

MISSION MESSENGER

VOLUME 15

ST. LOUIS, MO., APRIL, 1953

NUMBER 4

SOME EXPERIENCES IN MISSION WORK

BY ROY LONEY

I've often been thrilled by Paul's statement in 2 Cor. 2:14: "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place."

As soon as I felt the assurance that I could be an evangelist regardless of my affliction, my greatest ambition was to do mission work, and in a short time the door was opened to me for just such work. Before I married, I settled on a homestead in Eastern Colorado and soon began preaching in the little schoolhouses nearby. Several other preachers were already busy in mission work in that state and ere long I was working in full co-operation with them. Quite a number of new congregations had been established in that state through the zeal and sacrifice of those men, and I felt most highly honored that I was permitted to share their fellowship in such noble work.

Eastern Colorado at that time presented the most promising field for mission work in America. Thousands of new settlers had located on their "claims" and were starting a new life under very unusual conditions. It was not difficult to get a hearing at the school houses and many were the meetings we held therein. Times were very hard financially, but people would come in their wagons, buggies and Model T Fords and listen with rapt attention to the gospel. We never failed to gather a group of believers together as an organized body of Christians to worship their Lord. Years of drought and hard times scattered perhaps 90% of those homesteaders and the labor of years came to nought in most places. We then obtained tents and pitched them in the towns and still success attended our labors. I received a call for a tent meeting in a county seat town where only some six members lived. No funds were available, but the brethren transported the tent and helped to pitch it, and we started the meeting with just five cents in my pocket. I had informed the members that we could continue the meeting indefinitely, or as long as the attendance justified. Interest was excellent right from the start and we continued for



six full weeks, being rained out a few times, and left a congregation of some twenty members there. I need only to add that our financial needs were supplied.

In one isolated country district, there was just one brother who was urgent in his pleas that we make an effort to start the work in his community. Obtaining the use of the local school house, we began telling the Old Story. Bitter opposition developed when the officers of the Union Sunday School saw their craft in danger. We removed to another school house and continued some five weeks. We won several of the Union folks and left a thriving congregation still carrying on the work today.

News of our mission work was reported through some of the brotherhood papers, and we would receive letters from other communities, asking that an effort be made there. One such call came from Nebraska. On arriving I learned that all members there were working with the usual Union Sunday School. Our meeting was held in the school building of that little town. Attendance was encouraging from the start and we continued some four weeks with a congregation organized of some 15 or 16 members, including the Superintendent of the Union S.S., together with all its teachers and officers. I was all alone in that effort, not even having a singer, but a local sister did that part very well. That congregation also still continues, although with a greatly reduced membership.

One day I received a letter from a sister living in a little mountain town, high in the Rockies. She and her husband had become members in their young days and had reared a sizeable family to maturity without the influence of the church in their community. This sister was near frantic with desire to have the gospel preached to her children and their companions who lived fairly close. On arriving at my destination I found the snow so deep that only sleds could be used; but we started the meeting in hope and faith. Each evening a goodly audience was present who gave wonderful attention to each message. Near the end of the second week, when I gave the invitation for the first time, two young married couples responded to the gospel call, and ere the meeting closed, I believe nine had obeyed their Lord in baptism. Thus another new work was started. I showed the new members how to carry on

the public work and trained them in the short time I had, and we left them happy and rejoicing in the hope of the glory of the Lord. The sister afore-mentioned had two married daughters living near a county seat town some thirty miles down the valley. They expressed their desire to have the church started in that community, and so in due time, taking my wife with me as a singer, we started a meeting in the school house near by. The people of that community were mostly cattlemen with no regard for religion, yet one warm Lord's day afternoon we baptized some nine persons in the cold waters of a canal. Only the two untaught sisters there at the start, but we kept the work continuing there for some twenty years when most of the members moved to other states, where some are still faithful members.

Sometime after this I learned of some scattered members living farther west on the Slope of Colorado who wished us to try to reorganize the church in their home town. Some few years before an unsuccessful effort had been made there to found the church, but the lack of spiritual teaching and training, coupled with weak faith, had caused the church to die. We obtained a little community house in an outlying district of that city. A Union Sunday School had quite a following there and most of its members attended and gave a respectful hearing to our messages, with the result that the Sunday School ceased to meet, as practically all its members united with us to form a congregation of true believers. We labored with them in success for a number of years and saw them make reasonable growth, but new members moved in who were of the compromising type and they drifted from the settled principles of the gospel.

In the midst of these labors a call came from a mid-western state. A few members lived there and they had sought the assistance of the closest congregations and nearest preachers. These pronounced an effort there as "unadvisable." These were preachers with brotherhood reputation and ability; but they had no stomach for the work required to build a congregation out of such meager material. The Lord went with me there and we had a grand meeting with near a dozen baptized and others added otherwise. One of the afore-mentioned preachers had pronounced me unworthy of fellowship, because of the cheap nature of the furniture he had recently seen in my home. That was the first time I ever knew that the test of a man's worthiness, was decided by the nature of the furniture in his home. Even if I did

not have overstuffed furniture, we brought souls to Christ who are still faithful to their Lord today. Preachers whose main desire is to make a name for themselves make poor mission workers, for they will not "endure hardness as a good soldier of Jesus Christ," and they miss the greatest joys the Lord can give them in this life.

In those years, we learned of a few families living in the great fruit country of western Colorado who desired to have the cause more firmly established in their community. The Christian Church in their home town was without a pastor and members rather discouraged. We obtained the use of their building and started a meeting at the hottest season of the year, but attendance was very good and we rejoiced

to win the Sunday school Superintendent and his wife and later his children, and a nice little group was organized to carry on the Lord's work.

These are only a few samples of modest success that could be duplicated in a thousand communities if only we had the faith, courage and zeal of Paul. In no community where conditions permitted a lengthy meeting did we ever fail to establish the cause. In some few places, we were virtually boycotted by the world, but we glorified the Lord and honored His name by our efforts to lead the unsaved into the shelter of his fold, and we could say with Paul that the Lord made "manifest the savor of his knowledge by us in every place." (Rfd. 2, Wellsville, Kansas).

