes two congregations exist in the same community, both claiming to be the church of Christ. Some people judge them as to their worthiness, not by the law of faith, not by their numbers. The smaller one is despised because it is too little while the other is accepted because strong in numbers. So was Laodicea! But when the divine measuring reed was applied that church miserably failed to meet the divine requirements (Rev. 3: 14-19). If we seek fellowship and worship for the purpose of drawing nearer to God, we certainly will not be guilty of judging size as an evidence of faith. I am less concerned with making a church BIG in numbers, than I am in trying to make Christ BIG in the hearts of the members. The tendency today is big church and little Christ; big preachers but little personal devotion; big buildings but little consecration. When the church at Sardis was measured by the accurate rule of faith, only a few met the Lord's approval (Rev. 3: 1-4). People who feel they cannot worship God acceptably in a small, but faithful con-

gregation, will never grow in spiritual stature in a large congregation of worldly-minded pretenders.

But we must not overlook the fact that there are little groups among us who loudly and vociferously trumpet the fact that they are surely the "chosen of God" because they are few! Their boasting contains more noise than it does sense, to say nothing of being devoid of scripture. If only a few stood with me in contending for the faith, I'd get no satisfaction out of the fact that we were few. It is the position we occupy religiously, not our number, that will count with God. Noah and his family were not accepted of God because they were few, but because they obeyed him. We are not approved of the Lord when we split the body of Christ in order that we might be free to follow our own preferences and desires.

Those who were on the Lord's side at Sinai were the ones who took their swords and cleansed the camp of idolaters as they were commanded to do. As long as Israel walked with God there was not the slightest danger from without. The danger came when sin was in the camp. The true people of God are always courageous enough to oppose sin in the church as well as without. A church that will not keep itself pure while opposing doctrinal errors of sectism soon becomes a whited sepulcher, outwardly conforming to the divine pattern, but filled with worldliness, carnality and ungodliness. Among most of the so-called churches of Christ today a large membership is more important than a pure membership. But both Paul and Christ placed the emphasis on the internal purity and not the size of the church. No one can doubt the zeal or consecration of Paul, yet we never find him expressing anxiety over the size of the congregations, but he was often concerned about their internal purity.

Corinth is a good example in point. Evils and corruption had crept in and the church was tolerant rather than corrective of such things. Paul wrote them "out of much affliction and anguish of heart" (2 Cor. 2: 4). He gave explicit instruction for correction of the evils which endangered, not the organic structure, but the spirituality of that church. They were plainly told to use the sword of the Spirit to punish those wrongdoers (1 Cor. 5: 7) and purge out the leaven of moral evil. Such teaching based on the commandments of God is so unpopular now as to be shunned by the majority of the churches. We are living in a "Hush, hush" age.

Men are afraid to speak out against evil lest they disturb the church. Well, there was a terrific disturbance at Sinai. Who caused it? No lives would have been lost if Moses had kept still, but the souls of thousands would have been endangered if the idolatry had not been checked. The devotees of the golden calf were the people of God. Don't forget that. They were not a

bunch of untaught heathen. They had seen all the mighty wonders and signs wrought by the Lord in Egypt, and they were now having a wonderful time worshipping the golden calf. Why disturb them? That is what the "peace at any price" advocates might have asked. But the terrible thundercloud on the brow of an offended God could only be removed by obedience to His will, and so the unsheathed sword spilled the blood of the offenders on the desert sands. Who was responsible? Do you dare lay the blame on Moses and the Levites?

If there are innovators in the church today and those who are satisfied with the simplicity of Christ dare raise their voices against such innovations, will Christ hold them responsible for the ensuing disturbance? It is not the opposers of innovations who are guilty of sowing discord in the church. Rather it is those who are not satisfied with the Lord's plan, and who make new gods like the golden calf who are responsible.

In the American Christian Review (Aug. 28, 1945) there is a reprint of an article from Apostolic Times, titled "Bible Ground." I quote in part, "Candor and frankness force

us to admit that even among the churches of Christ are institutions and organizations unknown to the apostolic age, and much work of the church, instead of being done through the local congregation as in apostolic times, is now being done through these unauthorized institutions and organizations unknown to the New Testament."

Who can deny the truth of this statement from the far south? Is there not a crying need to cleanse the camp of spiritual Israel? If I dare to raise the keen blade of God's truth against the golden calf of "collegeism" can I rightly be accused of being a disturber of God's people? Can you give proof from God's Word that he will look with more tolerance upon these rivals of God's church than he did toward the new god of the Israelites? Does God grow more tolerant toward evil as the years roll on toward eternity? Or, is he not the same yesterday, today and forever? To whom will the Lord give His "covenant of peace"? To those who advocate man made institutions as rivals of God's church, or to those who cry out against this corruption of the simplicity that is in Christ? Who is on the Lord's side? What is your answer?

"ACCENTUATE THE POSITIVE"

BY ROY HARRIS

Religion, as I understand the word, means literally to "bind back." Man, as a race, was once in fellowship with God, but went astray (Rom. 5). Individually, every man was once innocent before God, but those outside of Christ have gone away from him, having walked according to the course of this world (Eph. 2: 1, 2). Since man has shown a tendency to go away from God, he needs something to bind him back to his Creator.

Religion may be defined as the whole process of redemption, including man's faith, the blood of Christ, and obedience to God's Word, which binds the spiritual nature of man to the supernatural being, God in heaven. It is the link between our finite beings and the infinite. As a visible demonstration of that spiritual process, man must do good to those in need and keep himself unspotted from the world of sin (James 1: 27).

