

# MISSION MESSENGER

VOLUME 14

SAINT LOUIS, MISSOURI, MARCH, 1952

NUMBER 3

## MODERNISM IN METHODISM

BY W. CARL KETCHERSIDE

Modernism in religion is the curse of this age. It has infiltrated most of the denominational world, and through its insidious influence is nullifying belief in the inspiration of God's Word. Thus it becomes the vanguard for the inroad of atheistic communism. The latter could find but little fertile soil in which to grow if the former did not prepare the seedbed. The Methodist Church, during the month of January, became a center for the dissemination of God-dishonoring, Bible-denying propaganda. Every adult Sunday school in this denomination which used the "Adult Student" served to promote the work of Satan by reflecting against the inspiration and miracles of the Old Testament. Let me prove it!



On page 45, Gordon Pratt Baker, member of the staff of the General Board of Evangelism, and producer of a unit of lessons on "God Reveals Himself to Israel," gives credit to the evolutionary theory by his favorable reference to the Neanderthal Man, regarded by scientists, falsely so called, as a "missing link." Baker declares that it was out of the vague glimmerings of belief in the supernatural by such prehistoric men that the "Hebrews built the faith of our fathers." Thus, their faith was not built upon the testimony from God, but the result of their groping experiences and experiments. It is amazing how that faith in the Almighty was so strong that those fathers were willing to suffer death rather than to relinquish it.

The writer coolly and deliberately denies the Mosaic authorship of the Pentateuch, and credits the first five Bible books to a group of unknowns, some of whom wrote about 500 B. C., almost a thousand years this side of Moses. According to his theory, the various sources did not all agree, and certainly were at cross-purposes as to the interpretation of the things they recorded.

Regarding creation, he quotes Fleming James to the effect that God conducts "the whole enterprise of creation . . . experimentally." Baker affirms that God created man in his own image, "and then, almost as if it were an afterthought, places him in a specially planted garden." This implies that

Jehovah was a lumbering, blundering, absent-minded Deity, who made someone with whom he did not know what to do at first, till a happy thought struck him to stick the man in a garden.

But woman was also an afterthought! Listen! "Seeing how lonesome man is, however, Jehovah *decides* to give him a helpmeet. *In vain* he creates 'every beast of the field, and every bird of the heavens,' for none of them meets Adam's soul-stirring need for companionship." How does this *decision* accord with God's own words? "Let us make man in our image, after our likeness. . . . So God created man in his own image . . . male and female created he them" (Gen. 1: 26, 27). To imply that God created the animals in vain borders upon infidelity. Nothing God did was in vain. "For thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it, he created it not in vain" (Isaiah 45: 18). God did not play around with various birds and beasts trying to find a suitable companion for man. He knew man's needs. He did not make these other things in vain, for he "saw everything that he had made, and, behold, it was very good."

The modernistic Methodist attributes the phenomena of Mount Sinai to a volcano and a storm. The apostle said that, in addition to fire, blackness, darkness and tempest, there was "the sound of a trumpet, and the voice of words." The words were audible. "Which voice they that heard intreated that the word should not be spoken to them any more" (Heb. 12: 19, 20). The judgment of God is linked with that voice from Sinai (Heb. 12: 26). If you deny one, you must deny the other. Are our Methodist friends ready for that?

Worse yet is the statement that "When Israel entered upon the great adventure of the Exodus, the nomadic tribe took along some stones *reportedly received* at Sinai as symbols of the divine concern." In the first place, Israel was not a nomadic tribe when they arrived at Sinai. As such they had gone into Egypt, but now they were a nation of almost three million people. And what about the stones? "And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written" (Exo. 24: 12). These were

not a couple of rocks lugged around by a bunch of superstitious people. "Some stones" indeed! And why say, "Reportedly received at Sinai"?

Have you always thought that God led his people with a pillar of cloud and fire? Baker says "What we have conceived as miraculous, however, seems to have a very natural explanation." He then proceeds to state that camel caravans were always preceded by a guide with a brazier of burning coals. In the day time this sent up a column of smoke. At night the glowing coals could be seen. Later generations of Hebrews, it is alleged, used the smoke and fire to symbolize the belief that God was leading his people.

Now I have a few questions for the good Methodist friends who gulp down this explanation. Does the Bible lie when it says, "The Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light" (Exo. 13: 21)? If the cloud was merely smoke sent up by a caravan guide, then it was not the Lord at all, was it? Do you recall that Pharaoh pursued Israel to the Red Sea? What happened when his host drew near Israel? "The pillar of cloud . . . came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night" (Exo. 14: 20). That was quite a feat for a desert guide with a washpan full of charcoal, wasn't it? Do you deny that it happened?

"The cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped" (Exo. 33: 9, 10). Were they smoke worshippers? But what gets me is the fact that Moses told the Lord that "the inhabitants of the land . . . have heard . . . that thou Lord art seen face to face; and that thy cloud standeth over them, and that thou goest before them in a pillar of a cloud, and in a pillar of fire by night" (Num. 14: 14). Undoubtedly all of these desert dwellers were familiar with the methods of caravans. Why would they be inspired with awe or reverence by some man leading a procession with a gallon bucket full of glowing coals, sending up an Indian smoke signal? I'm afraid I'll need a little more natural explaining. It still sounds *supernatural* to me!

In the case of Joshua commanding the sun to stand still, we are treated to some extraordinary guesswork, in an attempt to ex-

plain away a clearcut scriptural statement. Baker says "That the author of this chronicle misinterpreted a poetic exclamation in the Book of Jasher seems evident." He further says, "In all likelihood a prosaic mind transformed a remark into a miracle." But the Bible says, "So the sun stood still in the midst of the heaven, and hasted not to go down about a whole day" (Josh. 10: 13).

There are thousands of Methodists who do not believe the teaching which we have been exposing. But their bishops have voted the denomination bag and baggage into the Federal Council of Churches of Christ. This is a radical socialistic group, manipulated by a

small clique of materialistic modernists. They are using every Methodist church as a sounding board, and multitudes are more loyal to the denomination than to God. That is how Methodism grew in the first place, by misplaced and sectarian loyalty. We have scores of friends in this body of people. With a sincere heart we plead with them to renounce false leadership, sectarian creedalism and winds of doctrine, and obey the New Testament, and help to restore the church of God, the pillar and ground of the truth. This is the only church the Lord needs on earth, and the only one he wants! It can accomplish all of his purposes.

