

# MISSION MESSENGER

VOLUME 15

ST. LOUIS, MO., JANUARY, 1953

NUMBER 1

## EXAMPLE

BY ALBERT E. WINSTANLEY

One of the saddest stories I have ever read was printed some time ago in a popular daily newspaper. It told of a tragic scene in the "death cell" of an English prison. On the day before his execution, a condemned man was talking to a denominational "minister." The criminal, a young man, was a murderer. The preacher was "minister" of the congregation he used to attend. With but few hours of life left to him, the condemned man related the sordid details of his wretched career. "I am not complaining" he said. "I am guilty and I deserve to die. But I want you to know that I took my first step into a life of crime because of you." The preacher listened aghast as the other continued: "I was at a party where you were present. Drinks were served. I had never tasted intoxicating liquor and didn't know what to do. But you were my minister and I felt it would be safe to do as you did. You accepted a drink, and I followed your example. That led to other things. It was the first step along a road that has brought me here."



means least—the salvation of others may well depend upon our Christian living.

We cannot "live unto yourselves"—whether we like it or not. Other lives will be influenced by our living—and that for good or ill. What I think, say and do is a vital factor in somebody else's eternal future. In a word: we cannot overemphasize example.

I heard of a young man who, upon becoming a Christian, was asked: "Under whose preaching were you converted?" He answered: Under nobody's preaching—*under my mother's practising!* That doesn't mean that the Lord saves men without the gospel either. But it does mean that the Word of truth is more likely to get a hearing when others see it personified in our Christ-likeness. It's just that that Peter drives home in 1 Peter 3: 1-2. Hear him: "Likewise ye wives, be submissive to your own husbands, so that some, though they do not obey the word, *may be won* without a word *by the behaviour of their wives*, when they see your reverent and chaste behaviour" (R.S.V.). You couldn't begin to count the number of faithful brethren whose loyalty and usefulness today started through what they saw at home—the devoted life of wife or mother.

Have you ever heard the old poem, which starts like this: "I'd rather see a sermon than hear one any day; I'd rather one should walk with me, than it should point the way"? It speaks for itself, doesn't it? The Saviour said, "Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on the stand; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5: 14-16). C. H. Spurgeon well said, "Lamps do not talk, but they do shine. A lighthouse beats no drum, it sounds no gong; but far out o'er the turbulent waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct." Amen!

We have spoken mainly of the power of good example. A word now about the influence of

## A BAD EXAMPLE

we have a fine illustration of this in Gal. 2: 11-13. Paul says, "But when Cephas came to Antioch I opposed him to his face,

because he stood condemned. For before certain men came from James, he ate with the Gentiles; but when they came he drew back and separated himself, fearing the circumcision party. And *with him* the rest of the Jews acted insincerely, so that *even Barnabas was carried away* by their insincerity" (R.S.V.). Notice those two phrases: "*with him*" and "*even Barnabas was carried away*..." Peter was the chief culprit! His bad example was to blame—so much so that even Barnabas—outstanding man of God that he was—was led to err by it. This incident is a standing warning to every one of us—and especially to those of us who would be public proclaimers of the good news of salvation. Brother preacher—are you ever tempted to temper or suit your words to human fads and fancies? Is your behaviour ever influenced by the prejudices, partialities or bigotries? Have a care! Somewhere there is likely a Barnabas—and others—who will fall through your failure. You must "... *set the believers an example* in speech and conduct, in love, in faith, in purity" (1 Tim. 4: 12. R.S.V.).

The Christian life is an unrelenting struggle for greater holiness. It is not a fight in which we are unaided. We have the Spirit of God dwelling within the temple of our body. We have all the inexhaustible resources of heaven at our disposal. And—thanks be to God—we have our eyes fixed on the peerless life of the pure Son of God to spur us on to higher ground. He is

## OUR GREAT EXEMPLAR

I love these words: "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps" (1 Pet. 2: 21). Let us never forget it—the life of Jesus was lived *as an example for us to follow*. It isn't just enough to study what Jesus said—important though that be. It is equally important that we *observe how he lived*, and try to be like him. "Example" here means "*a writing-copy*", in other words, "a pattern given for imitation." When I was a small child and went to school for the first time, teacher used a writing-copy to teach me to write. We would be given a page of notepaper on which had been inscribed—in beautiful script—a letter of the alphabet. We had to copy that, in a space provided, just below it. You can guess how it went. When I concentrated on the spot where I was writing my letter, taking my eyes off the pattern, well, my lines went all wiggley and there seemed but little resemblance to what I wrote and the pattern. However, soon I learned to keep my eye on the pattern as

## THE POWER OF EXAMPLE

"Thousands of people enter eternity yearly with characters they might never have had if we had never lived." That is a sobering thought—and it is unquestionably true. Somewhere, someone watching you will make decisions affecting the whole course of his future life as a result of your example. There are three excellent reasons why we ought to exercise eternal vigilance over our actions—and never let up in the struggle to live "hóily and justly and unblameably" before men. The first is that God demands it—and whatever he requires, we do, because we love him. The second is that our own salvation demands it. Last—and by no

I wrote, and slowly, laboriously, my letter "A" would grow more and more like the impeccable outline given me as a writing-copy."

That's exactly what Peter is telling us here. Our business is to keep our eyes fixed steadfastly on the divine Son of God as we strive here below to reproduce his life in our own. How aptly the thought is expressed by the writer to the Hebrews: "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, *looking unto Jesus* the author and perfecter of our faith. . ." (12: 1-2).

The extent to which our lives exert transforming influence on other lives is simply the extent to which we ourselves are changed by looking unto Jesus. Not pas-

sively gazing upon that matchless example—but seeing in Him all that we ought to be, the while striving mightily to pattern our whole living by his.

"I can live a life that tells on other lives,  
And makes the world less full of anguish and of pain;  
A life that, like the pebble dropped upon the sea,  
Sends its wide circles to a hundred shores;  
May such a life be mine.  
Creator of true life, Thyself the life thou givest,  
Give thyself, that thou mayest dwell in me  
And I in thee."