THE ELDERS OF THE CHURCH

By W. CARL KETCHERSIDE

We contend for a plurality of bishops in each local congregation. We believe the New Covenant Scriptures endorse this. We offer as proof the fact that every congregation in apostolic days had a plurality of seniors duly ordained to govern. This was true at Jerusalem where "the apostles and elders came together to consider of this matter" of circumcision (Acts 15: 6). It was true of Ephesus from



whence Paul "called the elders of the church" (Acts 20: 17). It was the case with Philippi where the apostle wrote "to all the saints in Christ Jesus which are at Philippi with the bishops and deacons" (Phil. 1: 1).

If it be argued that elders were to be "ordained in every city" (Titus 1: 5) and thus if there were several churches in such a city, the elders would govern all as a central board, we reply that Paul and Barnabas "ordained them elders in every church" (Acts 14: 23). Thus the command of the apostle to Titus is explained by the example of the apostle in practice.

The plurality of overseers appears evident from undesignated and casual statements of apostolic admonition. "Obey them that have the rule over you" (Heb. 13: 17). "Remember them which have the rule over you" (Heb. 13: 7). "Know them which labor among you and are over you in the Lord" (1 Thess. 5: 12).

That each flock had several overseers is evident from the writings of both Peter and Paul. The former says, "The elders which are among you I exhort. . . Feed the flock of God which is among you, taking the oversight" (1 Pet. 5: 1, 2). The latter said

to the elders from Ephesus, "Take heed unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers" (Acts 20: 28). He further says, "Also of your own selves shall men arise speaking perverse things" (Acts 20: 30). It would have been impossible to obey the injunction, "Is any sick among you? Let him call for the elders of the church" (James 5: 14) on any other ground than a plurality of bishops in the local church.

We believe that so long as the local churches need superintending, guiding and feeding, that long will the pastoral office be a part of God's arrangement, and we believe this will continue until "the Chief Shepherd shall appear" (1 Peter 5: 4). On August 4, 1880, G. Y. Tickle, speaking in the annual meeting of Churches of Christ at Huddersfield (Eng.) said: "The very fact that the choice, after all, had to be made on grounds that took cognizance only of ordinary Christian character and qualifications, proves to us that the supernatural gifts were but supplementary, and that the withdrawal of these, when it came, could not possibly affect either the permanence of the office, or the conditions upon which it was to be secured to the church." With this statement of Bro. Tickle we are in full agreement. In our next article we shall begin a study of the qualifications of bishops. (7505 Trenton Ave., St. Louis 14, Mo.)

The meeting conducted by the editor at Bloomfield, Missouri closed with a packed house, March 15. Six were added to the congregation. Jim Mabery is doing a fine work in that area, and brethren at Bloomfield have a bright future if they will continue to grow and develop. Many came from other places to attend and the spirit of fellowship was outstanding at all of the sessions.

A NEARSIGHTED CHRISTIAN

In the first chapter of his second letter, Peter tells us the things we should add to our faith. These are commonly called "the seven graces." In verse nine, he declares, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins."

The fact that he says "cannot see afar off," indicates that a Christian who will not add to his faith these graces (virtue, or clean living; knowledge of God's will; temperance in all things; patience with sinners, godliness, or a God-like character; brotherly kindness, that is kindness and tenderness toward the brethren; and above all, charity, which is a deep love for all mankind) is not absolutely blind to God's goodness for himself, but is blind to the fact that His grace is for every human being. Hence he does nothing to help the other members of the human race to obtain God's rich blessing of salvation.

In short, he is a selfish, nearsighted Christian, being able to see only that Christ died for him. He has even forgotten it took a "purging" to cleanse his old sins. This forgetfulness causes him to think that those he should be trying to save are too utterly sinful to even be considered, so he hugs to himself his own self-righteousness even as the Pharisee of Luke 18: 13 must have been doing when he prayed, "God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." My exhortation is that all Christians continue to add to their faith these important "graces."—*Flora Roberts*, 1104 East 29th St., Anderson, Indiana.

A number of brethren at Paragould, Arkansas combined to secure the American Legion Hall for special studies, which attracted as many as 150 persons in some sessions. Classes were held twice daily, from 2-4 p.m.; and from 7:30-9 p.m. The study consisted of an analysis of Philipians, with special classes in the government of the church. The editor spoke daily on station KDRS on problems confronting the churches today. Three sessions were held at Beech Grove, where excellent crowds were present. Other studies in the area are pending.

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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.

THE LAND WE LIVE IN

BY HAROLD BAINES

In the second article of this series I would like to bring before our readers some of the geographical and historical scenes of this great country of Yorkshire.

There is running down the very center of this island of England a range of hills known as the Pennine Range. These hills divide Yorkshire from its neighboring county of Lancashire and in the dim and distant past have seen many battles between rival factions of those days, not the least being the famous "Wars of the Roses" when the Houses of Lancaster and York were bitter foes. The War took its name from the red rose of Lancaster and the white rose of York, the emblems of the two governing houses.

The Pennine Range is topped by extensive moorland and split in places by deep valleys. These moors were the scene of many fierce battles not only in the Wars of the Roses, but in the Civil War of the seventeenth century between Cromwell and the Royal House of that time, the most famous being the Battle of Marsden Moor, near Huddersfield some sixteen miles from Morley.

The county has had a chequered career from an historical point of view and wars and rumours of wars mark its history and the area around Morley is enriched by much of historical value. Kings, Barons, Dukes and Earls have all lived, fought and died in the area round the little town of Morley, where now stand mills, factories, banks and all the things associated with industrial commercial life.

For instance, in 1318 Robert Bruce of Scotland invaded England from the North and reached as far as Skipton, which lies just west of Morley, before he was turned back and completely destroyed the towns of Northallerton, Boroughbridge and Scarborough in the process.

In 1399 Richard the Second was murdered in Pontefract Castle some sixteen miles east of Morley.

We take our name Morley from the old English term "Moor Lea," lea meaning meadow. Morley really means "meadow on the moor" and while there is not much meadow left in Morley there is the "America Moor" across which Roman Legions marched and tethered their horses at the "Stump Cross" two hundred yards from the writer's home, and where now stands an inn bearing the name "Stump Cross Inn."