## "NO OTHER HANDS THAN YOURS"

BY ROY LONEY

"One of the stories to come out of World War II concerned a detachment of American soldiers quartered in a bombed out German village. When the hostilities ceased our boys began the work of repairing the residences of the village, clearing away the rubble and debris and repairing the shattered buildings. Much of the repair work was relatively simple until they got to the village church, which was in a sorry state. They worked patiently patching the crooked and broken walls and helping the villagers raise the fallen roof.



When the church building began to show something of its former appearance, they turned to the task of piecing together the fragments of a marble statue of the Christ, which had fallen from the high altar and shattered into bits. The boys worked painstakingly and slowly, carefully fitting the marble pieces into the proper places. So well was the work done with the fragments that when the image was lifted back on its pedestal it was almost like new, except they hadn't found the marble hands. So an inscription was placed at the foot of the handless Saviour, a deep moving inscription which read: 'I have no other hands than yours!'"

The above was copied from a current magazine, as a stimulation to greater consecration to Christ who came to "seek and save the lost." Man in sin is a creature doomed to eternal punishment, going blindly to the grave, having no hope and without God. No being, regardless of how strong his perception, can adequately picture the pitiable condition of a soul lost for eternity. We do know "it is a fearful thing to fall into the hands of a living God," and "the wrath of God is revealed from heaven

against all ungodliness and unrighteousness of men." Christ died that the lost might be saved. He was "made sin for us, who knew no sin, that we might be made the righteousness of God in him." This is the world's most beautiful story. Man's debt to God was paid. The old account was settled long ago, but in order for man to receive the benefit of the sacrifice it is necessary to bring the message of pardon to the lost.

The work of bringing this message has been committed to our hands. It is a soul-shaking truth that Christ cannot now save a single soul without our help. It is literally true that he has no other hands than yours! Without your hands and voice he is as crippled as the marble image in Germany. He needs your hands! Those wonderful hands of his which brought sight to the blind, hearing to the deaf, and healing to the sick and afflicted, are not available today to heal the sin-sick souls of men. *He must have your hands!* Those precious hands so lovingly laid on little children in divine blessing; which broke the bread to the hungry multitude; which raised up fear-stricken Simon from the tempestuous sea, are helpless today without the aid of yours.

The work today is far greater than the magic tasks his hands performed upon the surging multitude which thronged the shores of Galilee seeking the healing touch of even the hem of his garment. It is a work which angels cannot do, but which we must do if our own souls are to be saved. The cross of Calvary was staggering and shuddering in its suffering. No one but Christ could have performed that work of redemption. The cruel nails pierced his hands—"the hands that were wounded for me"—and those nail-pierced hands are ever held out in mute pleading for faith and love in him. Those hands so willingly laid to the cross to receive the nails, have done all they can do to save doomed humanity from the terrors of hell.

Now the glorious message of the King is entrusted to you. Only your hands can perform the healing ministry of love for Him who once healed all who came to him. You can still find the wounded and helpless on the Jericho road and your hands can minister to their spiritual needs. The blind Bartimaeus begging by the wayside can have his eyes opened to heaven's light of truth. The loathsome unclean lepers, covered with foul sins of lust can be made as pure as new fallen snow. The helpless paralytic held in sin's crippling embrace can be made to walk—by faith in Christ. The bread of life can be fed to the hungry multitude, the thirsty in sin's desert given the cool waters of forgiveness and love. Why use your hands in aimless trifling when they can be used in the service of the King? Why stand ye here idle all the day when the Master hath need of thee? Fields are white and only our hands can reap the ripened grain. Will you put yours to the sickle?

Christ has no hands but our hands to do his work today,

He has no feet but our feet to lead men in the way;

He has no tongue but our tongue to tell men how he died,

He has no help but our help to lead men to his side.

## ELDERS AND THEIR DUTIES

BY J. C. VAUGHN

1. *Take heed to yourselves.* In serving God, self always comes first in this very important sense. He who would save a man from drowning must have a firm footing himself. He who would pluck the mote from his brother's eye must see that there is no beam in his own eye. Before we condemn others, we must examine ourselves to see if we are in the faith (2 Cor. 13: 5). He who would be a faithful workman must first give diligence to present himself approved unto God (2 Tim. 2: 15). He who would save souls must first give heed

to himself, then to his teaching, for in so doing he will save himself and them that hear him (1 Tim. 4: 16). Elders must be examples to the flock, and no man's life can be what it ought without he takes heed to himself. He must watch his words, deeds, thoughts, and temper. He must study the Word, and try earnestly and prayerfully to be what God says an elder must be.

2. *To feed the church of God.* Of all the work given to elders none is more important than this, and none more sadly and shamefully neglected in our day than this com-

manded duty. We cannot live physically without food. Neither can we live spiritually without spiritual food. God has provided such food. He has ordained that each congregation have qualified men to dispense it. That is why He requires every bishop to be apt to teach. If a church goes wrong for want of proper instruction, the elders are at fault. They are to teach all that God commands.

They should have a positive message and impress the brethren that they stand for something. They must go about their Father's business if they expect to be saved. It is not necessary that they do all of the teaching, but all that is done must be under their supervision. If there is a Bible class for the varied ages, the elders must oversee the work. They should visit each class to keep informed as to what they are doing. If a teacher teaches error he should be corrected and admonished. If he will not desist he should be asked to relinquish the class. How many elders do you know who show this sort of interest in the Bible school?

There are men who do not approve the class system. They think the elders ought to do all the teaching, with all the church in one class. That is, they think that if they happen not to be elders. If they are not elders they are apt to argue we should not have elders in the church today. For honest persons who may be troubled by such men, let us observe that there are different classes to be taught, and different kinds of food provided for them. This is true without considering the children too young to be members of the church. There are babes in Christ who must be fed with milk, and others full grown in the faith who require strong meat (1 Cor. 2: 2-6). This necessitates separation into classes that teachers may feed to the best advantage.