(43a Church Rd., Tunbridge Wells, Kent, England)

## THE ELDERS OF THE CHURCH

By W. CARL KETCHERSIDE

The God of the universe is a God of order and arrangement. This fact is exhibited in both creation and revelation. The planetary system with its delicate synchronization, the human body with the perfect adaptation of its every member, and the lowliest plant employing the process of photosynthesis, alike speak eloquently of this attribute of the Father. The testimony is strengthened immeasurably when we contemplate the gradation upward of the revelation of the scheme of redemption from its origin in the Divine purpose to its culmination in the crucifixion of our Lord and the subsequent proclamation of heavenly amnesty to those who acknowledge the sovereignty of the Messiah.



If order is to be maintained where two or more parts function in relationship there must be control. God is the author of three great organic institutions: the home, civil government, and the church. All have been created as a blessing to mankind and to assist in their felicity. Government is an essential feature of each. In each there is authority which must be respected, and rule to which subjection is commanded, if we are to merit God's approval. In the home children are to obey their parents (Eph. 6: 1), in the political realm we must be subject, not only for wrath, but also for conscience' sake (Rom. 13: 5), and in the church we are told to "Obey them that have the rule over you, and submit yourselves."

In all matters affecting the social relationship of God's people, a proper evaluation

has been placed upon the wisdom and experience which comes from age. This is approved of God and endorsed by human reason. Thus from the first dispensation until the present the rule of elders has been sanctioned as that which best suits the needs of men in an earthly state. Every nation has progressed from a family to a clan or tribal stage, and from thence to a national aspect. The patriarchal age recognized the prerogative of the father as the oldest member of his immediate family, and later that of the oldest member of the clan. Abraham was called a patriarch (Heb. 7: 4). Of him it was said, "He will command his children and his household after him, and they shall keep the way of the Lord" (Gen. 18: 19). Melchizedek was both king of Salem, and priest of the most high God (Gen. 14: 18). The early inhabitants of Jerusalem apparently recognized his authority. The sons of Israel were patriarchs (Acts 7: 8, 9). Each was the head of numerous progeny constituting a clan.

The patriarchal age involved not only the family of Abraham. Thus the land of Egypt had elders (Gen. 50: 7) and it was these senators unto whom Joseph taught wisdom (Psa. 105: 22). The word "senator" here is from the Hebrew *zagen* which means "old, aged, bearded," and it is the word for "elders" in such passages as Exodus 12: 21; 17: 5; 18: 12. Our word "senator" is from the Latin *senex*, meaning "old." The lands of Moab and Midian had elders (Num. 22: 7) as did Gibeon (Josh. 9: 11).

The word patriarch is a combination of *patria*, from *patro*, "father"; and *archos*, "a leader, chief" from *archein*, "to lead, rule." The term implies more than mere age. It includes a respect for the aged one as a leader, a deference to his judgment and

decisions in those matters requiring an expression of such. Thus, it was a natural transition from the leadership of the aged in the clan to a recognition of the combined wisdom of the old men as a class when the number of the people being multiplied, problems of association became more complex. The children of Israel had "elders" during their Egyptian bondage and it was to these Moses was sent from Midian (Exo. 3: 16) and they were to accompany him in his appeal to Pharaoh (verse 18). The initial revelation of liberation was given to them (Exo. 4: 29) as was the subsequent instruction relative to the passover (Exo. 12: 21, 28). The elders were chosen witnesses of the miracle at Horeb (17: 5).

The attainment of age or extraordinary longevity was probably the only qualification requisite for recognition among the elders of primitive times. The word is one which signifies age irrespective of other endowments. The Hebrew "*zagen*" corresponds to the Greek "*presbyter*" and the Latin "*senex*". However, it is recognizable that there are varied degrees of experience and diverse measures of competence among those of any age group. When Jethro, father-in-law to Moses, beheld the tremendous task of judging the cases arising in Israel, he suggested a tribunal composed of men who possessed four qualifications: (1) Ability, (2) Reverence, (3) Integrity, (4) Hatred of covetousness. In as much as this advice was contingent upon God's command (Exo. 18: 23), and yet it was followed out, it is apparent that something more than mere age became essential to deal with the intricate affairs of growing society.

After the children of Israel had departed from Sinai, God created a senate to assist Moses in more permanent fashion. The monotony of the diet of manna caused all Israel to weep in their tents and to cry for flesh to eat. The pressure became so heavy upon Moses that he declared "I am not able to bear this people alone, because it is too heavy for me" (Num. 11: 14). He requested death at the hand of God to relieve him of the responsibility. Instead God proposed the creation of a presbytery consisting of seventy men, upon whom he would put a portion of the spirit which Moses possessed, "And they shall bear the burden of the people with thee, that thou bear it not thyself alone" (Num. 11: 17). When the spirit rested upon these elders they prophesied (Num. 11: 25). When the judiciary was appointed at the behest of Jethro, only Moses could "teach Israel ordinances and laws, and show them the way wherein they must walk, and the work they must do" (Exo. 18: 20). With this more permanent arrangement, the seventy could also speak forth under divine impulse.

The number "seventy" was not an arbitrary one arrived at for this occasion. Prior to this, when Moses was summoned to

Sinai to receive the law, he was distinctly told to take seventy elders with him (Exo. 24: 1), which he did, leaving them under the jurisdiction of Aaron and Hur (Exo. 24: 14). It should be noted that the elders were already recognized as officers before being granted the gift of prophecy, for in selecting them, Moses was instructed to take seventy men, "whom thou knowest to be the elders of the people, and officers over them" (Num. 11: 16). The word for "officers" is translated "overseer" in Proverbs 6: 7. The selection of the seventy became the basis for the Jewish Sanhedrin. This was the great court of the Jews.

