

# MISSION MESSENGER

VOLUME 16

ST. LOUIS, MO., AUGUST, 1954

NUMBER 8

## THE MAN FROM DALLAS

BY W. CARL KETCHERSIDE

The little town of Richland, long nestled in its quiet and peaceful valley, was buzzing with activity. The huge pipeline to carry gas from the Texas fields was being laid but two miles south, and there were now more sun-tanned visitors on the streets than regular inhabitants. It was on Saturday evening that one of the men belonging to the line crew asked the Shell filling station attendant if there was a Church of Christ in town. "Yes sir, just two blocks north of here and a block west," came the reply.

When the sixty or more members gathered for public worship the following morning, the stranger was among them. He was greeted by all about him and given a welcome. He appeared to be interested in the service, following closely as one of the older men led an interesting discussion in the Ephesian letter. He partook of the emblems commemorating the Lord's death, but seemed surprised when the brother who had charge said, "We have now come to that period set aside for our mutual edification. If any brother has a word of exhortation for the body let him speak."

A young man arose and read distinctly a chapter from the New Testament, following which a man who appeared to be a farmer spoke briefly and earnestly about the need of bearing good fruit as an indication of true discipleship. When he sat down a brother arose who mentioned his work as a teacher in the local schools, then employed the thought that the church was the school of Christ, and all of the members are disciples, that is, learners. He encouraged those present to study diligently. Another brother arose and read the words of a hymn of inspiration, and requested the audience to sing the hymn.

At the close of the meeting the visitor introduced himself as "Bro. Burnley" from Dallas, Texas. He was urged by various ones present to go home with them for dinner, and when his protests proved unavailing, he decided to go with the brother who first taught, and who identified himself as George Tompkins, one of two elders in the congregation.

The Tompkins home was an old-fashioned one, but sat well back from the street in a cool shady yard. While the meal was being prepared the two men found comfortable chairs on the front porch, and after a few remarks about other matters, the Texan

said, "I was interested in the church service today, but I see you do not have any minister."

The other replied, "We have sixty-three."

"You misunderstood me," said Burnley. "I did not say you do not have *many* members. I remarked that you do not have a *minister*."

"I understood all right, and my reply was that we have sixty-three ministers."

"But you don't have any more members than that, do you, brother Tompkins?"

"No, and if we did we would have more ministers. Every member here at Richland is a minister."

The Texan smiled. "I meant preacher when I said minister."

"All right, that's good. We have sixty-three preachers. Every member is a preacher."

"Perhaps I'm still not clear. In our congregation down home we have about eight hundred members, and we have two ministers whom you might refer to as sort of pastors, although we do not like the term."

"We have two ministers in this congregation who are really called pastors, and we like the term, seeing that it is a scriptural one," said Tompkins.

The man from Texas was puzzled. "Where were those two today—on vacation, or visiting some other church?"

"No, both of our pastors were present, and both ministered to the congregation. One of them taught the lesson in Ephesians."

"Why that was yourself," said Burnley. "I did not know you had entered the ministry. When did you do that?"

The other replied, "Just about thirty years ago next month. Two years later after I had taught and persuaded her, my good wife also took up her ministry in the same congregation."

The visitor had been leaning back against the wall, but at this he brought his chair down with force. "Do you mean you have women ministers? Isn't this a Church of Christ?"

"The answer is yes to both questions. How could it be a church of Christ without women ministers?"

The Texan recovered sufficiently to say, "That's the first time I ever heard anything like that. The New Testament doesn't say

anything about women ministers anywhere!"

"Oh, I'm afraid you are not as familiar with the good Book as you ought to be. Take this copy and read 1 Timothy 4: 6. You'll find it marked."

The visitor read: "If thou put the brethren in remembrance of these things, thou shalt be a *good minister* of Jesus Christ—but hold on, that was speaking of Timothy, and he was a man. There's no woman in that verse!"

"Quite true," replied Tompkins. "But the word that is there translated 'minister' is the Greek *diakonos*. Now if I can find that same word applied to a woman, will you not have to admit that since the word applied to a man makes him a minister, the same word applied to a woman will make her a minister? Turn to Rom. 16: 1."

The Dallas man found the place and read: "I commend unto you Phebe our sister which is a servant of the church which is at Cenchrea. . . ."

