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THE WORTH AND DIGNITY OF THE INDIVIDUAL

By ROY LONEY

"For the Son of man is come to save that which was lost."

The great Creator of the universe made that statement! I am sure that no human tongue or pen could possibly make that statement appear as impressive as it ought to be. I think it is entirely beyond all human conception to understand the magnitude of all that is involved in the great plan of redemption. The great God of the universe, becoming the Saviour of finite man by becoming a man! The creative power of God was centered in Christ and of him Paul said, "For by him were all things created that are in heaven and that are in the earth, visible and invisible, whether they be thrones, or dominions, principalities or powers; all things were created by him and for him" (Col. 1: 16).

A billion suns, stars and planets inhabit the vast unmeasurable reaches of the universe, and they all came into existence through the unlimited creative power of Christ. "By the word of the Lord were the heavens made and all the hosts of them by the breath of his mouth. . . . He spake and it was done, he commanded and it stood fast." Overpowered by the wonders of the heavens, Jeremiah once exclaimed, "Ah Lord God! Thou hast created the heavens and the earth by thy great power and stretched out arm, and there is nothing too hard for thee!" But the greatest wonder of all, is not the evidence of God's power in creation; but that the Creator of the universe should be concerned for finite man! This is the wonder of all wonders, and the mystery of all mysteries! Paul declares, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

In the beginning God created man as pure as himself, with the possibility of an earthly existence as unlimited as that of the Almighty. Man was placed in the garden of Eden and surrounded with all material delights including his bride who was taken from his side. Perfect peace and unalloyed happiness was within his grasp, and absolutely nothing was lacking to complete his joys forever. But the saddest story of all history is the story of man's fall into sin and his resulting doom. "Wherefore as by

one man sin entered into the world, and death by sin; and so death passed upon all men for that all have sinned." The Lord is declared to be of "purer eyes than to behold evil," and thus when man sinned he was doomed! "The soul that sinneth, it shall die" and, "the wages of sin is death." That was the unalterable decree from the throne of the eternal God. Yet God is not willing that any should perish, but that all should come to repentance, hence the lost condition of man became the chief concern of all heaven.

Man under the sentence of death could be saved only through death. God would not set aside the law that man had violated in order to save him. The just demands of His law must be met. One man could not die for another, for all had the same penalty to pay—death, for all were sinners. Just here took place the greatest event of all the history of the eternity of the past—*God became flesh and dwelt among us!* The tiny, helpless babe of Bethlehem was the creator of the universe! How wonderful! The little speck called man, only a worm of the dust, was revealed to be precious in God's sight. Listen to Paul: "Let this mind be in you which was also in Christ Jesus: Who being in the form of God thought it not robbery to be equal with God: But made of himself no reputation, and took upon him the form of a servant and was made in the likeness of men: And being found in the fashion as a man, he humbled himself and became obedient unto death, even unto the death of the cross."

The Creator of the universe took upon himself the body of a man. Divinity was wrapped in the flesh of humanity, and a material body became the dwelling place of the Son

of God! Because the doomed creature man was a partaker of flesh and blood, Christ likewise himself took part of the same "that through death, he might destroy him that hath the power of death, the devil; and deliver them who through the fear of death were all their lifetime subject to bondage." Man, helpless in sin's embrace, could not save himself. Yet God was determined that man should not die without hope, so he made his Son to be "sin for us who knew no sin, that we might be made the righteousness of God in Him." A doomed planet would doubtless create no concern in the mind of God. Astronomers state that many planets have probably perished. A flick of God's, little finger could save them all from dissolution; but the salvation of the creature man, required the greatest effort Almighty God could make; so man's redemption was purchased by the blood of Heaven's Son!

This is the grand story we preach and the melodious song we sing! "Forasmuch as ye know that ye were not redeemed with corruptible things as silver and gold . . . but with the precious blood of Christ as of a lamb without blemish and without spot." *This is the price of a soul! This is the value of a man!* No wonder Jesus asked the unanswerable question; "For what is a man profited if he shall gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?" Nothing that God could have done, could have more forcefully and impressively demonstrated the preciousness of man in his sight than for Christ to offer himself "without spot to God to cleanse us from sin."

God so loved the world that he gave—gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Thus the Cross of Calvary ever stands as a monument of God's love for man, the value of man in God's sight and the mark of man's shame and folly.

"MAYBE IT'S NOT SO"

By BESSIE McCLAFIN

Sometimes I wonder if it would be a good habit for each of us to have a few "reminders" tacked up in conspicuous places. If so, I would suggest the above heading for one of the first. This thought came to me some time ago while listening to a lecture entitled "It's So Easy to Lie." That title seemed rather harsh, and the lecture was plain and pointed—but, worst of all, it was true!

Custom divides lies into various classes. We talk about social lies, business lies, white lies, malicious lies, little ones and "whoppers"; but the Bible doesn't classify them. If we admit the different kinds of lies let's not lose sight of the fact that they must all be on a par since ALL liars meet the same fate—and, according to Rev. 21: 8, it is not a desirable place nor with desirable company.

All untruths are not lies. Any one may

be honestly mistaken, but a lie is an intentional violation of truth; or even by silence. I still believe the moral of the little story in our old Third Reader—"A lie that looks like the truth is the worst kind of a lie."

Many of life's heartaches are caused by things that are not true, and, as professed Christians, we must always tell the truth, accept the truth and defend the truth. The first trouble on earth was caused by some one telling a lie and some one else believing it, and every little grave today is a silent reminder of the result.

It is a common expression that "people who do wrong will just have to suffer the consequences"—and they will in the Day of Reckoning—but unfortunately the innocent often have most of the suffering to do in this life. The drunkard never endures half the torture his wife and children do. The murderer may be sentenced for his crime, but the gray-haired mothers on each side of the judge are the ones who shed the tears. The liar may admit his guilt, but his confession will not travel half as fast as the falsehood did; so the innocent victim may be suffering long afterward. In view of all this, don't you think we should be very sure a thing is true before we tell it?

Worry is said to be the disease which kills most people, and at least half our worries are imaginary. Too often we try to "cross the bridge" not only "before we get to it" but before it is even built! We may imagine all kind of sorrows and disasters, and spend so much time and energy dreading them that we have no strength nor courage left to meet the real trials that come.

