

# MISSION MESSENGER

VOLUME 16

ST. LOUIS, MO., APRIL, 1954

NUMBER 4

## MEN WHOM GOD CAN USE

BY GEORGE E. HENNEY

There are two attributes among others, that make men fit the above title. In the first place, God can use *simple* men. Paul says, "Behold your calling, brethren, that not many wise after the flesh, not many mighty, not many noble are called." The three apostles who were nearest to Christ in the training period prior to His death, who were with Him on the mount of transfiguration, and in Gethsemane in what was perhaps the greatest crisis of His life, were simple, ignorant fishermen. The record says they were "unlearned and ignorant men." These were men that God used mightily unto His glorification. Most people today would choose men with great reputations, numerous academic degrees, oratorical ability, and polished manners, as being the most effective agents to send on the greatest mission ever known to man. We are placing the emphasis in the wrong place. While God can use all our abilities, he cannot unless we are humble.

A second characteristic necessary to a life of service to God is *changeableness*. I do not mean a double-minded man who is unstable in all his ways, but an open-minded man, who when shown his error, gladly renounces it, being transformed into the image of Christ. Perhaps there is no greater change for the better in a man's life than in Peter's case. He had so little moral courage at Jesus' trial that he denied Him bitterly. What a contrast between this event and his attitude a few months later. Imagine standing before the very highest authorities in the Jewish nation, the revered and august assembly of the Sanhedrin, equivalent to our Supreme Court, and speaking of Jesus Christ of Nazareth "whom ye crucified . . . He is the stone which is set at naught of *you* builders." Then think of flatly refusing to obey the order of this body. Are you, dear reader, a simple, changeable disciple of the Master—one whom God can use?

massive crevasse which old mother nature has hewn out of the earth with her keen bladed knife of swift moving water. As you stand there gazing down at the floor of the enormous canyon you will see beautiful blended colors mixed and mingled as if some master painter had taken his brush and painted each rock so as to harmonize the coloration. Or could it be that you are going to Colorado where you will see the towering Rocky Mountains grouped side by side as gigantic soldiers standing at attention waiting for inspection? As you stand at the foot of Pikes Peak and behold its grandeur you will be overwhelmed with wonder and amazement, realizing just how small you really are. The vast region of snow covered boulders gives you a sense of insignificance, as the tiny ant which crawls at the feet of man depending solely upon his mercy and kindness.

As you leave the mountains and start on your journey home your mind ponders upon all the magnificent things you have seen. With a wistful sigh you say to yourself, "If all my life could be just one big vacation." Friend, why not make it just that? I'm not speaking of this old trouble-filled life which is "all vanity and vexation of spirit, which is crooked and cannot be made straight: and that which is wanting cannot be numbered." I'm not speaking of this life where "all things are full of labour, and the eye is not satisfied with seeing, nor the ear filled with hearing," but I'm speaking of that new life which shall never pass away, that vacation that shall never end where all tears will be wiped from our eyes by the majestic hand of God, where we will neither cry nor sorrow over the loss of a loved one because the chain of death cannot tighten around our spiritual bodies. We have this promise IF we will only live a Christian life.

Why do we place so much value upon the corruptible things of this life? Why do we squander away so much precious time and money trying to obtain pleasure in this life by grasping those things which entertain us and try to deceive ourselves by, saying "there is no harm in them?" Why do we desire the bright lights and gaudy trappings with which the devil wraps his wares while he stands back and whispers to us with enticing words, "Go on and partake of it, there's no harm?" "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

## A QUESTION FOR THE YOUNG PEOPLE

BY BOB WHITE

"What are you going to make of your life?" inquired a religious father to his sixteen year old son who had never taken his father seriously when he was told to go to church.

"Well," replied the eager youth, "first I am going to finish high school and then, of course, I will go to college where I shall make a doctor of myself. Then all I will have to do is hang out my shingle and make an easy living."

"Then what do you plan to do next?" said the enquirer.

"Oh, I'll lay enough money in the bank that I can retire at a relatively early age then I'll buy a little house out in the country and just take it easy the rest of my life," answered the confident lad.

"Then what are your plans?" said the father as the boy ceased gazing out the window to center his eyes upon the father sitting there with an open Bible in his hands.

"Th-ther's nothing left to do bu-but just die, I guess," was the answer as his stammering voice trickled away.

"And then . . . ?" said the father in solemn tones which brought tears to the young

man's eyes as he glanced at the trembling Bible.

Young men and young women, have you considered what Jesus said in Matthew 6: 33; "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," or is your condition as the lad's I have just mentioned?

Thousands upon thousands of young people today are sacrificing their souls upon the altar of passion and selling their birthrights to heaven for a little vain pleasure in this life. They are not heeding the warning of the wise man Solomon who said, "Remember now thy Creator in the days of thy youth: before the evil days come not, nor in the latter years when thou shalt say, Woe is me, where is my pleasure in them?"

You who are out of high school, working at a job in a clothing store, maybe in the neighborhood grocery, or perhaps down at the corner drug store, wherever you may work I'm sure you are looking forward to a vacation this summer. Perhaps you have saved enough money that you are planning a long trip this year possibly down to the great state of Arizona, where you will fasten your eyes upon the

nig." We may deceive ourselves but we can't deceive God.

We often hear topics discussed in young people's meetings such as this: "Problems of the young people." I am afraid we make problems out of things many times that would not be problems at all if we weren't trying to justify ourselves in some evil

entertainment by saying, "Young people must have something to do." I have heard parents make the statement, "Well, I would rather my child would go there as to be out roaming the streets." Beware parents! You are tickling the itching ears of your offspring. And you may be sowing the seed of their destruction.

of man, and nature is adapted to meet the physical needs of man as he is. Too, the revelation of God not only declares that it is "a perfect law" but by the application of logical processes we can demonstrate that it fulfills every intellectual and spiritual need. Indeed, I have only recently taken the basic discoveries of a majority of the modern psychologists and psychiatrists, and demonstrated that Christianity anticipated their documented findings, and provided for all of the elemental requirements for a well-developed personality long before this new science was born. Most psychiatrists could be cured of their own shortcomings by taking copious draughts of "The Sermon On The Mount."