Tompkins interrupted at that point. "The word translated 'servant' is the feminine form of the word rendered 'minister' in the other place. So if you prefer the translation 'minister' as applied to Timothy, to be consistent you should retain it here and read, 'Phebe our sister who is a minister of the church which is at Cenchrea.'"

"You'll never get me to believe that women are ministers. I can't swallow that. No woman in the church will minister to me while I am sane and sober."

The older man laughed. "You'll be missing something when you turn down the fried chicken, gravy and biscuits my wife is going to serve. I'm sorry that you aren't going to eat with us after waiting this long."

The Texan looked at his host in astonishment. "I'm not angry," he said. "Man, you couldn't run me off before dinner. What put that idea in your head?"

The other said, "You did. You said no woman would minister to you if you were sane and sober, and now you insist that you're going to stay and eat the food my wife is serving."

"Well, what does that have to do with a woman being a minister?"

"It has this much to do with it. In Matt. 8:15, when Jesus healed the mother of Peter's wife, she arose and *ministered* unto them. In Luke 10: 40 when Martha was getting ready to put dinner on the table, she complained that she was troubled with much *serving*. The word 'serving' is the very word that Paul used when he

said in 2 Tim. 4:15 "Make full proof of thy *ministry*." Now my wife planned to make proof of her ministry today, but you cannot eat it because a woman is serving!"

"Hey, hold up a minute! What did you mean a while ago when you said your wife entered the ministry two years after you did?"

"I simply meant that she became a Christian and enlisted in the *service* of Christ. That is what a minister is according to the Bible, one who serves in any capacity or in any type of ministration. Of course, the hireling clergy would have us to believe that the word "ministry" belongs exclusively to a particular type of service, and that only a specific class of men deserve the term "Minister." They use it as a title, rather than as a designation of simple service regardless of kind. But we'll have to continue our discussion after we eat, for there is the call to dinner. Come right in, and just feel at home!"

Three days later a startled wife in Dallas rang the minister's office in the church edifice. When the secretary replied she asked permission to speak directly to the minister. She told him, "I don't know what

has happened to my husband. He has attended some kind of crackpot church and I don't understand this letter he wrote."

"Why not read it to me?" asked the minister.

"It starts out, 'My dear wife: I attended a congregation today which has two pastors. I went home with one of them for dinner. His wife is also a minister, and believe me, she made full proof of her ministry. I can still taste the things she dished out to us. Incidentally, I learned that I entered the ministry fifteen years ago, but since I haven't worked at it, I'm starting. When anyone asks you about me from now on, tell them I'm a ditch digger and minister in the church. I'll tell them you are the latter when they ask about you. . . .' What do you think of that? Do you think my husband has been overcome with heat, or has suffered a blow on the head?"

The minister said, "It's worse than that. He has contacted a church that has been influenced by Leroy Garrett and Carl Ketcherside. He may be a real problem to us from now on, so be sure and watch him carefully!"

## AN UNSTAINED CROSS

By ROY LONEY

Nineteen hundred years ago three crosses stood on a hill outside of Jerusalem. A man was nailed to each cross. Two thieves occupied the two outside crosses. Even the most hardened sinner would have cringed in pity at the sight of their sufferings: but they deserved their fate, for one of them sadly said, "We receive the due reward for our deeds." Too late they learned that "the way of the transgressor is hard."

Hanging upon the middle cross was the kindest, gentlest and purest mortal the world has ever known. No taint of sin had sullied his life; no evil word had ever passed his lips. No improper motive had ever found lodgment in his heart. *Yet they crucified him!* All who have carefully studied the record of his life are in unanimous agreement with Pilate who declared, "I find in him no fault at all." This man was one who "did no sin, neither was guile found in his mouth." Tempted in all points like we are, yet without sin. During his lifetime he went everywhere doing good, healing the sick, raising the dead, and offering beautiful words of comfort and hope to all the sad and oppressed. Tender compassion and infinite mercy characterized each thought and action of his life. *Yet they crucified him!* They crucified him in dreadful malice and uncontrolled anger.

But, we must remember for all time to come, they could not have crucified him

except by his own willingness. Pilate had said unto him, "Knowest thou not that I have power to crucify thee and I have power to release thee?" Jesus answered, "Thou couldest have no power at all against me except it were given thee from above." He could have prayed the Father and ten legions of angels would have come to his aid. Yet he chose to suffer, the just for the unjust that he might reconcile man to God. "Who for the joy that was set before him, endured the cross, despising the shame." Truly he could say, "Greater love hath no man than this, that a man lay down his life for his friends." He died not just for his friends. He died for all. God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.

