

MISSION MESSENGER

VOLUME 16

ST. LOUIS, MO., OCTOBER, 1954

No. 10

EPISTLE TO THE PHILIPPIANS

Woodcutters and Preachers

"But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other parts; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear" (1: 12-14).

Have you ever considered what was included in the phrase "the things which happened unto me"? Paul had determined to by-pass Ephesus because he desired to be in Jerusalem on Pentecost (Acts 20: 16). He went not knowing what would befall him, save that he realized bonds and afflictions awaited (Acts 20: 23). He was ready to be bound and if necessary to die at Jerusalem for the name of the Lord Jesus (Acts 21: 13). At Jerusalem he was assaulted by a mob which dragged him out of the temple and prepared to kill him (21: 30, 31). Paul was taken into custody, escaped a conspiracy of more than forty Jews who had resolved to kill him, and was sent to Caesarea where he was kept in Herod's judgment hall (23: 35). He was falsely accused in public by the Jewish lawyer, Tertullus, and finally appealed to Caesar (25: 10). During all of this he was in bonds (Acts 25: 14) and was delivered as a prisoner to Julius, to take to Rome (27: 1). On the way a terrific hurricane resulted in untold suffering and final shipwreck upon an island inhabited by barbarians (Acts 28: 1). After three months they once more sailed toward Rome.

Landing on the coast of Italy, Paul with the other prisoners was marched toward Rome, where he was delivered to the captain of the guard, who allowed Paul to dwell by himself with a soldier constantly in attendance, and unto whose wrist the apostle was chained (Acts 28: 16, 20). It would seem that all of these things would combine to discourage the man of God, especially when his teaching was rejected by many of the Jews in Rome who heard him. But Paul writes to the Philippians who were apprehensive to inform them all of the things which happened were really blessings in disguise and had fallen out to the extension of the gospel.

The word "furtherance" is from an interesting term which was often applied to a corps of specially trained woodsmen, skilled in the use of an axe, and sent ahead of the advancing Roman armies to clear the way

through what appeared to be trackless and impenetrable jungles. These men cut down and removed the obstacles which otherwise would hold back the army. So the apostle looks upon his suffering and privations as being divine woodcutters that skilfully prepared a path for him to extend his conquests in behalf of the gospel. This road was cleared right to the very heart of the Roman empire.

His bonds in Christ were manifest "in all the palace." This means that it was now obvious that Paul was not imprisoned because of any violence against the emperor or the state, or because he was a dangerous character to society. Instead, it was manifest that he was jailed because of his deep religious convictions and his conduct while chained to a guard was such as to win favor for the cause he declared. There was a widespread feeling that he was a victim of prejudice and that his bonds were unjust and this tended to make men more interested in his plea, as none are heard so favorably as those whom we think to suffer from malicious and unfounded ill-treatment.

The word "palace" does not here refer to the palace of the ruling emperor, but rather to the headquarters of the praetorian soldiers who constituted a body of elite troopers created by Tiberius as special guards. As the various details designated to guard the apostle returned to their headquarters they would discuss the teaching of the apostle as well as his demeanor and this had a profound effect. That Paul must have converted some of the very ones to whom he was chained is implied in the statement "All the saints salute you, chiefly they that are of Caesar's household" (Phil. 4: 22). What a story Epaphroditus had to tell when he returned to Philippi and mentioned having conversed as a brother with Paul, and also the soldier to whom he was chained at the time. Truly these were brethren *bound together!* It is well to note that the influence of Paul was not limited to the guard headquarters but extended to "all other places" in Rome.

As a result of increased interest among the populace many brethren became bold to speak the word. The term "many" is from a word which literally means "the more part" or "the majority." Is there not in this statement an undesigned proof that in those days preaching the gospel was not the work of a limited group of professionals? The apostle affirms that "the majority of the brethren in

the Lord" were bold to "speak the word" and in verse 15, 16, 18 he identifies their speaking as "preaching Christ." The inference is that all of the brethren in the Lord would have preached Christ, except for the fact that some were yet afraid to do it. Apparently in those days, brethren in the Lord had not yet learned that they might hire proclaimers to do that which God made the work of all.

The word "bold" is from a term which means "not to dread or shun through fear." The expression "without fear" is from *aphobos*, which means "without fear, boldly." This is the seat of our trouble today. The majority of the brethren in the Lord are now afraid. In those days even imprisonment did not scare them, now they are all fearful in a land where they are even protected in setting forth their convictions. Would persecution do us good? Would it banish the phobias we have contracted? The *majority of the brethren* need to wax confident again. God places the fearful in the same class as the unbelieving!

Two Kinds of Preachers

"Some indeed preach Christ even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds; but the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice" (Phil. 1: 16-18).

These verses have been much abused by those of a compromising, wishy-washy spirit, who would prefer to fellowship anything and anyone, rather than to develop a deep sense of personal conviction. Some who do not stand for anything will fall for everything! A careful examination needs to be made to see just what Paul said. We should rejoice in everything in which he rejoiced, and in nothing else.

Notice there were two kinds of preachers, but there was only *one message*. The preachers operated from two sets of motives. The apostle condemned the motive governing some, but commended the message. A hypocrite may preach the truth, and we should endorse that truth, though we cannot endorse the man. Truth is truth whether proclaimed by a saint or a sinner. Many men may preach a *saving* gospel and live a losing life. That we may notice more carefully what Paul actually said we catalog his statements regarding the preachers, as follows:

Some preach Christ:

Of envy
Of strife
Of contention
Not sincerely
In pretence

Others preach Christ:

Of good will
Of love
In truth

Please note that both preached boldly; both were without fear. Both spoke the word of God; both preached Christ. This much the apostle endorsed and sanctioned.

However, the first group were motivated by unworthy considerations. They were seeking only to build up factions, and they were governed by partisan prejudice. This is indicated in the statement "The one preach Christ of contention." They supposed that

they would thus add affliction to Paul's bonds, as if the bonds were not affliction enough. The bonds about his arms were placed there by enemies; these bonds were being placed about his heart by those who professed to be brethren! Please observe that it is possible for brethren in the Lord to preach Christ and to do so with a factious spirit and motivated only by party considerations.