2. It is admitted that one might have a formula for solving a problem and yet couch it in such terms as to make it impossible for the average person to grasp. Is this true of God's revelation? If so, it is not a revelation but a concealment. Certainly, God who made the mind to function, and who commands us to love Him with all of that mind, can reveal Himself in terms which that mind can understand. That this is His intention, is demonstrable from the fact that He does not force His will upon man, but invites him to sit down and reason things out. "Come now, let us reason together," is the invitation of the Lord to His wayward ones (Isa. 1: 18). Since reasoning *together* implies a mutual exchange of thought, and since such would be impossible if one party spoke in unfathomable and incomprehensible terms, it is evident that God must make Himself clear to man as the party of the second part.

Thus, one of His ambassadors in conveying the will of heaven to mankind, declared "when you read this you can perceive my insight into the mystery of Christ" (Eph. 3: 4). At this juncture it may be asked what Peter meant by his declaration that "No scripture is of any private interpretation" (2 Peter 1: 20)? The reply is that the context shows he was not talking about the understanding or exposition of God's Word, but about the method of communicating it to us, for in explanation of his own assertion he says, "But holy men of God spake as they were moved by the holy Spirit." God's word can be understood.

3. It is conceivable that one might understand a thing and yet not be able to accomplish it because of lack of power or ability. Can we account for the disunity of those who love God upon that basis? Is it true that God has given a perfect plan, and that we may understand it, yet not be able to do it? To so contend would be to attack the justice of God, for there is a penalty attached for the disobedience of God's will, and a punishment "sorer than death" awaiting the one who does not keep it. It would be an act of gross inconsistency for God to give a law which was incapable of fulfillment, and then chastise those who did not

## RESTORATION THOUGHTS

BY W. CARL KETCHERSIDE

The state of disunity which exists among those who love the Lord is a result of certain contributing factors. For every result there must be a cause and that cause must be adequate to the achieving of that result. There may be a primary cause, which produces a result which in turn generates a secondary cause, which produces tertiary causes, but just as no mathematical equation can be worked out with mere ciphers or non-existing factors, so no result can be obtained without a cause. To remove the result, one must ascertain and eliminate the causes producing it.

We believe that all seekers after truth will admit that God's revelation to man was to secure unity. This is evidenced by the fact that He is "not a God of confusion but of peace" (1 Cor. 14: 33), and consequently could not author a scheme which would result in schisms, when properly accepted. Moreover, Jesus declared, "I have come down from heaven, not to do my own will, but the will of him that sent me" (John 6: 38). It is obvious then that His prayer that all who believe in Him might be one (John 17: 20, 21) was in accordance with and a reflection of the will of God. But for God to will one thing, and then reveal Himself in such a manner as to negate the prayer of His Son, and secure a wholly opposite thing is unthinkable. Too, the very revelation of God, makes it mandatory upon the authority of our Lord Jesus Christ "that all of you agree that there be no dissension among you, but that you be united in the same mind and in the same judgment" (1 Cor. 1: 10).

Inasmuch as God has provided a revelation calculated to procure unity among all who believe on His Son, and since that revelation has been made available, and is now in the hands of all who believe, to what can we attribute the divisions and sectarian strifes so manifest in this era? It is evident that the fault must lie either in the revelation itself, or in our application of it. If the revelation is at fault, the responsibility is God's, and we need not be too concerned about it; but if our understanding and application is the cause, we are responsible and must answer for the condition.

If the revelation is at fault, it must be due to one of the following considerations:

(1) It is inadequate to secure the desired end; (2) It is couched in such terms as to preclude our proper understanding of it; (3) Its requirements to achieve the end are such as to make it impossible of attainment by finite beings. That this is the case may be immediately seen when you realize that if the revelation is adequate to secure the unity in one body of all who love God, and if it is given in such language as can be grasped and understood, and if it is capable of fulfillment by men; then all we need to do is to investigate and understand the requirements, implement them by our sincere obedience, and the result will follow as the night follows the day. It then, we do not secure the result, or if some other result is observable, we can instantly realize that it is the fault of men, and the condition is produced by one of two things, viz., a failure to familiarize themselves with the terms of the revelation, or a refusal to obey that which they know. The first is ignorance; the second is arrogance!

Let us consider the revelation of heaven and see if the fault lies with it. Is it inadequate to secure the desired end? To assert that it is inadequate is to limit the power of God. If He is omniscient He could see the needs of mankind in regard to unity; if He is omnipotent He could supply a revelation providing for all those needs. If His revelation is inadequate, it is a reflection against either His wisdom or His power; for if He *would* have given us a perfect revelation but *could* not, He is not Almighty; but if He *could* have given us a perfect revelation but *would* not, He is not All-Wise. To argue either would be to argue that He is not God, and since we are not dealing with atheists or agnostics, but with those who love God, although torn into warring sects, we shall proceed upon the basis that His revelation is adequate.

This reasoning is justified by our experience and His revelation. The experiences of the race of mankind demonstrate that God has supplied in adequate fashion for our every need. He who made the eye to see, first created the light as the realm in which the eye could function, and that light is perfectly adapted and adequate to the need of the eye. Yea, He has provided under proper restraint for every crying need

meet its requirements. "Is God unjust to inflict wrath upon us" (Rom. 3: 5)?

But that disciples can continue in the revelation of God as given by the holy apostles is proven by the fact they have done so. "And they continued steadfastly in the apostles' doctrine" (Acts 2: 42). Then, if our reasoning be correct, at such a time unity should prevail. It did. "All that believed were together" (Acts 2: 44). As disunity is the result of discontinuing to walk in the teaching, so unity is the result of a steadfast continuance in it. "They continued daily *with one accord* in the temple." "Now the company of those who believed were of one heart and one soul" (Acts 4: 32).

What men have achieved once, they may achieve again. Like causes produce like results. I refuse to believe that it is not possible to unite all who call upon God in

one body. If the bitter animosity of Jew and Gentile could be melted by the warmth of the blood of Christ, and they could be reconciled to each other by being reconciled to God, I will not take the whimpering, cavilling attitude that the sectarianism of today cannot be battered down by that same cross. There is no middle wall of partition which the crimson tide of Calvary cannot wash away. We must recapture the message, the power and the spirit of those who turned the world upside down, because it was downside up! Who dares to affirm that we have been using either as they did?

