

MISSION MESSENGER

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SPIRITUAL COSMETICS

BY W. CARL KETCHERSIDE

The manufacture of cosmetics has become a major industry. Beauty preparations are displayed on every hand, and magazine, newspaper, radio and television advertising mediums are all employed to make men and women conscious of personal appearance and its influence upon others. We shall not concern ourselves in this article with what the attitude of the Christian should be toward the employment of artificial aids and preparations to try and promote attractiveness. We believe the Bible teaches that women should use certain "cosmetics" and that these may even help to win unbelieving husbands to the Lord.

Our word "cosmetics" is from the Greek *kosmeo*. It implies the basic idea of preparation and arrangement in proper order. From this it came to mean, "to ornament, decorate, adorn and beautify." The word *kosmeo* occurs several times in the New Testament Scriptures. It is used in allusion to a bride adorning her person for her husband (Rev. 21:2). It occurs also in 1 Timothy 2:9 where the women are instructed to "adorn themselves modestly and sensibly in seemly apparel."

We are especially interested in the word as it appears in 1 Peter 3:3, 5. Wives are instructed to be submissive unto their husbands, and it is suggested that husbands who are not Christians may be influenced toward Christ by beholding the reverence and chastity of obedient companions. The inspired writer then implies that such wives should not make an appeal based upon external or outward adornment, but rather with "the hidden person of the heart." This must be of great comfort to those women who are not naturally endowed with great physical beauty, or who are too poor to meet the

worldly standard of attire. Real personality does not consist of physical attractiveness or elaborate dress.

Three things are mentioned in verse 3 as belonging to outward adorning: hair dress, jewelry and wearing of robes. The Christian woman is not to rest her appeal or attractiveness upon these. All are material, all will fail and fade away.

Over against these is placed "the imperishable jewel" which manifests itself in three phases: gentleness, a quiet spirit and submissiveness. These constitute God's cosmetics to make the heart glow and the soul become vibrant. Of such adornment it is affirmed that it is very precious in God's sight (verse 4). The saintly women of old were accustomed to thus adorn themselves and were submissive to their husbands. Sarah was an example, acknowledging Abraham as her lord, or head.

The love of a faithful husband is a rich heritage earned and deserved by that woman whose actions accord with God's gracious revelation. Woman finds her ultimate in happiness not in governing but in submission; not in asserting herself, but in losing herself in the overwhelming bliss of affection. Her desire for security is not fulfilled in a sense of possession, but of being possessed; not in conquest but in surrender. Fortunate indeed is that husband who, while king of his household, has as a queen reigning in his heart, one whose very soul is beautified by gentleness, meekness and a compliant spirit. Such a husband can be assured that his Christian consort is all the more his because she is also His. A woman who is adorned with spiritual cosmetics has an imperishable beauty.

13:13). How important that we get the first things first! And the two things that are of supreme importance for all time to come, are to love God and our fellowman; and especially is this true with reference to our affection toward those who are brethren in Christ. Love is the badge of a disciple: "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:35). This is the supreme test of real discipleship. Why? Because real Christianity is built upon the bed-rock of love. God loved, not himself, but unworthy, sinful humanity. In loving us he gave,—not a little keepsake, but the Son of His love; and the Son in loving us gave, not just emotional words, but His life!

Without love, life would soon become a dreary desert of horrible loneliness and unhappiness. "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." This love that God has shown, is eternally impartial, for Christ died, not for our sins only, but for the sins of the whole world. The love that God has for your despised neighbor, equals the love he has for you! Hence, John most properly states, "Beloved, if God so loved us, we ought also to love one another" (1 John 4:11). You can't despise your brother, for whom Christ died, and at the same time love Christ. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life!" It is a horrifying thought that many murderers sit at the Lord's Table, clothed in the garments of self-righteousness, while eating and drinking to their eternal condemnation! The apostacies of the apostates and the heresies of the heretics, do no more damage to the cause of Christ, than the malice and ill-will of the malcontents, who are forever spiting those in the church whom they dislike.

We speak of the gospel as the drawing power of God, but that gospel can only draw men to Christ when it is preached in love. Too often we become hard and hypocritical in our striving for "pure orthodoxy," insisting that legally we must dot every "i" and cross every "t" in the doctrine of Christ, thus giving far more concern for dull, dead, dry doctrine, than a love for lost souls, who need the doctrine of Christ. All the doctrine in the Bible will not save a single soul, unless that doctrine is adorned with the garland of love. If a brother will dare to deviate just one inch from "pure doctrine," instead of seeking to restore him in a spirit of meekness, as divinely required, we load up the giant cannons of invective and how

THE SEAL OF PERFECTION

BY ROY LONEY

"And above all these things put on charity, which is the bond of perfectness" (Col. 3:14). The things that are of supreme importance are the matters that should be our chief concern. To waste precious time on nonessential things is unwise, to say the least. Jesus said that life was more important than meat and the body was more precious than its raiment. That which must come

first in our hearts, is the kingdom of God, and his righteousness (Matt. 6:33). Christ said the greatest commandment was to love God supremely, and the next important command was to "love thy neighbor as thyself." Upon these two commands "hang all the law and the prophets."

Paul in contrasting faith, hope and love, said, "The greatest of these is love" (1 Cor.

we do make the valleys resound with the noise of our condemnation! Of what profit is it to prove the other man wrong, unless through love we can bring him back to Christ? Our exposure of error should be done only because it endangers the souls of those for whom Christ died. And he did not die shouting curses upon his enemies, but praying in divine compassion "Father forgive them for they know not what they do!"

Many congregations that could have become towers of strength for the Lord of Hosts, have degenerated into masses of hopeless, bickering, warring factions as utterly devoid of the real spirit of Christ as a steel bayonet that was fashioned only to kill! *This, brethren is our number one problem!* Until you can look into the face of the one you dislike, and say to yourself, "This man is just as precious in God's sight, as all those whom I love" you have

never learned even the first principles of real Christianity! You cannot bite and devour one another without endangering your own safety. You may have the eloquence and the melodious voice of an angel, but if you have not "love one for another" the sounding brass and tinkling cymbals of your glaring imperfections, make sweet music to charm the devil's ears! "And above all these things, put on charity (love) which is the bond of perfectness." We are not to wear the corroded, ugly shield of malice, but the beautiful garland of love and compassion.