There is about seven miles from Morley the city of Wakefield where, in the County Hall there sits the governing body, the West Riding County Council. This miniature parliament consists of some ninety-six County Councillors and thirty-two County Aldermen, all elected from the various boroughs of the Riding. This town of

Wakefield is very old and has a fine Cathedral. In the Wars of the Roses of 1453-63 the Duke of York was slain at Wakefield in the fierce Battle of Sandal Castle and his forces defeated by the Lancastrians in 1460.

The year after, however, the Lancastrians (1461) were heavily defeated at Towton Moor just north of Leeds in a terrible hand-to-hand conflict lasting four days. Both these places, Sandal Castle and Towton Moor, are favorite haunts where the Yorkshire Brethren love to wander and these lovely country places, so peaceful in summer time, make one wonder at the sinfulness of man that makes him mar and spoil God's handiwork by war and bloodshed.

There is just on the outskirts of East Ardsley and within sight of the Ardsley Church Meeting Place, an old mansion, bearing the name, "Prophet Wroe Mansion." Who this so-called prophet was, and what

he professed to "prophecy" we don't know, for his teaching is now lost in antiquity, but there is a story told of the man who inhabited this historic building, which is set in its own grounds and guarded at each of its four gates, one at each corner, by four lodge-keepers cottages.

This story casts a good insight into the Yorkshire character, which usually makes short work of anything false or imitatory.

It is said that this worthy gentleman told it forth that he would imitate Christ by walking on the water and the place he chose was the River Aire at Kirkstall Abbey near Leeds. When word got around so many thousands of Yorkshire folk gathered to see this "modern miracle" of water walking that the "prophet's" heart failed him at the last moment and he refused to attempt to do as he said, whereupon the irate Yorkshiremen seized upon the "prophet" and threw him into the water, from which he was rescued by his disillusioned followers, a poor bedraggled specimen of humanity.

Earlier we mentioned the America Moor, across which the Roman Legions marched

(Continued on page 4)

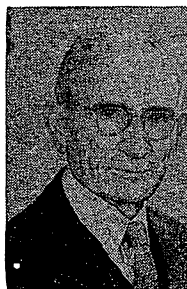
What Does That Mean? . . . by E. M. ZERR

2 Timothy 3: 2

The part of this passage to be considered is the phrase, "disobedient to parents." The reader may wonder why this would be used in a column devoted to passages "usually misunderstood." He may feel as if every person knows what it means for a child to disobey his parent. That is true, but the first verse of the chapter shows that Paul is making a prediction of things to come, and the common error is that the apostle was including the statement of our heading among the events then in the future. The simple fact of disobedient children was nothing new when Paul wrote this epistle. Deuteronomy 21: 18; Proverbs 19: 18 and Hebrews 12: 9-11 plainly reveals that it has long been one of the "problems" encountered by parents. The matter was so outstanding that Solomon advised the use of a rod for inflicting bodily punishment upon a disobedient son, and Moses even authorized the penalty of death in extreme cases.

It was the *increase* of this and other evils that was predicted. (See verse 13). We do

not know how soon after Paul's day this predicted increase began, but we do know that disobedience and other forms of disrespect for parents are rampant today. However, children are not alone responsible for this condition. Parents will throw up their hands in a gesture of despair, and wonder what is to be done about "the problem of the young people," as if a radical change had come into the natural relation between parents and offspring. Nothing of that kind has happened, for children have always been just as they are now. The change has come on the part of parents, in that they are too indolent to exercise the discipline they should. The situation is made worse by some teaching in the public schools, where it is said that the youth should be left to form their own conclusions regarding their personal conduct. They have always wanted to do that, hence it is not a new idea. Another thing that encourages this *increased* rebellion is the public press. Many of the special columns in the papers will advocate such notions as "proper handling" of our children. In some instances this "advice" comes from persons who never had any children of their own, and may even never have been married. The world would be better off if these features were ruled out of the papers.



(Continued from page 3)

in the very early centuries of the Christian era. On this moor there stands the ruin of Howley Hall, about one-and-a-half miles from Morley Town. This historic building was bombarded and wrecked by the then new weapon of war, the cannon, in the Civil War of 1643. The weapon was fired from a spot half-a-mile away, called "Brow Wood," halfway between Morley and Birstal and by the simple process of shooting over the wall surrounding the Hall into the courtyard (for the round cannon shot bounced off the stout walls) the Royalist commander soon reduced the building and the garrison to a shambles and today the gaunt ruins stand a silent testimony to the sins of the past, and in its shadow golfers play and children romp and picnic and young lovers wander peacefully around its crumbling walls.

A most distinguished feature of the Yorkshire countryside is the dry-stone walling that divides the meadows and moorland and keeps cattle and sheep from straying

away. These walls are built without mortar or cement just as the name implies—"dry-stones" skillfully built and fitted together. These walls have withstood the storms of centuries and though today it is a lost art and many are crumbling to decay, yet sufficient of them are still standing, some dating back more than four hundred years, as to be source of wonderment to the traveller never having seen them before.

Such a moor is "Marsden Moor" where the last big battle was fought on Yorkshire soil in 1645 when Oliver Cromwell defeated the Royalists and drove them northwards to final conquest. The site of that battle is now one of the loveliest bits of moorland in Yorkshire, where Yorkshire lads, and lassies too, go cycling and walking, enjoying the refreshing and health-giving breezes that make Yorkshire such a lovely place to live in.

In our next article we hope to give some of the histories of the Churches of Christ that have laboured here for the Gospel down through the years. (4 Garnet St., Morley, Yorkshire, England).

early historians this command to refrain from things strangled was universally obeyed by the church at least for three hundred years after Christ, and is scrupulously obeyed by all churches of the east even to the present time. The churches of Christ have been faithful to this command of God to this day and it is our hope that they ever shall be.

Let us now consider some other reasons why this prohibition should be made. The following are not reasons specifically mentioned in the Scriptures but are based upon a clear understanding of Bible teaching against eating blood and the results of eating blood.

1. When God gave man the right to take away the life of an animal for food, He did so with a reservation. The blood was the life of the animal. To prohibit its use by man was to show him he did not hold the power of life. This reservation would thus be a constant reminder to man that God was the author and giver of life.