The cross of Christ is the one and only hope of the world. Paul realizing this said, "I determined not to know anything among you, save Jesus Christ and him crucified." This is the only story worth telling, for on that cross was revealed the highest idealism the world has ever known. No other act of unselfish suffering has ever gripped the consciousness of the world like the story of Calvary. Nothing can break down a stubborn and rebellious heart like that old story of old. "And I, if I be lifted up from the earth, will draw all men unto me." That story is "the power of God unto sal-

vation," for without that cross there could be no redemption—no salvation.

Those material crosses that stood on Golgotha have long since perished. Dissolved through the natural process of decay, they no longer exist, yet today the story of Christ's cross is the most potent moral power in the world. Nothing can lift up the fallen, reform the sinful or purify the unclean like the story of Calvary. The Cross of Christ can never perish from the consciousness of man. As the "Rock of Ages" it will ever stand firm and unshaken amidst the raging tempests of wickedness and folly. No human or Satanic power can destroy it. It shall ever remain as God's testimony of His love and compassion for a doomed race. *Thank God, that cross is eternal!*

While no one can overestimate the importance of Calvary's tree, yet it is vitally necessary that we make it noontide clear that there are other important crosses than the one of Calvary. Before Jesus went to the cross, he declared, "If any man come after me, let him deny himself, and take up his cross and follow me." The greatest tragedy of Christianity is the fact that the majority of Christ's followers forget their own cross. Simon, of Cyrene, was compelled to bear the cross of Christ up the rocky path to Calvary, and for that he can receive no spiritual reward. It is only a willing cross, cheerfully borne that brings to us the divine favor of God.

All the sacrifices necessary for man's salvation were not made by Christ. Christ in dying for you has made it eternally plain that you must die to your own selfishness! Through knowing that Christ died for all, we are taught that "they which live should not henceforth live unto themselves, but unto him which died for them and rose again." "Must Jesus bear the cross alone and all the world go free? No, there's a cross for every one and there is a cross for me." Paul declared, "God forbid that I should glory save in the cross of the Lord Jesus Christ, *by whom the world is crucified unto me and I unto the world.* And again: "They that are Christ's have crucified the flesh with the affections and lusts thereof."

A life wrapped up in itself is the smallest package in the world, but a life wrapped up in Christ is something most remarkably different. Living for self is a poor way of life. It is not the way that leads home! Christ forgot self in his pity for us, and it will be an eternal pity if selfishness crowds out the high idealism of Calvary. "The way of the cross" will not lead home if our own cross remains empty and unstained. Calvary's cross is precious because it was stained with the blood of a divine sacrifice. Only a blood-stained cross is efficacious unto salvation. All the blood of Calvary cannot effect your salvation as long as the blood of your own selfishness remains un-

shed! Is the blood of self-denial found upon your cross? Are the marks of the nails to be found thereon? A thousand souls daily rush headlong into hell, while you outwardly accepting the cross of Christ, remain uncrucified. *Only a crucified soul is a saved soul!* If we still live for the lust of the flesh, the lust of the eye and the pride of life, the humbling influence of Calvary has never entered our hearts. Christianity had its birth upon a cross and Christianity can only be perpetuated by a cross—not Christ's, but yours.

I believe that I am safe in saying that 90% of the church's sacrifice in money, time and labor, is made by only about 10% of its membership. The majority insist that they must have the same conveniences, the same liberties and the same enjoyments as the world. No high idealism actuates their thinking. They live as the world

lives and think as the world thinks. The blood-bought church of the living God, means little more to them than their favorite club, and even among the families of the preachers is the demand that we must have the same conveniences, the same luxuries as the rest. No personal sacrifices are thought of in this work of preaching the gospel of a crucified Redeemer. Preaching the grand old story of the cross becomes merely a well paid profession. No wonder the world turns a deaf ear to our dull, dry sermons that are not forged upon the anvil of selfdenial and love. If we are to preach the gospel, as Paul did, in "the demonstration of the Spirit and in power" then the power of God must move our hearts to self denial, if we hope to save others. *An empty cross and an empty heart!* May God pity you!