Our present purpose will not justify an elaborate research into the functions of the Jewish senate. A few comments in passing, however, will not be amiss. It would seem that when the people acted as a body they did so through these appointed agents (Deut. 5: 23, 24), and these became the spokesmen of the entire Jewish church. That such procedure is recognized by heaven as being appropriate is evidenced by the divine instruction relative to those occasions when the whole congregation sinned through ignorance. Under such conditions, the congregation was required to offer a young

bullock "at the door of the tabernacle." However, "the elders of the congregation" laid their hands on the head of the bullock before the Lord, and it became "a sin offering for the congregation." This did not obviate the necessity for a personal sacrifice upon the part of any individual who was guilty of sin. In any organized community men have both a personal and a related responsibility. Any organized group must act through recognized agents, else there is no organization at all. The expression "elders of the congregation" (Lev. 4: 5) is the exact equivalent in the Hebrew of the expression "elders of the church" (James 5: 14) in the Greek. It is from these we draw the title for our series of articles. The wisdom of God has seen fit to recognize in all dispensations the appropriateness of a senate to lead, guide and supervise His people. This was as true of "the church in the wilderness" (Acts 7: 38) as in "all the churches of the saints" (1 Cor. 14: 33).

(Editor's Note: This is the first of a series of 12 articles under the same heading. Your comments and criticisms are invited and will be carefully considered regardless of the spirit in which given. Address them to 7505 Trenton Ave., St. Louis 14, Missouri).

## MISSION WORK

By ROY LONEY

The word "mission" simply means *sent*! It pertains to one who is sent to do a work outside his home locality. A missionary is one who is sent on a mission and with a task to perform. The word "apostle" also means "one sent" and after Christ had trained the Twelve in the vital principles of His Kingdom, he sent them out into the world to make converts to this new religion. The so-called "Great Commission" as given in Matthew 28: 18-20 and Mark 16: 15-17 authorizes the apostles to go into the entire world with the gospel, carrying the message of salvation to all families, nations, tribes and tongues. To equip them for their work they received a miraculous endowment of the Holy Spirit which revealed the message they were to preach and conveyed the ability to speak that message in any tongue. On the day of Pentecost the heaven sent truths were preached to Jews from "every nation under heaven" in languages adapted to their understanding. Thus real mission work began on the birthday of the church. Those foreign Jews carried that message to their distant homes with the result that it soon reached many lands and many peoples. Modern "Ministers" and pastors who see



no mission beyond the city limits of their pastorates would have us believe the apostles remained in Jerusalem for forty years "ministering" to the several churches in that city. If that be true, these men disobeyed their Lord who sent them into the whole world, and Mark falsified when he declared they "went forth and preached everywhere." My knowledge of their activities is limited to what the inspired writers have revealed.

Aside from the work of the apostles, the first recorded missionary work done outside Jerusalem is revealed in Acts 8: 4. The persecuting Paul had scattered the Jerusalem church, whose members driven from their homes still had the burden of the good news on their hearts, and went everywhere preaching the Word. They were not divinely commissioned as were the apostles, but the urgency of the message and the joy of their salvation impelled them to reveal it to all who would hear, with the result that the gospel was carried from Jerusalem to Judea, Samaria and Galilee.

After Paul's conversion the church at Antioch received a message from the Lord to send him and Barnabas out into the Gentile world with the good news. The confusion of tongues at Babel scattered mankind throughout the world, and the wisdom of God sent all gospel preachers out into new fields so that Christ could be made known to all men (Acts 13: 1-4). Years later Paul revealed that the Lord had

chosen him to be sent "far hence unto the Gentiles." Certainly the Lord did not give him a nice pastorate. Persecution, privation, dangers and eventual death constituted his lot for a "pattern (example) to all who should hereafter believe on him to life everlasting."

Now begins one of the most breath-taking stories of all time. This consecrated Paul, who sacrificed all things that he might win Christ, became a world known figure through his intense preaching in Asia and Europe, turning thousands from the debasement and darkness of idolatry to the glorious light of truth. His conquests in Asia Minor, Macedonia and elsewhere, establishing the church in such metropolitan centers as Athens, Corinth and Ephesus constitute the world's greatest epic of zeal, faith, courage and devotion. Just as soon as the church was well established in one place he would press on to a new field and there plant the banner of the cross. Persecutions, imprisonments, beatings and privations never quenched his zeal nor dampened his spirit.

He was the world's greatest missionary and no true perception of mission work can be obtained without a knowledge of Paul's life and work. To the church at Rome he wrote, "Through mighty signs and wonders, by the power of the Spirit of God. . . from Jerusalem and round about unto Illyricum, I have fully preached the gospel of Christ. Yea, so have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation, but as it is written, To whom he was not spoken of, they shall see; and they that have not heard shall understand" (Rom. 15: 19-21). The above description is without doubt the best description extant of that mission work which meets the approval of the Lord. *Preaching the gospel where Christ had not been named!* What a vast chasm between Paul and those pampered little "Big M" Ministers who will not preach except to a well filled church of believers.

There are those in the church today who seemingly cannot think of mission work except to send workers and money to such far distant fields as China and Japan while hundreds of communities within a day's automobile drive, dwell in ignorance of our plea. No years of study of a new language, no long expensive trip, no leaving of home for many years to carry the gospel to those in darkness is needed to do real mission work. In my home state (Kansas) there are about 450 towns and cities without a church of Christ, yet that state has sufficient preachers working under a hireling ministry system, who could, with Paul's zeal and consecration evangelize the entire state. Many of the larger cities of the south have a dozen to fifty congregations, each "ministered" to by a clergyman, while outlying communities thirty miles away live in ignorance of the gospel. The shame of the church today is that so many of her preachers will

not preach except in a beautifully carpeted pulpit. They preach not to the unsaved, but to the "saved" who are too indolent to edify themselves. The twelve apostles, through the Jerusalem church, soon evangelized all Judea, Samaria and Galilee, yet many of our large cities with even more workers than that cannot evangelize one county—at least they haven't! Paul wrote to the Corinthians that his greatest desire was to "preach the gospel in the regions beyond you, and not to boast of things made ready to our hands" (2 Cor. 10: 15, 16).