Having proven that the responsibility for disunity cannot be laid at the feet of God, I shall proceed in future articles upon the basis that it couches at our own doors, and we shall study with you how we may unite to make the prayer of Jesus a reality.

## LITERARY PIRATES

By ELLIS J. CRUM

There are many things in this day and age that "hinder the gospel of Christ." The apostle Paul mentions that he refrained from taking support from the congregation at Corinth for this very reason. (See I Cor. 9: 12). If Paul refused that to which he was entitled, lest he hinder the gospel, what will be the consequence of men who take that to which they have no right?

The January 15, 1954 "Watchtower," a Jehovah's Witness publication, exposes the underhanded activities of two erroneously called "ministers" of the churches of Christ in a lengthy article entitled, "DO YOU RESPECT PLAGIARISTS?" The documented article names the guilty plagiarists as Antonio Ochoa, Minister of New York City, and Eugene S. Smith, editor and publisher, of Dallas, Texas. I affirm that these brethren are mistakenly called "Ministers," not only from the standpoint of unscriptural terminology, but unscriptural actions! The word "minister" simply means "a servant." Paul speaking of the "servants of sin" says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey" (Rom. 6: 16). The *Watchtower* article declared that within a period of just nine months, the GOSPEL BROADCAST, under the editorship of brother Eugene S. Smith, "lifted" articles from nine different issues of "The Watchtower" and one from "Awake!", and passed them off as the original writings of brother Antonio Ochoa in fourteen different issues of the Gospel Broadcast! They disclose the exact dates of the original articles, and the dates they are "re-published" in the Gospel Broadcast.

Both the "author" and the "publisher" were notified and warned privately by the Watch Tower Society. "Author" Ochoa confessed on May 18, 1953, "I thank you very

much for your letter and the advice you give me, and I promise that never I will do that any more as that is your will." This was the confession of a former Catholic priest, but four months later he was back to his plagiaristic tricks! "Publisher" Smith reacted quite differently. On May 23, 1953, (after Ochoa's written confession) he told the Watch Tower Society that it meant "absolutely nothing." Even when he was furnished nine marked copies of the Watchtower and one of Awake! in a registered letter requesting an apology, Editor Smith had neither the courage nor the courtesy to answer. Is there any Christianity in this?

I wish to make it clear that I do not endorse such practices or fellowship such individuals. True Christians have no desire to be partakers of their evil deeds. The true church of Christ is "a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5: 27). The great work of restoration can never be accomplished under the leadership of men whose hearts have not been purified and whose lives have not been reformed. No wonder many congregations are kept in darkness by designing brethren who have not only *stolen* "sectarian articles", but also "sectarian practices"! Truly these are times when we must cry aloud and spare not, but lift up our voices in a plea to "Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein" (Jer. 6: 16). However, many who claim to be citizens of the kingdom reply as Israel of old, "We will not walk therein!"

The Watchtower article featured a clever-sausage mill cartoon showing the Watchtower and Awake magazines going in the top and the Gospel Broadcast coming out the bottom. It was labeled the "OCHOA-

SMITH PLAGIARISM MILL." There are many sincere, but misinformed brethren who are following preachers and publishers for the elements of truth they give them. They fail to follow Paul's advice, "Be ye followers of me, even as I also am of Christ" (I Cor. 11: 1). The grave trouble is that few insist on "comparing spiritual things with spiritual" (I Cor. 2: 13), and demanding that "if any man speak, let him speak as the oracles of God" (I Pet. 4: 11).

When so-called brethren are not *honest* with the world and sectarians, how can we expect them to handle rightly the word of truth? When men become dissatisfied with the Word of God, their minds become "corrupted from the simplicity that is in Christ" (II Cor. 11: 3). Such men feel the church of our Lord is inadequate and no longer able to make known "the manifold wisdom of God" (Eph. 3: 10). They establish human organizations to accomplish divine objectives, and inaugurate a man-made one-man-pastor-system to replace the New Testament pattern. Brethren, let's be honest with ourselves, and return all "foreign matter", all "borrowed practices", and all "stolen articles", and by so doing we will be heading back to Jerusalem!

The Smith-Ochoa league and all other like alliances bring shame, reproach, and disgrace upon the true church of our Lord, and upon the faithful saints in Christ Jesus. One would think the much-talked-of "Christian atmosphere" of the so-called "Christian colleges" would prevent men from literary and other forms of theft! The world can't be converted with a half-converted church, and furthermore, the church can't be converted with an unregenerated leadership! Let's not be in subjection to those who seek to entangle us with the yoke of bondage in the form of traditions, doctrines, and commandments of men! Let's demand to know the truth—it alone can make us free.

Brethren, let us neither rob God nor man. The Bible tells us the destination of thieves—they shall not "inherit the kingdom of God" (I Cor. 6: 10). To these erring brethren, I suggest the inspired command: "Let him that stole steal no more" (Eph. 5: 28).

## FROM BROTHER DUDLEY

To my many unseen brethren in Christ: I take this opportunity to express my thanks for your response to the note in the Mission Messenger urging you to send me cards of cheer. I cannot restrain the tears when I read your words of comfort. I'm so thankful to those who asked if they could assist us, but we have been fortunate enough thus far, for which we thank God. Your thoughtfulness reminds me of the Savior's words, "I was sick and ye visited me." Please remember me and my family in your prayers. I am improving wonderfully. Brotherly, Robert P. Dudley, St. John's Sanatorium, Springfield, Illinois.

## LETTER TO CHRISTIANS

BY L. E. KETCHERSIDE

Dear brethren: I am sure many of you read the editorial in February issue of *Bible Talk*. It contained real food for thought. It makes me wonder if I have done my full duty to God and my brethren through the years I have been preaching from house to house and distributing written messages. While I have greatly enjoyed such work, and know the value of it, I confess I have never urged the practice upon my brethren as I should have, and as I shall from now on.

You will agree it is a happy thought that we are a purchased possession of our Lord. But for what purpose were we purchased? Was it not that we might serve him? Or was it to get ourselves into a position to be served by others? I am impressed by the teaching of our Lord that our true value to His cause will be determined by the kind and amount of service we render as servants.