"Blest be the tie that binds,
Our hearts in Christian love:
The fellowship of kindred minds,
Is like to that above."

O that we could all sing in perfect truthfulness:

"Our fears, our hopes, our aims are one;
Our comforts and our cares!"

LETTER TO CHRISTIANS

By L. E. KETCHERSIDE

Dear Brethren: I am very happy to know that there are at least some who are reading my letters. Mail received from these readers contain both compliments and criticisms, and that is the way I like to have it. Without a few compliments writers might become discouraged. Without a few well directed criticisms a writer might become "exalted above measure." If I must decide as to which of the two is of most value to me, I will for several reasons, favor criticism. Criticism makes me stop and consider. My letter in the April issue seems to have caused several to "stop, look and listen." Some think that my suggested cooperative plan for providing adequate support for evangelists and their families, if put into practice, might lead to the forming of unscriptural organizations for the purpose of supporting the gospel, or into a single congregational "sponsorship" program. Well, we know that such mistakes have been made in the past, and will probably be made again where scriptural intelligence is lacking. It need not happen with men of knowledge and foresight. Is it a fact that representatives of two or more congregations cannot sit down together and work out a plan to evangelize a given area, as a matter of economy, decide on a man for the work and a reasonable amount for his support without digressing from God's will?

One brother reminds me with great force that evangelists should be reminded of the gravity of Paul's words as found in 1 Cor. 9: 16-18, that preachers should not "charge" for gospel preaching. I have seriously considered the foregoing scripture reference, and agree that men should not set a price on preaching the gospel. What I cannot un-

derstand is, why did this brother by-pass the first 15 verses of that chapter and begin reading at verse 16. If verses 11 and 14 of that chapter have any meaning to me it is simply this: If God has *ordained* that gospel preachers should live of the gospel, professed Christians are unreasonable when they willfully withhold the necessities of life from the preacher of the gospel.

Another brother thinks it would be better to just take evangelists out of the field and insists that the members of the various congregations do the preaching. He cites Acts 8: 1-4 and 1 Thess. 1 to show that it can be done. He seems to overlook the fact that God put the evangelist in the church and assigned him his work. Surely he would not insist that we deprive the church of one of God's divinely appointed official servants, and thus deprive the church of the vital services he should render. While it is true according to Acts 8: 1-4 that many Christians, including one evangelist went everywhere proclaiming the good news, Philip was not eliminated as an evangelist (See Acts 21: 8). Also the church at Thessalonica did a very commendable work, yet without the work of evangelists they would not have existed (See Acts 19 and Acts 20), and according to Phil. 4: 15, 16 others partially supplied the necessities of the evangelists who established the work at Thessalonica.

Brethren, let us stop quibbling and face the facts as they are revealed in God's Book. Spreading the gospel is the divinely imposed responsibility of every congregation and individual professing the name of Christ, to the full extent of their abilities. As God's divine family, we must be made to

realize our responsibility as revealed by the word of God, to every other member of the body of Christ or the borders of Zion will never be enlarged. In 2 Cor. 8: 7 Paul taught that Christians should abound in six things: faith, utterance, knowledge, diligence, love and *needful favors*. Let us not think that contributing a paltry mite from our abundance on the Lord's day will compensate for our neglect to abound in any one of these requirements. Neither can we disregard any single one of these requirements without serious damage to the Cause of our Lord.

Elders and representative men of the Church of Christ, what plans do you have for advancing the Cause of Christ in the near future? Time is wasting. In His name, L. E. Ketcherside, 815 Spring St., Peoria, Illinois.

LABOR DAY AT PUEBLO

There will be a three-day meeting held in the new Pueblo (Colorado) church building, on Labor Day week-end, and you are invited to be present. Pueblo is the gateway to the Rockies and an ideal place for a vacation. Those who are vacationing in the mountains are urged to spend these three days at Pueblo. If possible bring blankets with you. For reservations write Ashley H. Elson, 1709 East 7th Street, Pueblo, Colorado.

BLOOMFIELD, NEW MEXICO

After a thorough canvass of this city, Wilbur Storm began a gospel meeting, May 9 with 35 persons present. On May 19 a congregation was banded together with 13 members on the roster. There were 48 in attendance at one service and Bro. Storm is continuing his work there. The faithful brethren at Farmington, New Mexico, have arranged for and supported the planting of this new fort for Jesus, and we commend them as well as Bro. Storm and the new congregation.

LOUISIANA, MISSOURI

The tent meeting at Louisiana, Missouri, conducted by Hershel Ottwell, Doy Rhodon and W. Carl Ketcherside closed on May 30, with an audience of 96 present. During the meeting four were added to the Lord and a congregation of 12 members will now keep house for the Lord, meeting temporarily in Carpenter's Union Hall. A lot has been purchased and the little band will soon begin the construction of a modest meetinghouse. They are worthy and they need the help of all who love the Lord Jesus Christ. If you have not done so, we urge you to send a contribution to W. A. Bolomey, Maryland Street, Louisiana, Missouri. The interest in the gospel messages was excellent throughout and the congregation has a good future.

THOUGHTS ON RESTORATION

BY W. CARL KETCHERSIDE

There can be no real restoration of the pure worship of the church without a proper understanding of the Lord's Supper and its relation to that worship. It is for that reason we propose a careful investigation of this important matter in subsequent issues. It is an alarming fact that this great provision of divine beneficence for the union of believers has actually been made the fruitful cause of division and schism. The abuse of it has run the gamut of extremes from the disregard of the Quakers to the invention of the mass by the papists. Even among those professing to plead for one body, that body has been shivered to fragments over various concepts of "the fellowship of the body and blood of the Lord," so that very fellowship has been made the most frequent cause of disfellowship.

Brethren have divided into warring factions over whether the table of the Lord should be open or restricted, whether the bread should be leavened or unleavened, and even over the method of breaking the bread and distributing it. They have split over whether the fruit of the vine should be fermented or unfermented, whether it should be served in one container or several, and whether there should be two suppers served in one day, one when the church meets for worship as a body, and the other at a gospel meeting.