2. When God gave Adam and Eve permission to eat of every tree of the garden he made one exception, the tree of knowledge of good and evil (Gen. 2:15, 16). To always refrain from eating the fruit of this tree would serve as a perpetual reminder to mankind that God was the author and giver of our food. However, Adam and Eve ate of the forbidden fruit. One might think that after man had eaten of this tree no fruit of the earth was kept from him. Not so, for when man ate of the tree of knowledge he was driven from the garden and from that time on he was prohibited by God from eating the fruit of the tree of life (Gen. 3:24). Thus in both the vegetable and animal world the life thereof has been denied man. It is good for man to be restricted. Unlimited privileges would but increase our pride and blot out our sense of dependency upon God.

3. God undoubtedly foresaw the unnecessary cruelty that man would inflict upon animals in the process of killing them. He therefore provided that they should have a quick, merciful death by bleeding. Plutarch, a famous Greek biographer and moralist of the first century, informs us that in his time it was customary to run red hot spits through the bodies of live swine, and to stamp upon the udder of sows ready to farrow, to make their flesh more delicious. No doubt, even in our own time many animals have been tortured to death. This command of God to refrain from things strangled and from blood made it necessary for the animals to be bled to death, and thus prevented much cruelty that would otherwise have been inflicted upon them.

4. Cruelty against brutes soon leads to cruelty against man. Herodotus, a Greek historian who lived about five centuries before Christ, tells us that the Scythians, an ancient people noted for their savagery, proceeded from drinking the blood of their

"THINGS STRANGLED"

RADIO TALK BY RICHARD D. KERR

We have a question from a listener: "What does the 'things strangled' in Acts 15:28 refer to and why does it apply to Christians?"

When certain men from Judea began teaching the disciples at Antioch that they could not be saved unless they were circumcised Paul and Barnabas disputed their teaching. In order to settle their controversy the church in Antioch sent Paul, Barnabas, and certain others to Jerusalem to talk to the apostles and elders about this question. The council, guided by the Holy Spirit, decreed that the Gentile Christians did not have to be circumcised or keep the law of Moses, but it was necessary that they "abstain from meats offered to idols, and from blood, and from things strangled, and from fornication" (Acts 15:29).

The "things strangled" refers to the practice then common among the Gentiles of strangling animals for the purpose of keeping the blood in the body, since animals so treated were considered a finer delicacy. Roman epicures drowned fowls in wine before eating them. It was quite common to drink wine mingled with blood, and in many instances the blood alone was drunk.

The purpose of this command to abstain from things strangled was to keep the Gentile Christians from eating blood. It

was unnecessary to give such instructions to the Jewish Christians since the Jews already knew that God prohibited the eating of blood.

God did not permit man to eat animals until after the flood. Then when He did give permission he specifically prohibited the eating of blood. Why did He impose this restriction? Let God answer the question: "But flesh with the life thereof, which is the blood thereof, shall ye not eat" (Gen. 9:4). Man could not eat blood because blood was the life of the animal. This life was to be offered to God as an atonement for sin. Blood was always considered sacred because it was a symbol of atonement and was typical of the blood of Christ, by which we have received the remission of sins.

1. Blood was not eaten before the flood because animals were not used for food. 2. It was prohibited by God immediately after the flood when He gave man permission to use animals for food (Gen. 9:4). 3. At the giving of the law through Moses and several times later this prohibition was solemnly renewed, with severe penalties attached for its infraction (Lev. 3:17; 7:26, 27; Deut. 12:16; 1 Sam. 14:34). 4. This prohibition was also renewed in the Christian dispensation. This command to abstain from things strangled was given by the authority of the apostles directed by the Holy Spirit (Acts 15:28). It was not given merely as an expedient to keep from offending the Jews, as some suppose, but was, in the words of the apostles themselves, one of the "necessary things." 5. According to



cattle to drinking the blood of their enemies. This same barbarous practice existed among the ancient Scandinavians, who drank the blood of their enemies out of their skulls. The best means of keeping mankind from such cruelties was to keep them from the approaches to it. The best means of keeping them from the approaches was to command them to abstain from blood and all cruelty to the brute creation.

5. Animals that feed upon blood are more furious than others. Perhaps much of their fury is due to their food. It is said that creatures of the same kind have been found to differ greatly in their tempers because of a difference in their diet. Bull's blood was a common poison among ancient people. It is reasonable to believe that the blood of other animals would be just as poisonous as the blood of a bull. Even from a physical viewpoint alone we can see the danger of eating blood.

The danger of eating blood is probably abated only by the mixture of food which enters with it into the stomach. While the

purpose of luxury may be served by the presence of blood in food, the purpose of health is better served by its absence. Flesh which has had the blood drained from it will keep better and is more healthful.

6. According to Maimonides, a Spanish Jewish rabbi and philosopher who lived in the twelfth century, the eating of blood gave occasion to one kind of idolatry among the Zabii who lived in the east. They imagined that the food of their demon-gods was blood. Therefore, they had communion with them by eating the same food. Arnobius tells us of the heathen tearing and devouring goats alive in honor of Bacchus, the Greek god.

The foregoing historical evidence should be sufficient to show the evil results of eating blood. It incites to both cruelty and wanton luxury. The command to abstain from things strangled and from blood is a divine command; easy and inexpensive to observe, preventive of cruelty, luxury, and many other evils, and conducive to health and happiness. Those who heed it will do well. (620 E. 11th St., Bloomington, Ind.)

them, or how much respect and consideration you grant their opinions, it does not alter their attitude. The only thing necessary to be a model Christian in their sight is to agree with them. Be a "yes man" and you are lauded to high heaven; disagree with them and you are a bum. The Pharisees never excelled them in trying to dominate the thoughts and lives of men. Remember we are discussing matters of mere opinion, not minimizing the duty and authority of elders with reference to things that are taught. Most of our trouble lies in the realm of opinion.

It shows a great weakness in any individual who is always trying to measure everything and everyone by his own impressions. I am reminded of a prominent Chinese who came to America to be educated in our ways. He attended the University of Chicago. One day the president of the university met him on the campus and stopped to chat with him a few minutes, and asked him what impressed him as the most noticeable characteristic of the American people. "Why," he exclaimed, "the queer slant of your eyes. Your eyes are off slant." So we foolishly believe our own limitations are the proper ones.