We may imagine some one doesn't like us, so we begin to watch him closely (and incidentally, treat him a little "cool"), and, sure enough everything seems to strengthen our suspicions—but maybe it's not so! Maybe such folks have been worrying just as much about our treatment of them—so, next time we feel that way, instead of acting as if "the cat has our tongue," let's ask them if they are offended.

Some one who is on gossip diet whispers the news that one of our friends has a questionable character, and we often condemn such before we know whether the charge is true or false. We cannot afford to associate with disreputable people, neither can we afford to spread a report that would dishonor some mother's child, when—maybe it isn't so!

Sometimes it seems that people take a special interest in telling all the unfavorable rumors they have heard about preachers of the Gospel. We all agree that the moral, financial and religious life of our preaching brethren should be above reproach, but that is exactly what the Lord requires of any Christian. As a rule, we don't let our preachers handle enough money to learn how—yet the first time one misses a payment on his debts some watchful soul (who will not pay his own debts) is ready to

broadcast the information that the preacher is dishonest, but—maybe it isn't so, after all!

We might continue enumerating daily happenings which illustrate our subject, but shall mention just a few more. Each day brings us some "broadminded" man who has discovered that the Bible is "an out-of-date book filled with the crude ideas of a superstitious people." With his "marvelous learning" he uses tongue and pen to convince the "cultured descendants of monkeys" that the people of this golden age need have no fear of that old-fashioned hell, because God is a God of love who would not punish anyone! Furthermore, this eloquent teacher assures us that "that there ain't no sich animal" as the Devil. He was just a mythical creature the old prophets used in bed-time stories to "frighten the children into being good." Sounds real comforting, doesn't it—but I just happened to think—maybe it isn't so! On second thought I know it's not so, for I can't believe there is a God and a Heaven unless I believe there is a Devil and a Hell, when my only information about either comes from the Bible! That Bible makes it plain that God doesn't want anyone to be lost, and He gave His only Son to establish a plan whereby all could be saved; so if we are lost it will be because we prefer to be.

There are other religious people who admit the divinity of the Bible and claim to believe its teaching, yet think they can improve upon the work and worship it demands. They say that we can do many things with "Christian liberty" because God doesn't say not to—but say, folks, maybe it's not so! Maybe 2 Peter 1: 3 means just what it says, that "His divine power hath given unto us ALL things that pertain unto life and godliness"—and maybe Rev. 22: 13-20 really means that it is a fatal risk to add anything to or omit anything from these "all things." There is no "maybe" about it if we walk by faith, and I can't see very much difference between a teacher who tries to improve upon the New Testament Hell and the one who tries to improve upon the New Testament Church.

Truth never fears an investigation, but error always does; and, whether the question be temporal or spiritual, let's "be sure we are right—then go ahead"—not just "stop" because we are right. Let's couple with the little reminder "maybe it's not so" the inspired admonition of 1 Thess. 5: 21, "Prove all things; hold fast that which is good," and we will find that it is safe advice for any problem in life. And all of us have problems which challenge us!

THE ELDERS OF THE CHURCH

BY W. CARL KETCHERSIDE

How shall elders be chosen? How shall they be ordained? In our discussion of these vital questions we must be governed by principles set forth by the inspired apostles, as well as by their examples under guidance of the Spirit. At first the apostles combined all of the official functions essential to the perpetuity of the church in themselves. They were not only apostles, but functioned as prophets, evangelists, pastors and teachers. As the needs of the sacred society grew and men were qualified to take over some of these services, they were brought forward and appointed to discharge them. Before the apostles departed this life they arranged for all the permanent offices in the church, so that when spiritual gifts ceased, the church would move onward without disruption. We think all will agree with this.

If we can determine how the congregation received any of its regular officers by apostolic instruction, we may be sure that it would receive them all in the same manner. Fortunately, we have just such an example. When the work of ministering to the needy became too heavy, and complaints of neglect were made by some, the apostles moved to remedy the condition. "And the twelve summoned the body of the disciples and said, 'It is not right that we should give up preaching the word of God to serve tables. Therefore, brethren, pick out from among you seven men of good repute, full of the

Spirit and of wisdom, whom we may appoint to this duty'" (Acts 6: 2, 3).

The circumstances here are very enlightening. (1) The apostles, although inspired, did not select the servants of the local congregation. Instead they instructed the congregation to pick its own servants. (2) The matter was presented to the whole body of disciples who were summoned for instruction. Here was no clique, faction, or special class holding a secret conclave to put in officers. Incidentally, we have authority here for the gathering of the whole congregation to attend to business affairs essential to congregational welfare. (3) The qualifications were set forth by the apostles and the men were selected by the entire congregation on that basis. (4) The appointment was made by the apostles. It is evident that the selective power and the appointive power were distinct from each other, and vested in two different parties. The selection was a non-official work vested in the whole congregation. Appointment to office is an official act. The people of the United States select a man to serve them as a chief executive. This is an unofficial act of the whole citizenry under the Constitution, but the selectee does not serve until formally inaugurated. The inauguration is an official act. So it was with the men at Jerusalem. The congregation picked them out, but they did not begin to serve until formally appointed to this duty.

It should be noted that the apostles did not specify the qualifications and ask for those who deemed themselves qualified to step forward. Such a procedure might have resulted in confusion. Those who were best qualified, moved by a becoming sense of modesty and restraint, might hesitate to thrust themselves forward, while those who overestimated their ability and would thus be least fitted for the position would be the first to present themselves. Men did not pick themselves to serve the body of disciples. The body picked the men to serve them. "What they said pleased the whole multitude, and they chose . . ." (verse 5). It is true that no one can be appointed against his will or under constraint (1 Peter 5: 2) but neither can one select or appoint himself. The right to choose its own public servants is a constitutional prerogative of the whole body. No evangelist can select elders for a congregation. He may teach a congregation what the qualifications are. It is his duty to do that. But he cannot choose the men to serve. If the inspired apostles did not dare take that right, should not an uninspired preacher tremble at the thought of doing so?