To further illustrate this necessity, I remind you that there are times when women are forbidden to teach, yet by the same authority are commanded to teach (Titus 2: 5). They must be teachers of that which is good. This shows that those whom women teach must be in a class apart from those whom it is improper for them to teach publicly.

The work of the evangelist also must come under direction of the elders, or the church could not be protected against false teachers. The church may employ an evangelist for two weeks, a year, or longer if his services are needed. But he should not be allowed to displace the pastors, and become a pastor, as is so often the case. There are examples in the New Testament of evangelists, apostles and others who were not elders, working with churches that had elders. They did the work of an evangelist so long as they were needed. The modern one-man minister system is not scriptural. The tendency of the churches to drift into it is to be regretted.

We have waited too long to begin teaching on the government of the local churches. It is a sad fact that some congregations cannot now exist without the constant service of some evangelist. They have elders so called who are not at all qualified. It takes outside help to keep down strife among the elders and the flock. That is the deplorable condition of a lot of churches today. If an evangelist labors with such a church to set things in order and place the church on a scriptural basis, he is doing a good work, and may the Lord help the man who undertakes it. Brethren would better spend their time trying to improve the condition of the churches, rather than wasting them, and abusing those who are trying to get something done.

3. *To tend or shepherd the flock.* This is a beautiful thought. The church is a flock and Christ is the chief shepherd. Elders are the undershepherds. As the shepherd feeds his flock and protects them from wolves, bears and robbers, so the elders must care for the church and protect it from evils without and within. They should keep out false teachers and if there is a hobbyist in the church, the elders should be quick to stop him as a public teacher, and keep him from sowing discord among brethren, as far as possible.

4. *Taking the oversight.* We have seen that all the teaching in the local church is not done by the elders. We may add that all other activities of the church are to be directed and supervised by the elders. They do not do all the work but they take the oversight, and see what is done is scripturally done. It takes wise men to fill this place. Well may we pray for the Lord to fulfill his words in Jeremiah 3: 15, "And I will give you shepherds according to my heart who shall feed you with knowledge and understanding."

5. *To rule well.* The elders must not lord it over their charge allotted. But it is necessary in any well-regulated family, church or school that there be a leader or head, that is a deciding voice. In the school, the teacher is the leader or ruler. In the family the father is, or should be. In the congregation, the elders are the rulers, or heads, or should be. This does not interfere with the fact that Christ is the head of the church. He is the Great Shepherd, but the elders are under shepherds. In any disorganized congregation, any officious old sister or cranky brother holds the veto power, and may blockade the Lord's work entirely. This will never happen when the elders are all that the Lord has ordained they should be. They will decide what course the church is to pursue in any matter of judgment, and their decision will be final.

If the Lord's plan is followed, it will forestall all factions and disagreements. The elders should always consult together and reach an agreement among themselves on

any question before it is presented to the church. Otherwise, they might have the unfortunate result of a disagreement among themselves before the church. This would certainly cause a disagreement among the members, for they would side with different elders. When the question for decision is one of mere preference, or convenience, the elders should rule in accord with the wishes of the church. If it is a question as to who will conduct a meeting for the church, the members should have the man they wish, if he is sound in the faith and of good report. If it is a question as to when the meeting shall be held, the members should be consulted. If it is a question as to what shall be done with the money contributed, the members must help decide it. They should know what phase of the work it goes to help, and how much. This is right and expedient. It will give the members a greater interest. They will feel a partnership in the work, and they can and should pray for it.

In all cases, where no principle of right or wrong is involved, the elders should have due regard for the wishes of the members. They should rule the flock in the same way a kind, but firm and watchful, father rules his family. If anything arises in the church that is contrary to the word of the Lord, the elders must firmly put down the evil. Those who read 1 Timothy 5: 17 and Hebrews 13: 7, 17, 24, will know that elders must rule with a firm hand.

6. *The elders are to watch.* They are responsible for the spiritual condition of the members (Heb. 13: 17), and will have to give an account to God. The elders should know the spiritual status of every member. They should watch over each member and be able to detect if he is growing spiritually or not. They should see if the babes in Christ are being properly fed.

Are we accustomed to see this kind of watchfulness on the part of elders in present day churches of Christ? They rarely know how many members they have, and often do not know some of them when they meet them face to face. Often a third of the congregation know not who their elders and deacons are. Yet these members are allotted to them as sheep to a shepherd, and they are to feed them, watch over their souls and tend them. The elders should protect their charges from dangerous and hurtful doctrines, hobbies and strife, as far as it is within their power to protect them.

## A GOOD CONCORDANCE

A complete Concordance of the Bible will allow you to locate any passage if you know even one of the major words. It will also give definitions of many of the abstract words. Cruden's Complete Concordance is one of the best standard works. The cost is \$3, and we have yours ready to mail immediately upon order.

## TWO SUPPERS IN ONE DAY

BY W. CARL KETCHERSIDE

It was Lord's Day night. Only a third of the seats in the auditorium were filled, although the building had been crowded in the morning. When the gospel sermon was concluded, one of the elders arose and said, "We will now have the communion for those who could not be with us this morning." Those who had been absent from the previous service were asked to stand. The bread and fruit of the vine were passed to them. Then they were seated. The elder said, "Now an opportunity will be given to all who wish to do so to lay by in store." Contribution plates were passed to the audience. Is this practice scriptural? Is it in harmony with the tenor of the revelation from our King?

We are fully aware that anyone who cuts across an established custom is in danger of incurring the enmity of his brethren. But it is right that we, as Christians, constantly examine our procedures to determine if they are in line with the New Covenant Scriptures. We affirm that "we speak where the Bible speaks, and remain silent where it is silent." We contend for a "thus saith the Lord" for every practice in worship. In a spirit of humility and to encourage a rethinking of our position, we offer the material in this article. We invite criticism, regardless of the spirit in which it is given or the motive inspiring it. We can learn from our opposers as well as from friends, and our only anxiety is that truth may prevail.