As long as you admit your eyes are off slant, some folks are happy, but if you attempt to correct the slant of the spiritual eyes of these egotists they cry, "False doctrine! Heresy! Kick him out!" Their eyes are so slanted through self-pride and esteem they can look under, over or around the beam in their own eye and see the smallest mote in a brother's eye. We know the Lord's recommendation in such cases. The fault we see in others may be but a reflection of our lives!

I heard a man who is an elder of many years experience say that it is all right for a member to hold an opinion so long as he does not express it. A little later he said it was perfectly all right to express an opinion so long as it was done as an opinion. Then, not sure of the diagnosis, it was said that it was right to hold an opinion, and even express it, if it did not cause division. But if the opinion did not agree with theirs it is not necessary to tell you who would be guilty of division in their judgment. As your humble brother I do not believe everyone has to agree with my every opinion to be a Christian pleasing to God! (621 N. 3rd St., Paragould, Ark.)

The church at Hartford, Illinois announces a Bible Study of two weeks duration, starting July 13, with daily sessions from 9 a.m.-3 p.m., with an hour off at noon. Hershel Ottwell will teach, and all young people of Junior High School age and older are urged to attend. There will be no tuition or fees, and living expenses will be held to a minimum. For information write to Hershel Ottwell, Box 122, Hartford, Illinois.

OUR RIGHT TO THINK

By E. F. HYDE

"As a man thinketh in his heart so is he." Thought is the only door of admission to the soul. Man is one of three beings in the universe who can think. Our Father in heaven gave us each a mind to think, and He is not pleased if we do not use it. A man who will not work is physically lazy; a man who will not think is spiritually lazy. God loves neither. I am convinced there are more who will not think than there are who will not work. There are usually contributing causes for both maladies. I had rather be guilty of causing physical laziness than spiritual, but there are those who refuse others the right to think.

Ella Wheeler Wilcox wrote
"You never can tell what a thought will do
In bringing you hate or love,
For thoughts are things, and their airy wings,

Are swifter than carrier doves.
They follow the law of the universe—
Each thing creates its kind,
And they speed o'er the track to bring you back

Whatever went out of your mind."
The greatest luxury the world has ever known is that of thinking, and thinking loud enough for men to hear you. When you refuse another the right to think for himself, you thereby cause indecision in his mind, indecision causes doubt, and doubt produces fear. One of the greatest fears, and one which affects and handicaps more people than any other is fear of criticism. "What will men say? What will my brethren think of me if I contend for what is truth?"

Such fear paralyzes the faculty of reason, destroys the faculty of imagination, kills self-reliance, undermines enthusiasm, discourages initiative, leads to uncertainty of purpose, encourages procrastination, and makes self-control an impossibility. It takes the charm from one's personality, destroys reason, diverts effort, masters persistence, turns willpower into nothingness, destroys ambition, beclouds the memory, and invites failure. It kills love, assassinates the finer emotions, discourages friendship and promotes disaster a hundred ways.

Notwithstanding these alarming results, some who call themselves preachers, and others who think they are elders, insist and demand that others submit in every detail to their *ideas* and *opinions* regardless of whether they are revealed in the Scriptures or not. They demand that you cooperate with them in everything, and when you fail to "co" they "operate." Here is how they perform the operation. They first advertise you to the church, next they avoid you exhibiting coldness and indifference. If they shake hands at all they appear to have paralysis. Next they refuse to call upon you to lead in prayer or do any work in the church. They seek to starve you into such a weak and famished condition you will prefer to accept their demands and bow to their dictation rather than endure their cruelty. Never do they appear to feel remorse for inflicting punishment. They suppress every expression of thought which does not agree with theirs.

No matter how humble you are before

SNOW, MOUNTAINS AND SEA

By BESSIE MCCLAFLIN

Snow—perhaps the last of the season—has transformed the landscape into a scene of restful purity and beauty. I love snow in many ways—primarily I like to get into it—but in a deeper sense I love its beauty. Snow always symbolizes love to me, because it covers so many imperfections.

Who does not remember the childhood delight of awakening to find the barn changed to a sparkling "palace," the garden fence to a silver "trellis," the pump to a "knight" with dazzling armor, and the old apple tree to a glittering "canopy"? Just as the mantle of snow covered hideous defects on these commonplace objects, the mantle of love covers the annoying faults and weaknesses in the lives of those we love.

Often I wish for the power and vocabulary to tell others what I see in the "common things" of life; but since I am neither an author nor a poet I seldom make an attempt. This "wish" came more frequently when I once made a long journey and more forcibly when I saw the mountains and ocean for the first time. It seems that mankind is divided into two classes—those who love mountains and those who love the ocean.

The mountains seem to stand for quiet and calm. They carry an inevitable suggestion of repose, silence and reflection, and seem to be the ideal haven in which to bury the worries of modern life. Most of

all, they stand for permanence, and are silent reminders of the brevity and insignificance of human life—and of the power and magnificence of the Divine life.

Just as the mountains mean permanence, the sea suggests change. The ocean is always moving, dancing and glittering with an eternity of restlessness that surpasses the merriest human heart—and the ocean in storm is a true image of souls tossed by grief, passion and despair!

We may seek the sea or mountains either from resemblance or difference. We may haunt highest peaks because we are calm or to soothe our turbulence. The sea may stimulate or comfort our restlessness, so we feel that we all have both sea and mountains in our souls.

The literal mountains abound in valuable timber and precious metals, as well as rocks, thorns and rattlesnakes. The restless sea covers countless beautiful plants and priceless treasure chests as well as human and vessel skeletons, sharks and icebergs. May God help us to produce only the treasures from the mountains and seas in our own souls, and to search diligently for the best features in the mountains and seas of the souls of others, knowing that "there is some soul of goodness in things evil, would men observingly distil it out." (Bicknell, Indiana). (This article is a reprint from *Apostolic Review*.)

NEW CONGREGATIONS

Eldon, Missouri. We reported in December that Carroll Bailey and Doy Rhoton were going to this place to start the work. Since that time the congregation has been planted, and is now moving forward. Brethren are meeting for worship in a store building, and the time has come that Doy can carry on, while Carroll is freed to go elsewhere. (See below).

