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THE POWER OF WORDS

BY GEORGE A. CANTRELL, SR.

As we flip the pages of the record of man's progress through the ages, we notice that certain characters stand out as do the mountain peaks. They have influenced men long after they have mouldered to dust. They have raised kingdoms and razed empires. There were Mohandas Gandhi, Wilson, Lincoln, Cicero and Demosthenes—these and unnumbered others. They were not men who wielded the sword, but who welded the spoken or written word into an instrument of great force. It is this ability and power that mainly distinguishes man from his brute animal contemporaries.

In 1933 there came to power in Germany a house painter, Adolf Hitler. He brought Germany from the dust of international disgrace to the place where she dared to contend with the greatest of the great among the world powers. He did it not with guns and swords and cannons, he performed the miracle with words of his mouth. It has been said that his audiences have frequently found themselves swaying in unison with him as he spoke. Certainly in his mouth words became a "sharp two-edged sword."

Also in 1933 a new player came on the stage in American life. Franklin Delano Roosevelt found America wallowing in the slough of economic despond. It was his persuasive words of faith and courage which

gave to them the spirit to contend with the iron-heeled oppressor, righting economic, political and social injustices, and raising production of goods to almost unbelievable heights, enabling them to fight what amounted to two world wars at the same time and feed and arm the world.

But in B.C. 4 in the little hill town of Bethlehem, was born a baby who was destined to outshine the stars in brilliance and whose influence was to outlast the planets. At his birth the angels sang of peace and good will. He could say, "My words are spirit, they are life" (John 6: 63). The raging seas were quelled at his command; the dead Lazarus emerged from the tomb at his word. Finally, as on the cruel cross, his spirit took flight from his mortal body, he could say of his cold and cruel murderers, "Father forgive them, they know not what they do" (Luke 23: 34).

Since for "every idle word that men shall speak, they shall give account thereof in the day of judgment" (Matt. 12: 36) let us make David's prayer our own: "Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock and my redeemer" (Psalm 19: 14). "For by thy words thou shalt be justified and by thy words thou shalt be condemned" (Matt. 12: 37).

tures might have hope." Paul recalled to the Hebrew Christians this incident of Israel's folly, lest they should fall after the same example of unbelief (Heb. 4: 11). That danger is as apparent today as when Paul uttered it.

Perhaps at no period of the world's history has greater emphasis been placed on "the lust of the flesh, the lust of the eye and the pride of life" than today. Pitfalls of temptation are on every side. Scheming Satan works overtime to devise new forms of allurement for a pleasure mad people; but it is still true that "there hath no temptation taken you, but such as is common to man, but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation make a way of escape that ye may be able to bear it." The power of God that destroyed the hosts of Pharaoh and left a hundred and eighty-five thousand of the Assyrian army helpless in death, is available for our use today!

But regardless of the impressive records of the past, many in Israel today doubt God's power to aid them in conquering a taskmaster only three inches long. Do you say I exaggerate? I do not! In many congregations there are cringing, helpless slaves to the cigarette who aver in whining tones, "I just can't quit!" If you face the issue frankly, you will realize that the power lacking is yours, not God's. God is ever willing and anxious to help you. Why then do you not trust his power? The power that shut the mouths of lions and quenched the heat of the fiery furnace can solve the problem of your own weakness. To doubt this is to doubt God's word, and *this is the sin of unbelief!*

To say you cannot conquer a device of Satan through the proffered help of God is to question the effectiveness of his power. Has he not declared that he is able to keep you from falling? Why are you so weak? Simply because you have not yet trusted in his power. Dare we to forget that Christ came "to destroy the works of the devil"? All improper desires originate with Satan, not with God. It is the power of Christ, with your cooperation, that will destroy Satan's power over you!

Lustful desire will be conquered when the one who has permitted Satan to conquer him is completely conquered by Jesus Christ. When Israel cooperated with God, Canaan was soon conquered. The same effect will be accomplished in you, when you put your case completely in God's hands and say with Christ, "Not my will, but thy will be done." Paul fought with beasts at Ephesus, endured

THE SIN OF UNBELIEF

BY ROY LONEY

"So we see they could not enter in because of unbelief" (Heb. 3: 19). A familiar story sometimes needs repeating. The hand of God had all but destroyed the vast power of Egypt. The great army of Pharaoh had perished in the Red Sea and Israel was free from the galling yoke that for four generations held them helpless under the lash of cruel taskmasters. The awesome demonstration of God's majesty amidst the thunders and lightnings of cloud-draped Sinai had been witnessed by the frightened children of Jacob. Now the march toward Canaan had brought them to the borders of the promised land that "flowed with milk and honey" which had been promised centuries before to faithful Abraham as the one sustaining hope for Israel amidst the afflictions of serfdom.

Now with the land in sight, Israel lost

faith in God's power to deliver it unto them. The reported walled cities and armies of giants completely disheartened them. In their stupid folly they wished to return to the stifling brick kilns of Egypt, forfeiting the long hope of freedom and prosperity. The insistence of faithful Caleb and courageous Joshua that God's power was greater than the combined hosts of Canaan only aroused the wrath of the stiffnecked people, so the Lord swore in his wrath, "They shall not enter into my rest." Paul declared, "So we see they could not enter in because of unbelief." They knew God had conquered Pharaoh and drowned his army in the midst of the sea, but this same God was too feeble to conquer Canaan—even with their help!

"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scrip-

stoning, beatings, scourgings, imprisonment, hunger, thirst and nakedness. The secret of his strength was revealed when he triumphantly declared, "I can do all things through Christ which strengtheneth me." So can you! The same source of power which made Paul a giant for God is within reach of your hand and heart. To say you cannot conquer an evil physical desire, makes your guilt the same as that of Israel.

Why do you sing, "Ask the Savior to help you; comfort, strengthen and keep you; he

is willing to save you, he will carry you through" if you are not willing to trust his power to rid you of filthy habits? He *will* carry you through if you trust him. Why be a whimpering, cringing slave when you can be a giant in power? Why dwell in the dark dungeons of helplessness and despair when you can walk in heavenly places in Christ Jesus? The Canaan of clean living lies before you! You can enter it through belief in a Savior's power. *Go in and conquer.* (Rfd. 2, Wellsville, Kansas)

no more reform "the Church of Christ" as a group than we can the Baptist, Methodist, Presbyterian, or any other sect. The clergy will not permit it. Their craft is in danger and they will fight for its survival with all of the crooked devices known to political strategists, and with a courage born of desperation. The restoration movement has been halted, and has broken down amidst a welter of hate, hypocrisy and hysteria. Men will no longer do for God personally what they can hire someone to do for them professionally. Religion is now on a cold dollars-and-cents basis.