The sincere brethren spoke out of hearts filled with love and truth. They sought to ease the burdens of the apostle and to make his load a lighter one to bear. But while Paul did not endorse the motive or manner of those who preached otherwise, he did rejoice that Christ was preached. This is the purest and best test of the absence of a partisan spirit. Paul demonstrates in this remarkable passage his positive freedom from all envy, jealousy and factiousness.

condition and not to be a Sunday parson. In dealing with this case it is of the utmost importance that we consider the authority that placed Timothy there, and the authority which placed Paul at Antioch, Corinth and Ephesus. The New Testament is as silent as the grave on the matter of precedent or example of a church with qualified elders hiring a preacher to work with them as these modern boys do it. Their arguments are as weak as those of the Adventists who aver that because the apostles went into the synagogue on the Sabbath day, therefore the apostles were Sabbatarians.

Guy N. Woods say of Paul's stay at Antioch, "To deny that this congregation had elders during this period is to contend that Paul failed to do for them what he always did for the churches with which he was associated" (Acts 14: 23) referring to appointment of elders. Is not that a wonderful argument? It reminds me of Cardinal Gibbons in his book "Faith Of Our Fathers" when he defends the practice of infant baptism, and referring to the cases of whole households being baptized, he says, "While it is not expressly stated that there were infants in the households, the inference is strongly in favor of the supposition that there were." Let Bro. Woods produce proof of his statements and not base an entire argument on his inferences. Does the same authority that placed Timothy at Ephesus place Guy N. Woods as "located minister" where he is now?

The question of authority will not down. It must be met by those who make false claims of scriptural precedent or example. When they can cite the case of a church in apostolic times, with qualified elders, calling in a preacher to be their located minister—then, and not until then will they have a talking point. "To the law and to the testimony, if they speak not according to my word, it is because there is no light in them" (Isaiah 8: 20).

A FATAL OVERSIGHT

BY ROY LONEY

The hard pressed advocates of the "one man ministry system" are resorting to some absurd and weird arguments to bolster up their shaky position. This is evidenced by a series of articles appearing in the *Gospel Advocate* from Guy N. Woods, who recently met Leroy Garrett in debate at Stockton, California. He claims to find authority from the activities of the apostle Paul and cites the case of Paul being three years at Ephesus, a year and a half at Corinth, and that of Paul and Barnabas at Antioch, as well as Timothy at Ephesus (1 Tim. 1: 3). In all recent debates the proponents of this system have based their main arguments on the above cases, and in so doing overlook an important point, viz., *the authority of an apostle!*

Christ called 12 men to the apostleship before his death, and later called Paul as a special apostle to the Gentiles. These men were designated *ambassadors* (2 Cor. 5: 20). An ambassador is an official spokesman for his government. Christ said to these apostles, "He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me" (Matt. 10: 40). These men, including Paul spoke with divine authority, giving Christ's law by inspiration of the Holy Spirit. "It is not ye that speak, but the Spirit of your father which speaketh in you." Christ said to them, "Ye also shall sit on twelve thrones, judging the twelve tribes of Israel" (Matt. 19: 28).

This establishes the fact of their official authority as *apostles*, and to claim that modern day evangelists, mere preachers, can do exactly the same work as the apostles, is absurd on the face of it. Paul established both the churches of Corinth and Ephesus, and it was then he labored with them, not

after they had become strong and had their own officers. But we must keep in mind his official authority as an apostle. He gave definite, specific commands to the church at Corinth, and made it plain that unless those commands were obeyed, he would come with the rod of correction (1 Cor. 4: 21), and would not spare those who had sinned (2 Cor. 13: 1, 2). He also spoke of his "authority" and "power" over them (2 Cor. 10: 8; 13: 10) which the Lord had given him. And it was his apostolic authority, derived from Christ, which enabled him to send Timothy to Ephesus when the eldership there, according to prophecy, had become apostate (Acts 20: 29, 30) and be it remembered for all time that Timothy was not called by the church and its elders, but was left there *by apostolic authority* to correct an apostate

"ALL ONE IN CHRIST JESUS"

BY HERB CLARK

Before you consider this article, please read Galatians 3: 26-28. What is Paul teaching here? Think about these words. What does the statement mean to us today? In verse 26, the Holy Spirit says, "We are all children of God by faith in Christ Jesus." In Hebrews 11: 6 we learn that without faith we cannot come to God. Faith alone will not save us. It does not put anyone into Christ or His church. In verse 27 the apostle says, "As many of you as have been baptized into Christ have put on Christ." Romans 6: 3 teaches also that we are baptized into Christ.

Galatians 3: 28 says, "There is neither Jew nor Greek, there is neither bond nor

free, there is neither male nor female, for ye are all one in Christ Jesus." What is the apostle here teaching? When a Jew became a Christian did he cease to be a Jew? Was a Greek no longer a Greek when he accepted Christ and was added to the body? Did persons lose their sex distinctions when they became Christians? We know that is not what Paul meant, but he was teaching that there should be no special classes or distinctive groups in the Lord's church. Every Christian is to be on an equality with his brothers. James sets forth the same principle. (1: 9, 10). The rich man is brought down, the poor exalted, thus placed on the same level in the eyes of the Lord. But are

all of God's children the same in our sight today? Do we as Christians consider each other on the same level? Do you consider the colored man is just as good as yourself? Would you try to convert a negro as soon as a white man?

In very few congregations do we find white and colored brethren together. Some saints would meet with colored brethren but would not invite them to their homes. You say that is different and ask what the neighbors would say if they saw a colored family in your front yard. They might say you were trying to live what the Bible teaches and what you believe when you quote "We are all one in Christ Jesus." Some brethren

today actually look down on a colored man more than the average man in the world does. The poor man in rags, the wealthy, the man of Oriental stock, the Negro—all of these look the same to God (Acts 10: 34, 35). Who are we to tell the Lord one person is better than another? Did Jesus really die for all races? God will accept the colored brother, but many churches will not. If we make a difference in those in one body, we are sinning before God and will answer for it at the Judgment (James 2: 9). We ask people to become members of the *One* body and then divide that body ourselves. Are we really all ONE in Christ Jesus today? Let us face this issue honestly.

about the "affairs of the Lord," whereas if their devotion is divided they will be "anxious about worldly affairs." (In their case this divided devotion would result from their being married coupled with the "impending distress," verse 26—doubtless the destruction of Jerusalem.)