Louisiana, Missouri. A congregation began meeting for worship on March 1, as a result of the efforts of Arnold and Clara Shaw, formerly of Saint Louis. Hershel Ottwell was present for the initial service. A number of brethren have been banded together to keep house for the Lord, and meetings will be held in Carpenters Union Hall, on Georgia Street. If you know of those who should be contacted please write at once to Arnold Shaw, Clarksville, Missouri.

Chaffee, Missouri. Carroll Bailey and Jim Mabery rented a building next door to the Post Office in this enterprising south Missouri town, and began a series of meetings March 30. Carroll is moving his house trailer to Chaffee and will remain there to look after the work until it is well estab-

lished. Brethren, this work needs our fervent prayers.

Tribune, Kansas. Brethren are temporarily meeting in the City Hall. Paul Ketcherside will make an intensive campaign to enlarge the field of service later on this year. If you know of those who should be contacted, write to Ben Richardson, care of Richardson Drug Company.

Valdosta, Georgia. Brethren have erected a new house for worship on Gordon Street. The first meeting in the new location was held by W. Carl Ketcherside on February 1. If you know of those in the vicinity who should attend, write to Dewey Copeland, Rfd. 2. We will conduct another protracted study there later this year.

SAINT LOUIS DEBATE

Brother G. K. Wallace will not be able to debate in Saint Louis in August, but has written that he will meet us in the discussion later in the autumn. As soon as he submits an acceptable date, we will notify you through these pages.

COMMUNISTIC CENSORSHIP

A few days after announcement of my new book "Christians Identified" appeared, a sister in a southern state wrote that she would take several to distribute among relatives and friends in the church. A week later she wrote again that she had told the "local minister" she was ordering some of these books for distribution. He set her back on her heels with the dictum that she should order only one, and submit it to him first, to see if it was safe for the flock to read. It has come to pass, brethren, that these little "tin gods" have set themselves up as the divinely qualified censors of literature for the flock.

Paul spoke of those who "came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage" (Gal. 2: 4). To such he gave place by subjection "no, not for one hour" and we thank God that the same independent spirit of the brave Paul is alive today, for this brave sister, aged, crippled and impoverished as she is, declared she was taking dictation from no earthly man as to what religious books she could order. Say, what is the matter with these boys in the southland? Do they see their kingdom crumbling, and their lucrative jobs fading away? They seem to be jumping at every little shadow. Fellows, you've got the nervous jitters!

Does a freeborn soul in Christ Jesus have to receive permission from the almighty little clerics before they can buy any reading matter? I wonder who censors their own reading matter, or are they so superior to the "common herd" they can read anything and everything without damage to their spiritual constitutions? That great American document, the Constitution, guarantees to every citizen full religious freedom regardless of race, color or previous condition of servitude, but these popish popinjays arrogate to themselves the right of censorship and dictate to their flocks what they can and cannot read. We humbly thank the Lord that hundreds are drawing up a new "Declaration of Independence" by throwing off the yoke of an intolerant hierarchy. To all such brethren, we plead, "Stand fast therefore in the liberty wherewith Christ hath made you free."

—Roy Loney.

TRIBUTE TO W. G. ROBERTS

We still sadly miss Brother Roberts, whose presence was felt among us for so many years, and whose able teaching encouraged us to live closer to God.

Jesus, while our hearts are bleeding
O'er the spoils that death hath won
We would in our solemn meeting
Calmly say—"Thy will be done."
Though cast down, we're not forsaken,
Though afflicted, not alone;
Thou didst give, and thou hast taken,
Blessed Lord, thy will be done.

—Church at Hammond, Illinois

LOVE OF MONEY

The love of money is the root of all kinds of evil. It is the foundation of the hireling pastor system. This evil has fastened itself upon the churches of the saints and gradually sectarianized them until many have drifted completely from scriptural moorings. As a case in point, let me mention that when I was first invited to come to Beech Grove, Arkansas, the two churches in Paragould unleashed an unprecedented bombardment of propaganda against us. Much of it was signed by the elders and *ministers* of the churches. Prominent among the signatures were those of Emmett Smith and Vance Greenway, "minister" and elder of the church at Seventh and Mueller Streets. There are other elders, but it is no secret that these two manipulate the work while others dance to the tune they fiddle up.

Although Bro. Greenway is one of the "feeders of the flock" at Paragould, he has hired Bro. Smith to do that. He leaves the flock every Lord's Day and goes to Walcott, where he preaches for a stipulated sum, leaving his own flock to a hireling who is not an elder. A few years ago, Bro. Greenway preached at Beech Grove, and publicly announced he would have to receive so much per visit, or he would not come. He has a job in the post office and receives more than any of the members at Walcott, but nonetheless he must receive a salary which they dig up each week, or he will not serve them. At the same time, Bro. Smith is getting \$90 per week, plus other emoluments, for feeding the flock of which Bro. Greenway is an elder *in absentia*. If Bro. Greenway can feed the flock at Walcott, why could he not feed the one in Paragould? Does Paragould need a special diet? Are they weaker than the little church at Walcott and need a *stronger* man? If they are, why does Bro. Greenway leave them in their weakness? A shepherd ought to be with weak and sick sheep. Are they stronger than Walcott? Then why not send Brother Smith to Walcott and let Paragould support him out there? The whole truth is that these men are victims of a hireling pastor system which makes gain of the gospel.

Both Bro. Smith and Bro. Greenway are good men in many respects, but they are combining to run the church for their own profit. Instead of serving the churches, the churches are made to serve them. I am persuaded that both know better than they are doing. No wonder they did all they could to keep me out of Arkansas, for I am opposed to this selling truth for hire.

—W. Carl Ketcherside.

THE DEBATE BOOK

All of the advance orders for the Wallace-Ketcherside debate book have been filled, and we are now mailing out the books immediately upon receipt of new orders. This

is one debate that you ought to read. Here is a discussion of the liveliest issues now before the brotherhood. Five nights of discussion, two hours per night, all packed into one handy volume. You can read the arguments on both sides and mark the book for future reference. You cannot afford to be without the debate if you expect to deal with the issues that face us. The cost is only \$3 per copy. Mail your order for one now! Send for yours today!