RESTORATION THOUGHTS

BY W. CARL KETCHERSIDE

In our previous article we pointed out the necessity of recognizing our true condition in the religious realm as a prelude to a sincere attempt at restoration. When God's people were in Babylon, certain ones came down from Jerusalem to visit the exiles. Nehemiah eagerly enquired of the welfare of Jerusalem. He learned that the survivors of the siege were "in great trouble and shame; the wall of Jerusalem is broken down, and its gates destroyed by fire." Here was a true picture of conditions. No attempt was made to gloss it over. It presented a stark reality!

To all who are in the Babylon of religious confusion today I appeal for a realistic evaluation of our plight. Those who love God are fractured into warring sects, schismatic groups, bickering factions. We are in great trouble and shame. The wall of Zion is broken down. Denominational activities can never rebuild it. If we continue as we are, we will but add grief to sorrow, and heap disgrace upon shame. Are you satisfied to remain aloof from Jerusalem, a captive "beyond the river." Let us admit the inadequacies of our present systems. Let us cease to contribute to human devices and expediences which void God's plan! Fellow-slaves, let us arise and strike a real blow for freedom from tyranny!

Any effectual work must begin with a proper attitude. Nehemiah said, "When I heard these words I sat down and wept, and mourned for days; and I continued fasting and praying before the God of heaven." Too many of us are like Israel in the presence of the golden calf. We eat and drink and rise up to play. We need to weep and fast and kneel down to pray. This is not a time for feasting, but for fasting; not a time for jesting but for weeping; not a time for playing but for praying! There are some who would rather miss heaven than to miss a meal!

If your son was doomed to be shot at sunrise in an alien prison camp, could you laugh, dance and eat heartily? Then how can you do so when scores of your loved ones are damned amidst the alien practices of a spiritual captivity worse than death?

This is no time for partisan politics in religion, for jostling for power and prestige in the ecclesiastical limelight, for building "our church" as a rival to others, when one is as deeply steeped in sectarianism as another! It is a time to restore the Lord's church! Let us cease building walls of human creeds to divide, segregate and separate those who love our God; let us instead rebuild the walls of spiritual Jerusalem where we may congregate and serve Him "whom having not seen we love!"

Men are partisan in their thinking! This is as true of "THE Church of Christ" in many places as of other religious groups. The bigoted, arrogant, holier-than-thou attitude has driven thousands away. The worldly, ungodly, unconsecrated lives of those who can argue certain points of doctrine while dwelling in profligate luxury, and catering to the flesh, brand them as sectarian. We might as well face it! We can

We must seek for those who love the Lord above all else, men who will spend and be spent, who will even hazard their lives for the Kingdom. We must rise above the pettiness, the jealousies, the envies which hold men possessed of a heaven-born image in the sucking mire of the swamps of sin. Our appeal is to every man on earth for whom Jesus died, regardless of race, creed, or previous condition of servitude, to meet with us around the Book of God, to weep with us over our fallen estate, to seek the way of the Lord more perfectly, to come unto Him with all of our hearts and minds, to assist in restoring to our children and our children's children the glorious heritage of a pure church, unspotted and unblemished.

I deny that the task is too great! I challenge the thought that we are too puny! We are not fighting in our own strength, but in the power of Him who made the heavens and earth, and all things that in them are. We can do nothing in ourselves, but we can do all things through Christ which strengtheneth us. This is not a task for any man born on earth, but for twice-born men in the Kingdom of heaven!

THE WORTH OF THE INDIVIDUAL

BY ROY LONEY

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ" (1 Cor. 12:12).

The one body is the church, the spiritual body of Christ. God gave Him to be "head over all things to the church which is his body" (Eph. 1:23). There is but one body spiritually (Eph. 4:4) yet that body is composed of many members, the individuals who constitute the body of Christ, the church. Paul refers to the physical body with its varied organs to illustrate the body of Christ. The various organs of the body such as eyes, ears, hands and feet are all necessary for a perfect body. A person may lose an eye, ear or foot and still live a normal life but the perfection of the body has been destroyed because it is marred.

We can truthfully say there are no useless organs of the physical body, for all have a function to perform, even though of a minor

nature. "But now hath God set the members every one of them in the body, as it hath pleased him." I believe this refers alike to the physical body of man and the spiritual body of Christ. Among the numerous members at Rome were those with a variety of natural and acquired gifts or talents. Some could prophesy, others teach, exhort, contribute or minister. The exercise of all these gifts was profitable for the spiritual growth of the church, and Paul urged the fullest use of these gifts under the proper conditions (Rom. 12:4-8).

"For as we have many members in one body and all members have not the same office." Yet each member does have a definite work to do, for all must work out their own salvation in fear and trembling. Every member is an integral part in the body of Christ. None are so insignificant as to be lightly regarded. The eye needs the hand; the hand needs the eye. "The eye cannot say to the

hand, I have no need of thee; nor again the head to the feet, I have no need of you." When the eye, the hand and the feet all work together according to the original purpose, the body can function efficiently and perfectly. The care of the body requires that all parts receive due attention as to health and cleanliness. An injury to the little finger can endanger the entire body, and the weakest member of Christ's body is deserving of every care and attention.

Unfortunately, today there is an all but universal tendency to shove the weakest members into a corner and leave them there with no further attention, as far as the activities of the church are concerned. This is just the reverse of Paul's teaching to the Corinthians. "On the contrary, those members of the body which seem to be weaker are indispensable, and those parts of the body which we think to be less honorable, we invest with the greater honor and our unrepresentable parts are treated with greater modesty which our more presentable parts do not require; but God has so adjusted the body, giving greater honor to the inferior part, that there may be no division in the body, but that the members should have the same care one for another."