Too, we agree there is no power, human or divine, other than the gospel, by which sinners can be saved. How much effort are we as congregations or individuals, putting forth to get the gospel to perishing souls? Are our consciences clear while depending on monthly preaching, annual protracted meetings, or full time preaching at the established place of worship to reach the hearts of sinful men?

Have you considered the power of the written gospel? Do you know of a more thorough, or less expensive method of saturating a given area with the gospel? It is easily possible for ten people to place a gospel message into the hands of 1200 people within an hour. I speak from experience. I estimate that an average of two persons will read each of these printed messages, a total of 2400. In your city or community, what percentage of that number would attend a series of meetings lasting three weeks? Suppose you repeated such series of meetings each year for ten years, what percentage of these people would hear the message?

Do not get excited! I am not advocating dispensing with gospel preaching. I am just trying to point out to you that preaching the gospel orally is not the only practical method of spreading it. I am firmly convinced that the adoption of either, or all three of the methods mentioned in paragraph three, to the exclusion of personal effort on the part of every capable member of the body, is far short of assuming our responsibility to the service of our Master.

Four congregations in the Peoria area have agreed to print and distribute 2500 messages per month during 1954. That is commendable, but if every able member of these four congregations would devote just one hour per week to the distribution of tracts, at least 25,000 tracts per month could be distributed.

I was in a town of 800 population last summer, where a congregation has been worshipping for 76 years. I had to enquire of several persons before finding one who knew the location of the church building. Could that happen in your town? Travelling brethren will tell you that such is not an unusual experience. What excuse can any congregation have for allowing such a situation to exist?

We had just as well face it. We preachers have very definitely failed in our duty to God and to our brethren in not stressing the personal responsibility of every servant of God. I have been guilty. I am ashamed of it. With what breath remains in my body, I shall stress to every preacher, elder and member of the body of Christ, the sin of withholding the gospel from dying sinners.

Why not invest a few dollars each month in constructive messages, organize your forces and proclaim the gospel to the people of your city or community through the printed page? Every able person can do at least that much. Just what excuse can you offer for not doing it? God will bless your efforts. Let us think, labor and pray! (815 Spring St., Peoria, Illinois).

on how we learned to think. Wise men over the centuries have identified about 20 varieties of false or phony thinking. *Argumentum ad hominem* easily heads the list."

In these days of spirited controversy the above statements should be given serious consideration. Abuse and ridicule are the instruments of a weak and indefensible cause. The weakness of a cause can be literally buried under mountains of personal scorn and ridicule aimed at the one who would undertake to expose that weakness. Peter's command to "give a reason of the hope that is in you with meekness and fear" (1 Peter 3: 15) is forgotten by modern innovators in their rash scramble to tar with venom, hate and ridicule the character of one who dares call in question their unauthorized practices. The cuttlefish who hides from his enemy under the inky blackness of his own foul discharge is a piker compared with those preachers who find the word of God insufficient to defend their practices and so resort to *argumentum ad hominem* to silence the stern questioning of those who plead for a return to the Old Paths.

The scripturalness of the hireling one-man ministry, or of the so-called Christian Colleges, can never be proven by pointing out the real or imaginary inconsistencies of those in opposition. If such practices are authorized by the word of God, only an appeal to the Scriptures will settle the question. The use of personal abuse and ridicule is positive evidence of the weakness of their cause. "To the law and to the testimony; if they speak not according to my word, it is because there is no light in them" (Isa. 8: 20).

During the year of 1953 I attended three debates covering the above mentioned issues. In two of these the defenders of these things resorted to the lowest form of demagoguery to becloud the issues. It would be refreshing if just one man could be found who would make a real effort to harmonize their practices with the Scriptures, rather than to ridicule those who question their practices. Halitosis of the tongue is the unquestioned evidence of the inner corruption of the heart, for "out of the abundance of the heart the mouth speaketh." "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord."

## A TIP ON STRAIGHT THINKING

BY ROY LONEY

In a recent issue of *Reader's Digest*, Stuart Chase has this to say on the above subject: "In an English law court, the attorney for the defense was handed a note by his partner: 'No case. Abuse the plaintiff's attorney.' Defendant was guilty on the evidence, so the best the attorney could do was to confuse the jury by making a reprehensible character out of the lawyer on the other side. This type of argument has been around a long time—so long indeed it

has a Latin name, *argumentum ad hominem*. This means to switch the argument from the issue to the man, and might be freely interpreted 'Get personal.' If a case is hard to attack on its merits, attack the man in charge. The power to reason accurately has been called the chief glory of man. Every day, almost every hour, by an astonishing process inside the brain, we form opinions and make decisions. Our conclusions can be either good, bad or indifferent depending

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

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Publication Office  
7505 Trenton Avenue  
St. Louis 14, Missouri

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

# WORD STUDIES IN THE BIBLE

BY E. M. ZERR

## HELL

In the Old Testament this word always comes from SHEOL and it is so rendered 31 times! however it is also translated "grave" 31 times. Since the two renderings refer to states or places that are radically different, the meaning must be obtained in any specific passage by the connection. For instance, if the writer is dealing with a case where one has died, we know that "grave" is not the meaning since only the body remains on the earth after death (Ecclesiastes 12: 7). In all such passages it should be rendered by the word at the head of this article, since it is defined by Young "unseen state."

In the New Testament our heading comes from three different Greek words. One is GEHENNA which Thayer defines, "the name of a valley south and east of Jerusalem." This is intended only as the origin of the word and to show how it got into the language of the scriptures. As to its meaning there he says, "this name was transferred to that place where the wicked after death will suffer punishment." Of course he does not say how long after death it will be when this particular place will be used for

the punishment of those who die in their sins. Matthew 25: 41 shows that it will be on the last day of judgment. Pending that event the unrighteous dead will be consigned to the place to be named next.