There's the key to our problem—"worldly affairs" as distinguished from "affairs of the Lord." Reviewing the passages that teach against anxiety, we note: "Be not anxious about your life . . . clothing . . . saying, 'What shall we eat?' or 'What shall we drink?' or 'What shall we wear?' . . . do not be anxious about tomorrow." (Matt. 6: 25-34) "The *cares of the world* . . . choke the word and it proves unfruitful." (Matt. 13: 22; Mark 4: 19; Luke 8: 14) "Take heed . . . lest your hearts be weighed down with dissipation and drunkenness and *cares of this life*." (Luke 21: 34) The "worldly affairs" under consideration are not things that are wrong in themselves; on the contrary, they are things necessary to our physical existence that we must give attention to. But they are things we must not be anxious about, at the peril of our souls. Such anxiety is listed with dissipation and drunkenness, and causes the word of God to be unfruitful. How dreadful to think of the untold number of Christians who will lose their souls over the "cares of the world." Let us awaken and be anxious about the "affairs of the Lord" as Paul and Timothy were.

BE NOT ANXIOUS

GEORGE E. HENNEY, Riceville, Tennessee

The Bible teaches that the child of God is not to be "anxious." The King James Version reads "take no thought" which is poor translation. We *are* to think, i.e., give consideration to material things but not to worry about them—they are not to cause us anxiety. Yet Paul said he had "anxiety" (King James Version "care") for all the churches (2 Cor. 11: 28). The same Greek word is here used by Paul that Jesus used in saying we should not be anxious. Was Paul sinning in this matter? Paul even told the Philippians: "I have no one like him (Timothy), who will be genuinely anxious for your welfare." (Phil. 2: 20) It seems as though Paul thought it was good for Timothy to be "anxious" about the Philippians. Again Paul said that we should have "care" for one another (1 Cor. 12: 25). Did Paul disagree with Jesus? We find Paul himself stating: "Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God." (Phil. 4: 6) Then was Paul inconsistent?

Let us examine this word and the passages it is used in more carefully. The Greek word "merimnaoo" and related words are used 27 times in the New Testament and are translated variously in the King James Version "take thought," "be careful," "have care," "care," "carefulness." In addition to the passages mentioned above, the following passages indicate that we are *not* to be anxious: Matthew 6: 25-34; 10: 19; 13: 22; Mark 4: 19; 13: 11; Luke 8: 14; 10: 41; 12: 11, 22-31; 21: 34; 1 Peter 5: 7. There is one other passage in which this word is used several times. It is a key passage in our study, for it points out an anxiety that is good and one that is to be avoided. It is 1 Corinthians 7: 32-35; "I want you to be free from all anxieties. The unmarried man is anxious about the affairs of the Lord, how to please the Lord; but the married man is anxious about worldly affairs, how to please

his wife, and his interests are divided. And the unmarried woman or girl is anxious about the affairs of the Lord, how to be consecrated in body and spirit; but the married woman is anxious about worldly affairs, how to please her husband. I say this for your own benefit, not to lay any restraint upon you, but to promote good order and to secure your undivided devotion to the Lord." Paul wants their devotion to the Lord to be undivided, in which case they will be "anxious"

THOUGHTS ON RESTORATION

BY W. CARL KETCHERSIDE

One of the more serious rents in the spiritual body of our Lord concerns the method of distribution of the fruit of the vine. To the earnest contender for resumption of fellowship on divinely appointed lines the tragic separation seems so useless and unnecessary that it is difficult to see how those who profess to love God and each other, could ever become involved in such a morass of speculation and actual animosity. Yet scores of debates have been held over whether that which represented the blood of the new covenant should be handed to the partakers in one container, or if more than one may be used.

I have read several of such debates and I have a deep sympathy for the disputants on both sides. I do not question, that in most cases, all involved feel that they are contending for a vital principle, but I do not think that most of them will deny that partisan prejudice is often a major consideration of both groups in such a discussion. To one who is at home with either side and who does not see fit to make an issue of the question so long as brethren eat and drink in memory of the Lord's death, and in discernment of His body, the raging conflict seems so childish and futile that he has a

desire to rush into the forensic arena, push the combatants apart, and exclaim, "Let there be no strife between thee, for thou art brethren." As usual under such circumstances both sides would turn on him, and we anticipate such now. No one is disliked so much as he who points a way to peace to those who are factious in spirit. Yet civil strife is so carnal, and so indicative of spiritual immaturity that he who would not dare to speak up for unity must be fearful and cowardly indeed.

There can be no denial that the party spirit is predominant among us today. The urge to divide, to split, to disfellowship each other, is the prime consideration in many hearts. Scriptures are quoted completely out of context to justify this spiritual fratricide. The least disagreement brings a call for separation and formation of a new body. Matters of indifference are elevated into essentials. Men rally around leaders of commanding personality, who employ methods of political demagoguery to win followers, who having flocked to the banner are whipped into line by coercion and threatened with ruin for non-conformity. If men can ever free themselves from party yokes exercised by spiritual tyranny there will come

a swift revolution. Most of the "common people" do not want to be divided. They do not want to hate. They are taught to do it, often by papers which elevate themselves as champions of orthodoxy in some special field.

It is necessary to "tag" those who differ from us, and while this is a sectarian practice, it is essential if we are to keep brethren apart. On the question of the Lord's Supper such labels are affixed as "one-cuppers" and "cups churches." As one reads these puerile designations, he cannot help but be moved by the childishness of both sides, and he feels a sympathy for those who have thus far departed from the spirit of the apostle Paul. It is almost unbelievable that these labels become actual distinguishing marks for realistic parties, the members of which thoroughly un-Christianize each other, inasmuch that each side labors diligently to recruit from the other, and when a convert is made from the opposing ranks, announcement is given of the fact in the "orthodox" journal as though such an one was snatched from the gaping jaws of hell.

Not long ago I asked a debating champion who holds to the conviction that the distribution of the fruit of the vine in more than one container nullifies all semblance of congregational worthiness, if he would partake of the Supper with a congregation if stranded in a town where there was only what he pleased to call a "cups church." He earnestly declared he would not. A cohort standing near asserted, "I wouldn't commune with them, and what's more I wouldn't even go about them." Two months later I talked to three brethren who believe that Bible classes are a "mortal sin" but who justify the use of individual cups. They informed me that the faction of "one-cuppers" was made up of men who were dishonest and disgraceful, and they would have nothing to do with them. The spirit manifested by both of these groups will condemn them in the judgment. They are all my brethren and I propose to treat them as such, although I am as embarrassing to them generally as a poor relative to a society family. Both are afraid to completely disfellowship me because I will not let them do it, and neither can fully fellowship me, because I love the others as much as I do them, pray for both groups and try to treat both alike. Needless to say you are not supposed to do that if you wish to be "loyal."