All this means that all members of the church should receive every care and attention in order that all may grow in the grace and knowledge of the Lord. We do not bestow greater honor on the weak member when he is ignored and left out of all the varied activities. Proper attention can eliminate the weakness and make that member a valiant soldier of the Lord. Why must the weak always be weak? Can we not, by proper care and diligence, develop every weak member into an active worker for Christ? *This is the work of the church!*

Do we "honor" the weak members by merely providing them with a comfortable pew? Is that the way to invest them "with greater honor"? It is the strongest ones who are given the greatest honors today. In most of the churches there is one strong (?) member, the Minister, who alone is counted worthy to edify the church. This honor is largely denied to the other members. A weak member is not made strong by being ignored.

The edification of the church was never by divine appointment, made the function of only one member—the Minister. It is true that the Lord made the ears to hear and the mouth to speak. That is their normal function, and in the body of Christ (as in the human body) there should be one mouth for every pair of ears, and not one mouth for a hundred pairs of ears. "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:14). Thus we see that the divine plan for edification of the church is for all

members to work together unto that end. Many a weak member has been developed into a powerful worker for Christ, when given the proper training and encouragement.

In primitive times when the Lord bestowed spiritual gifts upon the church, there were no favored few singled out and signally honored while the majority were ignored. On the contrary, those gifts were distributed to the entire church, to the extent that even

women could prophesy. In the Corinthian church, the Spirit "divided to every man severally as he willed" and the manifestation of the Spirit "was given to every man to profit withal." All of this showed the worth of every soul and gave proof that the Lord wished every member to be actively employed in the great work of the church. It is time to return to the "old paths" where the assurance of the Lord's approval is to be found. Let us walk in those paths!

CHANGING POLICY OF HARDING COLLEGE

BY GEORGE HENNEY

Change is not necessarily evil. In fact change is necessary. One cannot become a child of God without changing. One cannot continue to develop as a child of God without changing. If one fails to correct error in his life when he learns of it, his conscience is injured. But there is more apostasy in this world than repentance, thus more changes for the worse than for the better. I invite you to judge whether the changing policy of Harding College is for better or for worse.

Harding College sounds forth the gospel of Americanism with more zeal, or at least with more effectiveness than the gospel of Christ. Yet it is a hollow mockery, for both the Bible and American tradition stand for free and open discussion. Harding College does not.

On December 10 a friend and I went to Harding College where I had formerly been enrolled as a "ministerial student." We had with us the G. K. Wallace-W. Carl Ketcherside (St. Louis) debate on the ministry question, the college question, and evangelistic work; also the Flavil Colley-W. Carl Ketcherside (Dallas) debate on the ministry question. We planned to play them for all who might be interested and sought permission from school authorities to do so. Permission was refused, the only reason given being that we were "factionists." We mentioned that we did not come to present *only one side* of these issues, but rather that representative men on both sides were contending in the debates. The comeback was that we would talk to the students afterward, thus distorting the issues. I reminded Bro. Benson that they had men with far greater ability than we had, to defend their position in any discussion. A flat refusal was the only answer. Brethren, something is wrong!

In this article I am not setting forth the issues. I beg that all who read this study diligently the issues on the basis of the attitude toward discussion of those on either side of the issues, not on the basis of what has been done under one system or another, but on the basis of God's Word. I hope this will arouse many to a realization of the need

for open discussion and will cause them to study honestly the issues and demand such open discussion by those who presently are refusing it.

I have shown that the present policy of Harding College is to stifle free discussion. Why do I say the policy has changed? When I was attending at Harding a teacher who had known J. N. Armstrong well told me that his policy had been to allow anyone to speak at Monday night meetings (when, I understand, they were required of students) just so he had an opportunity to reply. Bro. Armstrong wrote: "It is a fact that the first hundred years of the church was an age filled with dispute, debate and discussion. There never has been, perhaps, so much heated discussion, religious discussion, as in that age. Then . . . the restoration movement . . . was characterized by continuous and heated discussions. . . . In discussion and through discussion truth has always thrived and prospered . . . error grows and dominates when discussion is shut out. . . . Truth in all lines advances . . . by means of severe and testing contests. . . . I believe the hope of spreading truth and the salvation of the church from denominationalism depends upon eliminating error from truth by an earnest contention for the truth and right, and this contention will involve discussion."

Many express fear that the truth will not triumph in free and open discussion. This is nothing but lack of faith in God, or a fear that one will be shown to be wrong, thus having to give up a cherished position or be condemned. Such a one is condemned already. Harding College has repudiated the most basic tenet of Americanism, her late beloved president, modern science, and the faith once delivered to the saints—open investigation. (Wolf Summit, West Virginia).

GOOD BOOKS! Haley's "Alleged Discrepancies of the Bible," \$3; "Living Oracles" a real translation of the New Testament, \$5; "Adventism Renounced" by Canright, \$3. All of these may be obtained by writing to us.

LETTER TO CHRISTIANS

By L. E. KETCHERSIDE

Dear brethren: Another month has slipped away since I last wrote you. Our heavenly Father has been very good to us. Personally, I wonder if my service to Him really merits the smallest portion of His wonderful goodness I enjoy from day to day. Let us be very thankful for that goodness.

It is really good to be living in these days. More people seem to be thinking seriously now. Of course, we will always have some among us who are not capable of distinguishing between noise and reason. To such people voluble noise is very enchanting. Have you observed that when noise is exposed to such people for what it is, many of them "fall by the wayside."

It was during 1953, and on page 634, the *Gospel Advocate* published an article from the pen of an effusive scribe entitled, "Carl Ketcherside and Company in Rutherford County." One man in this area wore that issue of the *Advocate* to a frazzle showing that article to others. He was in great ecstasy. However, on page 773 of a later issue of the *Advocate* appeared another article from the pen of the same writer, regarding the same matter, under the caption "Carl Ketcherside Misrepresented." Did the same brother take that issue of the *Advocate* around and have his friends read that article also? He did not! After reading it himself, he decided to put all religious papers in the same class with the *Advocate* and cancel his subscription to all of them. From one extreme to another!