The point I want to make is that religion does not merely bind us "away from" something, but TO something or someone. It is a positive process. I am convinced that there has been a weakness in our teaching, preaching and practice in that the negative has often overshadowed the positive. We may have preached "against" more than we have preached "for." Now I realize there are many things that need to be opposed, some that we need to speak strongly against, but we need to offset evil influences with positive forces of right. Have we forgotten

Paul's admonition, "Be not overcome of evil, but overcome evil with good?" (Rom. 12: 21). It requires less mental effort merely to say "I'm against that" without saying, "Here is something good that will take its place!"

If you are a gardner, you will never be successful simply by being "agin weeds"; you must also be "for" vegetables and flowers. It is not enough to dig up; you must also plant. You will never have a desirable house in which to live merely by destroying the wornout structure that is no longer safe; you will find it necessary to build something to take its place. Neither can a Christian character be built by confining our teaching to "don't"; there must also be "do's."

Many congregations need to provide more spiritual activities to satisfy the normal

MISSION MESSENGER

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

W. Carl Ketcherside

Editor and Publisher

Publication Office
7505 Trenton Avenue
St. Louis 14, Missouri

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

spiritual appetite of one who is zealously interested in the cause of Christ, even though such a one may not at present have proper knowledge. Even though a new member might at present be inclined to expend a great deal of his time and energy in non-spiritual activities, he probably could be directed in the right channels if we would put forth enough thought, interest and effort to lead him. Any congregation will continue to lose members so long as they are merely baptized, told what they must "not" do, then turned loose with perhaps only one positive requirement—meet on Lord's Day morning.

Christian homes could often provide more association with other Christians, especially among the young. Such is needed, where it can be surrounded by a high spiritual and moral atmosphere. Again, we could try to overcome the modern social evils with something positive, something good!

It is true that Christ and the apostles

often denounced in no uncertain terms the evils of their day, yet I would like to call attention to a few of the many positive assertions and answers they gave. In Matthew 5: 13-16 his disciples are called light and salt, two very positive forces. The light shines, the salt preserves, seasons, purifies. These are what Christians *do* and not what they refrain from doing. When the apostles told people to repent, turn away from sin, they also told them to turn to Christ and live for him. "Repent and be baptized . . . save yourselves from this untoward generation" (Acts 2:38, 41). "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof" (Rom. 13:14). I believe that if we truly followed Christ's teaching in Matthew 6: 33 where he tells us to seek first the kingdom of God and his righteousness, the majority of our problems pertaining to what "not" to do would immediately be solved.

this point we have failed. If the purpose of the commandment of God is to produce love for each other, and that commandment is used as a cloak for exactly the opposite condition, we have a wrong concept of God's system of righteousness. The object of the law is to produce "godly edifying in faith" and not ungodly crucifying in hate. What value is a man's religion if he claims to be a "champion of orthodoxy" and yet takes sneaking, unfair advantage of those with whom he has long labored? What gain accrues to one who proclaims that his wisdom is from above and is ultra-pure, if he never intends for it to be peaceable? This is the religion of the Pharisees which Paul counted but dung!

Certainly God's law is good! Surely it must be observed! Its end is charity out of a pure heart. And we purify our hearts in obeying the truth (1 Peter 1: 22) but it is "unto unfeigned love of the brethren. See that ye love one another with a pure heart fervently." Too many of us are living under a law of grace and practicing a law of retaliation. We know not how to "do good unto all men" but it is "an eye for an eye, and a tooth for a tooth." Must we be disagreeable merely because we disagree? Is there no charity in the realm of opinion? Must a man agree with you in every minute detail even where God has not legislated, or be hounded and harassed?

The Book says, "Speak not evil one to another, brethren." We need men who can hate evil and love the man who does it. Men who can eat with publicans and sinners and seek to win them to the Kingdom! Men who dare to rise above the bigotry and littleness of shrivelled hearts, and go into the byways and slums to rescue derelicts afloat upon life's stream. We need those who can rise above hate, who when reviled will not revile again, who will pray for their enemies, and do good unto those who despitefully use them. There is no acid so strong as the acid of hate. Let us purge it from our hearts with the antidote of love. Let's lift the stone from our brother's path, and not hurl it at him! This is the end of the commandment!

THE EDITOR'S ADDRESS

The editor of the MISSION MESSENGER is now in Europe where he will remain until June 30, God willing. Those who desire to communicate with him on matters of importance may address him as follows: W. Carl Ketcherside, 8 Sunninghill Gardens, Cavehill Road, Belfast, North Ireland. In our next issue we shall start a report from him as to conditions abroad. It will be most interesting and informative. Send in your subscriptions and those of your friends. Address MISSION MESSENGER, 7505 Trenton Ave., Saint Louis 14, Missouri.

Please notify us of your change of address.

THE END OF THE COMMANDMENT

BY W. CARL KETCHERSIDE

The man was lying in a hospital bed, wan and weak from suffering. He lifted the sheet to show me his leg which was horribly burned. "I backed into the fire," he said, "and it burned through my boot before I knew it." "But that is strange," I replied, "that you would not feel the blistering of the flesh." "Oh no," the man declared, "it isn't strange at all, because you see, that leg was paralyzed." I had no feeling in it."



Today the flames of a peculiar sin are eating away at the body, the church. But there seems to be no consciousness of the fact. Most of us go blithely on our way, oblivious to a gnawing cancer which spreads like gangrene and must eventually affect every member of the body. The insensitivity to the true condition is no indication of health. Recently I conducted funeral services for a young man who did not know until two days before he expired in agony that he had cancer. The Word of God speaks of those who are "past feeling" and stipulates as a mark of apostasy that they shall have "their conscience seared with a hot iron." The fact that one cannot feel the prick of a pin does not indicate health. It is a danger signal of alarming nature.