But by what means shall the congregation indicate its selection or make its choice. The word of God gives no specific formula, thus we are left free to follow any plan which does not contradict any Scripture or violate the right of any child of God. Much of the complication arises because we have forsaken God's plan with regard to church government. There is an idea extant that when a church is planted, the infant body is wholly at the mercy of chance until men develop in one way or another to the point where they may be placed in the eldership, whereupon the church comes under proper oversight. This idea which leaves a church in its period of greatest danger and need without recognized supervision is in direct contravention to the New Testament plan. God knows of no such thing as a congregation without government and supervision. Our brethren in the early days of the restoration movement clearly saw and understood this.

When an evangelist plants a church he is to "set in order the things that are lacking and ordain elders" (Titus 1: 5). As the apostles planted the church in Jerusalem and assisted them in securing permanent officers, so must every evangelist worthy of the name, do in the place where he labors. Let the evangelist then summon the whole body of the disciples and instruct them as to the qualifications. Then let the congregation choose men accordingly. We have followed the practice of discussing the qualifications, work and service of the elders night after night, until the congregation became thoroughly familiar with them. Then I have suggested that any member of the congregation could write down and present the name of a brother believed to be qualified.

Generally a week is given for this to be done. The names are then presented to the whole congregation, and the brethren are given a month to prayerfully consider them, and to file any scriptural objection which may be made to any one of them. If no objection is forthcoming a time for appointment is designated.

I have never known of any difficulty as the result of this procedure. It provides each member an opportunity to put before the church the name of any man he believes to be qualified; it grants every member the right to determine if an individual is qualified. The selection thus rests wholly with the congregation. The evangelist has nothing to do with the choosing, except as he

sets forth and explains the qualifications. He states the requirements of the Lord, the congregation picks out those who meet the requirements.

The first appointment of special servants for a local congregation was by apostles who "when they had prayed, laid their hands on them" (Acts 6: 6). The next record of appointment finds an apostle and an evangelist cooperating in the task of ordaining elders (Acts 14: 23) with prayer and fasting. Then an evangelist is assigned the duty (Titus 1: 5). Nowhere does a local congregation appoint its own officers! The Constitution of heaven is plain. We are safe when we follow it! It is always dangerous to ignore it!

ATHENS—CLASSICAL CAPITAL OF THE WORLD

BY TEDDY L. RATLIFF

Our first experience in Athens was a very interesting one. As usual upon arriving in a foreign country we changed some of our money into local currency, but upon changing our money here we discovered that overnight we had become millionaires. All I changed was a twenty dollar bill, but in return I was handed 300,000 drachma; a fabulous rate of exchange of 15,000 to \$1. At this rate of exchange we all were millionaires, a feeling which we all liked very much. Can you imagine a hotel bill running \$150,000 for two nights? That is what my bill ran in Athens, but paying it off in Greek currency brought it down to only \$10 in American money.

We drove into the city from the airport along a wide tree-lined boulevard. All along the street were modern buildings, but up above on a high hill we could see the Acropolis gleaming in the balmy Mediterranean sun.

Fortunately the trouble which I had with finding a hotel room in Istanbul was not repeated here. And unlike Istanbul where the hotel elevator operators asked for an American dollar every trip up and down (needless to say we didn't give them any) the hotel employees in Athens were very courteous and kind.

After eating lunch in a sidewalk cafe where we were treated like kings, Dr. Cralle, Dr. Bossing and I hired a taxi and started out to see the sights of this city. The sun was bright and the temperature balmy and we laid aside our coats in favor of sport shirts, a welcome change from the wintry winds of Istanbul.

Our guide was the taxi driver who spoke Greek and French, and our guide map was printed in French, and with the street signs printed in Greek it made a most confusing situation. Before leaving the hotel we told the driver, through an interpreter, what we

wanted to see, then started out hoping that he could remember where we wanted to go for we certainly could not have told him, speaking neither Greek nor French.

He did remember though and we had a very interesting trip driving through this ancient seat of culture. We first went to the Theseum, the best preserved of all Greek temples. This temple was built before the birth of Christ for the purpose of worshipping Hephaestus, the God of Fire. When Christianity came to this area this building was used for Christian worship. It now stands as a museum.

Just below the Theseum is the Civic Center of ancient Athens. It has been covered by centuries of dust and mud, but the American School of Classical Studies is now excavating it. We walked along those ancient streets where the men were at work unearthing the ruins of the buildings that were standing long before Christ was born. We stopped and watched an archeologist brush off bits of pottery which had been uncovered the previous day.

We walked back to the taxi and drove on with our "guide." The driver did try to help us by pointing and speaking in both French and Greek, but understanding neither we had no idea what he was trying to tell us. We merely looked in the direction he was pointing and nodded in agreement, hoping we were agreeing with the right thing.

We drove up to the entrance of the Acropolis, which is the chief point of interest in Athens, and started the long climb up the hill. The acropolis is a group of buildings on a hill surrounded on four sides by walls, but these buildings which were among the most beautiful in the world at the time of their construction, have stood as the inspirational center of Athenian life. This hill was once the city of Athens itself, but during the "Golden Age of Greece" after the city

had spread to the plains below, great temples were erected here, and it was the ruins of those temples built before the birth of Christ we had come to see.

We struggled up the long steep steps toward the top of the hill. We stopped several times to rest and make pictures, then went on upward. At last we reached the gates and entered through the Propylea. Ahead of us were the ruins of the greatest of all the Greek Temples, the Parthenon, casting a soft rosy glow in the fading sunlight. This Temple built to the honor of the mythological goddess of wisdom, Athena, after whom this city takes its name, came to a disastrous end in 1687 when it was being used as a powder magazine. A stray Turkish shell found its way onto the building and the resulting explosion reduced it to ruins.

Nearby the Acropolis is Mars Hill, a large rock resembling the shape of a ship's hull. This was the scene of Paul's address to the Athenians when he was on one of his apostolic missions to Greece, but this rock is so unimpressive that it was not until the next

day that we realized that it was Mars Hill and we had to make a special trip back up to the Acropolis to see it again and make pictures.

From the top of Mars Hill we could see the reason Paul would make such a speech as is recorded in Acts 17: 22. Toward the sea we could see the Hill of Muses with the ruins of a temple on the top of it, in another direction was the Temple of Jupiter and the Hill of Nymphs, below us we could see the Theseum, and just above us the Acropolis. All of them dedicated to mythological gods and goddesses, and used in the worship of superstitions. Here on this rock, called by the Greeks "The Areopagus," Paul preached of a God unknown to them; but the only real and true God.