There is neither positive command, apostolic example, or logical inference which will justify any congregation setting the Lord's Table more than one time on the Lord's Day. At Troas, "upon the first day of the week, when the disciples came together to break bread, Paul preached unto them." It is apparent that the disciples had a stated time and a stated purpose for their gathering on the first day of the week. That purpose was not to hear a sermon, but to break bread. Paul's discourse was incidental to the gathering, and grew out of the circumstances which led him to be in the city that day. The breaking of bread was a congregational act. It was a community affair, not personal or private. But it was limited to the community of disciples, insofar as participation was concerned. If one of the disciples *could not* be present, it is obvious he would be excused. God does not require anyone to do something he cannot do!

One of our greatest departures from apostolic practice lies in the confusion as to our purposes of meeting. When the early church gathered to worship God publicly on the Lord's Day, it was strictly a congregation of the saints, except as some unbeliever incidentally dropped in as an observer. It is

unthinkable that a gospel sermon would be delivered upon such an occasion. We believe that 1 Corinthians, chapters 11-14, presents a picture of the worship of the New Testament church, on the Lord's Day. The brethren came together "in the church" (11: 18). This meant they "came together therefore into one place" (11: 20). The "church of God" is contrasted with their private homes (11: 22). At such a time "*the whole church* was come together in one place" and was to be edified, exhorted and comforted (14: 23; 14: 4). Thus we learn that the *whole church* was to be in one place at the same time!

The solemn memorial feast of our Lord is not to be made a matter of convenience, with a few dashing in, at their leisure, to eat. There are those who use the Lord's Day for visiting friends, taking a drive in the country, or for late sleeping. They excuse this wilful, deliberate, and planned disregard for His day, by saying they will go at night and partake of the emblems. Like Roman Catholics partaking of their sacrament, these think that eating a little bread will take care of them for another week.

A short time ago, a family attended the evening gospel meeting where I was proclaiming the glad tidings. At the close of the service they actually appeared to be incensed. The wife said, "Doesn't this congregation serve communion?" I assured her that we observed the Lord's Supper. I said, "The disciples here come together to break bread at 10 o'clock every Lord's Day. This meeting at night is a gospel meeting for proclaiming the good news of Christ to our friends." She said, rather haughtily, "Our church meets in the morning too, but we always set the table again for convenience of those who are there at night." I asked her if they could have stopped with some congregation on Lord's Day morning. She replied, "Certainly we could have done so, but we're on vacation, and we're driving to Colorado, and wanted to get as far as we could today while the weather is nice. We thought surely the brethren would arrange the communion for us." They asked if we had some bread and grape juice left, and if we would spread a special Lord's Supper for them in a classroom. We declined on the basis that such a thing is a mockery of the original purpose of our Lord's institution. They left after saying that they thought it was a church of Christ when they came, but they supposed they were mistaken, because a true church has night communion.

If more of the members of the church can meet at 8 a. m., 2 p. m., or 4 p. m., on Lord's Day, the time of day is immaterial. But when a time is agreed upon, the whole church should be gathered together in one place for breaking of bread. If it is impossible for you to meet at that time, God will

excuse you. If you could be there, and will not, going at night and partaking of the emblems as a kind of afterthought, will not justify you. Why should the disciples make special arrangements for those who turn Sunday into a "fun day"? Why should the church be obligated to those who choose to work on Lord's Day because they get double time? Is this not putting material welfare above the spiritual? Should the church encourage this attitude by making provision for some to fulfill the desires of the flesh?

We meet on Lord's Day to break bread by arrangement of God and in the apostolic pattern. We gather at other times by mutual arrangement for various purposes which are scriptural in themselves. But the meeting of the church for breaking of bread is not a gospel meeting, and a gospel meeting is not for the breaking of bread. The loss of this distinction has worked untold harm to our spiritual life and sense of reverence in America. In apostolic times the church *gathered* to break bread, and *scattered* to preach the gospel. We have reversed God's program with injury to His Cause.

Is it right to take the Lord's Supper to a sick room or a hospital ward for some member who cannot be present at the "breaking of bread"? I answer that it is not. Such a thing defeats the very purpose of that institution. The whole church comes together to break bread. It is not a private institution to be lugged about from place to place, to be carried on holiday trips, or subjected to our convenience and pleasure. If a man is sick, God does not expect him to be present for the breaking of bread. This institution is not for the forgiveness of sins, and the superstitious acclaim given to it by some who are negligent about every other phase of Christian service is surely abhorrent to God. It is time we examine anew our procedures in the light of divine testimony. The Bible way is always the safe way!

### IT CAME TO PASS

We predicted that the church at Paragould, Arkansas would change the sign in front of their building from "Minister" to "Evangelist." Brethren write us that our prediction has come true. Now, when the brethren there change their practice to conform to the New Testament, all will be better off.

## MISSION MESSENGER

W. Carl Ketcherside

Editor and Publisher

Publication Office

7505 Trenton Avenue

St. Louis 14, Missouri

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).

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.

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

### 1 Corinthians 13: 12

The last clause of this passage is the part to be considered in this article. It is the text usually cited by advocates of "future recognition," meaning that we shall "know each other in Heaven." Of course that has to mean knowing others as we know them now; and that requires that we will be "as" we are now, or the "recognition" will be impossible. The theory is Sadducean, infidel, and a debasing of Heaven. It is Sadducean in that it implies a continuance of marriage as the Sadducees contended. It is infidel in that it contradicts 1 Corinthians 15: 15; which says flesh and blood cannot inherit the kingdom of God, yet which must occur if we are going to be "as we are now." It debases Heaven in that it puts the joys of that eternal place on the basis of fleshly relationship. We know such is the motive for the theory, for its advocates will say, "I would not be happy in Heaven if I did not know my loved ones." Such remarks mean that human beings know better what will be necessary for happiness in that world



than does the Lord. We should be careful not to leave such impressions.

The heading passage has nothing to do with conditions after this world is ended. It is an item in the same argument that Paul has been making since the beginning of chapter 12, namely, the use and comparative importance of spiritual gifts. Before the New Testament was completed, the church had to rely on the spiritually-gifted men and their gifts for information to a great extent. These men could not always be speaking, nor could they be in evidence in every place, due to the many handicaps of human life. As a consequence, some disciples would have knowledge of spiritual matters that others would not. "But when that which was perfect was come" (the complete New Testament), all would have equal chance for such knowledge. The words *know* and *known* are from *EPIGNOSKO*, which Thayer defines, "to 'become thoroughly acquainted with, to know thoroughly; to know accurately, know well.'" Of course this knowledge pertains to our spiritual relationship in the church. On that subject we may "know as we are known," since all members of the body have equal access to the full information offered in the New Testament. Personal recognition is not being considered.

apostolic method? Do congregations with scriptural elders have the right to call preachers in to do their work? The Jerusalem brethren instructed Barnabas "that he should go" (Acts 11: 22). Here is the crux of our study. Here is the pivotal point.