Missionary work may be scripturally defined as carrying the gospel into new communities. A district schoolhouse ten miles from your home, can become the scene of a real missionary effort which will receive the blessings of heaven. Thousands stirred

by an eloquent sermon may become wonderfully enthused over the heathen living 5000 miles away, but will not lift a finger to teach a humble negro living one block from their homes. It is hardly consistent to sing of missionary work, "From Greenland's icy mountains to India's coral strands," while the same race of people living in America perish for the bread of life. If I have no concern for my neighbor's salvation, the Lord will not credit me with sincerity if I talk loud and long of Africa's need of the gospel. The four walls of your church building should not be used for "canning" the gospel. The church building is intended primarily for a place of worship, while the missionary zeal of our hearts should lead us on to new communities. (Rfd 2, Wells-ville, Kansas).

writers of the New Testament. If we would all listen to the divine instruction we would not need to send to Wichita, Kansas for a high-salaried preacher to tell us what the qualifications and duties of the elders are. We could save both our time and money and an untold amount of envy, strife, hatred, prejudice and jealousy, the seed of which will continue to grow and retard the growth of the church until most of the living today shall have gone to their reward.—E. F. Hyde, 621 North 3rd Street, Paragould, Arkansas. (Editor's Note: Brother Hyde is a member of the church at Second and Walnut Streets, Paragould, which called G. K. Wallace to defend their position on the salaried pastor system).

## THE DUTIES OF ELDERS

By E. F. HYDE

"Take heed therefore unto yourselves and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood." To take heed means to take notice of, regard with care, or give careful attention to.

The elders were first to give careful attention to themselves. The same Spirit that guided Paul to tell the elders at Ephesus to feed the church, also led Paul to tell them to take heed unto themselves. Now there must have been some reason for his telling them to take heed unto themselves, else he would not have said it. The Holy Spirit did not just make them overseers over the flocks, but made them overseers to feed the church of God. The Bible says they were made overseers to perform some duty, and that duty was to feed the church.

The word of the Lord is the bread of life. One of the qualifications of an elder is to be able to teach. Titus 1: 9 says, "Holding fast the faithful word. . . that he may be able by sound doctrine both to exhort and to convince the gainsayers." The faithful word and sound doctrine are the word of God or the bread of life. Now if you feed anything, you must feed it something that will sustain life or it will die. I ask you in all love and sincerity what other act besides giving them food (the Word of God) would constitute feeding the church?

Overseeing is not feeding, but a good feeder will oversee the flock before he feeds them, so that he may have a better knowledge of their needs. If the Holy Spirit had made the elders at Ephesus overseers only then the preacher from Wichita, Kansas would be correct in his teaching. But the same ones he made to be overseers he made to be feeders, and they are the ones he called elders. According to some preachers an elder must be "apt to teach" but they declare

that the Bible doesn't say he must teach at all. That's funny, and if it be true, Paul might as well have saved his time and effort in giving the qualifications of elders to Titus.

I want to raise the question as to how one can hold fast the faithful word and be able by sound doctrine to exhort and convince the gainsayers without teaching the word of God. Preachers say they can do it and not have to teach, but Paul does not talk that way, and as for me, I'll take Paul's testimony. If it is not necessary for an elder to feed the church, Paul's writing becomes meaningless. Note that it is by sound doctrine an elder is to be able to exhort and convince the gainsayers. It follows then that one who does not hold fast the faithful word, and does not know the sound doctrine, therefore is unable to convince the gainsayer, cannot fill the office of an elder.

If, as professed followers of Christ, we ignore the very qualifications which the Book says makes one able to do the work of an elder, what right have we to find fault with sectarian churches when they say you do not have to obey certain commands of God. We are certain to find ourselves coming back when we try to defend false doctrine.

If a man is not able to do a certain work because he cannot qualify, there is nothing too bad about that, but it is surely wrong to contend that one can be an elder regardless of whether or not he possesses the qualifications God requires. No one can be an elder pleasing unto God until he has learned truth to the extent that he can stop the mouths of false teachers, unruly and vain talkers, and deceivers.

I am certain I am right about what I have written upon this subject, for I have given you the testimony of the inspired

## THE DEBATE BOOK

Final proofs are in for the Wallace-Ketcherside debate book which is now on the press. This book will contain the discussion in full as tape recorded last summer. The debate is one of the most important to the church in a generation, since it covers the work of evangelists, the one-man ministry system and the Bible college question. The book will have almost 300 pages and will sell for \$3 per copy. They will be off the press in the near future. Have you ordered yours yet? If not, do it now. Send today!

## PRAY FOR THIS!

After long sessions of prayer on bended knees at the Bible Study in Saint Louis, Carroll Bailey and Doy Rhoton announced they were launching an effort to plant the gospel flag in Eldon, Missouri. This strategically located city in the center of the state will hear the message of salvation as it is proclaimed publicly and from house to house, by these two young men who have only their stout hearts and their faith to sustain them as they begin the labor of love. Please pray for this work, fervently and sincerely. May God help it! Other brethren who were present at the Bible Study have resolved to establish another new congregation in the near future. The place will be announced soon! The church is advancing on new fronts.

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

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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.

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

### Mark 5: 26

This verse is one of the passages that are perverted into meaning just the opposite of their real teaching. The woman had grown worse in spite of her being treated by physicians. The fact is used by many "drugless healers" to prove that physicians are useless. They say that the woman would have continued to grow worse, had she relied on the physicians instead of turning to Christ. It is further argued that people today will not be healed of their sicknesses if they depend on physicians who use medicine. But the argument is fatal for its sponsors' objective, for it implies that sick people should leave their dependence upon physicians and come to them who are healing people without medicine. Such an argument implies that they can help people without the services of a physician, since the woman was cured without such services.