As to the disturbing question itself, it has been legislated by men into a prominence which was never given it in the sacred scriptures. That this is true is evidenced by the insane use of some scriptures out of context by both sides in their frantic desire to get hold of a divine club with which to batter each other into spiritual insensibility. I have very little to say on the matter that has not been said by one faction or the other and picked to pieces a hundred times, with both sides winning every debate. I

can prove that neither side ever lost a discussion and present their respective papers as evidence of that fact.

I am confident Jesus took a cup (Matt. 26: 27; Mark 14: 23) because it would have been impossible for him to transport a liquid without a container. But I'm just as certain that the Lord's Supper is an institution involving two prime actions—eating and drinking—and when brethren, out of regard for the Master sit down together and eat the bread and drink the fruit of the vine as a body knit together in love, they fulfill the divine requirement. The command with reference to the bread was to eat: with reference to the fruit of the vine to drink. Now if the disciples about the table drink out of one vessel, or if each has the drink element before him in his own smaller vessel, he does no more nor less than his Lord instructed. The essential thing is that he examine his motives and so eat of the loaf and drink of the fruit of the vine. Otherwise he may eat and drink judgment upon himself.

The emphasis of the Lord was upon eating and drinking. When Christ ordained the feast he gave command to the disciples merely to eat the loaf and drink the fruit of the vine. This constituted *the Supper*. When brethren in the Lord have only the two elements, bread and fruit of the vine; when they give thanks for and partake of them in harmony, they have fulfilled the will of Christ. I shall not sit in judgment upon their hearts. If I am with a congregation where the brethren pass the fruit of the vine in one container I'll drink of it; if in one where they pass it in several containers I'll drink of it. In either case they are eating and drinking together and this is His Supper. The details as to its preparation may vary in each congregation. I will not divide the body of my Lord over such a matter of preference.

I once held a series of meetings in a community where two congregations had battled and debated each other over how to distribute the fruit of the vine. Some from each place wandered in and listened. They came back every evening with new recruits from their respective clans. It was evident they were having a hard time to place me, because I was not sparring at either group on the most important matter in their whole religious careers. And while they would not speak to each other, both decided they must speak to me. Delegates from both sides approached me cautiously to feel me out. Both asked me which side I was on. I replied that I was simply trying to stay on the Lord's side. When they pressed me as to what I taught on the cup question, I told both groups that I merely stuck with the Book, and taught just what it taught. Upon this, the delegates from both groups went back and reported they thought I was "safe."

However their confidence was shaken as time went on and I did not make hateful remarks about one side or the other, or chal-

lenge for a debate. A prominent brother in each group invited me to dinner. When I went with the first, the others thought they had me spotted. The scouts returned to camp and hastily reported to those who used individual cups that I was a "one-cupper" in disguise because I was right then eating dinner with a leader in that faction. The next day their chagrin knew no bounds when I had dinner with one of their own deacons.

It was obvious that both invitations had been issued to give an opportunity to "sound me out." In each case as soon as the social amenities were dispensed with, the hosts started in to grill me in what they vainly thought was a guileless fashion. I could see through both of them like I could through my spectacles. They simply could not rest content without making a partisan of me. If the divided condition had not been such a spiritual tragedy their childish attempts would have been laughable. They were amusing to me in any event.

Both began by lamenting brotherhood divisions. I agreed. Both thought the other was responsible. I agreed. When they tried to get me to state my position, I said merely, "I just stay with the Book on the matter." In each instance I read 1 Corinthians 11: 17-32 and said, "There's my position." Both asked me, "How do you explain it?" I replied, "I do not try to explain it. I probably could not do any better job telling what the Holy Spirit meant than He could himself." Both asked, "But what do you understand is meant by *the cup*?" I answered, "Just what Jesus meant when it says, 'In the same manner he took the cup after supper, saying, This cup is the new covenant in my blood. Do this, as often as ye drink it in remembrance of me.'" They both pressed me, "But just what was the cup?" I answered, "It was just what the Bible said it was." The result was that both groups quit attending. The word went out to both fraternities that I was not sound on the cup question, and that all I knew was Christ and Him crucified. That was not enough. It has come to pass that if a man will not say he is for Apollos, or Paul, or Cephas, some brethren immediately conclude he is not for Christ. Is it not about time for us to grow up and quit our childishness?

MISSION MESSENGER

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

W. Carl Ketcherside

Editor and Publisher

Publication Office
7506 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.

INSTITUTIONAL INFLUENCE

By C. J. BEIDEL

The spring-head of worldly influence is found in centralized groups. Societies are formed to gain advantage and hold influence. This is seen in lodges, clubs, and such worldly institutions. There is no example in God's Word that would permit such groups to foster the faith of Christ.

Human organizations are the brainstorm of men. The church is perfectly designed to do its work without the aid of one human institution. The church of today is being bled to death by these extraneous institutions.

It is not hard to stay within Bible bounds in doing the Lord's work if one's mind is governed in accord with the Bible. Does it not strike the reader of the Bible as odd that during the writing of the New Testament not an Orphans Home, or a Christian College is mentioned. They had schools—Judaistic ones. But they were not necessary in the preaching of the gospel and strengthening the church. Brethren took orphans into their homes and they did not need to establish a special home for all the churches to support. Are orphans of the State the charge of the church? Are the aged of the State the wards of the church? If the church had to assume the aged and orphans with their responsibilities, it could not do its work of preaching the gospel to the lost; in fact it would be bankrupt in a short time. The same is true of educational obligations. It is the duty of the State to educate her children. It is an operation of the civil government. We pay taxes for these functions of the society of civil government of regulation.

The church must care for its own widows,

with Bible qualifications, and its own orphans. If the local church can do more than care for its own, it is well and good without human arrangement, but do it according to the Divine Will.