The evangelist who permits himself to become *the* minister, or a pastor or *Reverend*, is introducing an unscriptural sectarian practice to the local church. Such practice can divide the church and render the worship unscriptural before God. The claim is rightly made that the New Testament will not sustain the use of instrumental music in worship. It can be urged with equal truthfulness that it will not sustain the idea of the "one-man minister."

A young brother informed me of a church which hired an evangelist as Minister, for more than ten years. Upon his retirement the church secured another Minister to carry on his same work. In ten years the first had not been able to get the eldership to do its duty of feeding the flock. Is that not the duty of bishops? Then why institute a dangerous practice in which another man becomes such a fixture that the brethren, including the eldership, are lost without him?

It is time to curb denominational trends in the church. It is time to awake out of sleep and do as Paul and Barnabas did at Antioch, Lystra, Derbe and Iconium. They worked with churches which had no elders and advanced them to the proper form of government. When this was finished they left scriptural men to feed the flocks, while they went to work elsewhere.

Acts 14: 21-23 gives a good example of the New Testament church at work. In verse 21, underline "preached the gospel" and "taught many." In verse 22, "confirming the souls of the disciples" and "exhorting them to continue in the faith." In verse 23, "Ordained them elders in every church." Evangelists have a scriptural right to do these things. Congregations have a scriptural obligation to send them to do such work. The brethren at Jerusalem did so (Acts 11: 22). The church at Antioch did so (Acts 13: 1-4). Every church with scriptural bishops should do so. The evangelist should not be taken from the field to be a "local minister" of a church with bishops. Paul said to Timothy, "Do the work of an evangelist, make full proof of thy ministry." To do the work of an evangelist was his ministry. All Christians have a ministry to perform, some as evangelists, some elders, deacons, etc.

The modern practice of hiring an evangelist to become a Minister, and deliver a sermon, or sermonette, on Lord's Days is as foreign to the New Testament as infant sprinkling. It is time for Christians to encourage evangelists to do the work of evangelists. It is time for all to encourage elders to feed and lead the local flock. They are the "located ministers" to perform that service. There is no need to hire another.

## GOD'S PLAN FOR PREACHING

BY WILLIAM J. HENSLEY

All who truly believe the Bible are ever willing to examine what they believe in the light of the New Testament. This attitude is to be commended, not condemned. A continual investigation of God's Word is vital to our adherence to the apostles' doctrine and our regular spiritual growth. I believe that the church is the divinely ordained institution to preach the gospel, teach the apostles' doctrine and care for those in need. I am always alerted to detect that which may alter or defeat this mission of the church.



At present there are two ways which prevent the fulfillment of God's plan in His way. First, there are those who relegate to human organizations the work of the church in preaching or teaching the gospel. Secondly, there are those who contend that no

other organization but the church can do this work, yet fail in doing it as the Book teaches. In this article we will concern ourselves with the task of preaching the gospel. If we determine what God wishes in this, we can see clearly to correct errors in other activities of the church.

The gospel is to be preached (Mark 16: 15; Rom. 10: 17). It was preached at the beginning of the church in Jerusalem (Acts, chapter 2). This first congregation sent the good news throughout the world after the stoning of Stephen (Acts 8: 1-4). From Jerusalem the gospel was taken to Antioch in Syria (Acts 11: 19-21). Word was returned to Jerusalem that many Antiochians had accepted it. The brethren then sent Barnabas to teach the new congregation at Antioch (Acts 11: 22-26).

Let us notice a Bible fact. The brethren at Jerusalem sent forth the preacher. As an established church they did not call Barnabas to do the work of the eldership. Is our present practice in harmony with this



## A TOUCHING APPEAL

BY ROY LONEY

From a southern magazine I copy the following: "This is an urgent appeal for someone to help with the work of the church in this town. This place claimed 3000 people, and since the boom started, more than 2000 newcomers have moved here. When we first moved here there was a small group of Church of Christ people meeting at ———

——— 27 miles from here, and I planned to meet with them, but several families moved from there and I cannot ascertain if any are meeting there now. I ran an ad in the paper and located one lady who is a member. Her husband goes with her but is not a member. My husband is not a member, so you see there is so little two women can do. I have four children and I am determined that they shall be reared in the church. I am hoping and praying that some evangelist or some congregation will help us to establish the work here. . . . The nearest congregation is 103 miles away and I cannot hope to go there often. These people need to worship God. There is a Community church here where various denominational people meet, and there is a small Catholic church here which is growing by leaps and bounds because their leader mixes with the people. The VFW commander told me that there were people meeting with the Community Church just because they felt the need of worshipping God, but they were not satisfied with things as they were, and if the true church was established, he was sure they would join in with it. I have rented the VFW hall and am running an ad in the paper and hope to locate each one as they come into this community."

Brethren, did you ever read a stronger "Macedonian call"? The Yearbook of preachers of so-called Churches of Christ lists several thousand men. I think I'm safe in saying that 95 per cent of them are comfortably "located" in snug, warm, feathered nests where they "minister" to the saved, while the fields are ignored and thousands of the lost go to hell, ignorant of the saving truths of the gospel. Hundreds of the congregations "ministered" unto by these "pastors" number several hundred members, and their average collection weekly would be sufficient to support a preacher in several weeks of missionary effort at a desolate place. But these coddled "ministers" do not have the tough skin needed to brave the rigors of real missionary work. The delicate fabric of their clerical garb might get soiled in a rough and tumble battle with Satan in a rude lumber camp, so they remain snug and warm with their purring flocks where the cold winds of adversity do not blow. Besides, the indolent flock, most of whom have been members of the church for many years, are still so fearful of Satan's wiles that they

must have their Sunday lullaby sung in dulcet tones, so they can sleep in safe quiet and comfortable peace! The frantic, earnest plea of this worried wife and mother, whose loved ones are unsaved goes unheeded. This is the crime of the century!