However, not only does such a claim class themselves with Christ in the matter of healing the sick, but it ignores the very purpose that Mark had in making the statement. The truth that "the days of miracles

are over" does not help the inconsistency, for this case of the woman took place in those days, in which other people were receiving benefit from physicians. Furthermore, Jesus declared that sick people need a physician (Matthew 9: 12), and Solomon says that medicine does good (Proverbs 17: 22). Paul calls Luke "the beloved physician," which he would not do were Luke engaged in a profession that was apt to cause people to "grow worse" instead of being "bettered." Had it been the rule that people who patronized physicians were made worse, there would have been no point in mentioning the case of this woman. The very statement that she had not been benefited by the physicians is proof that others had been helped by them. We would not argue that because Peter did not catch any fish until Jesus told him where to cast his net (John 21: 3-6), therefore an uninspired man today cannot catch any fish by a literal net and cast it according to his own judgment. An exception to a rule is one proof of the existence of the rule.

they are of God, because many false prophets have gone out into the world." In this age of modernism there are a great many teaching falsehoods in the name of religion. John says we should try the spirits to see if they are God. There is but one way to try them, and that is by the divine truth of our Lord and Savior.

A theory does not have to be contrary to the word of God in every point to be dangerous. If it is wrong in one vital particular it will do despite to the truth. Jesus said in Matthew 15: 9, "But in vain they do worship me, teaching for doctrines the commandments of men." Since he said such worship is vain we can see how it has crept into our present religious world through the medium of teaching contrary to the New Testament.

The apostle Paul said in Colossians 2: 8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ." Paul has warned us as Christians concerning false teaching, but many times we take no heed. Jesus said, "Ye shall know the truth and the truth shall make you free." How can we expect to be made free and help others, if we are teaching that which is not truth?

Paul says in 1 Timothy 4: 1, "Now the Spirit speaketh expressly that in latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of demons." Any teaching which is contrary to God's revelation is of the devil, because he works through deceitfulness of sin. "The wages of sin is death" (Rom. 6: 23). It is time to try the spirits to see if they are of God and to make sure that our worship is not in vain. —Bernie Crum.

### AN EARNEST PLEA

Oklahoma City is a place of 250,000 population. Approximately 15 "churches of Christ" exist here, including 3 which have split off over the one cup and Bible school questions. With the exception of these 3, all are filled with worldliness and innovations such as the hireling ministry system and institutionalism. The general condition of the churches is terrible and there is little hope of ever bringing them to repentance. However, we have banded together a nucleus of disciples and have succeeded in bringing some out from among them, in the face of great opposition. While a student in Harding College a few years back I became fed up with a lot of the colorful fallacies dished out for weak-minded brethren. I came here, secured employment with the U. S. Post Office, and did what I could to teach against avarice and sin, thus incurring the hate of many brethren.

Our little group needs financial aid in erecting a place to meet. We have purchased 2 lots, have one paid for, and the other almost so. We own several steel chairs, songbooks and other essentials. We have strong hearts and are fighting to go on. If brethren could finance us even to the extent of \$1500 we could get our building underway, and gather those who will listen to pure doctrine. We have received some help from one con-

gregation in Kansas City, and from Nixa (Mo.) and Bartlesville (Okla.) and the church at Phillipsburg (Kans.) sent us some songbooks at the request of Leland King, who is here in the air force and working with me. He was heaven sent to the Cause in this section.

We will do much of the work on the little building, and hope to erect one for around \$6000. We will get it going with \$1500. Roy Loney, Paul Ketcherside, Wilford Landes or Leland King will inform you of our position and our soundness. Brethren, please pray for the Cause here and in the rural areas surrounding us, and help us every way you can. We need your aid! The little congregation here sends greetings to all of you.

—C. Munn Riddle, Box 94, Oklahoma City, Oklahoma.

(Editor's Note: Bro. Riddle is a faithful evangelist and this work is very worthy. Do not turn a deaf ear to this plea. Help us take the truth into this area where worldliness, clergyism, and institutionalism have about swallowed up the hearts of the people. You will be kept informed as to the progress of the work).

### "TRY THE SPIRITS"

I think it is time for those who are Christians to heed 1 John 4: 1, "Beloved, believe not every spirit, but try the spirits whether

### A WORKER FOR CHRIST

Brother Roy Loney is doing more in the Master's vineyard than many of us put together. This is in spite of his handicap of total deafness. Wherever he can find an opportunity to serve, he is there pulling or pushing; he is in the pulpit preaching, going from door to door seeking the lost, laboring with his own hands to erect a meeting house, writing some worthwhile article for the Mission Messenger, producing a tract or leaflet to hand to others to strengthen them or lead them to Christ. And best of all he rejoices in his labors. What are we doing to help him? Do we just forget, or let the other fellow do the giving? There are many members among the churches who could contribute five dollars to one hundred dollars (several times annually) and still not deny themselves the necessities of life. I urge all who read this to get behind this faithful brother and help to hold up his hands.—Noah Smith, Sullivan, Illinois (Editor's Note: Those who wish to aid Bro. Loney can address him at Rfd. 2, Wellsville, Kansas).



## DEVILS WHO TOLD THE TRUTH

BY RICHARD D. KERR

The devil is noted for his lying. Jesus said concerning him, "When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it" (Jno. 8: 44). He is the source of all lies even as God is the source of all truth. It is impossible for God to lie (Tit. 1: 2; Heb. 6: 18), but it is not impossible for the devils to tell the truth. It is indeed a rare occasion when they do, but it has been done. The truth they spoke was as pure and wonderful as if it had been the proclamation of angels.



When Jesus entered the country of the Gergesenes he was met by two men who were so fierce no one dared to go near the tombs among which they lived. The devils who possessed them cried out, "What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before the time?" (Mt. 8: 28, 29).

So true is the sonship of Jesus even the devils are compelled to confess. There was no doubt in their minds, for before their fall from heaven they had been eyewitnesses of His glory. Their faith in God causes the

devils to tremble (Jas. 2: 19), and their faith in Jesus as His Son caused them to cry out in fear.

Here is an example of faith and confession without salvation. It is true that Paul said, "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved," but in so saying he did not teach the sectarian doctrine of "only" believe and confess, for in the same epistle he had already emphasized the necessity of baptism as a requisite for salvation (Rom. 6: 3-5; 10: 9). Faith is dead by itself.