The condition which attacks the church today can best be diagnosed by giving its true name—*hate*. And we mean personal animosity! It is generally an outgrowth of the virus of jealousy, or of the germ of envy. It has varying symptoms corresponding to the stages of its development. It manifests

itself in bickering, backbiting and malicious gossip. It develops cliques, clans and cleavages in the congregations. It is augmented by long-tongued women and shortsighted men. It thrives in an atmosphere of secrecy, whispering, murmuring and suggestiveness. Its trademark is "They say!" its trusted servant is "Have you heard?" and its faithful handmaiden is "Don't tell anyone—but!"

Preachers of the gospel are not immune to this vicious plague. Some of them have never honestly complimented another in their whole career. So far are they beneath the plane of Christ's teaching on brotherly love that they try to claw themselves to prestige on the errors (sometimes *supposed*) of others, rather than upon their own righteousness. Like loathsome scavengers they delight in the putrid; like vultures their eyes are ever *downward* seeking carrion, not to consume but to scatter.

Why does such a condition exist among those who should be examples of kindness, mercy and longsuffering? I conclude that it is because we have missed the very basis, the *essence* of pure Christianity. For it we have substituted a cold, legalistic approach to God. Thus we have developed "a form of godliness but deny the power thereof." There were those in Ephesus who "missed the law of kindness in their struggle to be just" and there were no "snowy wings to cover all the faults that hide away." Instead they became involved in "endless genealogies"; angry, troublesome debates about perplexing and complicated matters which contributed not one iota of benefit to the church (1 Tim. 1: 4).

For their correction Paul declared that "the end of the commandment is charity out of a pure heart" (1 Tim. 1: 5). And it is at

TALKS ON TIMOTHY

BY HAROLD BAINES, MORLEY, ENGLAND

Reading

Today, brother, you take your first lesson in "spiritual swordsmanship" with our text: "Give attendance to reading" (1 Tim. 4: 13).



You may remember that Paul, in giving that fine list of spiritual armor, refers in Eph. 6: 14 to "The sword of the Spirit, which is the word of God." It is that you may learn how to effectively wield that sword that I seek to direct your thought to-day.

Intelligent reading is an essential factor in the training of one's self in spiritual swordsmanship. Unless we read aright, we cannot learn aright, and a badly informed or misinformed Christian, is not only bait for the enemy and a danger to himself, but a menace to the church. He may, quite unwittingly, dispense false doctrine which may play havoc with the lives of others and make "shipwreck of the faith" (1 Tim. 1: 19). The beloved apostle means it when he says "Give attendance to reading."

In this matter of reading, much depends on the attitude of the mind. We generally read printed matter for pastime, for learning or criticism. We read secular matter for amusement or entertainment. We read scholarly matter for our learning. We read political matter, especially of our opponents, for criticism, or as we say in Yorkshire, for "fault-finding."

When you pick up the Bible much depends upon the state of your mind. As a pastime Bible reading is profitable. Some of the world's most beautiful love stories are found in it, for example in the book of Ruth. If you want heroic exploits, you have heroism at its best in the book of Daniel, where those four men of God, Daniel, Shadrach, Meshach and Abednego defied a monarch. For tragedy and drama greater than ever seen on the operatic stage or in a Shakespearean play, see the book of Job. In contrast you have the magnificence of Solomon, the great love of David for Jonathan, whilst in the Psalms you find the most exquisite poetry.

It is, however, to the New Testament I would first turn your eyes. As a Christian, learn all you can about Christ. Study his sermon on the mount (Matt. 5, 6, 7). Learn his parables. Note how he puts his own teaching into practice, often to the amazement of his followers and the consternation of his enemies (Matt. 23, 24).

In the "Acts of Apostles" sometimes called "The Acts of the Holy Spirit through Apostles" you see how the early Chris-

tians put into practice the teachings of Christ and how they fought and bled and died for the gospel. Quite a contrast with our comfortable way of life, don't you think, brother?

It is when you apply your mind to learning the scriptures that their real beauty is seen. I have never been good at memorizing passages, nor do I really recommend it. I do suggest that you familiarize yourself with the Word until scriptures come readily to your mind as you need them, and especially that you may recall the context in which they are placed. Let me illustrate. Two men were arguing the terms of salvation. One of them of the "Believe Only" school, glibly quoted the passage referring to the conversion of the Philippian jailer, "Believe in the Lord Jesus Christ and thou shalt be saved and thy house." "Yes," replied the other, a member of the churches of Christ, "but what does it say in the next two verses?" He then went on to quote where the other had left off, "And they spoke unto him the Word of the Lord and unto all that were in his house. And he took them the same hour of the night and washed their stripes and was baptized, he and all his straightway." I need hardly add that the "Believe Only" one departed a sadder but wiser man.

Make yourself familiar with the teaching of any doctrine of scripture you wish to exposit. It will be a long time before you

know all the answers, but experience will bring it to you. In the meantime, read the word of God because you love it. Don't expect to master all that is in it. If you could do so it would not be God's Book but man's and therefore fallible. But act on the principle that God's Word is infallible, is not and cannot be wrong, and you will find ample proof for this uncompromising stand. Don't expect to understand all of it, for you can no more plumb the depths of God's Word, than the astronomer can span the heights of heaven, but that need not deter you from enjoying the beauties you see in God's Word.