When Paul assayed to go into Bithynia the "Spirit suffered him not," that he might be free to answer the urgent Macedonian call (Acts 16: 7-9). Today the spirit of selfishness and indolence will not suffer the majority of preachers to go out into the highways and byways of life where Satan's greatest influence is found and where they are most needed. As a consequence, the church of God is an insignificant little minority all but unnoticed in the world of men held fast in Satan's chains. If every preacher among us was a missionary like Paul, the church would soon be a great militant army with glorious banners, marching from victory unto victory, and the insecure throne of the Archangel of Iniquity would tremble under the mighty impact of a million marching feet. The horrible brooding threat of Communism that casts its baleful shadow over a quaking world would soon become only an unpleasant memory of the past if the regenerating power of God's Word could be carried into every nook and cranny of the world to drive out the gloom and darkness of the Serpent's influence. I affirm that the church has never caught a glimpse of the possibilities which could be hers, if she would imbibe the missionary zeal of the early Christians who "went everywhere preaching the Word."

I write this in the home of a good brother and sister, who for the past few years have been isolated and hindered in their public activities. We have encouraged them to unfurl the banner of the cross in a nearby community, and this coming Lord's Day, for the first time public services will be conducted in a little city barren of God's truth. I'm more than happy to be with them and have this thrilling opportunity to tell the "old, old story of Jesus and His love." I make this urgent appeal to my brother evangelists to carry the good news into those regions where Christ has not been named. You will be happier, spiritually stronger and a hundred-fold more useful to the Master. Let us meet the challenge of this day and hour!

### Professional Ministers

There can be no real restoration of the church until we have a restoration of scriptural vocabulary. So long as spiritual Israel employs the "speech of Ashdod" they will have the taint of Babylonish captivity clinging to their robes. It is in no spirit of carping criticism that we call attention to the

sectarian tendencies so prevalent upon every side. One good example of what we refer to is found in a report to the January 1952 issue of "Fellowship News" printed at Sullivan, Indiana. The item was written by Sampson Alexander of Petersburg, Indiana, relative to the locating of their "first full-time minister," Gene Carrell.

Bro. Alexander states, "Gene received his basic training (at Lincoln Street Church, Bloomington) and begun the preaching of the Gospel, and having determined to make this his profession, he entered Abilene Christian College to better fit himself for the work that was ahead." This is what my good friend G. C. Brewer labels "One for Ketcherside." He groans in spirit when college brethren print in the paper what they really think, because he is afraid I'll see it. Well, I saw this one! And it's a dead giveaway that our brethren are making a "profession" out of preaching, like others do in law and medicine. And now it's apparent that when they determine to become "professionals" they go to Abilene Christian College to better fit themselves. The church is only able to give basic training now, if you want to become a professional you must go to college and graduate. Poor Timothy, Titus, Epaphroditus and Aristarchus! They staggered along on basic training, unless they graduated from the "school of Tyrannus."

Our Petersburg reporter doesn't stop with this. He says the church members are "firm in their convictions that there is a greater work ahead with their first full time minister." What meaneth this? In the New Testament usage every Christian is a minister. Have there been no full time Christians in Petersburg? Do the brethren serve there on a forty-hour union basis? To say that this brother is their first full time minister, is to imply that no one has been fully serving the Lord there. But what he means is that this is the first full-fledged, full time, professional hired minister such as the sectarian world has. Bro. Sampson should do as his Biblical namesake, "awake out of his sleep, go out and shake himself, and see if the Lord has departed from him" (Judges 16: 20).

### Catholic Intolerance

Recent news reports indicate that the boast of the Roman Catholic hierarchy, that their church never changes is true insofar as intolerance, bigotry and persecution are concerned. *Time Magazine*, for Jan. 7, 1952, tells the story of what is transpiring in Colombia, where Protestant missionaries, driven from the remote areas by persecution, have tried to start anew and carry on their work in larger cities.

One of these, Gerald Riddell, a Baptist from Caddo, Texas invited the public in to a special dedication service for his new chapel in Bogotá. The first night a crowd

gathered and stoned the place, breaking out windows, and yelling to interfere with the services. The next afternoon, the local parish priest, Florencio Alvarez, led a group of marchers down a steep cobblestone street from a hilltop slum behind the meeting place. They carried banners with such inscriptions as "Colombia is Catholic" and "We Will Not Be Robbed of Our Religion." They threw stones at the building and finally halted in front of the very door, where the priest denounced the attempts of Protestants to "uproot the true faith planted by our forefathers."

The place had to be closed for repairs after the attack made by the Roman Catholic mobs. Imagine what a howl would go up from the hierarchy in Texas if a group of Southern Baptists were to fling a rock through one of the Catholic church windows in Houston. It would be another shot "heard round the world." We do not recommend such tactics, for they belong only to bigots, such as have always been produced by the superstition characterizing the church of Rome. But we need to be on our guard when Rome starts talking about tolerance.

## Vatican Representative

Out of the wisdom of his association with France, in 1779, John Adams said he felt the Continental Congress would never "send a minister to His Holiness, who can do them no service, upon condition of receiving a Catholic legate or nuncio; or, in other words, an ecclesiastical tyrant which, it is hoped, the United States will be too wise to even admit to their territories." Now, the president of the United States stubbornly insists upon doing what John Adams deplored. There is a grave danger of a breach in the wall of separation between church and state. After General Mark W. Clark asked that his name be removed from consideration as an ambassador, Mr. Truman stated that he would persist in trying to get another sent.

We hold a firm conviction that such action would be a violation of the spirit of the Constitution, which forbids direct sanction by the government of any establishment of religion. Justice Black, in the Everson case, gave this interpretation of the point at issue: "The 'establishment of religion clause' of the First Amendment means at least this: Neither a state nor the federal government can set up a church. Neither can pass laws which aid one religion, aid all religions, or prefer one religion over another. . . . Neither a state nor the federal government can openly or secretly, participate in the affairs of any religious organizations or groups and vice versa."