The word HADES is a general term that refers to the state of the dead after they leave the earth and before the day of the general resurrection. That has been rendered by our heading subject 10 times, but it pertains to both good and bad after death. That is why both the rich man (Luke 16: 23), and Jesus (Acts 2: 17) are said to have been in hell. But this place which has been rendered by our heading term has two departments or sections and they are separated from each other by a "great gulf" (Luke 16: 26), and there will be no passing from one to the other. That part where the wicked will dwell between death and the resurrection is called TARTAROS and is used in 2 Peter 2: 4 only, where the sinning angels are said to be cast. As to which of the two departments is meant in given places, the reader must learn from the connection whether the dead were righteous or were wicked in life.

## FLORIDA LECTURESHIP

The college brethren have difficulty in keeping their human organizations in the strait and narrow path. To the uninformed world all is made to appear happy and bright with talk about "our sister schools" and for publicity purposes they are all lumped together for added prestige. The truth of it is they are shot through with professional jealousy and there is a constant undercover of intrigue, plotting and rivalry. The reputation of some of the "sisters" suffers severely at the hands of their relatives, and an actual state of cold war exists which threatens to pop out into the open with embarrassing consequences at any time. For a long time Freed-Hardeman was "the school" with a certain small but vociferous faction, until a long smoldering feud between N. B. Hardeman and the Wallace boys turned into a shooting war, and the president was unhorsed from his private institution!

This gave Florida Christian College a chance to step into the breach, and it now enjoys the tag of "loyal" which enables it to solicit students to bypass sister schools much closer home and come to "an adjunct" that is doctrinally sound! Having attended a portion of the lectureship at David Lipscomb College which has the finger of su-

spicion pointed at it by some of the sisters, we arranged to spend a portion of 3 days at the protracted meeting arranged by Florida Christian College, so we could see how much difference there was in "a sound school" and one that was somewhat questionable!

One notable difference was in the attitude manifested. The speakers at D. L. C. almost without exception approached their subjects with a seriousness and sobriety worthy of the exalted themes they were discussing. At F. C. C. the tone was the very opposite. From the first introduction by the president, James Cope, who fished for audience laughs like a radio comic, many of the following speakers indulged in jokes, jests and foolish talk, which had the audience "in stitches" as G. K. Wallace phrased it in our debate at Paragould, Arkansas. As I sat with those convulsed in laughter by men speaking on such themes as "The Problems of Indifference," and "Keeping Churches Undenominational," I could not help wondering if a school which encouraged such an approach to heaven's revelation, could really exert a Christian influence. During one interval preceding a serious presentation on the topic "The Old Modernism" one preacher mounted the stand and turned it into a comic stage, causing the president and

audience to be overcome temporarily with raucous laughter.

The theme announced by this human organization which claims no connection with the church was "Persistent Problems In Preaching." Apparently the churches are not able to prepare preachers, or deal with the persistent problems they raise when others prepare them, so F. C. C. has been devised to supply that which is lacking in the Lord's plan. It was interesting to hear the speakers handle the problems of the churches in a "home adjunct." Basil Overton got so warmed up on Tuesday night, he asked James Cope at the close if he should extend the gospel invitation. They managed to get him down before he could do it, but brethren at Valdosta inform me that in lectureships at Georgia Christian Institute the invitation has been extended and people have marched down the aisle in answer to it. Did they join the home or the school?

A choir rendered certain numbers each evening preceding the "gospel meeting" but during the "regular services" the whole audience sang and the piano which had been wheeled into the tent was not used. The first speaker, J. A. McNutt, began by expressing his gratitude to Brother Cope and the faculty for the invitation to speak on one of the grave problems facing the church. The next speaker, Harold Hazelip, followed suit. It seemed that most of the speakers wanted it to be made clear that they were "preaching" in Tampa, not by invitation of the Lord's church, but by arrangement of Cope's college! Pat Hardeman, whose attacks on modernism were superb in content, declared that the ultimate aim of all the lecturers and lectures was to glorify God more and more. The fact that God has arranged that such glory be given Him in the church, and not through some human organization, does not seem to bother these brethren.

G. K. Wallace, using the same chart he used in the Saint Louis debate, labored hard to find another organization in Ephesians 6: 4 to teach the word of God. It is amazing how those who want to do it can find a human organization to do the Lord's work in some of the most innocent words. They locate a missionary society in the word "Go" (Mark 16: 16); an orphan home in "Visit" (James 1: 27); an organized Sunday School in "Study" (2 Tim. 2: 15); and a Bible College in "Bring them up" (Eph. 6: 4). As for me, I find *one body* in Ephesians 4: 4, and if you'll pardon me for being so old-fashioned in these days of super-organizations I'll just string along with that one body until the Lord sees fit to revoke His original purpose and plan.—*The Editor.*

## KANSAS CITY DEBATE

During the debate in Kansas City between Leroy Garrett and Bill Humble, daily forums will be conducted at the Independence

(Mo.) church building. The subjects are: The Lord's Supper, The Worship, Fellowship. The Family Altar, Development and Growth Of The Church, The Work of Evangelists, The Work Of Elders. Those desirous of obtaining lodging during the discussion which will be held April 20-23, should write at once to George Kreeger, 723 South Park Avenue, Independence, Missouri.

### THANKS!

The congregation at Louisiana (Mo.) appreciate the following contributions on their building fund: Lillian Avenue (St. Louis) \$500; Webster Groves (Mo.) \$100; Iberia (Mo.) \$100; Hartford (Ill.) \$100; Granite City (Ill.) \$50; Richmond (Mo.) \$25; Senath (Mo.) \$25; V. M. Foltz, Hale (Mo.) \$12.50; Charles Griffin, Chillicothe (Mo.) \$10; Anonymous, Bethany (Mo.) \$2; Henrietta Hartfield, Fontana (Calif.) \$2. The congregation is deserving and can use additional assistance.

### CONDITIONS IN BIRMINGHAM

The editor of *Gospel Guardian* feels that Birmingham, Alabama is a modern stronghold of primitive faith, and is printing a "Birmingham Special" in which preachers from that city are to present worthwhile lessons on the church. We gave two addresses in that city in February, and while there personally called upon a number of brethren, among whom was John T. Lewis. We do not deprecate the work this aging brother has done, nor speak slightly of any advancement of truth which he has made, when we state that we do not consider the situation in Birmingham through the same rose-colored glasses as worn by the *Guardian* editor.