A short time ago, a brother sought to punish me in the presence of others with a stock question that has been going the rounds in this area for sometime, "Just why does Carl refuse to meet Sterl Watson in debate?" In turn I asked the brethren this question, "Can you tell me why Will W. Slater, B. B. James, and others, have not been successful in getting Brother Sterl to meet me in debate?" He replied, "Bro. Watson says he is under no obligation to meet everyone who challenges him for a debate." Regarding that matter, Brother Sterl is absolutely correct. No man is obligated to meet everyone who challenges him for a debate. But tell me what blind impulse causes Brother Watson to claim such immunity for himself while so vehemently denying the same right to others? Does he think everyone is void of reason and will be captivated by his noise?

Brethren, I am not "looking" for a debate with Bro. Watson, but I want to make it very clear to your minds that this is one of the clan he has not "backed into the corner." Anytime the people meeting on Paris Avenue in Peoria will endorse Brother Watson for a debate with me in Peoria, on propositions fairly stating the issue between us, I will gladly provide the place, If Bro. Watson in-

sists that I am "too small" for his favorable consideration, then let him be consistent in granting others the same immunities he claims for himself. Let him be more reasonable and less noisy. He has no one frightened!

We are having some very interesting studies in Peoria and Galesburg. Also the prospects are much brighter for the work in Pekin. There is some unemployment among our number. It could be much worse. Thanks for the many nice letters, brethren. Yes, I am the same L. E. who cut the wood, fed the stock and cooked for the cornhuskers. I am sure that, if it were possible to live those days over, I would enjoy them as before.

Brethren, if any of you have more good gospel tracts than you can use, I will be very happy to pay postage on them. We can use them to advantage as four congregations in this area are distributing 2,500 per month at this time and hope to increase the number soon. I had much rather spend a Lord's Day afternoon passing out gospel tracts than to idle the time away. I also need your prayers. Please include me always when you pray. (815 Spring Street, Peoria, Illinois).

VISIT TO NASHVILLE

The editor spent January 18-20 in the "Athens of the South" viewing at close range the functioning of the theological seminary which resulted from a mistake made by David Lipscomb in his latter days. In company with Leroy Garrett, I attended several sessions of the revival meeting sponsored by David Lipscomb College under the guise of a lectureship. From some of the remarks made to us it was evident that our presence was looked upon by certain ones with much the same attitude that characterizes a housewife who discovers bedbugs in her favorite "four-poster," although many were quite congenial in spite of their fears that we had come to storm the bastions.

The trip made possible some "extracurricular" activities of a pleasurable sort. We spent several hours with James A. Allen, editor of *The Apostolic Times*, whose eye is not dimmed nor his strength abated as he enters his seventieth year. I have read his articles since I was a lad and have appreciated his straightforward approach. He has been the victim of some prejudice due to his opposition to institutionalism, and its offspring—the clergy system. I received much encouragement from his forthright expositions of scriptural passages, as well as his reminiscences of bygone days, which filled in a pattern of background material explaining some of the modern defections among the churches.

I was also pleased to contact Harley Harrah, local manager for Western Auto, whom I have known from childhood. He also

shares a fear which is becoming prevalent, that human organizations are making the church mere handmaidens to serve their financial interests.

Brother Garrett and I called upon Brother B. C. Goodpasture, both in his editorial office at the Gospel Advocate Company and in his home. His genial disposition and genuine hospitality are equalled only by his reticence to publish both sides of current issues. We presented to him a proposal for a panel discussion by representative men, dealing with principles and not personalities, in an open investigation of the problems created by a salaried pastor system and institutionalism. It was his view that with differing convictions such as we now sustain there is but one course open and that is a continuation of the conflict through the mediums available to each. The cordiality shown by this busy editor and his amiable companion and sons, while not mitigating our opposing concepts, created in us a deep respect for their Christian courtesy. In such an atmosphere men may disagree without being disagreeable.

I spoke one night to a goodly number gathered at the meetinghouse of the Longview congregation, where Brother Garrett had spoken on the previous Lord's Day afternoon and night. This little band of ardent workers are fully set against the hireling ministry system, and seek to exercise their talents to the edification of all. It is with this congregation that our hospitable host, Brother G. W. Grayson, works and worships. His home was our home and we found a blessing in the company of his faithful wife and himself. The Longview congregation, after some problems of adjustment has recently had some 13 added and restored. We ask your prayers in their behalf. Brother Tom Hill, who was present in Saint Louis and Dallas for my two recent debates, and whom I love for his simplicity of life and willingness to spend and be spent for Christ, was present and led the saints in song.

The college lectureship, in our estimation, was crowned with mediocrity. Only the most gullible would be deluded by the clever propaganda which seeks to make it appear the college is an adjunct of the home. Rather the church appears to be an adjunct of the school. The following facts show it is church-related and a mere theological seminary,

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

such as sectarian bodies in general establish to guarantee their perpetuity.

1. The college sponsors a public worship service called "chapel." Batsell Barrett Baxter in his introductory remarks on January 20, issued a call for concerted worship of God in song and prayer. About all the school needs to do is to add the Lord's Supper and they will have the public worship of the church in toto. They have appropriated everything else belonging to the divine institution for their human organization.

2. The subjects discussed pertained to the work of the church. Carroll Ellis dealt with an analysis of "Restoration Preaching" and through him the seminary sought to inspire and instruct men to emulate the preachers of pioneer days. Rex Turner gave a dissertation on mission work; Howard Carter talked about the Sunday morning Bible classes; George Stephenson about the relation of one to his home congregation.

3. The emphasis all through was on the preachers and elders present. A special fellowship dinner was provided for preachers, elders, and their wives, with the college picking up the meal tickets. It is hard to bite the hand that feeds you, and the most effective way to stop a man's mouth is to fill it with food.

4. The lectureship is not arranged as part of the scholastic training of regular students, as the classes continue right on during the lectureship, except as the discretion of individual teachers decrees otherwise. The lectureship is for preachers, elders, and members of the church in general. The human organization is the self-appointed feeder of the bride of Christ.

5. The lectureship is partially a missionary rally, resembling a Christian Church convention or a Methodist conference. Under the heading "Reports from the Field" various workers are paraded across the stage to tell of the efforts of men and women sent forth under sponsorship of this church or that. After listening to the names of the many women who are salaried workers in foreign evangelism, one wonders what has happened to the old argument against women preachers, that when Christ chose the twelve, and later the seventy, and sent them forth, there was no woman among them? In primitive times human proclaimers of the gospel gathered the divine institution together and rehearsed all that God had done with them (Acts 14: 27). Now the human institution gathers together the preachers of the divine gospel to tell what they have done with God.