If we send an ambassador to Rome, the pope will send a nuncio to Washington. This legate, following the general practice throughout the world, will at once become the head of the diplomatic corps, as a representative of "His Holiness." Is this not preferring

one religion over another? Will the pope not have a direct pipeline right into the White House? Anyone who is gullible enough to think that such a papal representative will not propagandize in favor of the "Holy See" ought to see a good psychiatrist quickly.

Can we participate in secret or open agreements with the titular head of a great church, and not participate in the affairs of a religious organization? We believe that the proposal of the president, made to secure Roman Catholic bloc votes in the largest cities of our nation, is a betrayal of the traditional American position. We are opposed to it, and shall fight it with all of our feeble power. This is not bigotry! It is safety!

## THE NEW COMMENTARY

We are happy to be able to announce that Brother Zerr has finished the copy for the first volume of the New Testament Commentary, the type has all been set, proofs have been returned to the printers, and the book is going to press. It will probably be finished in a very few weeks. This means that you will soon have a book with comments and explanations by a brotherhood teacher of experience, on every verse of Matthew, Mark, Luke, John, Acts of Apostles, and Romans. This book will match previous volumes in the Old Testament Commentary. We will mail them out in the order we received the requests. We urge those who have not ordered these books to do so at once. We will still make them available at the price of 3 copies of the book for \$10, or \$4 per single volume. If you purchase three you can hand one each to a couple of friends, and help them understand the Bible. But send for your order today. If you send money with your order, please state if you have previously ordered, or if your order is being sent in for the first time. Do not miss this attractive book which will help you so much in your study and teaching.

## OUR NEXT ISSUE

The April issue of MISSION MESSENGER will be replete with good things. What are the bases of sectarianism? Read the article "Sectarian Foundations" which says there are three—ignorance, invention and indifference—and finds them all in one verse of the Bible. Was Cornelius a sinner when the angel appeared to him? If not, what law was he under? Read "Was Cornelius a Sinner?" and see how it provokes thought! Roy Loney will affirm the universal priesthood of all believers, a doctrine all of our brethren will avow when pinned down, but one that few will practice. Here is an analysis of a subject that you should not miss. Read "All Christians Are Priests!" A lot of other fine things await you in April. Be sure that your subscription is kept alive.

## A SUGGESTION

Last month it cost us many more dollars to notify readers of expiration dates, due to the fact that postcards have doubled in price. We are battling to keep going at the price at which the MISSION MESSENGER is sent to you. There are two ways you can help us. One is to renew promptly upon getting your first card, or better send in advance of expiration. You don't lose anything for you are always credited from your expiration date. Another way is to send in for several years when you remit. That will save everyone a lot of trouble—and money!

## THE BEST BUY

"A Clean Church" is the name of the attractive book by W. Carl Ketcherside which is now selling for a short time for the reduced price of \$1. You cannot afford to be without the teaching of this book at that price. Why not send us a list of names of those who should have it, enclose one dollar for each, and we'll mail the books directly to them. Order yours today! Send now!

## MEMORIAL DAY MEETING

The annual Memorial Day meeting will be held this year at Jacksonville, Pennsylvania, May 30—June 1. Evangelists planning to attend are asked to notify the congregation by April 1. Further information will be supplied to those who wish by addressing: Miss Carrie Weaver, 223 W. Clinton St., Lock Haven, Pennsylvania.

## A NEEDED WORK

Roy Loney is preparing short articles for use in newspaper advertising on a regular weekly basis. This is one way for the local congregation to present our plea before the public. Space is often offered free. If you are interested in sample material write to Bro. Loney, at Wellsville, Kansas. His address is Rfd. 2 at that place.

## TO OVERSEAS BRETHREN

The MISSION MESSENGER reaches homes in Germany, Italy, Great Britain, Australia, New Zealand, and Hawaii. If brethren receiving papers in those areas know of others who would like to read the paper we'll send them copies without obligation. If those who receive bundles of the paper for distribution need more copies we would like to hear from them also. If bundles should be sent to other congregations please notify us of the name and address of someone who will distribute the paper.

The new congregation at 3402 Franor Street, Alton, Illinois, began meeting Feb. 3 with 42 members. There were 75 present on the opening date. One was immersed on that day, two more the next Sunday.

# THIS and THAT from HERE and THERE

Thanks to Paul Meeske, Fairbury (Neb.) for 5 subs. . . . Chas. H. Elliott, Kansas City, who is past 80 years of age, sends several subs and an encouraging letter. . . . Thomas Dennis, Mount Ayr (Iowa) conducted funeral services on Jan. 14 for Vern Horsh, who was killed in a car accident. He leaves his wife and 3 little girls, the youngest but 7 weeks old. Financial aid for this family should be sent to Bro. Dennis. . . . Wm. Sluder orders 300 tracts to be used in a mission effort at Greensburg (Kan.). . . . Shelley Wiley, Gallup (N. Mex.) writes a good letter. . . . Mrs. A. C. Warren sends 9 subs from Farmington (N. Mex.). . . . E. M. Zerr starts a 2 weeks study at Speedway City (Ind.) March 3. . . . William Hensley will be at Cowgill (Mo.) March 2-9; Bogard (Mo.) March 10-23. He closed at Des Moines (Iowa) Feb. 29. . . . We thank Ed Whyte, Alton (Ill.) for the 16 subs he sent in. . . . Thanks to Fannie Lowe, Des Moines (Iowa) for 22 subs, and to Ivan Lee Kidd, Bloomington (Ill.) for 5. . . . W. H. Cummins, London (Eng.) has written a good article on "The Minister." He reports 2 immersions in E. London recently. . . . The subject of "Revival—No. 49" printed by Leonard Morgan, Hindley (England) is "The Church of Christ." It is an especially good presentation of the gospel plea. . . . J. W. Davidson, Kennoway, Fife (Scotland) in a letter wishing every success to the MISSION MESSENGER, sends Christian love to all of the American brothers and sisters. He reports almost 300 present for the annual social of the church at Slamannan, and reports a good message by Bro. Crosthwaite, who so long labored in the district. . . . Jean Winstanley gives their new address as "South Lawn," 2 Clarence Road, Tunbridge Wells, Kent, England. Albert is to begin a six months' effort in Brighton in April. . . . Mrs. Sam G. Osborne reports the church at Peoria (Ill.) growing. That's good! Will W. Slater, reported not very long ago in "Apostolic Times" that there was a little Ketcherside bunch in Peoria, but he did not count them! The reason is because they believe in mutual ministry rather than the hireling system, and perhaps the Lord will count them even if Bro. Slater doesn't. . . . M. B. Van Degrieff reports 3 immersed at Carrollton (Mo.) on Jan. 19, 20. One was a colored sister from Richmond (Mo.). . . . Bernell Weems was at Klamath Falls, Jan. 27—Feb. 6. . . . We regret to report the death of Sister Beidel, Shippensburg (Penn.) on Jan. 23 and send our sympathy to the family. . . . C. R. Turner closed a Bible Study at Bogard (Mo.) Jan. 19, and he is now at Nixa (Mo.) where he will labor until June 1, when he starts a meeting at