The churches in Birmingham are thoroughly inoculated with the hireling pastor system. Bro. Lewis holds to the opinion that some of us are meddling in matters completely outside our sphere when we call attention of the elders to their unscriptural importation and innovation. In his home he climaxed a lengthy rehearsal of his work in establishing various congregations, with the statement that he appointed elders in these places, and did not further interfere with their work. All of the elders thus appointed have forthwith hired a pastor for their respective flocks. We asked brother Lewis if he would keep still if the elders of one of those congregations wheeled a piano in for the worship service, and suggested there was little difference between corrupting the public worship or the organization of the church. The hireling ministry system is as foreign to the New Testament as instrumental music in worship. Both come from the same source—an apostate church. One reason why brother Lewis might oppose the piano and not the pastor system is the fact that he does not play the piano in the church.

Our brother was present one night when I spoke on the problem of keeping the church free from sectarian tendencies. Brother O. C. Dobbs, Sr. proposed a forum to be conducted in Birmingham on the causes of divisions in the disciple brotherhood, giving every man a right to state his convictions, and to be subsequently questioned in the right spirit. Brother Lewis positively opposed that. He seemed to feel he could speak for most of the Birmingham churches, and no doubt did!—*The Editor*.

### GEORGIA CHRISTIAN INSTITUTE

On a recent trip to Georgia, the editor took time to call upon Prewitt Copeland, acting head of Georgia Christian Institute. Our purpose was to ascertain his reasons for refusing to answer our letters addressed to him with regard to a challenge issued by the brethren at Valdosta for a discussion with G. K. Wallace, who made a public attack upon us in a lecture sponsored by the institute last year. Brother Copeland said he did not write because he was fearful his letters would be misrepresented. We pointed out to him he should not be afraid of misrepresentation since he encouraged it in G. K. Wallace. When we sought for a reply as to whether the school would arrange the debate and allow me to meet my accuser face to face in the place where the accusation was made, it developed that brother Copeland suddenly doubted the wisdom of debates between brethren. He was afraid the church might be hurt. It is more likely, as we mentioned to him, he was afraid his school might be crippled.

He was not even sure that he would endorse a debate on pre-millennialism if some brother began its advocacy. We are confirmed in our opinion that those who sit in the seats of the mighty in these religious institutions are cowardly and weak. It is quite evident that Georgia Christian Institute which in the past has engaged in public begging and solicitation of merchants, some of whom are unbelieving Jews and agnostics, for the wherewithal to conduct their worldly auctions and money-raising schemes, exists in mortal fear of exposure. To tack the name Christian on to such an institution is a burlesque upon the sacred term. We do not blame brother Copeland for his retreat from reality. He is the head of a body which God did not plant!—*The Editor*.

### THE NEW COMMENTARY

Copies of the newest volume of BIBLE COMMENTARY by E. M. Zerr are being mailed out to those who have had advance orders in for the book. This latest volume, Number 6, contains comments and explanations on every verse from 1 Corinthians

through Revelation. It is conformable in size and format to the previous volumes we have brought from the press.

This makes four volumes of the BIBLE COMMENTARY we have printed. They are as follows:

Number 1—Containing notes and explanations on every verse from Genesis through Ruth.

Number 2—Containing notes and explanations on every verse from 1 Samuel through Job.

Number 5—Containing notes and explanations on every verse from Matthew through Romans.

The price of the above books is \$4 per volume. You may receive any three of them for \$10. The price of all four is \$13.35 and we pay postage on all orders. Be sure and order them by number. Remember that you can secure them in any combination. If you wish three copies of the newest one—Number 6—send ten dollars and they will be mailed out to you immediately, or you can have both books on the New Testament and one on the Old Testament for \$10. Of course the best way is to purchase all four of those that are out at the rate of \$13.35 for the four.

It is planned that we shall try to bring out two more of the Old Testament volumes. These would be Number 3 (Psalms through Isaiah); Number 4 (Jeremiah through Malachi). Orders are *not being taken* for these yet. Do not order them now. We'll not be able to take orders on them until further notice!

We urge all students and teachers to secure the books that are off the press. This commentary for the common man is reputed by brethren to be one of the greatest compilations of helpful material ever put in print. You are surely missing something rare and real if you do not send for your books. Mail your order to Mission Messenger, 7505 Trenton Avenue, Saint Louis 14, Missouri! Do it today!

### EARLY CHRISTIANS

"The word was nigh unto them. It dropped from the lips of those whose lives adorned it, and it is a most notable circumstance that, though there was a regular ministry from the beginning, there is scarcely anything said in the history of the second and third centuries of Christians who could, in any distinctive sense, be called missionaries. The trader on his journey, the soldier in the camp, the slave in the house, the philosopher among his disciples, as well as the friend among his friends and the mother among her children: these all did their part in diffusing the knowledge of the truth which they felt to be of God, and to which, they were assured, God would give the victory." *The Early Church*, by David Duff, M.A., D.D., LL.D., page 305.

## TELEVISION SETS

I want to ask the preachers, elders and other members of the church who own a television set, the following questions:

Will it result in good for your family? Will it help to supply the needs of your loved ones? Will it assist your children physically, mentally, morally or spiritually?

Will it make you more spiritually minded? Will it make you more able financially, and more willing to give toward sowing the seed of the Kingdom? Will it help you to bring up your children in the nurture and admonition of the Lord? Will it allow you more time and create a greater desire to study God's Word?

Will it help you to lead more people to Christ? Will you be better prepared to give to every man who asks you, a reason of the hope that is in you? Will it make you more steadfast and unmovable in the work of the Lord? Will your God receive more glory? Will it help you in any manner in your salvation or in the salvation of others? If you have no affirmative answer to the above questions you had better get rid of your television set and use the proceeds for the salvation of your own soul and that of others. —Noah Smith, Sullivan, Illinois.

## AN URGENT SUGGESTION

It is our obligation to keep abreast of the affairs in the brotherhood. There is at present a real controversy over institutionalism and the hireling ministry system. These things are being debated up and down the land. You should know what is going on. The new debate book containing the entire Saint Louis discussion between G. K. Wallace and W. Carl Ketcherside will soon be off the press. The price will be \$3. Please write us at once and have us reserve your copy. Address your letter to Mission Messenger, 7505 Trenton Avenue, St. Louis 14, Missouri. We'll send your book as soon as it is ready and bill you for the amount.