Not all of Athens is old, for it is a very modern and clean city; but that is the story for next month, along with a trip through the Grecian countryside and a visit to some very famous battlefields where the history of the world was changed. Greece is a land of enchantment to the student.

bishop. It is just the same old dreary, dead, lifeless, tasteless and spiritless performance from one year's end to another! It is such senseless, inadequate and unprofitable performance that gives "great occasion for the enemies of the Lord to blaspheme" the scriptural teaching of God's word on government. Oversight of an evangelist requires that they feed and develop the flock and not merely orate to them. A shepherd that will throw a bundle of dry straw to the sheep once a month and in the interval will make no provisions for their feeding or progress, will never win a prize with his sheep at a stock show! And an "evangelist" (?) who never develops his charge into active, working Christians is not making "full proof of his ministry" and should have his endorsement as an evangelist taken from him until he can or will learn to do ALL the work of an evangelist.

The church's greatest need today is for scriptural elders, so that all evangelists can be in new fields building up new churches, but we have men among us who will travel hundreds of miles each year just to give a little dab of bread and water to an assembly of 30-year-old babies! The mission fields are unreaped, and the unsaved rush into hell by the thousands monthly while these ambitionless, indolent and inefficient preachers waste their time and the church's funds all to no righteous purpose! The land that should flow with milk and honey" is but a dry desert waste that produces no spiritual fruit to justify the Saviour's investment in it. Evangelists who have been trained and developed in their home congregation through mutual edification programs, are often utterly indifferent or incompetent in arranging such a program in the congregations under their care, and I am persuaded that their elders are neglecting their duty in not seeing that these evangelists do the *full work of evangelists*. They should know the nature of the work the preachers are doing, and chasten them if there is an evident failure. In regard to this matter, I am persuaded it is time to "cry aloud and spare not" to show these doddering, sleepy, snoring "evangelists" the error of their ways." It is the duty of the evangelist to work himself out of a church, but too many these days are working themselves into an easy job.

A PROVEN MINISTRY

BY ROY LONEY

Paul commanded Timothy to "do the work of an evangelist" (2 Tim. 4: 5), but an additional admonition was given: "Make full proof of thy ministry." Which is the same as saying, "Conduct your work in such a manner that you prove you are a scriptural evangelist." Wearing a name proves little. The church at Sardis had a name to live, but they were dead, because they did not live up to the name they professed; and this is likewise true of many who decoratively wear the name "evangelist." They preach sermons, but that is about all they do except to accept money for their little sermonettes! Preaching a sermon is a small part—only the first part of the work of an evangelist, especially of those who have the oversight of congregations that are weak and undeveloped in the work.

Timothy was under the divine command to commit what he had learned to others so that they in turn could teach others also (2 Tim. 2: 2). Yet we have numerous preachers who do little, if anything, to develop the members into workers for Christ. The oversight is a temporary arrangement to govern a young or weak church until it can develop its own officials. The oversight is chiefly development and teaching, just like school teaching. Lessons must be assigned, and recitations given by the pupils. A teacher who would make no assignment and require no recitations of any nature would be summarily dismissed as an incompetent! The pupils must be helped to master their lessons if they are to graduate, and this holds true of the work of the church. All members are under divine obligation to grad-

uate from the milk drinking of babyhood, to the meat eating of full grown manhood (Heb. 5: 12-14). In this work the evangelist who has the oversight of a congregation has a great responsibility. If he is to "make full proof of his ministry" it must be a ministry of development during which time a weak church becomes strong, and the members have grown in "grace and knowledge of our Lord Jesus Christ."

In too many instances these "local evangelists" regard the churches under their care as merely a place where they can preach monthly, and sometimes oftener, and collect the collection. No work program is given, no lessons assigned and no development is made by the members into active workers for Christ. In some instances preachers have visited churches regularly for many years and all they ever do is occupy the pulpit for 30 minutes at each service, talking to a sleepy, dwarfed audience who are given no incentive to feed themselves, and no arrangements made for active public work in their absence. Sometimes, yes, oftentimes, these preachers never arrange Sunday evening or midweek services unless they are present themselves and I can name some churches who have been visited by the same evangelist for 15 years or more and when the "evangelist" (?) is absent, they meet only for Bible study and the Lord's Supper, spending about one hour a week in the assembly of the Lord!

No effort is made to develop the church into speakers and teachers, no interest shown in developing men who may become "apt to teach" and thus attain to the office of

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

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

Matthew 24: 14

The part of this passage that is misapplied frequently is the phrase "the end." It is a common thing to hear some person making an exhortation to an audience about the importance of right living in view of the shortness of life. That when "the end" comes it will be too late to start preparations for our meeting with God. About all false theories are bound to run into inconsistencies sooner or later. For instance, they will insist on getting ready for the coming of Christ, saying that He will come as soon as the Gospel has been preached throughout the world (a mistaken application of another part of this verse). Then perhaps before the speaker has finished his remarks he will go off on the subject of "missionary" work, exhorting the brethren to bestir themselves on behalf of the heathen and try to get the Gospel to them as soon as possible. It would sound as if they wished to hasten the coming of Christ by having the preaching to the world accomplished and out of the way so He could come for the judgment of all mankind.

Christ was not talking about the end of

earthly things in this verse. It is a part of the answer to questions asked by the disciples in verse 3. Those questions pertained to the destruction of Jerusalem and the Jewish state, and the second coming of Christ. The whole chapter alternates between the two events, describing one for a while and then the other, going back and forth from one to the other so that the disciples would be able to distinguish them and not be confused. The heading text is a part of the prediction concerning "the end" of Jerusalem. But the Gospel was to be preached in all the world before that destruction came to pass. That is why the event did not come until the year 70 A. D. The Lord held it off until the "Great Commission" could have been carried out. That was done even while Paul was living (Romans 10: 16; Colossians 1: 23), and then "the end" of the city and government of the Jewish state came. It can be seen from this that when a man quotes the "Great Commission" and applies it to preachers of today he is guilty of perverting the scriptures. (Box 149, New Castle, Indiana.)