Now a word about criticism. Beware of the critic but never be afraid of him. Our Lord defeated the devil in his temptation (Matt. 4) by means that are available to every child of His, intelligent use of the Word. There is a school of thought today (I speak to our shame) calling themselves "Higher Critics." They call it a "method of study" but don't you believe it. Higher criticism or Modernism has been responsible for more loss of faith than anything else in living memory. Avoid it as you would the plague. It is based upon the Satanic doctrine of doubt, "Hath God said?" (Gen. 3: 1), and casts doubt upon the authority and authenticity of many of the accounts of Scripture. Remember the words of Philip to the Ethiopian eunuch (Acts 8: 30), "Understandest thou what thou readest?" Note his answer, "How can I except some man guide me?" Philip preached unto him Jesus. Always seek your instruction, brother, from those well versed in God's holy book, who know Jesus and love him, and accept his word without any "ifs" or "buts."

TO EVERY HONEST SOUL

BY W. CARL KETCHERSIDE

What are the churches of Christ? How do they differ from other religious bodies? What is distinctive in their plea which should commend them unto earnest seekers after truth? These questions are timely and appropriate. Will you consider our answers without prejudice? We write with a love for your soul. Our pen is kindled with a burning desire to help you come closer to God. Our hearts flow out to you as the ink flows out to form these words. Hear us in this message!

The churches of Christ are congregations of baptized believers whose goal is the restoration of New Testament Christianity as it was first preached by the holy apostles of our Lord. These congregations are composed of your neighbors, friends, perhaps even your relatives. They have renounced all sectarian names and forms, not because they hate or dislike those who have adopted such, but because they love Jesus more than anyone on earth. They recognize him as their

King in all matters pertaining to things spiritual. They know that he has communicated his will to mankind in the New Testament, and that this document is the Constitution for the church. They believe that deviation from this revealed law will incur the displeasure of the King, and they try to avoid this by adhering strictly to "the law of the Spirit of life in Christ Jesus" (Rom. 8: 2).

No doubt you have thought these members were narrow and exclusive. You may have resented what you thought were persistent attempts by them to get you to "change your religion." But you must remember that every real Christian wants to be in fellowship with every other person on earth who believes in the Lord Jesus Christ. He knows that in order to achieve this unity, all of us must renounce everything which hinders our coming together in "one body" (Eph. 4: 4). As long as some of us are Methodists, others Baptists, Congregationalists, Presby-

terians, Lutherans, etc., we will be kept apart. Now none of these names is scriptural. Not one of them is found in the Bible. It would be impossible to unite on either of them, and, if it were possible, it would be without scriptural warrant. But all of us desire to be Christians. Now if we would be just Christians, and nothing more, we could all be together. To achieve such happy union, we plead with all who truly love God to leave all humanly-ordained names behind, and be just plain disciples of our Master. We do not ask that you "come to us," but we merely plead that all of us go to Christ!

The walls which keep us apart were built by men. God wants all of those who love him to be together. It was for this our Lord shed his blood after the terrible agony of the cross (Eph. 2: 13, 14). The barriers which separate us are creeds. Each of these purports to be a summary of the truth, but truth cannot be so confined. It is free and produces freedom! "Ye shall know the truth and the truth shall make you free!" One might as well attempt to bottle the sunshine, or to can the breezes of the springtime, as to try and enclose truth inside a fence of man's thinking.

The churches of Christ believe that only God has the right or authority to dictate the terms by which a soul can hold communion with heaven. They deplore the attempts of synods and elected groups to define the bases of reconciliation with God, or of fellowship with his children. They credit freely the noble work done by Martin Luther, John Calvin, John Wesley, and others who sought to free the world from the shackles of religious slavery. But they acknowledge no allegiance to these men. They bow before no sovereign but the Lord Jesus Christ. Only the one who was crucified for us, and in whose name we were baptized, deserves our praise, honor and glory (1 Cor. 1: 13).

Churches of Christ do not concern themselves with reforming parties. Even if reformed, a party would still be just a party, and its adherents partisans. It is not a reformation but a *restoration* that is needed. The re-vamping of bodies established by men leaves us far short of the New Testament church. That church existed, flourished and functioned 1600 years before the first Protestant denomination was born. When Jesus declared he would build his church (Matt. 16: 18) he was not talking about any denomination, living or dead. He was not speaking of the Methodist, Baptist, Lutheran, Presbyterian, or any other modern organization.

The church of the New Testament is big and broad enough to enclose within its outstretched arms every one of God's children. The names of all these are enrolled in heaven. The record above embraces every faithful child below. God adds to the church all who are being saved (Acts 2: 47). Now God does not add any of his saints to denominations started by men. Those who so

affiliate themselves do it without God's sanction or encouragement. If God added one person to the Methodist church, he would add them all to it! He is not partial. If he added one to the Presbyterian church, he would add them all to it. To reason otherwise, would be to accuse God of creating division and confusion. But he is not the author of such, but of peace, in all the churches of the saints (1 Cor. 14: 33).

Since God does not add any man to a denomination, but he does add all men to the church, it follows that one can be a Christian, and not be a member of any denomination. Why not just remain where the Lord places us and be satisfied there? Surely the loving Father places us where he wants us to be. Then if we go somewhere that he has not placed us, it is somewhere he does not want us to be. If all of us, instead of asking where our parents, our friends, or our kinsmen want us to be, will just enquire where the Lord wants us to be, then go there and stay, we will all be one! The broken families could again be knit together, broken hearts healed of their deep wounds, and broken lives restored to usefulness spiritually.