Secular education is the duty of the nation or government, while spiritual education is the work of the church under the direction of faithful, godly elders. If a false teacher invades, the elders can and should take care of the wolf in sheep's clothing at once. But allow me to ask what elders can do with one hidden in the powers of a human institution? Nothing. There is no use denying it, this grave problem confronts the church, and permit me to add, there is a great difference between individuals and what can be done as an individual, distinguished so plainly from an institution of men.

The individual can teach as a member of the church in the name of Christ, but no human institution can teach by the authority of Christ.

Many clouds will disappear when Bible bounds are regarded—will we ever learn that the church is all-sufficient? God designed the church, it is perfect. And when, if ever, will Gospel preachers learn to spend their time in it to extol its worth and truth rather than to support some human enterprise? Yes, it is possible for our love for the church to wax frigid.

Is our attitude one of indifference? Let us become aroused and alarmed and oppose anything that opposes the truth and the church. I issue a call for all faithful men to oppose iniquitous men who have in mind to defeat the church and the truth.

WEED SLAVES

The American Medical Association in its annual meeting in San Francisco, released a report which states there is a definite link-up of smoking with cancer and heart trouble. The major points in the report are as follows:

"1. Every piece of circumstantial evidence is consistent with the hypothesis that there is a cause and effect relationship between smoking and death rates—and that the two are linked by definite association.

2. There is no single piece of evidence, however, that proves smoking is a killer agent.

3. The amount of cigaret smoking affects the death rate.

4. Lung cancer deaths are at least 3 times as common among men with a history of cigaret smoking as among men who have never smoked regularly" (Quote from UP report).

In view of these facts, can one who calls himself a Christian afford to take such chances with his life? If he does, will he not be held accountable at Judgment?

Just recently I talked with a group of men, some of whom had quit smoking, others *wishing they could quit*. I made the statement that I believe any one who could live the Christian life, could quit smoking. Several disagreed with me sharply. It occurred to me later that, according to these men, it is easier to be a Christian than to quit inhaling weed fumes. How shameful!

I also remarked to this same group that the word rendered *servant* in the English Bible is usually from the Greek word which designates a *slave*. Thus we are actually slaves of Christ. I reasoned that if we were enslaved to something else we are that much less His slaves and less likely to be pleasing unto Him. According to Romans 6:16 we are slaves of the one unto whom we yield ourselves to serve. If, then, we serve the weed, we are its slaves. Brethren, we have been bought with a price. Let us then glorify God in our members. Be not enslaved with a weed.—John W. Spickler.

FACTS IN "ACTS"

By ALLAN ASHURST, Wigan, England

6. "They laid their hands on them"
(Acts 6:6).

"Whom they set before the apostles, and when they had prayed, they laid their hands on them." Some brethren reject the laying of hands for appointment to office, as though unscriptural, claiming that the apostles in this instance laid on hands to impart the Holy Spirit.

But the fact is that here (as in the case of Paul and Barnabas in Acts 13:1-3) the act was the method of appointment to a certain task. When the twelve laid hands on the seven chosen men, it was to set them apart for the work of ministering to the widows. Possibly something was imparted, but the fact remains that this particular act was the method of appointment employed.

Compare 2 Tim. 1:6 with 1 Tim. 4:4.

"Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by putting on of my (Paul's) hands" and "Neglect not the gift that is in thee, which was given thee by prophecy with (i.e. accompanied by) the laying on of the hands of the presbytery."

Note that prayer preceded the laying on of hands (Acts 13:3): "And when they had fasted and prayed, and laid their hands on them, they sent them away." Paul was an apostle, and the laying on of hands could impart nothing to him.

Thus the Scriptural way of appointment to office is by the laying on of hands, by presbytery or evangelist, preceded by prayer. Incidentally, it is worth remembering that an act chosen by God for any purpose is the one most suitable for it.

Special Bibles. Is there someone you know to whom you would like to make a real present? We suggest the famous Holman Teachers' Bible bound in genuine sealskin, and leather lined to edge. This beautiful book which will last a lifetime is priced at \$16.75 and it is less than an inch thick, although the print is good and legible. It has concordance and center references. We also have an excellent Teachers' Bible bound in leather for \$10.75; and another which is not only bound in French Morocco Leather, but is also leather lined, and the price is only \$12.50 per copy. All of these have concordance and center references, and all are superb gifts for teachers and students. Do you know of a more appropriate gift than a copy of the word of God?

WORD STUDIES IN THE BIBLE

BY E. M. ZERR

DEACON

Our heading word occurs three times in the New Testament as a noun and as the entire rendering of the original. Those passages are Philippians 1:1 and 1 Timothy 3:8, 12. In 1 Timothy 3:10, 13 it is used in the phrase "use the office of a deacon," all of which comes from the verb form of the same Greek word in the three passages cited first. But the same word (for the noun) is rendered "minister" twenty times and "servant" eight times. The places where it is used are too numerous to cite entirely in this article, but the simple fact that the word is so used should give us some idea of the various meanings of the term. We should therefore give attention to the context in specific cases in arriving at the intended meaning of the writer.

The Greek word is *DIAKONOS* and I shall quote Thayer's entire definition (the parts in italics): "One who executes the commands of another, especially of a master. A deacon. A deaconess. A waiter, one who serves food and drink." The outstanding idea that runs through the group of definitions is that a deacon is a person who is under the supervision of another. That is why the original word is used for "servant"

in so many places, and for "minister" in still more passages, since that word applies primarily to one who administers to the needs of others.

But the word is used in a special sense in the two passages cited in 1 Timothy 3, which is the reason certain qualifications are required of them. It is a common thing to speak of them as "official" deacons to distinguish them from other members of the church, all of whom may justly be called deacons. But it should be understood that the word "official" is used in the sense of "special" servants and not men with (ruling) authority. They are appointed by the evangelist to serve under the elders. The same Greek word is used in Romans 16:1 where Phebe is called a "servant" of the church at Cenchrea. All Christian women are servants in the general sense, hence this passage means that Phebe had been appointed by the elders to some special work for which a woman would naturally be better fitted than would a man. Many congregations would do well if the elders would appoint some sisters to perform such work. Of course they should not be thus appointed unless they possess the qualifications mentioned in 1 Timothy 3:11.