Such divisions are a shameful disgrace. The memorial feast which our beloved Master gave on the night of His sad betrayal has been turned into an occasion for profane bickering and squabbling. It is as if the members of a family circle return from the burial of a loved one, to engage in bitter strife over the terms of His will. That such strife should occur over such a sacred institution is almost unbelievable; that it should be perpetuated is unthinkable. If brethren in the Lord cannot reach agreement where they may work together on a matter of such basic and vital concern, their plea for unity becomes a farce, and their pretence to the spirit of the early Christians is a shallow mockery. If we cannot determine how to fellowship each other at the table of the King, which is the central act of fellowship in the regal family, how can we persuade those outside that family to become one with us, and to enjoy that fellowship of peace which passeth all human reason to achieve?

The Royal Supper

Why did the Lord select a simple repast of which the saints eat in unison, as His memorial, until His return? Certainly He would not select an inferior monument under a perfect revelation, thus the festal board must admittedly be the most perfectly adapted exemplification of His death, and of

all things in the universe, the best suited to accomplish His designs. Among those designs are the proclamation of the greatest act of love in history, the death of the just for the unjust; and the joint participation of all the brethren in an act of unification, prompted by a constant memory of the atoning sacrifice.

The act of eating together has from antiquity been a portrayal of fellowship. No act of perfidy was looked upon with as much contempt as that of eating at a man's table, the while mischief was plotted against him. It was this recognition which made the crime of Judas so heinous, for he dipped in the same bowl with Jesus, thus pretending to a deep friendship and sympathy. It was this consideration which prompted our Lord to quote at the Supper, "He that eateth bread with me hath lifted up his heel against me" (John 13:18). The Supper is an act of joint participation by those who have been initiated into the divine family through the new birth. Here love should reign and brotherly kindness as an invisible cord bind us closer together as a body of believers.

A Social Meal

The Supper constituted the primary purpose of the assembling of the primitive congregation. "The disciples came together to break bread" (Acts 20:7). Ponder that statement well. It is pregnant with meaning. The Lord's Supper is not a private affair. It is not for an individual as such, but for the church in an assembled capacity. It is observed "when you come together in the church" (1 Cor. 11:8); "when you come together into one place" (1 Cor. 11:20). This is contrasted with the houses in which men ordinarily eat and drink (1 Cor. 11:22). If a man cannot by reason of physical infirmity come to that one place "when the disciples come together" (Acts 20:7) he is excused. God does not demand that one do that which is impossible.

Such an individual should not set a table at home. To do so shows a lack of understanding of the purpose and design of the feast. If it is right for one individual to thus set the table, it would be just as right for every other to do the same. This would invalidate the requirement that we must "come together in one place." No institution can tolerate a practice by one member, which carried to its ultimate would abrogate the institution. The Lord's Supper is a collective act, not an individual one; a public and not a private one. It is a social feast!

By the same token the emblems should not be carried to sick persons or to the hospitalized. The passover feast was not allowed to be carried forth out of the house, being a family feast (Exo. 12:46). Those

who are too ill to come together in the place designated are excused. They are not required to be present. The Lord's Supper is not "a sacrament of the holy mother church" with which the sick and dying are to be fortified. Instead of teaching such unfortunates they will be damned if they do not partake, we should show them the true nature of the Supper, and teach them they will be excused if they cannot partake.

Two Suppers in One Day

It is ignorance of God's purpose and design which causes many congregations now to set two suppers in one day. Such a thing would never have entered the wildest dreams of the primitive saints. The practice is fraught with grave consequences as it warps God's plan and defeats His intention. The protests against it are not made by fanatics, extremists and bigots. The restoration of pure worship depends upon allowing the sacred Supper to again resume its rightful place, and so long as that is not done, our plea is largely sterile, vain and useless. The writer once endorsed and defended the idea of the second Supper. He even aided and abetted congregations in adopting the practice. It was wrong, but I did not realize it, although now, after careful and prayerful research I very humbly admit the error. The fact that whole congregations can be inveigled into adoption of a practice so alien to the pattern shown us, ought to serve as a grim warning of our spiritual gullibility.

The early church had a specific time on the first day of the week to meet at the table. "When the disciples came together to break bread, Paul discoursed with them" (Acts 20:7). This was not a gospel meeting. It was a gathering of the one body around a thanksgiving table. It was a joint participation, a communion, of the whole body" (1 Cor. 10:17). Just as you do not feed part of your body at noon and the other part in the evening, so the body of Christ should all sit down at the table at once, if it is a body. You do not separate an arm or leg from your body and take it in another room to feed it. On what basis then do congregations take five or six members out of the assembly and feed them privately? Was not the congregation at Corinth condemned because all of the members did not sit down together and eat at the same time, thus destroying the very idea of communion?

The Lord's Supper has no place in a gospel meeting! Such a meeting is primarily arranged for announcing the good news to foreigners. It is not a meeting of the saints in one place for social acts as a body. Those members who are present are there to lend encouragement and aid to the one who presents the glad tidings. It is proper for them to give such assistance, but this is not the worship of the church as such, and a confusion of purposes will eventually destroy all hope of restoring the apostolic church.

THE CHRISTIAN HOME

BY OWEN J. TAUL

A few weeks ago I wrote a short article discussing some things parents might do to help their daughters. From reports the article was widely read and favorably received. The favorable comment has prompted this article.

The home should be the foundation unit of society. It has been the central unit throughout the ages.

No community, county, state or nation can be any better than the homes that represent these units. No community can be any better than the ideals and standards of its homes.

Persons brought up in ideal Christian homes are indeed fortunate. Persons reared in such homes usually reflect the good training in their lives. If we had more homes in our country where proper Christian training is practiced there would be less juvenile delinquency. Probably parental delinquency would be a better term.

Love must be manifested if parents fulfill properly their responsibility as homemakers. Col. 3: 19 says, "Husbands, love your wives and be not bitter against them." A home cannot be classed as ideal unless both parents are Christians.