## A NEW PAPER

We are happy to announce the plan to launch a new periodical called "Evangel" which will contain a variety of choice articles and helps written by men of outstanding ability, and directed at those who have never obeyed the gospel of our blessed Lord. The paper will contain 8 or more pages, 6 by 9 inches in size, and will be attractively designed and printed on fine quality book paper. A list of the unsaved can be made up, and the paper mailed directly to them each month. The power of the press in presenting the truth has long been demonstrated. Single subscriptions will be \$1 per year, while clubs of 10 or more will be only 75c per year for each subscription. Bundles of 20 or more will be furnished at 5c each, while 100 copies of any issue will be \$4.50,

making it useful for tract distribution. The editor will be Arthur Freeman, 1731 Westwood Place, Pomona, California, and you are urged to send your subscriptions at once. Your financial assistance in the trying first year of publication will be greatly appreciated.

## ORPHANS WANTED

The institutional craze is just about going the limit. In *Firm Foundation*, February 23, 1954, the elders at Portales, New Mexico in an "Open Letter to the Churches of Christ" announce that they have an orphans' home all completed but do not have the orphans. Accordingly they are advertising for orphans in these words: "If there are homeless children in your congregation, or in your town, we will be happy to assist you in caring for them through this home." Wonder what they would say, if other elders were to write back, "You take care of the ones in your own congregation, and we'll take care of ours, where we can supervise them and see they are properly reared and cared for."

## A BAPTISMAL FORMULA

A good sister inquires as follows: "Does not Matthew 28: 19 provide the words which must be spoken by one who is baptizing a person if that baptism is to be scriptural? If not, where would you find what is to be said on such an occasion?"

You will not find what is to be said on such an occasion for the simple reason that God never gave a baptismal formula upon which the validity of immersion depends. Baptism is an act performed for a penitent believer by another, but there is no sacerdotal power possessed by the one who performs the act and no ritualistic or mystic pronouncement which he can make that will bring the one being baptized into spiritual fellowship. Jesus Christ commissioned the apostles to disciple all nations, baptizing them. He then told them, not what to say, but into what they were to baptize the believers. The phrase into the name (*eis to onoma*) of the Father, and of the Son, and of the Holy Spirit, shows the three-fold state or condition of relationship into which the believers are introduced by immersion. Such an act brings the one immersed into a new state where all of the blessings, privileges and prerogatives accruing from fellowship with the Father, Son and Holy Spirit are enjoyed by him.

The expression does not mean that baptism in the Christian Dispensation is performed by the authority of the Father, Son and Holy Spirit. God has transferred all authority in heaven and on earth to the Son, which is the very basis of His commission to the apostles (Matt. 28: 18). Baptism is performed in the name (by the authority) of Christ (Acts 2: 38). When a penitent

believer humbly submits to immersion in water, thus admitting the full sovereignty of Jesus Christ over his heart and life, his sins are forgiven and he is brought into that state where he is made "a partaker of the divine nature, having escaped the corruption that is in the world through lust." This result is obtained whether the one doing the immersing says anything or not. A deaf and dumb man could as scripturally immerse one as anyone else, for the validity of immersion depends not upon the administrator or some priestly pronouncement, but upon the complete surrender of the believer unto Christ as Lord and King.

—The Editor.

## A GREAT WEAKNESS

When the citizens of any nation are ignorant of the functions of its government, and are content to be mere servile taxpayers with no further concern about the administration of law, that nation is tottering upon the brink of destruction. It will easily become filled with corruption, and provide an easy prey to outside forces which seek its destruction for their own benefit. In World War Two, the government ascertained that thousands of draftees were almost wholly untaught as to the functions of the various branches of government. Few indeed knew anything of the history of this great commonwealth. Immediate steps were taken to correct the condition, and the curricula of the nation's schools were revised to contain more complete information upon these important topics.

It is amazing to see the ignorance manifested today among the soldiers in the army of the Lord. Few of them know the glorious heritage for which they are expected to fight. There has been so little teaching on the government and discipline of the church, that corrective discipline has almost disappeared and if elders were to begin to purge the churches as the Bible enjoins, a revolt would be caused in many localities. The citizenry of the Kingdom are no longer concerned about proper administration of the laws of the King. They have been reduced to the position of mere taxpayers, and the government has been committed to a higher echelon of staff officers who serve for pay. Corruption has been bred, and spiritual decay encouraged. Congregations should be summoned together and taught—not preached to—and they should be made to thoroughly understand their rights, privileges and prerogatives as citizens. Discipline needs to be enforced with the understanding and consent of the whole body of believers. It is difficult for soldiers to fight for a cause which they do not understand.—The Editor.

We think that you'd like Smith's Bible Dictionary. The de luxe binding is a beauty and the cost is \$3.50 per copy.

# THIS and THAT from HERE and THERE

Brethren who read our appeal in the last issue for Brother Arthur Gingerich, Greentop, Missouri, who fell and sustained very serious injuries while working on the Kirksville (Mo.) meetinghouse, should know that he still stands in need of your financial assistance. His arm was saved only through careful attention of the surgeons, and it will be a long time before he can labor again. Will you help? . . . We thank the following for subscriptions received in clubs of 5 more: Mrs. Charles Phillips (N. Mex.) 5; E. V. Adair (Mo.) 5; Paul Meeske (Neb.) 5; Fred Killebrew (Mo.) 10; Minnie Kryselmier (Mo.) 16. . . . We have an encouraging letter from Arnold Perry, Kenova (W. Va.). . . . We deeply regret to learn of the death of Buell Boyce, Kansas City (Mo.) who was long a pillar in the faith. He has been incapacitated for several years by a cardiac condition. . . . The Pomona (Calif.) congregation held its annual all-day meeting on March 7. . . . We are sorry to learn of the departure from this life of R. O. Webb, Funeral services were conducted at Upland (Calif.) Feb. 23. . . . If you wish a directory of congregations, together with the name and address of a correspondent in each, be sure to send 25c to Roy Loney, Rfd 2, Wellsville, Kansas. . . . Brother Loney is also having a revised edition of his booklet "The Work Of An Evangelist" printed and it will soon be ready for distribution. . . . Bob Duncan left Volume 1 of Hastings' Bible Dictionary in the home of some brother, and has lost track of it. If you have it, will you please mail it at once to Fred Killebrew, Senath, Missouri. . . . Edna Pivoda reports that 2 have been immersed at Phoenix (Ariz.) during the last month. . . . The editor and wife worshipped with the brethren at East Gordon Street, Valdosta (Georgia) on February 21 and 28. The congregation seems to be growing in grace and knowledge. . . . Raymond Stephens, who has been laboring with the congregation at Bogard (Mo.) informs us that James and Marion Van Degrift have been appointed to the eldership by William Hensley, who recently conducted a two weeks study there. Since 1949 the church has increased from 23 to 52 members, and they have erected a neat house for worship. Brother Stephens has done a worthy work at Bogard and should be commended for his efforts. We are certain that the elders will act well and wisely. They are noble Christian men. . . . Harold Shasteen performed the ceremony uniting Pauline La Rose and George Harnstak at Festus (Mo.) Feb. 13. . . . During his furlough, Buddy Moyers spoke for the congregations at Fredericktown and Womack (Mo.). . . . Bernie Crum tells us that an-