You may ask if all members of the churches of Christ are really Christians? We acknowledge with sadness that they are not. Some of them exhibit sectarian tendencies to a marked degree. They argue for doctrinal positions, which by their lives, they demonstrate that they do not believe. Some are still followers of men, some unduly exalt certain phases of the Word to the utter exclusion of other portions, some follow traditions of the fathers, and count them as law. Now these things demonstrate how difficult it is for any of us to utterly free ourselves from sectarianism. They prove that those who are in the church of God are still prone to err, and liable to fall short of the ideal of the Father. But it is not a question of whether all members of the New Testament church are Christians, rather it is a question of whether all Christians should not be members of the New Testament church!

Even in the days of the apostles, there were congregations which had been established by their personal endeavor, which were carnal and walked as men (1 Cor. 3: 1). They did so, not *because* they were children of God, but in spite of it. The right life is essential to get to heaven, but so is the right doctrine. You must take heed to both if you would save yourself and others (1 Tim. 4: 16). The right doctrine with the wrong life may produce a hypocrite; but the right life with the wrong doctrine will still leave one a sectarian.

We are persuaded of you, beloved friends, that you have a desire to please God in all things. We commend the spirit of fairness which you have shown in reading thus far. It is commendable, and if followed to its conclusion will lead you into the paths of

undenominational Christianity, which should be the goal of all of us. You want to reach heaven. You want your children to stand approved before our God in the last great day. We want the same thing, and we must work together and help each other, lest we both fail of our objective. May God give us wisdom to see His truth, and courage to walk in the way it opens up before us.

Our aim is to make Christians—nothing more, nothing less! Therefore, we can exalt no leader but our Lord, no institution but his church, no creed but the New Testament, no hope but heaven! We freely and humbly confess that with our feet fixed on earth we stumble, though our eyes are fixed on heaven's goal! But we are confident that if we sincerely give our hearts in full surrender to Jesus, seeking day by day to walk contritely before him, that he will pilot us safely across that dark river which all must cross.

The churches of God in Christ Jesus provide our only hope of final triumph. The churches of men can take us down to the brink of the stream. There they must leave us. The Ship of Zion can transport us across to mingle with the redeemed of all ages. Will you not secure your passage now by wholehearted obedience to the gospel requirements? Come, let us start our journey! Let us walk together, work together, worship together—that some glad day we shall be able to enjoy the eternal fellowship which shall know no end. God grant it!

REQUEST ANNOUNCEMENT

To The Faithful Churches: The church at Stockton (Calif.) wishes to inform you that Bro. B. L. (Barny) Powers of West Point (Calif.) has left the Sommer faction and affiliated himself with the church here. This family is meeting in their home and having some success in getting their neighbors to meet with them. Their address is General Delivery, West Point, California.—*Emmett C. Powers and Earl M. Coleman, Elders.*

OUR THANKS

In January, we had the help of Laddie and Louise Stevens, Ray and Mildred Wofford, James and Milleny Word, and Lester and Mona Faye Stevens in mailing out the paper. In February we were assisted by Ted Ratliff, Bob Roland, Ronnie Wofford, Lester and Mona Faye Stevens. These in addition to our own family. Thanks to all!

CALIFORNIA REPORT

Nine have been added to the Riverside (Calif.) congregation in recent weeks, according to Merle Clark. These are the result of personal visitation and development work by Lloyd Riggins.

The ruin of most men dates from some idle moment.—*G. S. Hillard.*

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

1 Corinthians 14: 34

A very common but erroneous thing is to quote the above verse when talking on "the woman question," or when some man pro-



poses to discuss "women's duties and privileges in the church." By "the church" he means the public assembly when Christians are gathered for the purpose of congregational services. He will thus form a topic that implies a distinction between men and women as it concerns the per-

formances to be had in such a meeting. He will announce such a subject in spite of the truth in Galatians 3: 28 which says that in Christ "there is neither male nor female." All of the examples in the New Testament as to evangelists, and the specific statements of scripture as to officers (1 Timothy 3: 2, 12), show that men only are to be used in such positions. With those exceptions the Scriptures make absolutely no distinction between the sexes in the services of the assembly. Since the Lord has made no such distinction, those who do so and thus deprive the sisters of their equal share with the brothers in the

services, are adding to the word of God as certainly as did the serpent when he added "not" to His word.

The verse in question has nothing to do with the "privileges" of women today. It is a part of the regulations Paul gave to the church at Corinth in the exercise of spiritual gifts. The 12th, 13th and 14th chapters were written for the same general purpose, that of correcting the abuses that had crept into the congregation when it was assembled and was engaged in the exercise of spiritual gifts. Then why ignore the force of those three chapters and settle down on one particular verse? If that chapter is applicable today, why not be fair and insist on all of it? Verse 28 commands some men to keep silence, verse 38 directs that ignorant men remain so, and verse 35 commands the women to get their learning at home from their husbands. Why don't these extremists apply those verses if the chapter has been written for the regulation of the assemblies today? The only answer I can see is that they do not happen to suit their unscriptural notions. We should not be guilty of "handling the word of God deceitfully," which means in a way that would deceive others. We should always be fair with the word of God.

clergy system, while at the same time expecting to have our own ears tickled each Lord's Day—by compelling and flattering, as well as fluent, words and phrases. No wonder the church has not grown! Lock a child in a dark and damp cellar and see how well he thrives physically, mentally and morally. Yet, that is what we have done to the gospel—locked it up! It's high time we removed the curtain of blindness and hatred—yes, hatred—that hides the gospel of Jesus Christ and permitted everyone regardless of color or nationality to see it. Then the stature and influence of the church would be increased, and God would receive His rightful glory. What selfish individuals we hypocritical Christians have become. God forgive us!