6. Delmar Owens in an impassioned plea for unity among brethren, set forth the ideal that it can only be achieved when all agree upon *one body* to do God's work. On the same stage sat Willard Collins, personable fund raiser for *another body* to teach God's Word, develop workers for the field, and receive reports from them. Is there any real difference between this and a missionary

society which both Owens and Collins would oppose—or would they?

7. The days of open investigation at the college are gone. The speakers are hand-picked, the programs machine-made, the opposition squelched by political power rather than scriptural proof. There is nothing much lacking to plunge the church into a Grade A denomination, and when that comes, the theological seminary will again have been the cause. Freedom is on the way out, tyranny is on the way in!

THE WORK OF DEACONS

A sincere brother in Baytown, Texas, writes as follows:

"Dear Bro. Ketcherside: I have read with interest your articles on the eldership. With regard to church government and organization may I ask these questions:

1. What are the duties of deacons?
2. What are the principal differences in their qualifications and those of elders?
3. Must a church have elders before deacons? That is, if deacons are to serve as helpers for the elders, to whom will the deacons report if the congregation has no elders?
4. In a young congregation where there are about 3 men who are efficient and effective teachers and as qualified as some other men who may not be efficient teachers, would it be logical to appoint the latter to the office of a deacon and not appoint the teachers (and necessarily the leaders) to any office?
5. In such a case, would the deacons answer or report to these leaders?"

Reply to Above

1. The word deacon is from the Greek *diakonos*, meaning "a servant, waiter, attendant, minister." The duty of the deacons is to serve the church in matters of a secular nature. When the first deacons were selected they were to administer the food and supply the temporal needs of those who required assistance. This work was distinctly contrasted with prayer and ministry of the word, which are spiritual obligations (Acts 6: 1-4). Because of this specific contrast, the apostles laid down a great and abiding principle indicating that the deacons are to serve in all matters of a secular nature.

2. In their domestic and moral qualifications deacons differ not from elders. But an evangelist must have the ability to "preach the word" (2 Tim. 4: 2) and an elder must be "apt to teach" (1 Tim. 3: 2). Neither of these is a qualification of a deacon. Such a person may preach, or he may teach, but he does not do it as a part of his office of deaconship. Not everyone who preaches is an evangelist, not everyone who teaches is an elder, not everyone who feeds the hungry is a deacon (officially). An elder must be able to exhort the brethren by sound teaching and confute those who contradict it, even to the

silencing of insubordinate men, empty talkers and deceivers (Titus 1: 9-11). Since this is not a part of the functions of a deacon, he does not need this aptitude to qualify.

3. Offices in the primitive church were created to fill a need; and not a need created to justify an existing office. Accordingly, when the need for relieving the necessity of the saints exists, or temporal matters require attention, and men have the qualifications, they may, and should be, appointed to the office. There is no indication there were "elders" at Jerusalem when the deacons were appointed.

There is no scriptural justification for saying that deacons are to serve as "helpers for the elders." They are official *servants of the church*, and not as so often in these days mere "funkies" for the elders. A man may select and appoint his own "helpers" but elders cannot select and appoint deacons. Deacons can request other brethren to *help* them in fulfilling their tasks, just as elders can, and this ought to be done to keep a supply of brethren in training for replacements, since before one can hold an office in the church, "he must be tested first" (1 Tim. 3: 10). But the work of the deacons occupies a different field than that of the elders, and both elders and deacons are *servants of the church* in their respective fields. They should report to the same source when the congregation has elders, as when it does not, that is "the whole church." The money they are spending belongs to the church, not to the elders; the work they are doing belongs to the church, not to the elders; the office they hold is bestowed by the church, not by the elders; so they should report to the whole church.

When evangelists returned to the place which commended them to God "they gathered the church together and declared all that God had done with them" (Acts 14: 27). If proclaiming the gospel is the work of the church and a report of that work fulfilled belonged to the church; charitable endeavors are also the work of the church, and a report should be made to the whole church. The idea of a back room meeting of elders and deacons exclusively to work out a financial budget which the church must then swallow regardless of the personal feelings of the membership generally is a form of tyranny unknown to the New Testament. Even in sending men to accompany a couple of brethren with an important letter, "It seemed good to the apostles and the elders, with the whole church, to choose men from among them and to send them" (Acts 15: 22). Any business of the church should be authorized by the church, and a report of success or failure in the mission made to the church. This does not mean that the deacons are not under the supervision of the elders in their moral conduct and honest administration of their office, for every member of the body must obey those who have the rule over them, and submit to them, for

they keep *watch for souls* as men who will have to give an account (Heb. 13: 17). But the office of deacon belongs to the church, not to the presbytery.

4. Since "aptitude to teach" is not a qualification for the office of deacon, it does not necessarily enter into the consideration of men for the office. It would seem that since all must be qualified, but men will possess the qualifications in varying degrees, we should appoint those who are best adapted at the time. The New Testament knows nothing about temporary leaders with any authority in the church. In primitive times, the evangelist who planted the work, "like a father with his children, exhorted each one, encouraged each one and charged each one to lead a life worthy of God" (1 Thess. 2: 11). He "corrected the deficiencies" and later appointed elders in every congregation (Titus 1: 5). This ended his relationship as an evangelist with that congregation, and he was free to go forth and capture and consolidate other new territory in the same manner. I would say that whoever planted this "young congregation" did not do his duty as an evangelist for there are certainly some deficiencies to be corrected. Our troubles in the brotherhood are all caused by someone not following God's plan.

5. This question has been answered in the replies to the previous questions.

—The Editor.

A JOB APPLICATION

"Dear Brother King: I have been informed that the church there is in need of a preacher. Consider this as my application for that work. At present I am attending Freed-Hardeman College, taking a ministerial course. I have had some experience. I would be glad to come and try out any Lord's Day. I will be free any Lord's Day except the 4th one, as far as I know. Use the enclosed card for answering. A brother in Christ, *David Pearson*."