The confession taught by the apostle was one prompted by love, preceded by repentance, and followed by obedience. When love, repentance, and obedience are absent, as in the case of the devils, faith and confession are ineffective.

Faith must be worked by love (Gal. 5: 6). If we love Christ we will keep His commandments (Jno. 14: 15). With His Father He commands all to repent (Lk. 13: 3, 5) and be baptized (Mk. 16: 16). In this way we become disciples of Christ, children of God. It is then necessary to continue in Christ's word (Jno. 8: 31). If we are faithful unto death we will receive a crown of life (Rev. 2: 10). (507 W. College, Fredericktown, Mo.)



### GOLDEN WEDDING

Fifty years ago on December 21, William E. Ballenger and Cora M. Griffith were united in marriage at the home of the bride's parents, two miles southeast of Wakenda, Missouri. James Rider, evangelist, performed the ceremony. They had \$60 with which to begin housekeeping, and this was augmented by the meager salary received by the husband, who was employed in a general store at Wakenda. In 1910, imbued with a desire to lift his fellow men from the mire of sin, Bro. Ballenger began preaching the gospel, and for 34 years took the message up and down the length and breadth of the country, until his health broke in 1944, forcing him to retire from the active field. He held tent meetings in many areas, and planted new forts for Jesus all over the central states. From 1919 until 1944, Bro. and Sister Ballenger lived in Kansas City, but then removed to Hale, Missouri where they reside at present.

Five children blessed their union, and four survive. They are Roy L. of Mission, Kansas; Lawrence E. of Kansas City, Missouri; Edith M. Kreeger, Independence, Missouri; and Mabel L. Bradford, Golden, Colorado. All are members of the church. There are nine grandchildren and two great-grandchildren. Since his illness made it imperative that he cease active work, Brother and Sister Ballenger have been supported by their family and the church, and they are always deeply grateful to those who are thoughtful of them.

### ARKANSAS STUDY

The Beech Grove (Ark.) study which will continue for two weeks, starting January 5, will feature classes morning and afternoon in the Hebrew letter, and special studies at night in church government and discipline. The editor will teach the first week and Hershel Ottwell the second week. It is expected that there will be a number of brethren present from elsewhere.

### THE BOOK OF WONDERS

The Bible tells us many times that man is blessed in doing stated things; but in the first verse of the first Psalm, man is blest 3 times for not doing 3 things—what are they? Note the word "breath" in the last verse of the last Psalm. Man cannot do anything, affirmative or negative, without breath. No air—no breath; no breath—no life; no life—no action on the part of man (Gen. 2: 7; Isa. 43: 7; Rom. 3: 4.) Without air man would perish before he is born. Air gives life and motion to every self-moveable object in the world. Study the last verse of the last Psalm. Man can live 40 days without food, but cannot survive 4 minutes without air. Day or night, asleep or awake, conscious or unconscious, man can neither dream, move, meditate or meander when deprived of air. How helpless we are.

—A. R. Moore

### CONCERNING COLLEGES

Every Christian should keep informed on those things which threaten the church and its wellbeing. The rise of human institutions among us is a cause of deep concern. Virtually every innovation of serious import in history originated in or was given impetus by the educational institutions

which men have set up to do the work of the One Body. You should read the new book "Concerning Christian Colleges." You can secure these for 50c per copy, or one dozen for \$5. Send for them! Read them! Distribute them! Get in the fight for purity of the church! Don't be an "arm chair general" or a "rocking chair Christian."

### SMOKE SCREENS

Now that the Reader's Digest has presented undeniable proof from the very highest medical authorities that cigarettes are responsible for lung cancer increase, we beseech our brethren to quit themselves like men, and throw away their "coffin nails" and clean up their breath, body, life and hearts for Jesus. Why continue in that which pollutes the body and deadens the mind! For the sake of the church, for the cause of our Lord, perfect holiness in the fear of God. We'd like to publish the names of those who quit as an encouragement to others!

Children's Bibles with zipper closure, \$2.50; Young Folks' Bible with concordance and center references, \$6.00; World Teacher's Bible, leather bound, \$8.00; Holman Teacher's Bible, \$10; Deluxe Teacher's Bible, \$13.00.

## RACKETEERS IN RELIGION

BY W. CARL KETCHERSIDE

The security of the United States of America is constantly threatened by racketeers. These underworld characters are organized for the supreme purpose of draining off from the public revenues as much money as they can get their fingers on. They cooperate to elect officers who are favorable to their illegal and nefarious enterprises, and once such men are elected, the gangster element uses them as proxies through whom to rule. They will stoop to any depth to smear law-abiding citizens who oppose them, and if members of their own group, motivated by conscience, seek to abandon them and become free men again, they are "taken for a ride" in gangland style. Many cities are at their mercy due to the indifference and unconcern of the longsuffering citizenry.

What the gangsters are in the domain of politics, the organized clergy is in the realm of religion. The motives, methods and machinations of both are the same. The one group exists without sanction of the Constitution of the United States, the other is unauthorized by the Constitution of heaven's monarch—the New Covenant Scriptures. The churches of Christ are not free from the malignant influence of these parasites upon the social structure of the One Body, and harsh though the charge may seem, it is still true that the one-man ministry system, with its hireling professionals is but a form of religious racketeering!

Aided and abetted by the theological seminaries known as "our schools" the time-serving job hunters are turned loose to prey on an unsuspecting brotherhood. That they are well-organized to look out for each other is evidenced by the fact that when one of them finds a citadel of Zion unencumbered with one of his salaried compatriots, he immediately begins to create the impression that the church is helpless and will remain so unless it secures one of the patented "spoon feeders." If the church seems reluctant to accept the proposal in spite of the ardent wooing, he will usually promise to get a church in Texas to pay for the wedding and bear the expense for the first year of alliance. Texas, the Longhorn State, seems to be flush with the "long green" so essential to the cogs of ministerial machinery.