CHRISTIAN ATMOSPHERE

By W. CARL KETCHERSIDE

The Bible Colleges are ever ready to point to any wicked influence in the public schools. They condemn the free institutions which this democracy has seen fit to inaugurate to assure the perpetuity of its ideals, and do it on the basis of the abuses of that system. But when others call attention to the abuses of their own organization they piously take refuge behind an aggrieved front and assert they are being persecuted. Now the stock in trade of these human organizations established to teach the Bible is the boasted "Christian atmosphere" which is produced by having a teaching staff "every member of which is a member of the church of Christ." Just how "Christian" is that atmosphere? We believe that some of the schools which advertise it could be jerked up for using the United States mails to defraud. They advertise something they do not have. They are using a religious angle to graft money from unsuspecting parents, obtaining such money under false pretense. If you think these charges are too caustic and severe, ponder them in the light of the following well authenticated facts.

A few years back one of the most famous of "our schools" had employed as an art

teacher, a homosexual. He was finally dismissed when more than twenty boys signed statements to the effect that he had made improper advances toward them. Another of the schools in more recent times had a homosexual on the faculty, and after a number of the schoolboys complained of his solicitation to commit the terrible crime against nature, he was permitted to resign on a "hush-hush" basis for the good of the school.

Not long ago one of these schools hired a brother to supervise the men's dormitory, and his wife to care for the girls' dormitory. The wife took more interest in the men's sleeping quarters and having been caught in a compromising situation with one student, eloped with him, divorced her husband and married the boy. In still another school the conduct of a married woman on the staff who regularly dated one of the students became such a flagrant and public scandal it almost wrecked the institution.

A preacher who was teaching in one of the schools became involved with several women in the local church, but being allowed to resign went on preaching elsewhere. One of the elders in that church refused to testify to the facts lest it reflect against the

school, and that preacher divided another congregation over his scandalous conduct with other women. The school must be protected even at the expense of the church.

In one school, the students were marching in a packed mass to the daily chapel service which is a highly touted feature of the advertising, since such daily religious worship is expected to improve the morals of the student body, but a girl slapped the school president in the face for taking undue liberties with her person in the throng. It is not to be wondered that the shadows of the eventide on that campus enshroud numerous couples, as some of the preacher students hug their girl friends and engage in petting.

A couple of "preacher boys" offered to take me to one dormitory and locate whiskey bottles with their contents at various stages of consumption. They knew the customary hiding places, although the ones who supervised the dormitories do not seem to know. One girl in a Tennessee school kept her large perfume bottle filled with liquor, which she shared with the others secretly. Naturally, the schools will yell that we are fighting abuses. But remember that the reason given for the existence of these organizations is their "Christian environment." This is the featured product in their advertising. And remember that those guilty of most of the escapades mentioned were *the teachers*—and all of these teachers are products of "Christian schools."

The colleges claim to de-emphasize athletics, but most of them only serve to concentrate the youthful enthusiasm on fewer sports. In one of them, a handsome young coach was the idol of the campus, and he "strutted his stuff" after each victory. When the team won, the girls threw their arms around him and kissed him. He dated several of them, but had to be fired, after one of the girls pointed him out as the father of her unborn child. The president of one of the schools, a widely known "evangelist" regaled his classes with smutty jokes, double entendre quips and second-hand swearing. Some of the stories he told in chapel were so dirty the students agreed not to laugh, and often nothing but silence reigned when he had expected loud acclaim for his suggestive narratives.

These schools are like others in most respects. If I am asked in these days if I'd rather send my children to where some infidel "may" teach them or to schools with teachers as above, I'll pick the infidels, because I can explain to my children that such conduct is expected of infidels and they should not be surprised at it. I do not know how to explain such behavior by "Christians" who are graduates and products of a "Christian environment." A couple of weeks back, a young chap who is not a member of the church, but who had been sent to a *Christian* school said that he came expecting to find it one step out of heaven. He found it much farther down the ladder.

WHAT THE BLOOD DOES

The body of Christ did not see corruption, because no sin was attached thereto. Mortality is the result of sin (1 Cor. 15: 55). Christ suffered in death the consequences of sin, not for Himself but for others, judicially, on the tree. He willingly died and thus swept the sin of the race into a sinless grave, after which he entered His own body and brought it forth to a new life. Under the Gospel, it is the blood of a sinless man which procures, secures and insures redemption from a sinless grave (1 Pet. 1: 19). After the Lord was risen He did not assume into His sacred person the blood shed while He was on the cross, hence the statement in Luke 24: 39. Blood secures the body from mortal decay; it gives life and health to physical man, before but not after death; then, blood will be no longer necessary to combat mortality. Human desires, appetites, lusts and passions are linked with the blood. Christ was here forty days after shedding His blood but was not tempted. In the future state blood is gone, temptation has ceased, mortality is an outcast and corruptibility forever gone. Heaven's inhabitants are animated by the "Spirit of God." Flesh and blood cannot inherit that Kingdom (1 Cor. 15: 50).—A. R. Moore.

A SPECIAL GIFT

Would you like to secure a really precious gift for someone—a gift that will last for years? We have a few Teacher's Bibles bound in Genuine Sealskin with leather lining. This is the most beautiful and the costliest binding used on any Bible. This special book has concordance, references, etc., for \$16.50.

Teacher's Bibles bound in French Morocco Leather, \$10.25; the same book with leather lining, \$11.75.

Bibles for young people, leather bound, concordance, center reference, excellent print, containing maps and helps, \$6.00 each.

WORLD Teacher's Bibles, leather bound, center references, concordance, india paper, reader's aids, \$8 each. Place your order for any of these at once. Send to MISSION MESSENGER, 7505 Trenton Avenue, Saint Louis 14, Missouri.

SOUTHWESTERN CHRISTIAN SAWMILL

A short time ago we got a letter from H. L. Barber. He is president of Southwestern College, at Terrell, Texas. This is a school for colored brethren started about ten years ago. E. W. McMillan was its first prexy and Eugene S. Smith was appointed as money raiser. That was a fortunate selection as Gene is an outstanding specialist in that department. Apparently he did not get enough "long green" however, for Brother Barber is asking for \$15,000 to improve some of the buildings and provide other

necessities. He also wants donations for operating expenses.