LETTER TO CHRISTIANS

Dear Brethren: Now that the National Holidays are over, the weather is cooler and the evenings are getting longer, we will naturally do more reading than during the summer months. Perhaps most of you will be adding a few new books to your growing library. If so, I would like to suggest that you place your order for the three debate books that are being offered by the publisher of this paper. Just here, I would like to say I attended each of those debates. I heard every word that was said with my own ears, and I do not hesitate to tell you that, in my way of thinking, each speaker did his very best to sustain his position from the first to the last. Both sides of the issues were handled by representative men. I do not think men more conversant with the issues discussed, or having greater ability to present their respective views of the issues may be found. Every open minded person will welcome an opportunity to read these three outstanding debate books. Why not place your order for a copy of each of them at once? Read them that you may have a personal knowledge of the strength or weakness of the issues discussed.

Bro. George Hickey, Clemmons, N. C., writing in a recent issue of *Firm Foundation*,

tells of a recent trip made to his locality by Bro. Guy N. Woods, at which time he stated Bro. Woods "gave me several smooth stones and in the spirit of Christ I am now throwing one at the devil." He then proceeds to portray his well shaped, "smooth stone" thus: In 1 Tim. 5:9 we find the church supporting a plurality of widows, therein we find support for a Widows Home. Also in James 1:27 is found a command to visit the fatherless and widows. Therein we have authority for an orphans home.

In this reasoning, there is evidence that while Bro. Woods held a smoke screen up before the eyes of Bro. Hickey, he slipped into the hands of Bro. Hickey a few little lopsided stones well rounded and covered smoothly with mud, at which time he instructed Bro. Hickey to hurl those "smooth stones" at any "devil" that would dare contend for the ONE BODY being the only institution by and through which men can glorify God. So, Bro. Hickey tests his aim with "one" of the smooth stones.

I am just wondering if either Bro. Woods or Bro. Hickey ever knew, or ever heard of a preacher in the Church of Christ that opposed the support of widows and orphans by the CHURCH. I doubt if they have ever heard of such a man!! Why will

they not truthfully tell the people that the issue is NOT one that opposes the CHURCH caring for widows and orphans, but is in opposition to a group of individuals forming a HUMAN ORGANIZATION for the purpose of doing what should be done through the Church. Will either of these men deny the fact that the vast majority of Orphans' Homes and Homes for the Aged are governed by human organizations separate and distinct from the scriptural organization of the Church, and are out from under governmental control of any and all congregations of Christ's church? Will they deny the fact that when individuals or congregations contribute money to such institutions they forfeit the right to say how, or where that money will be spent?

Bro. Hickey appears to be afraid that if a "Home" is not established the bachelor will never be able to "practice pure and undefiled religion." Let us take a look at his reasoning:

1. The church supported a plurality of widows, therefore, we should organize a human institution to do what the church at one time did.

2. The church was exhorted to care for the fatherless, therefore, we should establish a human organization to do what the church was exhorted to do.

3. The church was commanded to teach the Bible, therefore we should establish human organizations (schools and colleges) to teach the Bible.

How like "digressives" and sectarians are we becoming!!! Digressives say:

1. The church was commanded to preach the gospel, therefore we should establish a human organization (the Missionary Society) to do what the church was commanded to do.

2. Dorcas made garments, therefore we should have a Ladies Aid Society. Bro. Hickey should return those "smooth stones" (mud balls) to Bro. Woods and start contending for the ONE BODY for which Christ died, and the all-sufficiency of it. He cannot convince God that those who contend for that are "devils." Your humble servant.—
L. E. Ketcherside, 815 Spring, Peoria, Ill.

YOU HAVE A FRIEND

This is the title of a new six-page folder, produced by Roy Loney, Rfd 2, Wellsville, Kansas. It is an excellent tract with a wonderful message to use in preaching Christ and Him crucified. The use of tracts in personal and mission work has long ago been justified. We should leave the message of grace in the hands of those whom we contact. These should be carried in purse or pocket and sown like seed in the hearts of those whom you meet. The price is \$1.25 per 100; \$10 per thousand. The story is that of the Man of Calvary who alone is the answer to the problems of a sin-blighted and distressed world.

MISSION WORK

What definite purpose has the church in this world? If we study the Word carefully we will find its work of proclamation in two parts: (1) Preaching the gospel of Christ in its own area; (2) Sending out preachers and assisting those in need of support. In many congregations, the contribution is used to pay the expense of the church, and to pay a preacher for his service while he labors with that church. While this may not be wrong, if that is all the church does, it is sadly failing in mission work.

The scriptures certainly imply that the church must be interested in support of the gospel beyond its own area. In Philippians 4: 16 we read, "For even in Thessalonica you sent once and again unto my necessity." Romans 10: 14, 15 and 2 Peter 3: 9 show that it is the will of God that no soul be lost, we should do all within our power to send forth the message of saving truth unto all men. Where would you be, dear brother, if someone had not come to your community with the story of Christ? You could not now rejoice in your salvation.

Some places may urge that the congregation is small and cannot send a great deal, so for that reason they send absolutely nothing. Send what you can if it is but a dollar per month. Appoint some brother in the congregation to keep in touch with a brother who is laboring to teach some small group unable to support the work, or send your assistance to some gospel preacher going into a wholly new or virgin territory. There are many preachers who would go into new fields, but cannot do so for lack of funds. If we love the Lord we will do all we can to further the gospel and show an interest in the souls of those who are now living in the darkness of ignorance.—Robert Hillman.

DON'T MISS THIS

O. C. Dobbs, Birmingham, Alabama has prepared a new booklet entitled "Parasites In God's Plant." It deals with the clergy system in the church in no uncertain fashion. It is free and you can have yours for the asking. Brother Dobbs, who is near 80 years of age, is the inventor and manufacturer of the famous truss which wears his name. He has been a preacher of the gospel for many decades and is a fearless fighter for what he believes right. Send for your copy of this booklet at once, addressing Bro. Dobbs at 515 8th St. S.W., Birmingham, Alabama.

NEW CONGREGATION

We are thrilled to report a new congregation started at Ironton, Missouri, through labors of Fred Killebrew and with aid of the Lead Belt churches. The congregation in this beautiful little town in the Arcadia Valley of the Missouri Ozarks, will meet in the V. F. W. hall. Pray for them and attend when you can.

ALONG THE WAY

Married

DEAN GARRISON and MARY ELLEN WOOLMAN, Farmington (N. Mex.), August 29.