Both parents have a responsibility in teaching their children and should work as a team. Eph. 6: 4 says, "Fathers, provoke not your children to wrath, but bring them

up in the nurture and admonition of the Lord." In Titus 2: 4, 5 the Lord admonishes the mothers to "love their children, to be discreet, chaste, keepers at home." In Prov. 31: 27, 28 we find a description of a good mother. "She looketh well to the ways of her household—Her children arise up, and call her blessed." Prov. 22: 6 says, "Train up a child in the way he should go; and when he is old, he will not depart from it."

"Ye (Christians) are the salt of the earth" (Matt. 5: 13). In the Christian home you will find a peaceful atmosphere. In such a home the children love and honor their parents. The Lord said, "Children, obey your parents in the Lord, for this is right; Honor thy father and mother, etc." (Eph. 6: 1-3).

Is your home an ideal Christian home? Do you truly love your children? If you do, you will live Christ before them. Remember that in your child's memory you should live the name "Christian." We glorify God through Christ's name (I Pet. 4: 16). It is through Christ's name that we obtain salvation (Acts 4: 12). "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven" (Matt. 5: 16). (Editor's Note: The writer of the above is entering his twentieth year as Principal of the Lilbourn (Mo.) schools.)

a studied attempt to mislead those who heard him. Thayer was not talking about PREACHING being a *style* of teaching. Thayer was talking about "Logos." He gives as an illustration, 1 Corinthians 1: 5, "You were enriched in him with all *speech*."

Bro. Wallace goes on to say, "Now look, Thayer says,—in regard to one *style* that is in regard to 'teach' on page 145. Thayer said in regard to 'the supposed distinction' (which Ketcherside tried to make between preach and teach) 'the teaching of the didaskalos in the religious assemblies of Christians, *lalein en didache*, to speak in the way of teaching in distinction from other modes of speaking in public." G. K. was obviously trying to mislead those who heard him, or else he did not know what Thayer really said. If the latter be true he had no business whatever in trying to quote from him.

Thayer says concerning *didache*: "1 Teaching, viz. that which is taught." He illustrates with numerous scriptural references. Again he says concerning *didache*: "2 the act of teaching instruction (cf. *didaskalia*—on the supposed distinction between the two words, and their use in the New Testament see Ellicott on 2 Tim. 4: 2; they are associated in 2 Tim. 4: 2, 3; Tit. 1: 9)." G. K. only quoted a few words of this last quotation, then skipped several lines for his next quotation from Thayer: "in particular, the teaching of the *didaskalos* (teacher, not preacher—JWS) in the religious assemblies of the Christians: *lalein en didache*, to speak in the way of teaching, in distinction from other modes of speaking in public." Thayer gives 1 Corinthians 14: 6 as an example.

Please notice that in quotations which Bro. Wallace took from Thayer, that Thayer was *not* talking about a "supposed distinction" between preach and teach, but a "supposed distinction" between *didache*, teaching; and *didaskalia*, doctrine. G. K. admits that the distinction is not between teach and preach. He says, "It is between an intelligent discourse and an unintelligent discourse" (W-K Debate, page 40). If that be true, what earthly reason would he have for introducing Thayer, when Thayer was not even talking about the same thing that G. K. was talking about? Maybe he thought folks

PREACH AND TEACH

BY JOHN W. SPICKLER

Kind reader, I beg of you to study these things with an open mind, "searching the scriptures daily whether these things be so." This is not something men have conjured up on which to build a hobby or divide the church. If I am wrong I want good men to point out wherein I am wrong. Name calling will not solve our problem, so let us all bow in prayer to God, asking Him to guide us that we may learn the truth concerning these things.

In the Paragould debate between W. Carl Ketcherside and G. K. Wallace, a lot was said concerning the difference between preaching and teaching. It has been called to my attention that Bro. Wallace in his second affirmative speech actually misrepresented Thayer's Lexicon on the difference between preach and teach. Bro. Wallace prevaricated. He should read Rev. 21: 8. Let us see if this is not so.

On page 39 of the published debate, Bro. Wallace quotes Acts 20: 7, ". . . And Paul preached unto them . . . and continued his speech . . . and Webster says speech means a *formal discourse*." Before the definition

G. K. Wallace used, Webster also says that speech means, "talk, conversation." This is a much better description of what Paul did—"preached" (King James Version); "discoursed" (American Standard); "talked" (RSV). The Greek word is *dialegeto* from the root *dialegomai* and can be translated in such a way as to indicate a conversation between two or more persons.

The Greek word here translated "speech" is *logos*, of which Thayer says, "Logos . . . accordingly a twofold use of the term is to be distinguished: one which relates to speaking, and one which relates to thinking. As respects SPEECH: (1) A word, yet not in the grammatical sense (i. e., *vocabulum*, the mere name of an object) but language, *Vox*, i. e., a word which, uttered by the living voice, embodies a concept or idea."

Bro. Wallace on page 39, again says, "Here it is as respects speech. Thayer, page 380, under (C) 'a kind or style of speaking.' Now Ketcherside said I didn't put *preach* on the chart. I just put teach because that is generic and includes both styles. I don't care what style you use." This is evidently

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W. Carl Ketcherside

Editor and Publisher

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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.

would not notice his slight prevarications and misrepresentations. But someone did! Now, will he admit he was wrong? We shall see! Again let me say, let us study these issues with open minds and not be

guilty of name calling and branding one another as some sort of "ite." We are brethren. Our soul salvation depends upon the way we conduct ourselves in studying these questions.

WORD STUDIES IN THE BIBLE

BY E. M. ZERR

MINISTER

This word is abused probably as much or more frequently than any in the New Testament; especially when considering the public activities of religious people. It occurs about thirty times as a noun and comes from three different Greek words. The most numerous is *DIAKONOS*, and I will quote Thayer's definitions of it. "One who executes the commands of another; a servant, attendant, minister. A deacon. A deaconess. A waiter, one who serves food and drink." The reader should understand I am citing his direct definitions only; those in italics and not his personal comments that are in regular type. Hence I have given his definitions entirely so the reader may see the full force of the word according to this recognized lexicon. Our heading word comes from this original in twenty passages. It is the word for "deacon" in 1 Timothy 3: 8, 12 and for "servant" in Romans 16: 1.