The above letter was written Oct. 28, 1953, and the original is in our files, through kindness of the brethren at Beech Grove, Arkansas, unto whom it was sent. We extend our sincere sympathy to Brother Pearson who has been reared under the degrading and disgusting mercenary system which fosters the hireling pastor idea. What a shameful departure from the practice of the New Testament.

KANSAS CITY DEBATE

Preaching brethren who expect to attend the debate in Kansas City between Leroy Garrett and Bill Humble, are requested to communicate with George Kreeger, 723 South Park St., Independence, Missouri. The debate will be held April 20-23 at Ivanhoe Temple on Linwood Boulevard. Write to Bro. Kreeger at once. Those desiring rooms should also write.

COMPLETE IN HIM

Each sinner is in debt to his Maker. God has charged this debt to Christ and penalized Him for it. This is grace. Christ's suffering for sin was six hours on the cross. This made His suffering the same for everyone. Redeeming the whole world cost no more than to save a single soul. After we obey the gospel we are reconciled to God, but we are not immune from sin. Christ is now our high priest and cares for our moral infirmities at a throne of grace (Heb. 4: 16). In this way, which is *the way*, our absent Lord works for us in heaven, while we work for Him on earth (Eph. 3: 21; Heb. 9: 24). Disciples cannot be perfect as *men*, but they can have perfect faith in the Perfect Man who does for them what they cannot do for themselves, that is, live a perfect life. We are "complete in Him."—A. R. Moore.

REVIEW OF COPE'S EDITORIAL

Bro. Jim Cope writes in December *Preceptor* that Ketcherside and Garrett are "very strong in preying upon *weak disciples*..." I wonder if that is his opinion of the college educated Christians who have accepted Carl's viewpoint. If so, it is a pretty low opinion of the work of his own and sister institutions, and apparently they aren't doing a very good job of indoctrinating their students. Two of them left Harding at mid-term last year, and one of last year's graduating class has come to oppose them. I met several alumni in St. Louis who had come to oppose the colleges.

Bro. Cope speaks of those who felt the weakness of Ketcherside's argument on the *Mission Messenger*. Personally, I did not see anything weak about it. The paper and the colleges are not on the same basis. The *MISSION MESSENGER* is an individual effort, not an organization, not a corporation, not a body politic, not chartered by the state, has no governing board of trustees, no officers, owns no property, has no elective board of officials, and is not subject to the elders of twelve (12) churches of Christ. Freed-Hardeman is all of these. If there was anything weak, it was G. K. Wallace's defence of the college. G. K. said there was no difference between teach and preach, to which Brother Ketcherside replied, "According to G. K.'s own logic he has a society to preach the gospel." Bro. Cope fails to see the difference between individual Christians teaching the Bible as they have opportunity, and the *organization of another body* to do the work of the ONE body!

With regard to Ephesians 6: 4, Jim forgets that the debate was *not* over the parent's responsibility to educate the child, but the right of Christians to organize separate institutions to do a work of the church.

Another thing! Why suggest that Leroy Garrett is about to replace Carl as head of the movement? What has Leroy to do with

the Saint Louis debate? After all, you *did* entitle your editorial "The Saint Louis Debate" and then went off talking about Leroy Garrett of Dallas, Texas. Be a man! Face the issue!

Bro. Cope says the Manchester Avenue church in St. Louis will not allow the opposition (Him) to be heard. Will he do so, at his school? If not, why raise a fuss? And by the way, are the college and church *parallel* in this case? Is one equal to the other?

What is the essential difference in establishing a missionary society to *preach* the gospel to the lost, and an educational society to *teach* the apostles' doctrine? Both of these are works of the church. As for having hobbyistic notions and cranky ideas—you know that is the way the sectarians and digressives talk when gospel preachers set forth the Bible teaching on baptism and non-instrumental church music. Isn't it wonderful to find brethren who will use the same appellations as the sects?

My reason for writing this so late is that I just the first of this month (February) received my December issue of the *Preceptor*.

—John W. Spickler

NEW COMMENTARY

It is possible that some of our readers may already have received your copy of the newest volume of *BIBLE COMMENTARY* by E. M. Zerr. This book contains comments and explanations on every verse of all the books from 1 Corinthians through Revelation. It is a companion to the former volumes and one that you will treasure and which will mean much to you in the study of the Bible. If you have not ordered this latest volume, you should do so at once. The cost is only \$4 per copy, or 3 for \$10. This book which takes you through all of the epistolary writings brings you the cream of the teaching of Brother Zerr who has spent a half century in Bible teaching work. Remember that three other volumes are also available: Number 1, Genesis through Ruth; Number 2, 1 Samuel through Job; Number 5, Matthew through Romans. They are all matched with the newest volume, Number 6, which has the remainder of the New Testament books in it.

CALIFORNIA DEBATE

Leroy Garrett and Guy N. Woods will meet in public discussion at the Stanislaus Street Church of Christ, Stockton, California, March 18-22. The subjects for debate will be the located minister question, benevolent societies, and Bible Colleges. It is probable that this will be one of the most important debates ever conducted on these matters. Those who expect to attend should address their reservations to Emmett C. Powers, 3103 East Miner Street, Stockton, California and the brethren will care for as many as possible.

WORD STUDIES IN THE BIBLE

BY E. M. ZERR

HEAVEN

Both the Old and New Testaments recognize three heavens, and each considers the same three. In the Old Testament the original word is SHAMAYIM, and in the New it is OURANOS. With a few minor exceptions our heading word always comes from one of these original terms, depending on which Testament one is reading. Thayer uses a page and a half in his definition of the Greek word used in the New Testament, but his several definitions are not based on the literal meaning of the word. He derives the various applications from the connection in which the term is used. I shall designate the three heavens and cite the passages in their connection, considering those in the Old Testament first.

The region of the air and where the birds fly is the first heaven (Genesis 1: 20). That of the stars and planets is the second heaven (Genesis 22: 17), and the third heaven is where God personally dwells (1 Kings 8: 30). Of course there are many other passages that show this same information, but these are sufficient for our present purpose. In the New Testament the first heaven is meant in

Matthew 6: 26 since that passage refers to the "air" where the fowls fly and which is called "heaven" in Genesis 1: 20. The second heaven is meant in Hebrews 11: 12 where the word "sky" comes from the word of our heading. The third heaven is directly indicated in Matthew 7: 21 since it states that the Father is in heaven. In the King James Version the Greek word OURANOS is translated by "air" 10 times, by "sky" 5 and by "heaven" 268.