You say "What could I possibly have in common with an Englishman, a Frenchman, Italian or German? I've gotten along fine without them, and so has the church." Has it? The Savior destroyed forever the veil separating Jew and Gentile (2 Cor. 3: 14). His church is open to all who would obey. In Christ there are not Englishmen, Frenchmen, Italians or Germans—only Christians! But we have rebuilt that wall in spiritual Israel. We refuse to see the need of gospel preaching anywhere excepting where we can realize its benefits personally. How bold, how blind must we become before we recognize the error of our ways! The great commission is just as binding upon congregations, and individuals today, as it was upon the apostles who received it.

So indifferent has the attitude of many become, that in order to support their families, evangelists are leaving the gospel field where their full time labors are needed so seriously. In fact, some congregational leaders have advanced so far, they no longer recommend calling in an evangelist who is married. It's much cheaper to have the *annual meeting* (even these are restricted now) conducted by a young, unmarried preacher (and untried!). He doesn't require as much financial support. With these money-changers in our midst, ruling our houses, we dare criticize the digressives and sectarians!

It's quite scriptural for one or more congregations (especially the one from which comes his letter of authority) to support a man—or men—out preaching the gospel where it is unknown and needed (1 Cor. 9: 3, 4, 7-14; 2 Cor. 11: 8, 9; Gal. 6: 6; Phil. 4: 10-18). He should be *sent out*—not called in! And he should be supported, not granted a bare existence. This financial backing should continue until the congregation with which he is laboring is set in order. Then it can help assume the burden of support. When his work is completed he should be sent elsewhere to plant a new congregation. That's what we believe, but we practice entirely different!

One more question. Why aren't more young men sent out to serve an apprentice-

WE ALSO BEAR RECORD

BY MILLARD A. VAN DEUSEN

Our record of achievement in the kingdom of Christ, from early in the last century to the present day, is quickly read because of its extreme sparsity. At the same time, it is hard to comprehend; for the Spirit of God has not only instructed men how to be saved, but has shown Christians how to become soul winners for Jesus. Why, then, have we failed so utterly?

Such nineteenth century pioneers as Scott, the Campbells, Smith and Franklin worked assiduously to lead the religious world back into the Old Paths. They never quite succeeded in reaching Jerusalem. However, subsequent generations should have seized that blazing torch of God's Word and continued in the same direction, pointed out to them by divine Scripture. But, lacking initiative and special fortitude, they failed their Lord. Compared with the leaders of bygone days, we seem to have the strength and intelligence of microscopic nonentities. There can be little rejoicing over our labors.

In the first century, if the church had been dependent upon the efforts we put forth to convert strangers, Christianity would be a dead religion now, barely remembered, and then only by scholars. Why have we so wilfully retarded all efforts to reach apostolic standards and doctrine? Have we fled from Babylon so swiftly that Jerusalem has been completely by-passed? In our haste to escape apostasy have we become even more evil? For, to oppose the scriptural work and responsibilities of the church, by presenting an attitude of complete indifference, is as sinful as the practice of endorsing man-made innovations in the worship.

Is it any more of a transgression to demand instrumental accompaniment during the song service in the assembly, than it is to refuse to send gospel messengers (supporting their efforts and families financially in the meantime—a most distasteful subject to some) to proclaim the life-giving tidings to a dying world? We loudly condemn the

ship with tried and true gospel preachers in the field, where valuable information and experience can be gained? Paul took Timothy, Titus and many others with him as he labored. Were we to use the scriptural ex-

ample, as we should, we'd have experienced men to call upon when and wherever they might be needed in the world. You see, my brother, we have stopped short of Jerusalem—far short!

BODY, SOUL, AND POCKETBOOK

BY BESSIE MCCLAFLIN

It was a winter afternoon, and a group of friends had assembled to witness the baptism of a middle-aged father. As they neared



the icy stream, the convert hesitated, then turned to the neighbor holding his overcoat and said quietly, "I think I left my bill fold in my coat pocket." The neighbor gave it to him with a smile and said, "Can't trust me, can you?" Like a flash came the reply, "You misunderstand me. I'm giving

myself to the Lord body, soul, and pocketbook."

Somehow, I've never forgotten that incident—and I still think that man's few words expressed the real secret of Christian living! Emotionally speaking, most of us are willing to give our hearts to God and entrust our souls to His keeping. But when we think of presenting our bodies—well, that isn't quite so easy—because that entails "cleansing ourselves from all filthiness of the flesh" as well as the spirit . . . and since the only way to break bad habits is to drop them, we are inclined to make a few reservations before we surrender our bodies—even to their own Creator! If, after consideration of the reward, we do decide to "glorify God in our bodies" as well as in our spirits, we still face that most difficult test—giving God our pocket-books. We know He is able to care for our souls. We admit that our bodies are much safer under His control—but we are extremely cautious about risking our bill folds in His hands!

It was prophesied that our Savior should be "a man of sorrows and acquainted with grief." His earth life held many disappointments, one of which is recorded in Mark 10: 17-27. On this occasion, Jesus met and loved a young man who had observed all the commandments from his youth—yet this fine young man went away grieved . . . because he was unwilling to give his great possessions as Jesus directed!

Christ has never asked us to "sell all we have and give to the poor" as he did that young man—but He has left very definite instructions for the giving of ourselves and our possessions. Rom. 12: 1 specifies that we "present our bodies a living sacrifice," so it would be silly as well as fatal to offer them by the suicide route. The same verse

defines the presentation as "service"—so if we expect our lives to be acceptable to God, we must USE them for His work and glory!