Once a church gets into the clutches of the hireling system, it is hopelessly and helplessly entangled, doomed to a lifetime of providing and maintaining a "manse" and of shelling down regularly the wherewithal to keep "our minister" looking as spruce and foxy as the sectarian ministers in the town. The one essential in this system is cash! Money must be secured! No chances can be taken. The budget is compiled in advance, members are doled out

pledge cards, the church puts its nose to the grindstone a year in advance, and the preacher turns the crank, and makes the sparks fly, as the plea for shekels is heard in the land.

Officers are put in who may drink a little beer, play cards with their worldly friends, and dye their fingers a deep brown with cigarette tar. But they stand in well with the preacher, for "a bishop must be favorable to the minister" is now the prime qualification. If someone protests against the dancing by the children of a favored elder, the objection is squashed and the objector black-listed. The king can do no wrong! And woe be unto the elder who dares suggest that the preacher is not a good example in attending Satan's synagogue—the Hollywood movies! Such an elder might as well "pack his grip for a farewell trip" for he will go to his long home, and the mourners will go about the streets!

By what reasoning can we conclude that it is God's plan that the whole church should be made to pay tribute to this clergy system? How does it happen that a half century ago this one-man hireling system was unknown among us and now it is the order of the day? Why was it that only a few decades ago, every protracted meeting included repeated warnings against the Christian Church pastor system, but such sermons are no longer delivered? The answer is that the church has been captured by men who are using it to further their schemes, promote their enterprises and pay their bills. That some of these men may be honest does not alter the facts nor lessen the crime.

Good old brethren, qualified to edify, are relegated to the back seat, forced into spiritual idleness, or thrown such tasks as passing the emblems to keep them quiet. The greatest part of the money collected goes to "the minister." Political cliques run the church! Smear tactics are employed to scare and silence "little preachers." You must either play ball with the "big boys" or you are out! Some are afraid to be seen talking with their brethren on the street, for fear of reprisals from the "powers that be" which were not ordained of God.

The apathy, indifference and unconcern of the church of God has produced this awful condition. Fear, cowardice and faltering have made the churches slaves. It is time to revolt against such tyranny! It is time to throw off the yoke! Every Christian is a minister! Every Christian is a preacher! Every Christian is a priest! Why should you build a home for one "minister" when there are scores of God's ministers in your congregation whose need for housing is much greater? Why pay a man a huge

salary to worship God for you, when you can worship God without a hired hand? Put the timeservers out in the field—or put them OUT! An organized gang of racketeers have taken over to exploit the church. They will wink at any kind of sin so long as their salaries are not cut! Throw off these chains that bind the spirits of men. Why should the children of the Great King be galley slaves compelled to pull the oars while one sits at ease and calls the stroke? Get rid of the racketeers! No true gospel preacher will resent what we say here. Those who dwell in "ivory towers" will rant and rave. That is the characteristic of all racketeers—either religious or political. They do not like to have someone tear their playhouses down! But we will not fear what men shall do unto us! Let the truth be known!

### NEW INDIANA CHURCH

On November 16, a group of disciples were banded together at Wabash, Indiana, which is fifty miles north of Anderson, on Highway 16. The new congregation is meeting in an upstairs hall at Market and Wabash Streets. Borden Higginbotham is assisting them. Pray for this new effort and visit these good brethren.

### OKLAHOMA REPORT

Churches in this area grow stronger each week. In 1952 we have seen the congregation at Oktaha and Park Hill come out from among those who endorse the innovations of one-man ministry and institutionalism, although they went through a baptism of fire from the clergy. Godly men have now been appointed as elders and deacons at Nowata. Brethren at Bartlesville are growing. James Truitt will aid them in 1953. The church at Coweta has made a masterful defense of God's plan of work. Clyde Munn and Leland King have made great strides at Oklahoma City and we hope to have a new place to meet there some day. We have remodeled the houses for worship at Oktaha and Park Hill and have them virtually free of debt. The meetinghouse at Nowata has been redecorated and improved, and we thank all who aided in any manner. The setbacks we have suffered during the year have only made us more resolute and determined. We have been struck with the fists of college brethren, manhandled, crowded off the highways, blasphemed, ridiculed and despised, but none of these things move us and in the year ahead we plan to carry the fight to those who are trying to make the church subservient to their foolish ideas and human organizations. My work is supported by both individuals and churches. Other congregations are ready to throw off the yoke. We need more evangelists, but above all else we need your prayers. Let us all resolve to do more for Him who loved us.

—Paul Ketcherside.

# THIS and THAT from HERE and THERE

Thanks to Mabel Bell (Mo.) for 6 subs., and to Orval Vaughn (Ind.) for 5. . . . Greetings to Barbara Lynne, who arrived Nov. 25, to bless the home of Mr. and Mrs. Willie Landers, Calvert City (Ken.). . . . Horace Gee, Ilkeston (England) sends his thanks for "A Clean Church" which we mailed him. . . . David Chalmers says the congregation at Pennyvenie (Scotland) meets on the Lord's Day at Pennyvenie Institute. Midweek meetings are held alternately in the homes of Bros. Jess, Chalmers, and Black. . . . Bro. E. F. Davis reports one restored from the faction at Brookfield (Mo.). . . . Lloyd Riggins tells us 2 were immersed, 1 was restored, and 1 added by membership transfer at Oakland (Calif.) during his Bible Study. One was added at Carmichael (Calif.) in his labors there also. . . . John Partington, Hindley (England) says he has been impressed by the subject-matter of the book "A Clean Church" and commends the teaching given. . . . Thanks to V. M. Foltz (Mo.) for his assistance in sending the paper to brethren overseas. . . . A. E. McClafflin will sell his new Wide Margin Oxford Bible, to someone who wishes this style of book for the transfer of notes. The price of this book is \$25. Address him at Bicknell, Indiana if you are interested. . . . Thanks to Mrs. J. E. Tippen, Reedly (Calif.) for six subs. . . . C. R. Turner closed his work in Bible Studies with the church at Topeka (Kans.) on Dec. 22. . . . C. Munn Riddle, Box 94, Oklahoma City (Okla.) hopes soon to start a little paper dealing with institutionalism and the pastor system. More power to you, boy! . . . E. M. Smith has been working with churches in Arizona and New Mexico recently. . . . Wilford Landes reports two immersed recently at Albuquerque (N. Mex.) where more support is needed to help him carry on. . . . Greetings to Connie Beth, the new baby girl at the Homer Matson home, Sisters (Oregon). . . . The editor will deliver the commencement address next May 14, for the High School at Excelsior Springs (Mo.). . . . Cliff Deister, who has been doing a wonderful job for the Lord has been forced to take up secular work for a little while to support his family. He will be back full time when he gets on top again! He isn't afraid of work. . . . Borden Higginbotham reports one immersed at Alexandria (Ind.) since the last report. . . . Lula Fetters says that a family of three was added to the number at Bethlehem Church, near Corydon (Iowa) in the November meeting with L. C. Roberts. . . . Thomas Dennis baptized one at Klondike Church, south of Bloomfield (Iowa) on December 7. . . . C. Y. Quakenbush and Loren Honn were