Phillipsburg (Kans.). . . . Charles Powell reports 2 restored at Martinsville (Ind.) recently. . . . Congratulations to Eddie and Colleen Hoover, on the birth of Brenda Louise, January 25. . . . H. R. Miller reports 2 immersed, 1 restored when Bob Duncan spoke at Bloomington (Ind.) on January 27. This climaxed a two-day gathering of young brethren and sisters from Indiana. Three of them spoke at the Lord's Day edification period, many directed songs and made short talks in the afternoon. It was a period of very rich and warm fellowship. . . . Albert Winstanley will speak at a gathering of congregations in South Wales, April 13. . . . Three were added at 7121 Manchester, St. Louis, on January 23. . . . Mary Richason (daughter of Robert Brumback) is now able to be out of the iron lung for a period of nine hours at a time. The family is greatly encouraged by her progress after a polio attack. . . . We deeply regret to report the death of our aged Sister Arnold at Kansas City, on January 28. She was 80 years of age and faithful until death. . . . Thanks to Dorothy Craghead, Jetmore (Kans.) for 6 subs. . . . A. W. Harvey, reporting the meeting at Bloomington (Ind.) referred to above, commends the work of Bob Duncan as chairman of proceedings. . . . Roy Loney finished 2 weeks of teaching at Fairbury (Neb.) on Feb. 3, after which he returned to the work at Greensburg and Hays (Kans.). . . . Our thanks to Ronald Wofford, whose help in mailing out the last issue was greatly appreciated. . . . All copies of "New Testament Questions" by E. M. Zerr have been sold. There is not a single copy of this large book left for sale. . . . E. M. Zerr reports excellent interest in the New Castle Bible Study which closed Feb. 1. . . . Winford Lee closed a two-week Bible Study at Milan (Mo.) Jan. 27, with good interest and attendance. The book of Colossians was studied with special sessions dealing with institutionalism, the pastor system, etc. . . . Owen Taul reports James Mabery is conducting a study each Saturday night at Canalou (Mo.) where one was recently restored. . . . The editor will deliver commencement addresses at King City (Mo.) May 8, and Hale (Mo.) May 15. . . . Thanks to L. M. Richardson, Hamilton (Mo.) for 6 subs. . . . Brethren at Beech Grove (Ark.) continue their Sunday evening studies with good results. . . . We regret to hear that Bro. John Clifton, Evening Star (Ark.) was hospitalized at Memphis. . . . One was added at Lillian Avenue (St. Louis) Feb. 3; with 1 restored and 2 added at Manchester Avenue (St. Louis) on the same day. . . . Since Dick Kerr began work at Fredericktown (Mo.) 3 have placed mem-

bership, bringing the total membership to 62. Dick held a meeting at Reed's Station (Ill.) Feb. 4-13. . . . Thanks to Marvin Mayden, Wakenda (Mo.) for 13 subs, and to Trueman Sterner for \$9 to aid in mailing papers abroad. Trueman writes: "One article of Roy Loney's is worth the whole year's cost. . . . "Comments from the Corner" is the name of the attractive bulletin of the congregation meeting at the corner of Grant and Walnut Streets, Martinsville (Ind.). . . . Hershel Ottwell had a conference with Nat Murphey, who preaches for the college church, Granite City (Ill.) and the latter tried to force a parallel between the MISSION MESSENGER and the colleges. The first time that argument was used it was by the Missionary Society advocates in their clash with the Gospel Advocate. Nat brought Sterl Watson along with him, but his argument was not much better, according to Hershel. . . . The church at Wakenda (Mo.) expects to begin work on its new building in August of this year. . . . Thanks to M. S. Couch, Phillipsburg (Kans.) for five subscriptions. . . . Borden Higginbotham spoke twice at Shippensburg (Penn.) Jan. 27. He reports an average attendance of 35 with an average contribution of \$60 at Alexandria (Ind.) where the congregation meets at Second and Clinton Streets, a half block from Highway 9. . . . Vernon Hurst reports one restored at Long Run (W. Va.) and 4 immersed at Stonewood church, Clarksburg (W. Va.) since their Bible Study. . . . Arnold Hintz reports that the church in Spokane (Wash.) still meets in North Hill Masonic Temple. Brethren are looking into the possibilities of erecting their own building. . . . A song fest was held at Downey (Calif.) February 3. . . . The church at Pomona (Calif.) has a program on KP MO, at 8:30 a. m. on Sunday. . . . Lloyd Riggins began a meeting at Compton (Calif.) Feb. 17. . . . We are pleased to hear of the immersion of John McCracken at Edinburgh (Scotland) Jan. 20. . . . Bro. Fred Hardy of Morley, assisted the brethren at Tunbridge Wells, Kent (England) several weeks ago, delivering the exhortation in the morning and teaching at night. . . . W. Carl Ketcherside performed the wedding ceremony for Robert Dunavant and Leola Newbanks, at St. Louis, on Feb. 9. . . . One more was added at Lillian Avenue (St. Louis) Feb. 10. . . . Congratulations to Arthur Fiscus and Rose Phillian, who were married February 1. . . . The church at Phoenix (Ariz.) has an average attendance of 75. One was added by membership transfer recently. . . . One baptized and one restored at Canalou (Mo.) recently. . . . Hershel Ottwell reports 5 immersed on Feb. 10, three of them from Hartford, two from Alton (Ill.).