Another Greek term for our word is *LEITOURGOS*, which Thayer defines as follows in italics. "A public minister; a servant of the state. A minister, servant. One busied with holy things." It is the word for "minister" in Romans 13: 6; 15: 16; Hebrews 1: 7.

The other original for our subject is *HUPERETES*, which occurs four times and is defined as follows: "An under rower, subordinate rower. Anyone who serves with his hands; a servant. Anyone who aids another in any work; an assistant." It is the word for "minister" in Luke 4: 20, where the connection shows it does not necessarily mean one who says anything at all, but only is waiting upon another. Such is the last definition of the word just quoted above.

From these various phases of the word as shown by the definitions, we may clearly determine its meaning as used by the writers of the New Testament. The leading thought is of one who waits upon or serves under a higher authority, such as all Christians do who are serving under the directions of Christ. Those who are workers together with the Lord in his vineyard are meant by the word under consideration. In no passage of the New Testament is the word "minister" used to designate any class of disciples, or to distinguish preachers of the Gospel from other disciples. Therefore the term "the minister" is unscriptural and is tainted with the arrogance of Rome.

LOVE LETTER FROM PAUL

BY W. CARL KETCHERSIDE

The letter written to the church at Philippi is one of affection and thanksgiving. In it the great apostle to the Gentiles reveals the depth of his tender spirit. The epistle contains no word of reproof or correction, except in a brief allusion to feeling existing between two sisters, Euodia and Syntyche (4: 2). It is worthy of the earnest study of all saints who may receive from it much encouragement and strength.

1. The City

Philippi bore the name of Philip of Macedonia, father of Alexander the Great. The original city on the site was called Crenides, but when Philip acquired the territory, was called Datus. The nearby mountains were rich in gold deposits, and the Phoenicians had established a considerable settlement

to mine and process the precious metal. In the days of Paul a Roman colony had been established by Augustus, to celebrate the famous battle fought in the vicinity, between Anthony and Octavius and Brutus and Cassius, A. D. 42. The inhabitants were mostly retired soldiers and Roman citizens (Acts 16: 21). Such a population would be difficult to convert with the simple story of the cross, yet it was here that the Holy Spirit directed the first assault by the apostle on the European continent. Paul was at Troy when he saw in a vision a man of Macedonia summoning his aid (Acts 16: 9). Characteristic of this soldier of the cross, he did not enquire as to support nor enlist the sponsorship of any congregation, but immediately launched out toward the place. Passing the island of Samothracia, he landed at Neapolis

(New City) which was the harbor for Philippi, nine miles distant.

2. The Congregation

Apparently there was no synagogue of the Jews at Philippi. One of the requisites for a synagogue was that there be ten men who would promise to maintain it and devote their time to its advancement. In cities where there were no synagogues, a *Proseucha* ("place of prayer") was designated. Devout Jews circulated among their fellow-travelers the local address of the *Proseucha*, and thus visitors could resort thither for prayer with their countrymen. It is an interesting fact that when Paul and his brethren attended the Philippian *Proseucha* on the sabbath day, they found the attendants to be mostly females.

As it was the custom in the synagogues that any male Jew might speak to exhort and edify those present (Acts 13: 15) Paul addressed the ladies with such grace that a business woman from Thyatira was immersed, and her household likewise (Acts 16: 14, 15). This was the nucleus for the church of God in Philippi and Paul never forgot the part that woman played in it, later entreating help for "those women which labored with me in the gospel" (Phil. 4: 3).

On a subsequent visit to the place of prayer, Paul was grieved at a Pythoness who followed the gospel preachers testifying of their mission, and cast out the demon which possessed her (Acts 16: 18). This rendered the unfortunate female useless as a fortune-teller, and those who had been exploiting her for gain, arrested Paul and Silas, who were beaten by lictors, then cast into the inner prison cell and secured in the stocks. An earthquake at midnight shook the foundations of the prison, opening the doors and losing the fetters of all the prisoners. When the jailer was ready to commit suicide, Paul called out to him. After preaching Christ to the man and his family they were immersed at once and became part of "the saints at Philippi."

3. The Communication

The congregation at Philippi was planted by Paul about 53 A. D. It was some nine years later that he wrote the letter to them. During the interim he had been arrested and taken to Rome for trial. In 62 A. D. he was nearing the close of his first imprisonment. The Philippian brethren who had from the very first contributed to supply Paul's needs (4: 15) had not been able to continue their assistance. They had been concerned about this but lacked the means until they heard of his imprisonment (4: 10). Thereupon they sent a member of the congregation, Epaphroditus, with *the things* (perhaps clothings and personal needs as well as money) required by a man who was imprisoned (4: 18).

Epaphroditus risked his life to bring the gift of the congregation to Paul (2: 30) and

contracted a sickness which almost resulted in death (2:27). The congregation had learned of the grievous illness of their messenger and this created much concern in his mind as well as that of Paul, so that the apostle sends him with the greater haste upon his recovery (2:28).

The Philippian letter is a fervent expression of gratitude to a congregation which contributed to aid in spreading the gospel.

It breathes the contentment of one, who while in bonds, is free in spirit, and who has learned the great lesson of peace regardless of external circumstances. The letter contains warning against false teachers, commendation for faithful service, and gentle exhortation to increasing service. It needs to be studied and understood by every child of God. We shall analyze this beautiful letter in this and subsequent issues.

of fear, and contentment. Happy is the man in such a state of tranquility. The undeserved kindness and peace of soul are attributed to the Father as the fountain or source of all blessings; and to the Son as the agent through whom these flow unto us.

(To be continued)

EPISTLE TO THE PHILIPPIANS

Salutation

1. *Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons:*

2. *Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ.*

Timothy was at this time with Paul in Rome (2:19) and the apostle includes his name in the greeting. It is not necessary to infer that Timothy actually assisted in writing the epistle, as Paul immediately begins the use of the singular personal pronoun, and the language employed (2:19-23) would preclude the possibility. Timothy had accompanied Paul to Philippi on his initial journey (Acts 16) and was with him again on his subsequent trip through the area (Acts 20). Accordingly, the young evangelist would be respected by a congregation which "knew the proof of him" (2:22).