I have considered the subject as to the literal meaning of the original word. It has been used as an adjective in many places, and the connection must be observed there also in studying the subject from that angle. The literal fact is that not only the place where God personally dwells is high above the earth, but even the material regions of the stars and atmosphere are literally above this globe. That has given to the term "heaven" a significance of something lofty and grand. Hence a writer will refer to a subject that is "out of this world" as being heavenly. (Address Bro. Zerr at Box 149, New Castle, Ind.)

"CUNNING PROPAGANDA"

Recently writing in *"Just a Moment"* under the above heading, Tillit S. Teddlie says: "Another cunning trick the devil uses is to ridicule, revile and vilify those who accept and obey the commandments of the Lord."

Present conditions make it plain that Satan's cunning propaganda machine is working overtime, as it has since man first fell into his clutches. Jeremiah was hated, vilified and persecuted when he spoke the truth about Israel's impending doom. Paul was called "a babbler" and was mocked and ridiculed by opposers who made no real attempt to prove his teaching wrong. When a man's Cause can be defended by the iron bar of heaven's truth, he needs no other weapon, but when his cause is weak and indefensible, he will grasp any weapon in Satan's arsenal to bring his opponent into contempt. Sarcasm, scorn and ridicule have always been used to close the mouth of him who reveals unwelcome and unpleasant truth. When the opponents of Stephen could not resist the wisdom with which he spoke, cruel stones hurled by men with hateful hearts, closed his mouth forever; but the truth he preached still lives, for which we humbly thank God!

When Christ exposed the hypocrisy of proud and arrogant Pharisees, their anger

found no abatement except in His blood. If His words had been false, truth would have been sufficient to silence Him, but since He had the truth, only Satan's weapons of hatred and vengeance could be used against Him. The same unholy spirit is manifest today against those who dare to expose the errors of men who corrupt the doctrine of Christ.

Recently I witnessed a sickening scene when a courageous brother exposed the errors of certain ones who thought themselves to be God's elect. The stinging barbs of divine truth wrought havoc in the camp of the apostates, and one man—a preacher—offered to settle the matter with bare fists, rather than with the sword of the Spirit. This was an impressive demonstration of the utter weakness of error to defend itself. Others are continually resorting to flagrant falsehoods of a personal nature in order to bring contempt upon those who unmercifully expose the error and evil doctrines so prevalent in this modern age.

Propaganda sheets spread far and wide throughout a sickened brotherhood, carrying evil accusations which the authors admit cannot be proven, reveal the unsanctified hearts of those who would turn the truth of God into lie! Today the questions of institutionalism and the salaried located minister are live issues, and those issues

will never be settled by an appeal to personal prejudice, falsehood or misrepresentation. Either the so-called Christian Colleges and Orphan Homes are defensible from the scriptural teaching, or else they have been begotten by cunning craftiness and deception. If the one-man minister is a true servant of the Lord then let men of gentlemanly character arise who will defend the thing without resorting to slander and falsehood, or to scurrilous and foul-mouthed abuse. Speak up, ye advocates of modern innovations, and if ye be of God, let your voice sound like the Lord's voice.

—Roy Loney

A CASE OF NEED

While working on the roof of the meeting-house at Kirksville, Missouri, Brother Arthur Gingerich fell, sustaining a compound fracture of his arm. He has undergone surgery and may have to be operated on again. He will not be able to work for several months, and the little congregation at Kirksville, while doing what they can, are unable to fully sustain him. He is very faithful and worthy, and he is in dire need of the help of fellow-Christians in this very grave emergency. Will you prayerfully consider this case and send a check to assist? Send to Arthur Gingerich, Greentop, Missouri.

HAVE YOU DONE IT?

Have you reserved your copy of the Wallace-Ketcherside Debate book which guarantees full coverage of the Saint Louis debate. Here will be ten full hours of discussion of some of the most lively issues before the brethren today. Send no money. Just tell us to mail your copy, and then you can remit your \$3 to pay for it later. Send your order today!

HERALD OF SUNRISE

Dawn is nature's most fascinating miracle. The first sure hints of a radiant June day are pale-green waves of dawn flooding the summit of the hills. Then steadily within a half hour, faint rose tints fill the green sea and turn the dark islands of the upper sea into torchbearers of day. The moon slowly dims in a sky eagerly turning blue. Birds begin their accustomed matins. Steadily the transformation into open day goes on; clouds of rare beauty, ships with golden sails, float up the sea of growing light. The horizon turns pink and brightly red—then, lo! the King of day appears to rule his empire of a world. The ministry of Paul was God's sunrise in the Greek world.—*"Apostles, Fathers and Reformers,"* page. 83.

You cannot prevent the birds of sorrow from flying over your head, but you can prevent them from building nests in your hair.—*Chinese Proverb.*