I like the frankness of the colored brethren who are institutionally inclined. They just come right smack out and tell what the school is for. They haven't associated with G. C. Brewer, G. K. Wallace and some of the other white brethren enough to learn that in this business you must be subtle and sly. Bro. Barber says flatly, in his second paragraph: "Here is a new work, devoted primarily to the training of negro youth for the ministry and for leadership in the church." Those boys have a genuine "Grade A" theological seminary and no mistake about it. Bro. Brewer grieves deeply over such statements. He laments the carelessness of brethren who make such statements to fall into the hands of Ketcherside. This one fell there right out of my mailbox!

Some of the school boys have been telling us the church can support a threefold program: missionary, educational and benevolent. Bro. Barber doesn't overlook a one of those angles. He has them done up in one package. He says, "We have confidence that you believe in missions and benevolence. . . . SWCC is at once one of the most promising mission areas in the world and one of the most needy benevolent opportunities anywhere." Here's a human organization that is a mission field, a training school for a special ministry group, and a benevolent society all tied up together. Do you suppose G. K. Wallace will label it in the same category with a filling station or sawmill? Wonder why we never get any begging letters from Southwestern Christian Sawmill—or some such place? If they are in the same category, they ought to get in and get their money from the brotherhood, before these sister organizations skim all the cream off.

W. Carl Ketcherside.

HEADED INTO DENOMINATIONALISM

Worldly wisdom is fast fashioning the church of our Lord. There is no way to save it as far as I know. I mean by this that the church is headed that way and that it will go on and on till it lands in the ditch. It is doomed, I think. Some of the best preachers and strongest churches we have are in front and they plan no change. The course appeals to the flesh, both of the preacher and of the churches. It is the way of least resistance. So I expect "us" to travel on, rather gallop on until we go into denominationalism head over heels.

Finally, a small remnant will, no doubt, draw out and start it all over again, just as it was done in the beginning of the restoration movement. It will grow so bad and the claim to be Christians and Christians only become so hollow and empty that the remnant cannot endure longer and will turn aside from the great movement to begin again a simple church of the New Testament

order. Again the church will go through the testing, the fire of persecution, that they that are approved may be made manifest. The signs, brethren, are all about us. Open your eyes and behold the "signs of the times."

For instance, you cannot discuss anything thoroughly in any of "our" churches or papers. The brethren who read the papers will not stand for it and all kinds of errors are growing up in the church. The brethren do not believe in discussions and debates. They believe they do more harm than good. They want a paper that they can hand to their neighbors and so we must not discuss our "differences" in the papers. Not only do we want a paper that we can hand to our neighbors but we want a preacher also that can preach so as not to offend our neighbors when they come to "our church."

Yet it is a fact that the first hundred years of the church was an age filled with dispute, debate, and discussion. There never has been, perhaps, so much heated discussion, religious discussion, as in that age. Then when the Campbells and Scotts and Stones began the restoration movement, it too was characterized by continuous and heated discussions. This continued right along until the enemies refused to debate and discuss the questions involved. In discussion and through discussion truth has always thrived and prospered. While on the other hand, error grows and dominates when discussion is shut out. This is its opportunity. The devil is delighted when he can influence good people to believe that no good results from discussions and that it only deepens prejudice, but it is not true. Individuals may receive no good, their prejudices may be even deepened, but the great cause of truth is advanced by honorable discussion. Truth in all lines advances, steadily advances, by means of severe and testing contests.

I dislike very much wrangling and ugly personalities. So I am not contending for wrangling and for ugly debate, but for honorable discussion of real issues. Nor am I contending for the discussion of unprofitable questions, but for close, careful, discriminating investigation of real issues that involve truth—right and wrong. More, I believe the hope of spreading truth and the salvation of the church from denominationalism depends upon eliminating of error from truth by an earnest contention for the truth and right, and this contention will involve discussion. It has always done it. For if my positions go unchallenged, then I go to my grave advocating, teaching whatever error I may hold.—J. N. Armstrong in "The Living Message." (EDITOR'S NOTE: The author was president of Harding College, Searcy, Arkansas, during the latter years of his life.)

BROTHERHOOD EXECUTIVES

Boles Home News, Sept. 25, 1953 announces "Brotherhood Home Executives Assembly at Tipton Home." This relates to a

two-day meeting, October 29, 30 of "superintendents of the various homes in which churches of Christ care for children." Byron Fullerton, superintendent at Tipton Home, was host and director of the assembly.

If anyone doubts that these churches have feathered out into a full-fledged denomination this kind of thing ought to be convincing. Here are men who are not meeting as elders and deacons of a local church to consider the care of their needy, but "brotherhood home executives" congregating at a central point to work out details of public relations, and discuss "the building and maintenance of a consistent and trained staff and other related topics."

Is not the term "brotherhood" a description of the entire church on earth? Is every faithful Christian a member of the brotherhood? Can one be in the brotherhood and not be in the church? Who created these men "executives" of brotherhood homes? Did the brotherhood do it? If so, how did they do it? When did the brotherhood meet and where? If these "executives" on their own initiative created a human organization to do the work of the church, yes, to funnel into one channel the work of many churches, what right have they to call it a "brotherhood home"? Boles Home maintains a school with all grades through high school. Is it a brotherhood school? If so, is it not a church school? It is supported with church funds. If it is right to have a church high school, why is it wrong to have a church college? Can you support a grade school and high school with money from the treasury but not a college? If so, where did God draw the line?

Is the Boles Home Chorus a "brotherhood chorus"? If so, then we have a brotherhood choir! Churches of Christ call them "choruses" while other sectarians call them "choirs." There's exactly the same difference! We go the sectarians one better! They only have a choir for each congregation. We have them for the brotherhood! Is the Bel Canto quartet a brotherhood quartet? It belongs to a "brotherhood home." Is Lake Texoma a brotherhood summer camp? Is Boles Home gymnasium a brotherhood gymnasium? Maybe you'd better write one of the "executives" and see if you are a silent stockholder in something you didn't know about! Aren't there a lot of advantages in being a member of "the brotherhood" these days?—*W. Carl Ketcherside.*

CHALLENGE TO BREWER

G. C. Brewer tumbles off his dignified pedestal, and while down in the dirt, cuts loose with a barrage in the *Gospel Advocate*, for October 1, 1953. He is in high dudgeon because I invaded the sacred precincts of George W. DeHoff in Rutherford County, Tennessee, and held a meeting near Murfreesboro. Rather than state the truth about my convictions and teaching, he indulges in

the favorite indoor sport of those fortunate souls reared "in a Christian atmosphere"—that of misrepresentation and appeal to prejudice. I am guilty of the terrible crime of being a "Sommerite" which means that I oppose any human organization to do the work of the New Testament church.