WILLIAM NORRIS and LOIS HASTY, Oakland (Calif.), August 22.

BRYCE SHIREY and VIDA ANDERSON of Decatur (Ill.) at Louisville (Ky.), August 16.

Sick

C. R. TURNER, at Virginia (Minn.) with recurrent cardiac disturbance. Now at home in Sullivan (Ill.) He is reported to be very weak and your prayers are solicited in his behalf.

MARY ACREE, Compton (Calif.) with possible brain hemorrhage. She is a daughter of Lloyd Riggins.

ROY SMITH, Fredericktown (Mo.) with industrial injury to head and eye. Released from Barnes Hospital, St. Louis.

ORA WHEELER, elder at Hartford (Ill.) with heart attack. Released from Wood River (Ill.) General Hospital.

SHARON SUE BURTON, St. Louis, with slipped spinal disk. Released from Barnes Hospital, St. Louis.

MURL HOWARD, elder at Anderson (Ind.) with heart attack. Released from local hospital and able to attend services.

J. B. RUTH, elder at Compton (Calif.) in local hospital. Details lacking.

Deaths

OSCAR BEHRENDT, Stockton (Calif.), July 17, from cerebral hemorrhage. Funeral services conducted by Emmett C. Powers.

MAY ARTIS, Decatur (Ill.), August 2. Burial in Indiana.

CARRALENA WOOLMAN, Farmington (N. Mex.), Aug. 10, leukemia. Services by W. Storm, A. C. Warren and W. Landes.

E. R. BRUCE, Lemons (Mo.), Aug. 16. Services by Joe Clay.

STEVEN TIMOTHY NEIDIGH, infant son of Raymond and Effie Neidigh, Howard (Penn.), born August 9. Services August 11, by Darrell Bolin.

LABOR DAY MEETINGS

BLOOMFIELD, MISSOURI. More than 500 present from Georgia, Alabama, Kentucky, Tennessee, Arkansas, Oklahoma, Texas, Kansas, Missouri, Illinois and Indiana.

PUEBLO, COLORADO. Attendance of 150 from 9 states and 23 congregations according to report from Roy Loney and others.

Des Moines, Iowa and Forney, Texas. Details lacking, but see page 8.

OUR HELPERS

As a result of stimulation by our preaching brethren and others, those who wish to see us continue to fight the present battle through the pages of this paper are rallying to help. Those who made it possible to send to 5 or more this month are listed. Charles Griffin (Mo.) 10; Cecil Roberts (Ohio) 10; C. E. Selby (Mo.) 5; Arthur Fiscus (Calif.)

20; O. M. Blackorby (Mo.) 10; Clint Evans (Ill.) 5; William Wigfield (Mo.) 10; Irven Skinner (Mo.) 25; Velma Nighthart (Mo.) 5; James Mabery (Mo.) 10; Hartford (Ill.) Brethren, 50; Globe (Ariz.) Brethren 25; Lottie Langdon (Iowa) 5; Flavol Owens (Mo.) 5; E. B. Locke (Ark.) 5; Minnie Ledbetter (Texas) 5; Creed Thomas (Wash.) 10; Roy Harris (Mo.) 10; Richard Hollinger (Neb.) 5; Vearla Foltz (Mo.) 40; Marilyn Bundy (Ill.) 5; L. E. Ketcherside (Ill.) 10; L. J. Dasher (Georgia) 15; Claude Mabery (Mo.) 15; W. J. McCloskey (Penn.) 5; Levon Coe (Iowa) 5; Charles Simms (Mo.) 5; Miriam Lawson (Ind.) 12; Bethany (Mo.) Brethren 25; Marvin Mayden (Mo.) 15; Granite City (Ill.) Brethren 26; Bicknell (Ind.) Brethren 100; M. S. Couch (Kans.) 10; Jack Kinser (Germany) 5; Orval Vaughn (Ind.) 6; Sam Davis (W. Va.) 11; Bert Cain (Ill.) 6. We thank all of the above from our hearts and we can now press on a little while longer. Others have helped in other ways also. This list is complete to September 14.

WEST VIRGINIA DEBATE

The discussion between Vernon Hurst and Clifton Inman lasted from Sept. 6 through 11. We consider that the former did a superb job in upholding the truth in opposition to the clergy system and institutionalism.

FOR CHILDREN

Don't forget the boys and girls when you think about books. Cultivate in them a love for good reading and for the Bible. The following will help. First Steps for Little Feet, \$1.35; Story of the Gospel, \$1.35; Bible Pictures and What They Teach, \$2.25; Story of the Bible, \$2.50. Even the adults will derive joy from this last book.

CHANGES OF ADDRESS

It is imperative that you notify us at once of any change of address so that you will be sure of getting your papers regularly. If the postal authorities notify us it costs us an additional fee we can hardly afford.

FUTURE ISSUES

It is altogether possible that we shall issue a special issue on the clergy question in the next few months. In the meantime there are some most interesting articles planned. The winter months are the ones in which you have more time to read. Be sure that your subscription is kept alive.

FOR STUDENTS

Don't forget that there are four of the six volumes of *Bible Commentary* by E. M. Zerr which are now available. They can be secured at the cost of \$13.35 for the four. One of these days these will not be obtainable.