other in the Bridge Congregation, near Dexter (Mo.) has laid aside the tobacco habit. Albert Dowdy thus resolves to live a cleaner life for the Lord. The brethren at Bridge are growing in the exercise of their spiritual talents and we thank God. . . . E. M. Zerr reports a most interesting study at Elwood (Ind.) and says the congregation has the best spiritual outlook it has had in the 51 years he has known it. Bro. Zerr is currently in a study of five weeks duration at Decatur (Ill.). . . . A man and wife immersed at Southwest Church (St. Louis). . . . One young man was recently immersed at Manchester Avenue (St. Louis). . . . Our sincere thanks to Ruth Mann (Mo.) and to Betty Osborne (Ill.) for 5 subs each. . . . And our congratulations to Earl Simpson, Webster Groves (Mo.); and Denzil Dowdy and Carl Lawrence, Dexter (Mo.) for their cessation of the tobacco habit. It can be done and these young men are showing the way. . . . James Mabery reports a good series of meetings at Bloomfield (Mo.) where another Labor Day meeting will be held this year. . . . Open forum discussions will be held at Webster Groves (Mo.) for two hours on April 4 and April 11. . . . Hershel Ottwell was at Mexico (Mo.) on March 14. . . . We are saddened by the report of the death of Karl Whisenand, Oblong (Ill.) who passed away suddenly as a result of a cardiac condition. . . . Everett Noel reports increasing interest and attendance at Topeka (Kansas). . . . Doy Rhoton tells of developing work with the new congregation at Chaffee (Mo.). . . . The editor and Hershel Ottwell will labor in a tent meeting at Louisiana (Mo.) in May, and if you know of people living in that area who should be contacted we will appreciate the information. . . . Alton Harris spoke at Southwest Church (St. Louis) March 14. He is one of the elders of the congregation at Lillian Avenue. . . . Calvin Uhl and Juanita Owen were married at Manchester Avenue (St. Louis) March 14. . . . Roy Loney and Bob White had an excellent Bible study at Wauneta (Neb.) after which Bro. Loney began a study in Hebrews at Las Animas (Colo.) while Tom Dennis was engaged in a two weeks effort at La Junta (Colo.). . . . Roy Loney has a new tract just off the press entitled "Is Conscience A Safe Guide?" Write to him for sample and prices at Rfd 2, Wellsville, Kansas. We thank Bro. Loney for 5 subs. . . . David Covington was appointed as deacon at Anderson (Ind.) March 14. . . . The congregation at Pomona (Calif.) enjoyed a day of real fellowship in their annual all-day meeting according to Elizabeth Turner. They are to begin development meetings soon and

will also conduct another "home talent" gospel meeting in the near future. . . . We regret to learn of the death of Sister Ida Netherton of Old Scotland congregation, in north Missouri. . . . Word has also reached us of the decease of A. C. Blake, of Marshalltown (Iowa), who was almost 80 years old. . . . F. W. Porter, Springfield (Mo.) says he appreciates the hard work which Brother Zerr put into the commentaries. . . . Eva Selby reports one immersed and one added by membership transfer at Antioch, near Bethany (Mo.) in the meeting conducted by Lawrence Swearingin and William Hensley. Norman Selby spoke there March 14, and C. C. Teghtmeyer March 21. . . . Walter Huse reports 4 immersed at New Castle (Ind.) thus far in 1954. . . . C. M. Daulton, Peoria (Ill.) writes his appreciation for the opportunity of hearing the Dallas debate between the editor and Flavil Colley, as given on tape recording. That debate will be published in book form and you may all read it. . . . B. F. Waggoner, Dexter (Mo.) thinks that "Letter to Christians" by L. E. Ketcherside is a real improvement, but he has one objection to the paper—it is not large enough. . . . Ernest White reports John Wash entering the hospital at Anderson (Ind.) for a gall bladder operation. Sister Tabor of that congregation who underwent surgery was making satisfactory improvement, but Sister Robertson was very ill due to complication of asthma and cardiac condition. . . . Forums will be held at Webster Groves (Mo.) April 4 and 11, with the topic for discussion being "Is There a Tendency Toward Increasing Worldliness Among Professed Christians?" In one such forum recently the topics of immodesty in dress of women, the public bathing pools, and the use of tobacco were all given some serious consideration. . . . We urge those of you who have not as yet ordered a copy of the Paragould debate between the editor and G. K. Wallace to send for one now. The supply of this book will some day be exhausted, and you need it in your library. The cost is but \$3. . . . Harry Thurman reports one immersed recently at Festus (Mo.) and says that Rolla Smith of Flat River (Mo.) spoke for them on March 14. . . . We want to suggest that if you wish to help brethren who will deeply appreciate your kindness, that you mail the latest commentary by Brother Zerr to brethren in Great Britain. We will furnish you addresses, or if you prefer, send us four dollars, and we'll mail one to a brother with your name and address enclosed, and he will then acknowledge directly to you. These brethren cannot send money out of England, and they will appreciate your generous spirit.