I have filed a brief reply with the *Gospel Advocate* and addressed a personal letter to B. C. Goodpasture, editor, asking to be heard in the same journal in which he gave Brewer space to crucify my influence. I have also written Brother Brewer asking him to be fair enough to insist that my reply be printed in the same medium which gave publicity to his article.

It is now time that Brother Brewer and I resume our public discussions of the theological seminaries which have given rise to the hireling pastor system among the churches. He promised to debate this issue with me at Harding College. On October 25, 1947, he wrote me that the Bible Banner group was seeking to destroy him, and said, "Right now we have a challenge out to them and it is possible that Roy Cogdill will finally be urged to meet me in debate." He further stated, "If this other debate fails to develop, then we may get Harding to invite our debate and we can move it to Memphis where we will have a big auditorium."

The other debate failed to develop. I do not know who backed down! But I will see if Brother Brewer is anxious to redeem his promise to debate. I am hereby respectfully requesting him to meet me in Memphis as per his suggestion in a discussion of the college question. If he will affirm that Christians have a right to start a school such as Harding College I will deny it! I have written Brother Brewer a clearcut challenge to resume negotiations for a debate. He made an attack upon me through the pages of the *Gospel Advocate*. Will he defend his views regarding the school with which he has been affiliated through the years? We will notify you of his decision!—*W. Carl Ketcherside.*

TALK OUTLINES

Roy Harris has prepared 22 short outlines of talks adaptable to the use of beginners in public work of the congregation. You can secure a copy of these without cost if you address a request to Gerald Noffke, 701 W. Jackson St., Sullivan, Ill.

BOOKS FOR CHILDREN

First Steps for Little Feet, \$1.35; Story of Gospel, \$1.35; Bible Pictures and What They Teach Us, \$2.25; Story of the Bible, \$2.50. Order yours today!

NEW FEATURE

The December issue will contain the last column by Bro. E. M. Zerr under the heading "What Does That Mean"? He will begin a

new series in the January issue entitled "Word Studies in the Bible." Interesting and unique words will be studied.

BIBLE STUDY

Roy Loney will teach 3 weeks of Bible Study at Las Animas, Colorado, beginning January 4. Lessons on the Jewish priesthood will be given in the morning sessions. Hebrews will be studied at night. Doy Rhoton will teach singing. Board and room at reasonable rates. Write Harold Ridley, Rfd 1, Las Animas, Col.

A WORTHY REQUEST

The congregation at Ottawa, Kansas, is purchasing a building from the Grace Lutheran Church. The burden falls principally upon 8 families. There are several widows and elderly folk in the church, and for several years they have donated \$25 monthly to a needy brother. Their old building is in the flood area. A few years ago their seats were destroyed by high water. Last year all the screens and one door floated away. They have been liberal in their aid to other places, and now the little group needs our help. Will congregations that have been blessed of the Lord send a contribution to Lloyd Wilkinson, Box 219, Ottawa, Kansas. This appeal was sent to us by L. C. Roberts.

WINFORD LEE SICK

Dear Bro. Carl: Winford closed a meeting at Pollock (Mo.) Sept. 27 with 8 baptized, 1 restored. On October 3, he suffered a nervous collapse which necessitated cancellation of all his fall work. Doctor orders complete rest. We hope he will soon return to normal health—*Reba Lee.* (EDITOR'S NOTE: How would you like to be unable to work in these times? Bro. Lee and his family should not be forgotten. He served the churches faithfully while able. Let's not let him down. His address is Winford Lee, 403 West Clark St., Clarinda, Iowa).

RIGGINS RETURNS

Brethren will rejoice to learn that Lloyd Riggins has recovered his health to such a degree that he can remain in the preaching field. He has labored at Riverside and Downey (Calif.) and is now working in the Oakland area.

DALLAS DEBATE

The debate on the ministry question which will be held at Dallas, Texas, Dec. 1-4 should prove interesting to all who are concerned about the state of the churches. W. Carl Ketcherside and Flavel L. Colley will be the participants.

The editor starts a two weeks meeting at Southwest Church, Saint Louis, on November 1.

THIS and THAT from HERE and THERE

L. E. Ketcherside reports an interesting study in the Hebrew letter at Pana (Ill.) with the classes well attended. . . . E. M. Zerr who has just finished a prolonged Bible study at Martinsville (Ind.) has arranged for another at Vincennes (Ind.) Nov. 23—Dec. 20, and one at Elwood (Ind.) Feb. 1-14, 1954. He has some additional time open for such work. Address him at Box 149, New Castle (Ind.). . . . William Hensley reports 2 immersed at New Castle (Ind.) and mentions his meetings at Carrollton (Mo.) Oct. 6-18, and at Kansas City (63rd and Blue Ridge) Oct. 19—Nov. 1. . . . Thanks to Eleanor June Thompson (Calif.) for five subs. . . . We regret to learn that Bro. Joe Clay fell from a scaffold while working on the meeting house at Kirksville (Mo.) and sustained a fracture of the collarbone and bruises. . . . Deborah Kay arrived to bless the home of H. R. and Mary Miller, Bloomington (Ind.) Sept. 21. . . . Richard Riggins visited the congregation at Phoenix (Ariz.) Sept. 27. . . . A. W. Harvey spoke at Winsdor (Canada) at Curry Street congregation, August 16. . . . Incidentally, Bro. and Sister Harvey celebrated their 53rd wedding anniversary, Sept. 18. . . . Hershel Ottwell reports that Hartford (Ill.) is carrying on a tract distribution program with good success. . . . Bob Duncan reports 10 baptized, 5 restored, at Liberty, near Bloomington (Ind.) during his meeting with them. . . . Lavina Kay arrived to bless the home of Randall and Grace Whanger (St. Louis) Sept. 7. . . . Bob Greenlee reminds us of the Bible Study by E. M. Zerr at Hagerstown (Ind.) the first part of November. . . . Chad Freeman (Kansas City) was the principal speaker at an all-day meeting at Antioch, near Bethany (Mo.) August 30. One was immersed there Sept. 13 when C. C. Teghtmeyer spoke. Lawrence Swearingin was with the church there Oct. 11 and will start a meeting on Feb. 21, which will then be concluded by William Hensley. . . . Lloyd Cochran reports that Bernell Weems was in a meeting at Summersville (Mo.) which began Sept. 13. . . . Wilford Landes reports that about 60 from out of town attended at Albuquerque (N. Mex.) for the Labor Day meeting, and tells us that Leroy Garrett's radio work there was fruitful. . . . Roy Loney reports the meeting with Bro. Garrett at Midland (Tex.) got off to a good start. . . . Congregations in the Saint Louis area met for a song session at Lillian Avenue Church, Sept. 27. . . . A brother reports hearing Clyde P. Findlay report on his work in Scotland which he said was hindered by a hobbyist in St. Louis, by the name of Ketcherside, who warned the brethren abroad about his one-man ministry system. Bro. Findlay says as a result the