The word "servant" is from *doulos* and means "a slave," that is, "one who belongs entirely to another." Such a person had no disposition of his own life and property, being wholly subservient to the will of the one who had bought him. Paul and Timothy became the Lord's freemen (1 Cor. 7:22) by becoming his voluntary slaves. Thus liberty in Christ is not the license to do what we please, but the freedom to do as he pleases for us. Our word "servant" is too weak in these days to correctly render the original term.

Paul did not assert his apostleship in this letter, nor in the letters written to the neighboring city of Thessalonica. It was not necessary to establish his authority here, for it was not called in question as at some other places, such as Corinth (1 Cor. 9:1, 2).

The word "saints" means "holy ones." From the same word as "sanctified" it refers to those who are called of God and consecrated by their lives to a walk of godliness. The Christians at Philippi were saints during their temporal existence, not by virtue of the pronouncement of some earthly dignitary, but by reason of character. The apostate Roman church pretends to create saints after death of the individuals, but if a man is not a saint before he dies, he will never become one afterwards.

The term "saints" applied to every member of the congregation, but the apostle also addresses "the bishops and deacons." A church composed of these three classes is completely adapted to the accomplishment of all that God wants done in converting sinners and perfecting saints. The church at Philippi contributed freely to proclaiming the gospel in the regions beyond (4:16); they shared with Paul "in the defence and confirmation of the gospel" (1:7); and as sons of God they personally held forth the word of life (2:16). They did not hire someone to shine for them in the midst of a crooked and perverse nation. It was to all the saints Paul sent the admonition to do "those things which ye have received, learned, heard and seen in me" (4:9). The bishops were the overseers, shepherds, pastors or superintendents of the flock of God; the deacons were the chosen servants of the congregation to administer in temporal needs. Paul did not insult the congregation by addressing "the local minister" for no such functionary existed. Every saint at Philippi was a local minister, and none was such because he was hired to be.

"Grace" is from *charis* which basically means "favour or benevolence." It has special reference to that favour which is not passive but active toward the recipient, and which is powerful enough to bestow blessings which are undeserved and unearned. Thayer defines it as "kindness which bestows upon one what he has not earned." It is not a reward for a task performed, for such reward is "not reckoned of grace, but of debt" (Rom. 4:4). Perhaps the best rendering of the term for grace is "undeserved kindness."

"Peace" has to do with concord or harmony. The Greek *eirene* is no doubt a combined form of two words meaning "to bind" and "one" and signifies the unity which exists between those who were formerly estranged but are now reconciled. Of peace with God, Thayer says it is "The tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God, and content with its earthly lot, of whatever sort it is." Peace with God thus has three definite attributes: assurance, lack

HOW ABOUT YOU?

Will you make up a list of those in your congregation who will be ready to take 3 copies each of the remaining two volumes of the Old Testament Commentary by E. M. Zerr, if we bring them out? These will be at the rate of 3 for \$10.

FOURTH OF JULY

The three-day meeting July 3-5 at Martinsville (Ind.) will be held in the High School auditorium. Services start at 2 p. m. on July 3. Among those who are on the program as speakers are Darrell Bolin, Jerry Higgenbotham, H. R. Miller, C. R. Turner, Bob Duncan, Hershel Ottwell, Vernon Hurst, Leroy Garrett, W. Carl Ketcherside, Richard Kerr, L. C. Roberts, A. W. Harvey and Borden Higginbotham. The subjects assigned are all of a practical nature and it is certain that those who attend will be benefitted in the spiritual walk with God.

BIBLE COMMENTARY

Four volumes of Bible Commentary, by E. M. Zerr have been completed. There are two more yet to be published. You can now obtain the following: Volume 1, Genesis through Ruth; Volume 2, First Samuel through Job; Volume 5, Matthew through Romans; Volume 6, First Corinthians through Revelation. The cost of these is \$4 per single volume, any three of them for \$10. Order yours today!

SPECIAL!

The Saint Louis Debate will be off the press in a very few days. It will contain every word of the discussion held between W. Carl Ketcherside and G. K. Wallace in the great St. Louis encounter. The cost will be \$3 per copy, but we are making this very special offer. We will send you a copy of the Wallace-Ketcherside Debate held at Paragould, Arkansas; plus a copy of the Saint Louis Debate; and then as a special gift will include a copy of the book "Concerning Christian Colleges" for a five dollar bill! Here is a real bargain in books. All three of these for \$5. You cannot afford to miss them. Even if you have one of the other books, you could afford to take advantage of this offer and give your extra copies as gifts. If you have an order in for one of the Saint Louis debates and you want to get all of these, just send us a note telling us you've already ordered but that you want the special offer at five dollars. Please write immediately!

FACTS IN "ACTS"

BY ALLAN ASHURST, Wigan, England

3. "For the promise is unto you . . ." (Acts 2:39).

Seeing the word "promise" in this verse, many go off at a tangent, confining the phrase to God's covenant with Abraham. Many likewise try to confine the previous verse to the Jews then listening to Peter. That verse says, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit."

But the fact is that the word "promise" obviously refers to the promise the apostle had just made, that of "the gift of the Holy Spirit." (Notice that Peter said "the gift"—not the "gifts" or the "baptism" of the Spirit. To be given the Spirit is very different from being immersed in the Spirit, or receiving

his miraculous gifts.)

This promise was made to Peter's hearers; their "children"; and to "all that were afar off" (i. e., the Gentiles, to whom Paul wrote "ye who sometimes were far off," and again, "you which were afar off," Eph. 2:13-17)—even "as many as" (no more and no less than) the Lord our God shall call. That is to say, this promise is to all who hear the divine call in the gospel and comply with the gospel requirements.

This being so, all can receive this promise—providing they obey the command; "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." All who believe, repent and are immersed will have their sins remitted and will receive the gift of the Holy Spirit.

those in England and Scotland who laid the foundation. Leroy Garrett taught a class in a study of the two covenants, and also directed an hour of word study in the New Testament. Another hour was devoted to training in public proclamation for the young brethren in attendance. Bro. Garrett also led the class in 1½ hours of elementary Greek study each day. Special forums were held each Lord's Day afternoon. W. Carl Ketcherside led in a study of the Hebrew letter and conducted meetings each night under a tent on an adjacent lot. Although the heavy schedule was physically tiring, those who were present were of one accord in their agreement of the profound spiritual influence manifested over their lives.