HE IS MISTAKEN

Walter Henderson is the hired minister at Paragould, Arkansas who took over the position vacated by J. A. McNutt, after the latter had taken the lead in an attempt to dominate the little congregation at Beech Grove, and dictate to them who should not hold their meetings. Bro. Henderson publishes a little local sheet under the heading "Pause—Ponder—Profit." In the February issue under the heading "Am I mistaken?" he rashly assumes that I would not debate G. K. Wallace in Saint Louis. I had already agreed to do it before his little periodical was in the mails, and had gone even farther and challenged Bro. Wallace to meet me in discussions in Wichita, Kansas and Florida Christian College. Yes, Walter, you were mistaken! But you are just as sadly mistaken about the scripturality of the job you have. Why don't you acknowledge it, resign from your position for which there is no authority in God's Book, and really do the work of an evangelist. As it is, you are taking money under false pretence of being an evangelist. Your mistake about the debate may not be serious, but your error in being a hireling pastor may lose your soul. Why don't you give it up and get right with God?

OKLAHOMA CITY

Brethren in Oklahoma City thank all who have helped them and look forward to the time when they may help others. We need more assistance, especially your prayers. If ever we faced an apostasy it is now, and lovers of truth may expect the severest persecution short of death.

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

VOICE FROM THE PAST

"Both the Old and New Testament call cities harlots, corrupters of mankind. It was in these cities that the corruption of the law of Moses and the gospel of Jesus Christ began—Alexandria, Antioch, Jerusalem, Rome, the mistress of idolatry. The corruption of our gospel has begun in the cities—organs, the pastorates of the churches, schools to manufacture priests or clergymen as we do doctors or lawyers, to set aside the elderships of the churches and to make merchandise of the gospel (2 Peter 2:1-10).

—Jacob Creath in American Christian Review (March 1, 1881).

DAVID LIPSCOMB SPEAKS

This hunting for places made ready to their hands is unworthy the spirit of Christianity. Paul had no desire to build upon a foundation laid by another. He had no disposition to enter into another man's work. When he had preached in a country until there was "no place left in these parts" where the gospel had not been proclaimed, the irrepressible desire arose in his heart to go into other destitute lands. Every man worthy to teach the religion of Christ ought to have the same spirit. Every Christian ought to have the spirit that will do his part toward sending the word of life to the perishing. This is essentially the Spirit of Christ. Unless we be led by the Spirit of Christ in this as in other things, we are none of his.—Gospel Advocate (December 28, 1882).

TOO MUCH FOR HIM

An "assistant minister" of a northern congregation complains that we write too much on the same subject. I can guess what he is referring to. The Methodists and Baptists say the same thing about our preaching on baptism. What we have to say about the hireling system irks our hireling brethren, just like what we say about baptism irritates our Methodist friends.

A minister in Texas writes to ask "Why don't you let us alone, and go on your way, and we'll go ours?" Why don't we both go by God's way? In the New Testament there is but one case of those who wanted Jesus to let them alone—the demons! We propose to keep pounding at the twin evils of institutionalism and the clergy. We shall not be sidetracked in this fight.

BIBLE STUDIES

Due to the urgent need for studies of the Word conducted elsewhere, the annual study in Saint Louis will be discontinued for the present. The editor will conduct studies in Texas, Tennessee, Georgia and Arkansas this year. It is to be hoped that brethren who can attend these studies will make plans to do so, and we will furnish details to those who are interested.

FROM HERE AND THERE

The editor will speak at Wakenda (Mo.) April 26, when brethren there will have open house in their new building. . . . L. C. Roberts, who recently closed a good work at Mattoon (Ill.) has time open for Bible studies and gospel meetings. Address him at 1104 East 29th St., Anderson, Indiana. . . . Ellis Crum sends a good letter from Windsor (Canada). . . . Jack Wheat spoke at Albuquerque (N. Mex.) Feb. 22. . . . Bob Hand was at Las Animas (Colo.) and Herman Gower at La Junta (Colo.) March 15. . . . Order your debate book today. Price \$3.

THIS and THAT from HERE and THERE

Mrs. Frank H. Thompson says the lessons in the paper give all Christians a lift in these trying times. . . . Mrs. C. S. Wolf (Ore.) sends for the paper to get the writings of Bro. Roy Loney. She is 76 years old. . . . E. M. Zerr has just closed a month of Bible teaching at West Riverside (Calif.). . . . Bob Hartmann (Calif.) appeared on the TV program "Freedom Forum" on Feb. 22. . . . Thanks to Velma Nighthart (Mo.) for five subs. . . . A son was born to Forest and Jackie (Bilyeu) Ferguson, Sullivan (Ill.) on Feb. 21, and has been named Leonard Adam. . . . Thanks to J. G. Breakell, Barrow-in-Furness (Eng.) for British papers covering the storm disaster over there. . . . We regret to learn of the passing of Bro. George Allan, Newtongrange (Scotland) who died Feb. 13. Edward Jess officiated at services in the home and at the graveside. . . . C. M. Rowley (Ore.) writes an encouraging letter. . . . David Dougal was scheduled as one of the speakers at the anniversary meeting of the church at Ulverston (England) March 28, 29. . . . Pauline Copeland writes of interesting meetings at Valdosta (Georgia). . . . Robert Greenlee says the church at Hagerstown (Ind.) has doubled its membership from the time it was planted. . . . Mrs. C. L. McKee tells of valuable work in training the church at Green Mound (Kans.) by Roy Harris, and informs of a meeting to be held there by Winford Lee, May 17-30. . . . We deeply regret to hear that the children of Charles and Leola Smith are in Cedars of Lebanon Hospital, Hollywood (Calif.) suffering from nephritis. Kenneth, who is 6 years old was hospitalized Feb. 25, and Emmet, 4 years old, on March 3. Symptoms were being presented in the other two children on March 4. The Smith family formerly resided in Indianapolis (Ind.) but are now members at Downey (Calif.). . . . Tom Dennis reports that Glenn and Mary Lee Watts who were married Feb. 22, were both baptized into Christ Feb. 25 at King City (Mo.). . . . Mrs. James Parry (Calif.) likes the paper very much. . . . We are sorry to learn of the death of the aged E. A. Lowry, Chattanooga (Tenn.) on Feb. 15. . . . Mrs. Fred Stracke (Mo.) declares the debate book is really good. . . . Thanks to Ray Gastineau, Bonne Terre (Mo.) for 9 subs. . . . Emmett C. Powers, Stockton (Calif.) who used to smoke in his youthful days says he gave it up to "keep from defiling that robe which was made white in the blood of the Lamb." . . . Mrs. Bertie Drury (Mo.) shares her paper with 3 other families. . . . We have an encouraging letter from Jake Hurt, an esteemed colored brother who preaches the Word. . . . Thanks to Ronald and Dottie