The same is true of our possessions. There is nothing wrong about money itself—yet the "love of money" and "trust in riches" are severely censured in God's Word, and there are plenty of warnings against getting or spending it improperly. I might love one dollar just as sinfully as a million—and it could keep me out of heaven just as effectively as the million if I fail to USE it for His work and glory!

"But," says one, "We have to live, and 1 Tim. 5: 8 proves that one who fails to provide for his own is worse than an infidel!" Very true! And now that we know providing-for-our-own is a scriptural use for money, we can be sure such money is being used for His glory! Incidentally, that verse has special reference to widows, who are to be "supported" by relatives, if any, otherwise, by the Church—not by some rival institution!

Most of us are willing to work hard and long to support our families, and that is commendable—but it isn't "the whole duty of man." Eph. 4: 28 commands Christians to do honest work that they "may have to give him that needeth." Are we equally willing to do that? There's further instruction on this subject in Gal. 6: 10, "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." And let's never forget that Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25: 40).

Occasionally we read about some rich miser starving to death, and we don't waste much sympathy on such individuals, yet we may see many on the street who are just as foolish—and if we aren't careful we may see one in our own mirror! In Luke 12: 16-21 Jesus gave a parable about a prosperous man who could think of no use for his bounty except to build greater buildings in which to hoard it, then "take life easy." But God upset those selfish plans in few words, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?" Jesus added this solemn comparison, "So it is he that layeth up treasure for himself, and is not rich toward God."

After his vision at Bethel, Jacob vowed to God, "Of all that thou shalt give me I

will surely give the tenth unto thee." This tithe was continued and required under the Law of Moses—but in the New Testament, God has graciously placed us "on our honor" about sharing with Him what He has given us. Concerning "the collection for the saints," we have this teaching in 1 Cor. 16: 2, "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," and again, "Every man according 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). In this giving, as in nature, "He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully."

We are hastening toward a day when money doesn't count. 1 Tim. 6: 7 reminds us that "we brought nothing into this world, and it is certain we can carry nothing out." May His goodness lead us to repentance for the past, and His Spirit help us in the future to say, in truth, "I'm giving myself to the Lord, body, soul, and pocketbook."

GLEANINGS

W. S. Queen, Nevada (Mo.) commends the meeting conducted by Wilford Landes. . . . Roy Harris conducted a week of song training at Nixa (Mo.) in January. . . . Garner Copley is under consideration for appointment to the eldership at Springfield (Mo.). . . . W. Carl Ketcherside spoke at Bonne Terre (Mo.) January 21. Bob Duncan was at Flat River (Mo.) the same night. . . . The attendance at Farmington (Mo.) has averaged around 21 since the congregation began meeting. . . . Fred Killebrew was with the Festus (Mo.) church Jan. 19-21. . . . Truman Sterner immersed 1 at Red Cloud (Neb.) January 21. . . . Don't forget to write Roy Loney, Wellsville, Kansas, and order copies of his new booklet of talk and study outlines. Only 35c each or 4 for \$1. It will be a worthwhile book. . . . The new congregation on the east side of Windsor, Ontario, Canada, was scheduled to begin meeting, February 4. . . . Our thanks to Mrs. N. C. Oaks, Brookville (Penn.) for 10 subscriptions. . . . Albert Winstanley is working with the little congregation at Ince, near Wigan (England). . . . One added at St. Louis (7121 Manchester) January 28. . . . Mrs. A. C. Warren, Farmington (N. Mex.) sent in 5 subscriptions, as did V. M. Foltz, Hale (Mo.) and we send our thanks. . . . W. Carl Ketcherside concluded a study of church government which was taught in St. Louis, January 29—February 3. . . . Crystal Bucallew mentions that one was immersed at Unionville (Mo.) in January. . . . Herbert Johnson says the newly started Lord's Day night meeting at Beech Grove (Ark.) goes along well. . . . C. C. Tegtmeyer reports an interesting study with Rober Brumback at Kansas City (Mo.). . . . Mrs. Joe Cullum, Livonia (Mo.) says she could not get along

without the paper. . . . Harold Shasteen is doing good work with central Illinois churches this winter. . . . Lewis Karkosky immersed a young man on January 25 at Clarion (Penn.). . . . Roy Loney spoke for brethren in Iowa and North Missouri during the month just past. . . . Curtis McClard reports a good attendance at the young peoples' meeting at Dexter (Mo.) with special talks by Paul Smith, Buddy Moyer, Doy Rhoton, Carol Bailey and others. . . . Paul Meeske reports that Roy Loney was with the congregation at Fairbury (Neb.) on February 18. Tom Dennis has been engaged for extensive work there this summer. . . . We extend our sympathy to Sisters Lydia Cassell (Riverside, Calif.) and Alice Baker (Topeka, Kans.) for the loss of their faithful sister, Emily Baker. . . . Ellis J. Crum II with the brethren of the Oakland (Calif.) area is attempting the first radio work of the church in northern California. . . . Do you know any church members stationed at Lackland Air Base, Lackland, Texas? If so, contact Sister Homer Clark, 1444 Main Street, Walnut Creek, Calif. The Clarks' son, Franklin, is stationed there temporarily. . . . We regret to report the death of Sister Elizabeth Black of the Lillian Ave. congregation, St. Louis (Mo.). She was the oldest female member of that congregation