DALLAS DEBATE

For four consecutive nights last December, Flavel Colley and W. Carl Ketcherside met in public discussion of the hireling ministry system in Dallas, Texas. Now the book containing that debate is just about ready to come from the press. It will contain all of the arguments made on this timely topic by both disputants, and for those who oppose the hireling system it will be an arsenal of facts to use in furthering the restoration of the New Testament church. The book will be attractively bound in cloth. We are now booking orders for it at the standard price of \$3 per copy. Let us have your orders at once.

IN NASHVILLE

The debate between Leroy Garrett and George W. DeHoff in Nashville (Tenn.) was held under a huge tent, not far from the campus of David Lipscomb College, June 1-4. The audiences numbered approximately 1,000 each night. The discussion was marred somewhat by the inability of Bro. DeHoff to control his temper. Although a former vice-president of Freed-Hardeman College which stresses Christian atmosphere, Bro. DeHoff is troubled at times by an evil spirit, but unlike Saul who had David to play on his harp and soothe him, Bro. DeHoff must sound his own trumpet. By long practice he is adept at the task. We consider that a signal victory has been won for truth despite the sneers directed at mutual ministry. Bro. DeHoff stated that its practice in Great Britain had reached the churches to such an abject state that the college brethren were having to send missionaries over to rescue them. He said he was with one of the oldest congregations in Britain one night and only six showed up, and all wanted to edify, but there was no one for them to edify. Bro. Garrett affirmed that mutual ministry was scriptural, and that the speaker's platform should be opened to any brother who was faithful and able to edify.

There are now two congregations in Nashville which are opposed to the clergy system and human institutionalism. In the Woodbine section is the congregation meeting at the corner of Longview and Kline Streets, with near a hundred members, and at least 15 brethren who are able to edify publicly. A congregation of about 40 members meets at 615 South 12th Street in East Nashville. There are some 10 young preaching brethren among the faithful and they have four radio programs weekly as follows: WHIM, Gallatin (Tenn.) 7:15 a. m. and 9:00 a. m.; WNAH,

Nashville, 1:30 p. m.; WAGG, Franklin, 2:15 p. m. The speakers on these programs are Tom Hill, Clay Grayson and Gerald Hadley. Brethren passing through Nashville will find a friendly welcome at either of the above places.

A WORTHY CALL

Four years ago in Ellington (Mo.) two elders over the protest of a third elder and a majority brought in a digressive preacher for a meeting. When the faithful brethren refused to submit to this breach of loyalty they were locked out of the building. They have been meeting in a hall which must be entered through a rear door and is undesirable, but they can now purchase a building in excellent location on the main street for a very reasonable price if they can secure a down payment of \$2000. The building is empty and the owner will allow them time to raise this amount before renting. This is a very worthy cause. Please send a contribution at once to Guy Gastineau, Ellington, Missouri. If twenty congregations will send only \$100 each this building can be purchased, but any amount will be appreciated. Do not delay. Send at once.—G. R. Turner. (Editor's Note: We join in the above plea that you contribute generously and at once to this need, so that we can proceed in that area to carry on the work free from digressive and modernistic influence.)

DALLAS STUDY

In the Dallas (Tex.) studies, students assembled daily from 8 a. m. to 5:30 p. m., with an hour off at noon. The day began with a half hour of song and prayer. J. D. Phillips spoke for 1½ hours daily on the background of the restoration movement with particular stress on the part played by

FUTURE STUDIES

It has been proposed to the editor that he conduct Bible Studies in Tennessee and Georgia this fall, in addition to the winter study of two weeks which will be held at Beech Grove, Arkansas. We will keep you informed as to the dates of these studies.

SAVE THE WORLD NOW

This is the title of a booklet containing the writings of Gilbert Owen Nations on the rise and abuses of the clergy system. It is worth your reading and meditation. You can secure a copy by sending 50c to J. D. Phillips, 2305 East First Street, Austin, Texas.

CHANGE OF ADDRESS

It is very essential that all of our readers notify us of any change of address, since papers are returned to us with extra postal charge otherwise.

We suggest that you preserve your future copies which will contain an outline study of the Philippian letter, which starts in this issue.

The comments on "Restoration Studies" are commendatory and we appreciate them very much indeed.

THIS and THAT from HERE and THERE

The Hurst-Inman debate has been definitely set for Sept. 6-9 and will be held in West Virginia. Those of you who can attend should address requests for reservations to Tennile church of Christ, Bristol, West Virginia. . . . We regret to hear of the death of Sister Kelly who was a member of the Shippensburg (Penn.) congregation. . . . Vernon Hurst reports an interesting trip to southern West Virginia, to which area he will return for a Bible Study at a later date. . . . C. R. Turner is scheduled to conduct a two-week Bible Study at Section (Kans.) starting November 29. The subject will be "Church Government" and we trust that other congregations in that area will avail themselves of this privilege to study, which is afforded by the generosity of the Section congregation. In a recent meeting there, Bro. Turner immersed two high school students. He later worked with the brethren at Ellington (Mo.) and is now with Dean Avenue congregation, Des Moines (Iowa) where he will conduct a two-week meeting, followed by a vacation study and development class. . . . Roy Loney and Roy Westbrook held a tent meeting at Centerville (Iowa) starting June 6. . . . We regret to learn of the death of the aged sister Stone in California. . . . Wilbur Storm reports spiritual growth being made in the congregation at Phoenix (Ariz.). . . . Ellis Crum tells of revived interest in the work at Windsor, Ontario, Canada, and Kendallville (Ind.). . . . Darrell Bolin reports one immersed in his Pennsylvania work, May 9. Brother Bolin is working tirelessly and fearlessly in a hard field, and the results are proof of the effectiveness of his efforts. . . . E. M. Zerr conducted a series of studies at Nevada (Mo.) May 18—June 6 and reports the congregation shows a good condition of spiritual health. He will return to Nevada for additional work next winter, at which time he will also labor with Center, near Carthage (Mo.) in a Bible Study. We are happy to see both of these congregations arranging for such investigations of the word of truth. . . . Two were immersed on May 16 at Compton (Calif.) by Russell Shelton, who is one of the elders. A special singing was held at Compton on June 6. . . . We deeply regret the death of Sister Narramore, for whom Bernell Weems conducted funeral services at Salem (Mo.) May 31. . . . We regret to learn that Barbara Acree (Calif.) had to undergo surgery in Magnolia Hospital at Long Beach. . . . O. C. Dobbs, Birmingham (Ala.) became ill at the Nashville debate and had to return to his home. He writes that since he saw DeHoff's utter failure he wants a debate in Birmingham more than ever. . . . We are sorry to learn