THIS and THAT from HERE and THERE

We extend our sympathy to the family of Sister Mary Lou Short, who departed this life at Ironton (Mo.) January 14. . . . We thank Earl Evans (Ill.); Aubrey Houseworth (Mo.); and Lester Stevens (Mo.) each of whom sent in five subs. . . . John W. Spickler spoke at Peoria (Ill.) Jan. 10. . . . Roy Harris reports 1 immersed at Beloit (Kans.) during his work there. . . . Lloyd Riggins reports 2 added by membership transfer at Exeter (Calif.) from which place he went to Reedley (Calif.) to continue his labors. . . . Paul Ketcherside asks us to again invite all young men interested in gospel proclamation to remember the meeting this next summer at Coweta (Okla.) in which you can participate. Special studies will be conducted and personal work training will be given. . . . We send our condolences to the family of Brother Ott, Nowata (Okla.) and the family of Lloyd Robbins, Lewis (Kans.) who departed this life in January. Paul Ketcherside conducted the funeral services for both. . . . Mrs. Ray O. Birdwell reports excellent sessions of study conducted by Wilbur Storm at Farmington (N. Mex.). . . . We are sorry that we did not get the news item early enough for publication last month, but Lawrence Swearingin and William Hensley began a meeting at Antioch, near Bethany (Mo.) February 21 to continue through March 7, each of them taking one week for gospel proclamation. . . . Do not forget the Leroy Garrett-Guy N. Woods debate at Stockton (Calif.) March 18-22; and the Leroy Garrett-Bill Humble debate in Kansas City (Mo.) April 20-23. . . . Juanita and Levon Coe, Des Moines (Iowa) have adopted a sweet little girl to whom they have given the name, Carol Ann. Their home is one of God's orphan homes. . . . Our sympathy to Paul McPhail, Topeka (Kans.) in the recent loss of his father. . . . Richard Kerr reports 5 immersed at Bloomington (Ind.) the first 3 weeks in January. The congregation has 2 classes for young people on Monday night, a training class for men on Thursday night, a Bible study for women on Friday night, a general meeting on Wednesday night, besides several home studies in progress. . . . Bob Carron spoke at Martinsville (Ind.) Jan. 17, with Dick Kerr at Speedway City, Jan. 24. . . . Bob Duncan labored with the brethren in Bridgeport (Conn.) during January and has now moved to Bloomfield (Ind.) to assist the brethren while he continues his school work in Indiana University. . . . The postal authorities now charge us more to notify us that your paper could not be delivered, either because you moved and left no address or for any other cause. Please notify us at once if you change address. . . . Clarence Cochran was at Farmington (Mo.) January 31 with

41 present. . . . Vernon Hurst reports the radio program over Wheeling (W. Va.) station resulted in contacts with hundreds of people. Thousands of pieces of literature are being mailed out. Another program was started at Clarksburg on January 31. . . . Bernie Crum reports 5 added at Bridge, near Dexter (Mo.) in January, one an elder of a Christian Church. A development class with 10 young brethren taking part, is supplemented by a devotional meeting with young people on Monday nights. . . . Jim Mabery is conducting a very interesting class for men each Sunday afternoon at Bloomfield (Mo.). . . . Roy Loney, stopping at Joes (Colo.) a few nights went to Wauneta (Neb.) for a study in Hebrews, following which he began labors at Pueblo (Colo.). . . . Brother Loney reports that his tent will be pitched in Centerville (Iowa) in June, then after being used by brethren at Lawrence (Kansas), will be sent to Las Animas (Colo.) where Paul Ketcherside and Bro. Loney will sound out the word. . . . Frances Peters writes from Farmington (N. Mex.) that they had just finished hearing the tape recording of the Dallas debate and were much strengthened by listening to it. . . . Karl Whisenand reports that E. M. Zerr starts a Bible Study at Oblong (Ill.) April 19. Richard Kerr was there on February 14. . . . Fred Killebrew wants you to know that the address of the congregation at Portland (Ore.) is 931 North Skidmore. Put that down in your directory and visit these brethren when in Oregon territory. . . . G. W. Grayson reports 4 restored and 2 placed membership at Longview church, Nashville (Tenn.) and says the brethren have three Bible classes each week in the poorer section of the city where the hirelings will not disturb them. . . . It has just been revealed that 5,000 families in south Missouri are in need of clothing. Food has been sent in from surplus stocks by the government, but clothes can be used to relieve dire suffering. If you have clothing that is wearable, and which has been discarded, gather it at once and send to Fred Killebrew, Senath, Missouri. The congregation there will act as distributing agency, and needy cases will be referred to them. The prolonged drouth, plus other economic factors have hit a great many honest people a hard blow. Get on the beam and get the clothes moving to the address given. . . . The January 15 issue of *The Watchtower* a Jehovah's Witness publication reveals a shameful case of literary theft by Antonio Ochoa, lauded as a converted Catholic priest. Ochoa lifted a number of articles bodily from the publication and they were reprinted by Eugene Smith in his *"Gospel*

Broadcast." In an 11 column writeup, the Jehovah's Witnesses really take the hide off of Editor Smith. We presume this is another exhibition of the "Christian atmosphere" which our college brethren advertise. It stinks! . . . Thanks to the following for multiple subs sent in: Walter Huse (Ind.) 5; Bertha Robinson (Mo.) 5; H. Asendorf (Neb.) 5; Trueman Sterner (Neb.) 10; Roy Loney (Kans.) 5; George Griffin (S. Car.) 5; Ellis Rotan (Texas) 4; M. S. Couch (Kans.) 5; Fannie Lowe (Iowa) 5; and to all others who renewed and sent extras to help us keep on keeping on! . . . Please order your copy of the Wallace-Ketcherside Debate in Saint Louis. The cost is \$3 per copy and we will send you a bill when you get the book. . . . The congregation at Webster Groves (Mo.) has been having a training class each Lord's Day evening, plus a Bible Study. Two Sundays in February there were forums of two hours duration held with a discussion on the topic, "What Sectarian Tendencies Among Us Need to Be Eliminated?" . . . Two were immersed at Southwest Church (St. Louis) February 14. . . . The editor was scheduled to speak in Birmingham (Ala.) and Valdosta (Georgia) during the latter part of February. . . . A series of gospel services will be sponsored by the Manchester Avenue Church (St. Louis) during the last two weeks in March. . . . Fred Killebrew has just finished special labors at Lyons (Ind.) . . . A meeting will be held in Louisiana (Mo.) this summer with Hershel Ottwell and W. Carl Ketcherside doing the gospel proclamation work. . . . Clarence Grover writes that the congregation at Hartford is making excellent progress spiritually. . . . The editor will be in special meetings in Kirksville (Mo.) during the first part of May. . . . Roy Loney is preparing to reprint his booklet "The Work of an Evangelist." . . . Ellis Crum reports a good study in Kendallville (Ind.) with prospects for a congregation in the near future. . . . Another congregation is about ready to be planted in the metropolitan area of Saint Louis (Mo.) and your prayers are solicited for that work. . . . The radio program on KDRS, Paragould (Ark.) continues each Lord's Day afternoon with the church at Beech Grove sponsoring the work. The talks are given by the editor through transcription facilities. . . . We recommend the book "Alleged Discrepancies in the Bible." The price is \$3 and we will mail you one on order. This book is one of the best to handle the cavils of skeptics. . . . Elsewhere in this issue you will read announcements of forthcoming debates and we urge you to attend if at all possible.