brethren in Scotland were afraid of him. They ought to be, but they are no more afraid of him than he is of his system. If he will affirm that his practice is scriptural we'll deny it and let people in Houston hear both sides of the matter. . . . Thanks to Reg and Helen Spence, Jerry and Emily Ketcherside, Curt and Sue Burton, Ron Harris, Bessie Smith, Lura Cook, Lydia and Marie Farel, Vida Anderson and Ella Murray for their assistance to Nell and myself in getting out the last issue. . . . Russell Shelton was appointed to the eldership at Compton (Calif.) by Bro. Lloyd Riggins. . . . The Compton congregation held a basket dinner on Sept. 20, the 28th anniversary of their starting in that city. . . . Mrs. Paul McPhail, Topeka, Kansas, was a feature writer in the *Topeka Daily Capital*, her article entitled "What My Religion Means to Me." She is a clerk-typist in the vital statistics division of the state board of health and a member of the congregation meeting at 2124 East Sixth Street. . . . Louise Richason, Kansas City, a victim of polio writes: "I wish to express my appreciation for the many wonderful cards and gifts I received on my birthday. You will never know how much your thoughtfulness has meant to me." She is a daughter of our beloved Robert Brumback, a hard-working gospel preacher. . . . Ray Gastineau tells us that the series of lectures by Bro. Brumback at Bonne Terre (Mo.) proved to be most interesting. . . . Bernie Crum studied with Bro. Zerr at Bloomfield (Ind.) for a month. He spoke at Ottawa, Kansas (Third and Cedar) Sept. 27, then began a series of meetings at Bicknell (Ind.). . . . We regret to chronicle the death of Brother W. D. Munday, one of the elders at Bicknell. . . . Art Freeman spoke at Compton (Calif.) Oct. 4. . . . E. M. Smith began a six weeks period of work at West Riverside (Calif.) on Oct. 4. . . . Connie Beth arrived to bless the Ray V. Oxley home, Almartha (Mo.) on October 6. . . . Darrell Bolin continues to edit "Bible Thots" which is given wide circulation in the region around Lock Haven (Penn.). . . . Grace Bailey says Chillicothe (Mo.) is looking forward to the work of Leroy Garrett during November. . . . Raymond Wofford spoke at Southwest Church (St. Louis) October 11. . . . Kathleen Aldine was born to Bill and Doris Jean Moore, Independence (Mo.) on September 25. . . . Fred Killebrew reports six added in the study at Iberia (Mo.). . . . Two added at Lillian Avenue (St. Louis) by membership transfer Oct. 11. . . . Thanks to G. W. Grayson, Nashville (Tenn.) for 5 subs. . . . Thanks to Roy Loney for 5 subs. . . . Elizabeth Turner reports that the Saturday Bible Story Hour for children continues at Pomona (Calif.) and

there is also a class for youngsters on Wednesday evenings. . . . Frank S. Botts, Meadville (Mo.) writes of the disappointment at Pleasant Point over the fact that their meeting with Brother Lee has been cancelled, due to the fact he suffered a nervous collapse. . . . Mrs. Ruth Seaman (Colo.) says: "I have known Roy Loney since I was a girl of five. God never had a finer servant. His handicap has never robbed God of a day of service and his brightly shining light has given me strength and renewed faith many times, as I read the words that came from his pure heart and clean mind. . . . Our thanks to Bro. and Sister Paulsen, Red Cloud (Neb.) for a cheering letter. . . . Mrs. Ray Hyatt tells us that Mary Louise Richason received 195 cards and \$530 on her recent birthday. She is a polio victim and mother of two little children. Mary Louise and her husband are now back at their home at 11133 Applewood Drive, Hickman Mills, Missouri. . . . From Brookport, Illinois: "I do not want your paper neither do I want your statements. I never ordered your paper to begin with. I do not want it on my desk!" Wow! This brother must be excited! . . . Doy Rhoton and James Graddy recently held a meeting in Kentucky. They spoke to several hundred people from the courthouse steps. The "Ministers" in the area attacked them on their radio programs, but the crowds kept coming to hear. . . . We appreciate a good letter from Sister Annie Todd and her mother, from Larkhall, Lanarks., Scotland. The mother is past 82 years old and faithful to the Lord. . . . Leroy Garrett conducted a meeting in Nashville (Tenn.) which has just closed. He reports that the hireling ministers of the churches were greatly aroused and fighting for their pocket-books. . . . The editor conducted funeral services for our aged Sister, Myrta Spence, at Center Church, near Carthage (Mo.) October 15. . . . David Dougal will work with the congregation at Tranent (Scotland) in February and March. . . . The annual social meeting of the Scotland churches held on New Year's Day will be at Blackridge this year. . . . Mrs. Wm. Thomas reports a good meeting at Bogard (Mo.) with Bernell Weems and another at Carrollton with William Hensley. . . . We've a reply from G. C. Brewer in which he shies away from another debate on the college question. We may take time and space to give you the whole exchange of correspondence some of these days. . . . The editor spoke at Farmington (Mo.) October 18. . . . Do not forget the debate at Dallas (Texas) December 1-4 with Flavell Colley. The question of one-man ministry will be thoroughly discussed. . . . Send in your subscription before it expires.