that our aged sister Rhoda Ditrick, Shelbyville (Ill.) is bedfast. . . . Curtis Marston worked with the Pana (Ill.) congregation during four week-ends lately. Two young men were immersed there. . . . Jack Kinser would like to hear from all his brethren and friends. His address is Pvt. Riley J. Kinser, Co. A, 60th Inf. Regt., 9th Inf. Div., APO 176, Care of Postmaster, New York, N. Y. . . . Richard Riggins is scheduled for a meeting at Cowgill (Mo.) this year and Bernell Weems will be with the brethren there next year. . . . Jim Mabery will work with the congregation at Valdosta (Ga.) in September and Bernell Weems will assist them next spring. . . . Roy Harris performed the wedding ceremony for Vernon Griffin and Norma Skinner at Old Scotland (Mo.) May 16. . . . Charles Simms officiated at the wedding of Grant Decker and Bonnie Propst at Festus (Mo.) May 29. . . . Who is free to assist brethren at Vona (Colorado) in a Vacation Bible Study this summer, any week except Aug. 8-13? If you can do it write at once to Faye Crist at that place. . . . Guy Gastineau reports 1 immersed, 1 restored and 3 added by membership transfer at Ellington (Mo.) during the two weeks meeting with C. R. Turner, referred to above. . . . Albert Winstanley reports 12 immersed, 2 received into fellowship who were already immersed believers, and 12 restored to the fellowship at Albert Street church in Wigan (England) and says attendance was the greatest ever known in that area. He will labor there again in April and May next year. Albert will begin publication of "Truth in Love" during this month. This paper was formerly edited by Leonard Morgan. Bro. Winstanley lives at 43a Church Road, Tunbridge Wells, Kent, England. . . . G. W. Grayson, Nashville (Tenn.) reports that Gerald Hadley won a real victory for truth in a debate on the clergy system with Bro. Lynn at Nashville. This debate preceded the one with Leroy Garrett and George DeHoff as disputants. Brother Hadley is only 21 years of age. . . . Two have been immersed, 1 restored recently at Longview congregation (Nashville, Tenn.) and the brethren express appreciation for the visit paid them by Vernon Hurst. . . . Fred Killebrew did a wonderful job with studies in the homes of non-members at Fredericktown (Mo.). . . . James Graddy conducted a meeting at Flat Rock (Mo.). . . . Thomas Dennis is to hold the Summersville (Mo.) meeting starting Aug. 18, according to Bertha Bower. . . . Thanks to George Griffin (S. Car.) and Raymond Stephens (Mo.) for 5 subs each. . . . Our aged sister, Etta Mullenix, departed this life on March 5. We did not learn of it until recently. She was a reader of this paper since its begin-

ning. . . . Dora Baughn, a charter member at Canalou (Mo.) passed away May 21. . . . Deward Terry spoke at Canalou (Mo.) May 30, Milton Garner spoke there June 6. Owen Taul of that congregation is pleased with the articles by L. E. Ketcherside. . . . Leroy Garrett is now in a tent meeting at Independence (Mo.) and starts another at Martinsville (Ind.) July 4. . . . At last report C. R. Turner had immersed 3 at Des Moines (Iowa). . . . Wilbur Storm conducted a successful vacation study at Phoenix (Ariz.) and is now in another at Compton (Calif.) where Merle Clark spoke on June 6, with Paul McKenzie, Jr., speaking at West Riverside on the same date. . . . L. H. Brown writes that he and Bill Baker are studying the Word of God and opposing the pastor system at San Antonio (Texas). We admire these young colored brethren for their work. . . . The congregation at Bonne Terre (Mo.) held their annual all day meeting June 13. . . . C. J. Beidel is recovering nicely after surgery performed in the hospital at New Castle (Ind.) for reduction of a large vein. . . . Raymond Stephens began a vacation study at Kansas City (26th and Spruce) and he informs us that the present correspondent for Wakenda (Mo.) congregation is Robert Wilson, 212 East 5th Street, Carrollton, Missouri. . . . We send our sympathy to C. Emmett Smith, Indianapolis (Ind.) who lost his father recently. . . . Six have been immersed at Pomona (Calif.) since close of their meeting conducted by home talent. . . . Roy Harris labored with the congregation at 59th and University, Des Moines (Iowa) April 25—May 9; at Bogard, Missouri, in Bible Studies May 17-21; at Beloit, Kansas in studies twice daily, May 30—June 5; in similar studies at Dentonia, Kansas, June 6-12; after which he assisted the congregation at Springfield, Missouri June 14-25. He reports having performed the wedding ceremony for Vernon Griffin and Norma Skinner at Old Scotland (Mo.) May 16, and also tells us he conducted funeral services for Sister Sallie Stretch May 22. . . . Brethren at Beech Grove (Ark.) who love the Lord and are seeking for a complete restoration of the New Testament practice are giving the clergymen, including Walter Henderson of Paragould, a difficult time. The brethren are fearlessly teaching what the Book says. . . . Please do a good deed. Send a card of cheer to a partially paralyzed sister who needs your good wishes and prayers. Address it to Della Gardner, Almartha, Missouri. . . . Pray for Sister Delphine Hope who was still hospitalized at Pomona (Calif.) at our last account. . . . Be sure and send your renewal in. Great things are ahead!