THIS and THAT from HERE and THERE

In this issue appear articles from two brethren who labor under severe handicaps. Roy Loney is totally deaf, Robert Hillman is totally blind. Yet Loney is doing more tent mission work in new fields than most men and at a greater sacrifice, and in this issue Bob Hillman is pleading for brethren to support mission workers more fully. If men, laboring under these severe physical restraints can do the job, the rest of us ought to be ashamed. . . . Roy Harris and Herbert Hatfield conducted meetings at Stover and Surveyor (W. Va.) during August. . . . Bob Duncan held a meeting at Advance (Mo.). . . . Roy Westbrook was scheduled for meetings near Brookport (Ill.) and at Lewis (Kans.) after which he will labor with Roy Loney at Centerville (Iowa), Mexico (Mo.) and Greensburg (Kans.). . . . Herman Gower will return to Albuquerque (N. Mex.) after a period of evangelistic labor in southern Illinois. . . . In this issue, Allan Ashurst, Wigan, England introduces a subject that may become a topic for some controversy. Go back and read it again. What do you think about it? We shall appreciate hearing your views on the subject of laying on of hands in ordination to office. . . . James Storm has been sent to Japan for overseas duty. . . . In the very same mail we got a letter from a sister in Colorado who said she would not eat the Lord's Supper with a congregation that used fermented wine, and one from a brother in Texas who said he would not eat the Lord's Supper with a congregation that did not use fermented wine. Is it any wonder we do not unite the world in Christ our Lord? . . . W. H. Cummins, London, England says the Colley-Ketcherside debate was the best yet, but he wonders why Colley wanted it printed. . . . Nannie Gingrich speaks appreciatively of the fine eldership at Pomona (Calif.). . . . Jim Mabery reports 3 added in an excellent tent meeting at Marshall (Mo.) with 3 more placing membership the Lord's Day following. Jim also baptized two in a tent meeting held in an absolutely new location at Aquilla, near Bloomfield (Mo.). . . . Wilbur Storm held a fine vacation study at Globe (Ariz.) with 142 enrolled. The Lord's Day attendance also set a new record during his work. . . . Mrs. Tom Powell (Ind.) says the article "Stooping Down To Look" was worth the price of the paper. Thanks! . . . The Paul McKenzie Jrs., Compton (Calif.) celebrated their 14th wedding anniversary, August 22. . . . Fern Atkins is now the correspondent for the church at Lemons, Missouri. Make the change in your directory. William Hensley closed a meeting at Lemons, Sept. 3. . . . Dick Hollinger reports that Bob White has just concluded a

real two weeks vacation study at Wauneta (Neb.). . . . Two were added at Sulphur Spring church in Indiana during a meeting with Lloyd Riggins. Bro. Riggins also spent two weeks at Hale (Mo.) but his meeting at Old Lamine was cut short by news of the severe illness of his daughter in California. Two were immersed at the latter place. . . . Archie and Martha Newman, Carrollton (Mo.) want to adopt a little girl. They have already adopted two boys and they are doing fine. If you know of a little girl for adoption anywhere, please contact them at once. . . . Jack Young, Jess Parks, Lindell Grosvenor, Randall Whanger, Robert Fraser, Kenneth Fleck, were ordained as deacons at Lillian Avenue, St. Louis (Mo.) bringing the total number to nine. There are three elders in the congregation. . . . C. F. Smith reports conducting a well attended meeting in Nacogdoches County (Texas). Bro. Smith lives at Houston. . . . Tom Hill and Clay Grayson have recently closed a tent meeting in Lebanon (Tenn.). . . . Fred Killebrew began in a tent at DeSoto (Mo.) Sept. 13. . . . Two were immersed recently at Festus (Mo.). . . . About 200 were present at Goodwater (Mo.) August 29 when the editor spoke there. . . . Bob White has recently assisted Leroy Garrett in the Dallas (Texas) area. . . . Leroy Durley expresses the hope of writing some articles for the paper soon. We look forward with interested anticipation toward anything from this brother whom we esteem in the Lord. . . . Don't forget the new tract by Roy Loney, Rfd 2, Wellsville, Kansas. The title is "You Have a Friend" and the cost is \$1.25 per 100; \$10 per thousand. . . . Mrs. Ray Hyatt (Kansas City) says they enjoyed every minute of the Labor Day meeting at Des Moines and the hospitality was exceptional. . . . Mrs. F. B. Langdon, Des Moines (Iowa) tells us that the three day meeting was excellent. . . . Farmington (New Mexico) will be the site of one Labor Day gathering next year. . . . Roy Loney has been laboring with his own hands to assist in remodelling the building at Greensburg (Kans.) where he labored with the sword of the Spirit to plant the Cause. . . . The editor taught daily Bible Studies each morning and afternoon at Tenmile Church, West Virginia, during the debate between Vernon Hurst and Clifton Inman. We were privileged to meet Malcolm and Shirley Beck, from Prince Edward Island, of the Maritime Provinces, Canada, as well as several brethren from the surrounding states who were present for the discussion. . . . Leroy Garrett writes of the possibility of another debate at Dallas (Texas). . . . Eva Selby (Mo.) writes her special appreciation of "The Unstained Cross" by Roy Loney in

the August issue. . . . Bill Stagner, Granite City (Ill.) tells of 9 converted to Christ there this year and says there are others who are greatly interested. We rejoice in the news! . . . Four were baptized, one was restored at Tenmile Church, West Virginia, September 12. . . . E. M. Zerr has just completed a Bible Study at Bloomfield (Ind.). . . . James Gardiner writes from Scotland of his appreciation of the copy of Colley-Ketcherside Debate received from L. V. and Eula Thomasson. . . . A good brother from Longview (Wash.) writes that our book "Concerning Christian Colleges" contains a power house of information. This book is going fast and the supply will soon be exhausted. It will not be reprinted, so if you desire to keep one of the books you should order now. Single copies 50c; or a dozen for \$5. . . . L. C. Roberts was with the congregation at East Fultonham (Ohio) September 12. . . . Darrell Bolin reports that attendance at Mount Eagle (Penn.) now averages about 80 each Lord's Day. . . . Don't forget to send for a copy of Colley-Ketcherside and Wallace-Ketcherside Debates. We will send you both books plus a copy of "Concerning Christian Colleges" for the sum of \$5, and that is a real buy. . . . Roy Loney feels that the little congregation at Pueblo (Colo.) deserve especial commendation for their willingness to spend and be spent in erecting their present meeting house. A brave handful of disciples obligated themselves heavily and worked with their own hands to achieve the task. . . . There is some indication that unity may be effected between certain segments of a torn and divided brotherhood. That disruption of fellowship over matters of opinion has characterized the churches in the past is quite obvious. It is altogether possible that a better day is dawning. . . . The Mission Messenger has undergone very bitter attacks recently in some journals whose editors have special axes to grind. Unless there is a specific principle of importance involved we shall not take our time and space to reply. We accept the fact that we are being fought so bitterly as proof that the paper is reaching into places where the influence is being felt. . . . We have seen the latest copies of "Evangel" and "Bible Talk" and we trust that our readers will give them special attention. Before us also lies the latest *Truth* published by J. D. Phillips and we commend the excellent material which composes it. It pleads for a high moral standard among those who profess to love Christ. . . . Don't forget to send to O. C. Dobbs, Sr., Birmingham, Alabama, for the free booklet on the pastor system mentioned elsewhere in this issue.