appointed to the eldership at Mattoon (Ill.) December 2, with E. M. Zerr assisting. . . . The Bible Study at Saint Louis closed on December 12. . . . Roy Loney has been laboring recently with the brethren at Las Animas (Colo.). . . . Funeral services were conducted for Bro. John Weems, Corridon (Mo.) December 9. He was the father of Bernell Weems, who was summoned from his labors at Exeter (Calif.). . . . We can furnish you an excellent Bible for young people, leather bound, with concordance, for only \$6.00. . . . Our helpers in getting the last issue into the mails were Jim and Ina Lee Mabery, Ellis and Norma Crum, Jack Wheat, Mary Woolman, Janet Shoech, Helen Robison, Marilyn Bundy, Ruth Roberts, Rosalee Mabery, Leta Webb and Arvel Watts. Thanks to all of you! . . . Thanks to W. R. Clark (Mo.) for six subs. . . . Every Bible student needs Cruden's Complete Concordance and Smith's Dictionary. We can supply them at \$3 each. . . . Greetings to Patricia Ann who arrived December 3 at the home of Clayton and Kathleen Klein, Indianapolis (Ind.). . . . The homes of Bro. and Sister Jess Riles, Bro. and Sister Elmer Crocker, Bro. and Sister Leeman Counts have all been blessed with the birth of baby boys. All of these families are members at Lillian Avenue Church (St. Louis). . . . Three who were not members of the church attended the Saint Louis Study this year. All were immersed during the progress of the study. We give thanks unto God! . . . We note where two salaried one-man minister advocates are planning to go to Scotland to do missionary work with the hearty invitation of one of the Tranent brethren. It seems that some of the brethren in Great Britain are intent on leading the churches away from mutual ministry by opening the speaking platforms to those who ridicule their position over here, and that regardless of cost. . . . D. A. Thornbrugh, Lewis (Kans.) says the little church there is at peace and laboring for the Lord. . . . Thanks to Nannie Samuel (Ind.) for 10 subs and Mabel Probasco, Unionville (Mo.) for ten. . . . We salute Mary Ann McCreary, born to Bro. and Sister W. O. McCreary, Jr., Carmichael (Calif.) Nov. 30. . . . We regret to report the death of our sister Marjorie McCoy, Hepburn (Iowa) Nov. 17. . . . Winford Lee closed a two week effort at Vandalia (Iowa) Nov. 23, and followed with labors at Promise City (Iowa), Gallatin (Mo.), and Topeka (Kan.). . . . W. O. McCreary reports the remodelling of the meeting house at Carmichael (Calif.) is about nearing completion. . . . Daisie Patterson, Gallatin (Mo.) says our last article "For This We plead" was exceptionally good. Thanks! . . . Ed-

ward Buttram, now working in Springfield (Mo.) says he hopes to effect new interest in the work there. Our prayers are for him in that region. . . . Sorry to hear that Sister W. A. Sluder, Mullinville (Kans.) was in an automobile wreck recently. . . . We extend our sympathy to our sisters, Bertha and Mabel Robinson, and other members of their family on the death of their sister, Miss Effie Robinson. . . . Mrs. Frata Sanders, Independence (Mo.) says her family enjoys the paper a great deal. . . . Bill Hensley reports one immersed at Speedway City, and two at Hagerstown (Ind.) recently. . . . W. H. Cummins, London (England) extends thanks for the Mission Messenger of recent date. He is 84 years of age. . . . Arvel Watts, Hershel Ottwell and the editor spent a week with the few saints in Dallas (Texas) who are opposed to modern innovations. We spoke each night in Oak Cliff Y.M.C.A. on the subjects of discipline, one-man pastor system and institutionalism. During the day we held forum discussions from 9 a. m. to 4 p. m. An attempt to get the clergy to defend their practices was unavailing, but we have declared an unabating struggle with this sectarian system, and expect to return to Dallas in the not too distant future to carry on the fight in this stronghold of departure. . . . If you are not a reader of "Bible Talk" published by Bro. Leroy Garrett, 3600 Mount Washington, Dallas, Texas, do not delay to subscribe. The cost is but \$1.00 per year, 50c each in clubs of six. . . . Once more brethren, we mention that we are being handicapped in the fight against evil men and seducers by virtue of the size of this paper. We need sixteen pages and NOW! We cannot carry on this fight much longer at our own expense. All that is requisite is for each reader to send just one extra dollar and a new name besides his own! Please give us weapons with which to fight. No one takes a cent from this publication. Every penny goes into the paper! This publication is not subsidized by anyone or anything. If you cannot go into the battle will you hold up the hands of those who will? . . . Brethren, to those of you who sent to aid the tragedy-stricken family of Bro. George Leonard, Festus (Mo.) I want to send thanks. I cannot write you all. I have been up two full nights this week without seeing a bed, and working 16 hours daily on other days. Your checks have been turned over to the bank which holds the trust fund, and when cancelled will be your receipts. I have handed over more than \$1250 collected to aid this family. God bless you all and please forgive my not being able to write you personally. . . . Be at the study at Beech Grove (Ark.) if possible. It starts Jan. 5.