Perryman for five names on our waiting list. . . . Thanks to Anna Schlieper (Ill.) for ten subs. . . . We're saddened to hear of the death of Sister Nettie Anderson, Sarasota (Fla.). . . . Clayton and Kathleen Klein (Ind.) say the paper keeps them informed as to what is taking place over the country. . . . P. L. Faenger (Mo.) says the debate book will do a great deal of good. . . . J. C. Vaughn writes that the study held at Paragould (Ark.) has done untold good and commends the last issue of the paper. . . . Darrell Bolin baptized one in Pennsylvania March 9. He will work at Bridgeport (Conn.) the latter part of March, and from there will go to Martinsville (Ind.) while Vernon Hurst will be at Mount Eagle (Penn.) the first two weeks in May. . . . A good letter comes from Bob and Mary Denney, Fort Worth (Tex.). . . . Loren McCord has been assisting in the work at Phillipsburg (Kan.) and plans to try and launch a new congregation in that area this spring. Pray for him and that work, for it is what God wants done. . . . Faye Wilson (Mo.) says that they depend a lot upon the paper for information. . . . Arlene Bowman says that Dick Riggins presented some thought-provoking lessons at Chillicothe (Mo.). . . . Bro. Edward Buttram conducted funeral services for Sister Ethel Ruhl at Rocky Comfort (Mo.) Feb. 22, and for Bro. Lee Drane at Springfield (Mo.) Feb. 28. . . . The congregation at Springfield (Mo.) hopes to be meeting in their new building the latter part of May. Bro. Buttram is conducting home Bible Studies to arouse interest in that city. . . . Bro. and Sister Lloyd Moore placed membership at Pomona (Calif.) March 8. Bob Miller has been given a disability discharge and will soon be back at Pomona. The congregation there had as the theme of their annual all-day meeting "The Value of Mutual Ministry." . . . Elliot W. Williams (Ill.) has thoroughly enjoyed this journal the last year. . . . Bill Rogers, Chillicothe (Mo.) who smoked since he was 18 has laid tobacco down and conquered the habit. The list is growing. Who else has quit? Tell us and it may encourage others to clean up a filthy habit! . . . Harold Shasteen reports one restored and one added by membership transfer at Holliday (Ill.). . . . C. R. Turner has recently assisted Charleston, Sullivan, Hammond, Decatur and Champaign (Ill.) and will visit congregations at Nixa (Mo.) Oakland City (Okla.); Albuquerque (N. Mex.); Riverside, Pomona, Oakland and Reedley (Calif.) before starting a work at Parker (Ariz.). . . . Tom Dennis has started assistance to Klondike (Iowa) and reports increased interest. . . . We are

indebted to Lester, Lois, and Mona Faye Stevens, Juanita Owen, Juanita Hamblen, Ruth Spencer and Jerry Ketcherside, who helped Nell get the paper ready for mailing while I was in the study in Paragould (Ark.). . . . Here are some of our helpers during the month, and the number of subs they sent in: Dale Brady (Iowa) 7; Ruth Spencer (Mo.) 5; Gerald Noffke (Ill.) 7; Peggy Bagby (Mo.) 5; Milford and Marilyn Waller (Ill.) 5; Richard Van Egdome (Iowa) 10; Glenn Pipkin (Mo.) 5; Paul Fleener (Calif.) 4; J. E. Goforth (Mo.) 5; Alfred Bowman (Mo.) 5; C. J. Beidel (Penn.) 10. . . . Paul Ketcherside is in a good work at Oklahoma City (Okla.) and reports good interest in the debate he recently held with a Seventh Day Adventist representative. He suggests that if G. K. Wallace will not debate in his old home town, Wichita, we should meet him in Oklahoma City, or Tulsa! Good! We'll meet him in either one or both! . . . Ellis G. Rotan sent 11 subs from Midland (Tex.). . . . Noel Wisenbaker spoke at Valdosta (Georgia) on the morning of March 8, with Roland Brownlee making the talk at the Lord's Table. Howard Harnage and George Moulton were the speakers at night. Brethren at Valdosta are courageously carrying on a development program for all. . . . E. R. Tabor (Ind.) says the debate book is a good one. . . . Ray V. Oxley (Mo.) says he heard G. K. Wallace try to prove the one-man pastor system was scriptural in Kansas City, and he was as far from the New Testament then, as he was in the debate. . . . Harold Shasteen (Ill.) notes that in editing his speeches, G. K. several times reported the "audience in stitches." Harold suggests that the stitches were to close the gaping wounds made in G. K. Wallace's arguments. . . . Ed Jones (Tex.) sends in 5 subs. Thanks! . . . Bob Henslee was baptized at Compton (Calif.) March 8. . . . One immersed, one added by membership transfer at New Castle (Ind.) recently. . . . Members at Burwell (Neb.) have sent a check for \$25 to be forwarded to the needy in flood areas abroad. . . . E. M. Smith is to begin a meeting at La Junta (Colo.) on April 19. . . . Robert H. Lentz writes that the Bible teaching at Paragould (Ark.) was the best he ever heard. . . . Thanks to Orby Bingham (Mo.) for 7 subs. . . . Mrs. Roy Chinn (Mo.) says she was delighted with the paper last month. . . . Clifford and Jane Yeldell, Dallas (Tex.) have a son, Clifford Allan, born March 10. . . . Clinton and Mae Klein, St. Louis (Mo.) have a daughter, Emma Lou, born March 15. . . . Bernie Crum baptized one at Bloomfield (Ind.) March 1. . . . Fred Killebrew held a good meeting at Lyons (Ind.). . . . Send for your debate book today!