and was faithful to her Master until her death from cancer. . . . If you have the copies of the MISSION MESSENGER containing the articles on "Women's Work in the Church" and the discussion on "Marriage and Divorce," contact Mrs. Dora Lee Scott, Rt. 2, Box 2308, Grass Valley, Calif., who would like to have them. . . . Our prayers go with Cecil Hope and James Storm, Pomona (Calif.), who have left for the armed services. Also with Joe Stracke and Jerry Ketcherside of the Lillian Ave. congregation, St. Louis (Mo.), who are leaving this month. May the Lord be with them and guide them and may they remain faithful to His cause. . . . Congratulations to Brother and Sister Wendell Sparks as parents of a baby boy, Richard Lee, born Jan. 29. The Sparkses worship with the Pomona (Calif.) brethren. . . . Leland King has obtained a building for church services at 210 W. 5th St., Hays, Kans., and a small group is meeting there now. For further information write Leland at 405 Ash St., Hays, Kans. . . . Our thanks to the following for sending in 5 or more renewals or new subscriptions: Mrs. Glenn Meachem, Mitchellville (Iowa); Arvel Watts, Flat River (Mo.); Curtis McClard, Dexter (Mo.); Allen Smith, Hammond (Ill.); Mrs. Clifford Houser, Sullivan (Ill.); and Paul Meeske, Fairbury (Neb.).

outstanding expert in Gaelic, Celtic, and Gothic origins and their derivations. Never before has two hours of animated conversation passed so quickly.

At night I produced my Bible and began to read without comment or apology, studying to myself. The seaman aroused and looked down from the upper bunk. He apologized for his drinking. I informed him that I could understand it seeing that it was not inconsistent with his belief. The linguist dug into his suitcase and produced a Welsh Bible. Silence reigned with 3 men trying to figure each other out.

Feb. 10.—On this Lord's Day morning my companions arose early for mass. I got up with them and they invited me to go. I declined. One of them asked if I was a member of any church. I replied in the affirmative. He said, "Protestant, eh?" I replied in the negative. This stumped them both. The teacher said, "Are you a Jew?" I answered that I was not. "What denomination?" "No denomination," I said. "Come now, if you belong to a church what name does it have?" "No sectarian name," I answered, "the only name ever given it was 'the church.'" Sometimes it's called "the church of God," "the church of the first-born," "the bride of Christ," and kindred designations. Congregations composing it are called "churches of Christ," churches of the saints," and the like, but none of these constitute the name of the church. It is not a sectarian body at all." The university professor asked, "Is this church a product of the reformation?" "No, it is just the church." They went on to mass after saying we would talk more of this matter.

At 11:00 a. m. I attended what was advertised as a divine service in the First Class lounge. It was conducted by a young missionary of the Assembly of God, whose listing as "Reverend" in the passenger list, caused him to be given an invitation by a ship's officer to conduct the service. The Episcopal service was used and it was apparent the young man was as much out of place as I would have been. After the cold and formal service, I resolved to seek him out as soon as possible and discuss matters.

In the afternoon, my Catholic friends and I resumed our investigation. We probed the superstitions of Rome, myself with a great deal of interest, they with reluctance. The discussion concluded only when I became so seasick I could not talk. The waves were breaking 25 feet high against the America.

Feb. 12.—I felt much better upon arising. During the day I sought out the young minister and learned he was en route to Paris to study the French language to become a missionary. He listened intently for an hour as I presented our plea, but though he claimed to be striving for an unsectarian attitude, he is tied down with denominational ropes until he is no longer a free man.

(To be continued)

DIARY FROM IRELAND

BY W. CARL KETCHERSIDE

Feb. 8.—Our final prayer together was said at the breakfast table, and I bade Jerry goodbye. Dressed in his air force uniform, he had to leave for work with his company officers. It is very difficult for me to realize that I am the father of a six foot tall young man now past 21 years of age, and just as difficult to know that soon he will be leaving us for his training base. May God grant that he will be faithful to the truth as it is in Christ.

At 9:00 a. m. I said goodbye to Nell, Sharon Sue, and a little girl from Honduras who has been staying in our home. With a lump in my throat when the gate closed behind me, I stood and watched them as long as I could see their receding forms. I turned away with a deep sense of consecration to the task which lay ahead. On the train to New York I spent hours in meditation and earnest prayer. All of the congregations and individuals whose generosity makes possible this work were mentioned at His throne. Home is so very dear that the thought of an eternal abiding place free from separation and sorrow is constantly in my heart.

Feb. 10.—I boarded the S. S. America, largest and fastest ship ever built in the United States, at 10:30 a. m. Promptly at noon the gang plank was lifted and we backed slowly from the pier. There was wild shouting and happiness on the part of those

who were going home, but sobbing and tears among those whose family ties were broken up. Aged parents who had come to the U. S. to visit, and were now going back to Europe shook with grief as they knew they would never see their children again.

I learned that my stateroom companions were Irish Catholics. They had just concluded a celebration with friends, and our cabin was filled with the odor of liquor. I refused their offer of cigarettes and whiskey. It was apparent that they thought life in B-25 would be very drab during my presence. I thought of going to the purser and asking for a change, which would very easily be arranged since the ship was not crowded. Then it came to me that this would be running from duty; that here were men who needed the truth about Jesus. I asked for strength to testify of my convictions and decided nothing would drive me from the company of these men. They were poles apart in their lives—one was an illiterate seaman from the streets of Cork. He had sailed the seven seas, and knew every port in the world. The other was a teacher in the University of Chicago, a graduate of Illinois University and of Notre Dame.

During the afternoon, while the former was sleeping off the result of 2 days hard drinking, I engaged the other in discussion of ancient language forms, since he was an