## RESTORATION THOUGHTS

BY W. CARL KETCHERSIDE

As we continue our remarks upon the place of the Lord's Supper in the social worship of the One Body, we are aware that a great deal of controversy has marred our fellowship in centuries past. Many disputes have arisen over incidentals which have been mistaken for essentials. Men have magnified these and have formed factious groups around them, cleaving and carving the Body into fragments by dogmatic and dictatorial attitudes. Those who have demonstrated a desire for partisan leadership have often asserted opinion as law, and ruthlessly excommunicated those humble disciples who would not acknowledge their leadership in the realm of intellect. Perhaps in no other field has there been such bitter and acrimonious debate as that which pertains to the Lord's Supper, the feast of love and community spirit.

Since a proper recognition of the memorial feast is essential to our proper relationship unto our Lord it is well for us to constantly examine our differing views, in a spirit of kindness and love for all of the brethren. That which is essential to acceptable service must be rigidly maintained and defended, but that which is incidental may be left to a local sense of propriety and orderliness. We must not disfellowship those whom God has received simply because they do things in a different manner from our accustomed mode of doing them.

### *The Kind of Bread*

As an illustration, let us consider the bread which is to constitute one of the elements of the royal feast. Generally, throughout America, unleavened bread has been used in the memorial. This is not true among our brethren in other parts of the world, many of whom use a common loaf

as representative of the body of our Lord. One evangelist from this country who saw a leavened loaf when he sat down with a company of humble, devoted and consecrated saints, later confided that he was so shocked he debated with himself whether he could conscientiously eat with the brethren or recognize them as "faithful." He later set out to convince them by the Bible that their practice was unscriptural but he ran into more difficulty than he anticipated. When I later came to the same congregation, I was neither shocked nor argumentative, for long before I had reached the decision that the type of loaf was purely incidental. I would certainly not stir up strife or create discord over whether the solemn memorial would be disdained by heaven if someone slipped a pinch of yeast in the dough, or if the hearts of men would be discounted in their sincerity by such a practice. Whether the bread in the feast is leavened or not is a matter of no consequence to me because I am convinced that it is a matter of no consequence to God. It is a matter of deepest concern that in eating I discern my Lord's blessed body.

### *Which Did Jesus Choose?*

Did not Jesus *choose* unleavened bread for the memorial? Certainly not! In order to choose, one must have at least two, or more things from which to select. This Jesus did not have, for the Lord's Supper was ordained at the Passover season, and all other forms of bread had been excluded from their homes except that which was unleavened. For seven days the Jews had to eat this bread as their regular diet. Jesus took the bread which was the common diet of the people and used it to ordain his memorial feast.

### *What Did Jesus Command?*

Did Jesus not command us to use unleavened bread? On the contrary, he did not once use the term "unleavened bread" in connection with the Supper. The word used for bread in Matt. 26: 26; Mark 14: 22; and Luke 22: 19, is *artos* which simply means "a loaf" generally made of wheaten flour. There is nothing in the word which signifies it must be leavened or unleavened. If it had been essential that the loaf be unleavened, Jesus could as easily have used the word "azumos" but the Holy Spirit not once records the word in connection with the Lord's Supper. He who demands that it be *unleavened* bread simply adds a requirement which the Lord does not, and if he makes his opinion a basis of fellowship, he is guilty of division of the body over a human tradition.

### *Does Leaven Portray Sin?*

Were the Jews required to use unleavened bread in the paschal feast because leaven was a type of sin? No, they were required to use it to commemorate their haste in fleeing from Egypt. "The Egyptians were urgent with the people, to send them out of the land in haste *so the people took their dough before it was leavened*, their kneading troughs being bound up in their mantles on their shoulders" (Exo. 12: 33, 34). "And they baked unleavened cakes of the dough which they had brought out of Egypt, for it was not leavened, *because they were thrust out of Egypt and could not tarry*" (Exo. 12: 39). The clear intimation is that had they been allowed the time they would not have baked unleavened loaves. The only reason they did so was because of their dispatch in leaving. Thus God said, "Seven days you shall eat (it with) unleavened bread, the bread of affliction—*for you came out of the land of Egypt in hurried flight*—that all the days of your life you may remember the day when you came out of Egypt" (Deut. 16: 3).

The reason why Israel was commanded to use unleavened bread was plainly stated to them. Why do we use it? It is true our Lord used it, simply because it was the bread in common use at the time. But he who argues from this incidental circumstance that we cannot commemorate his death with a loaf containing leaven, and who would be guilty of dividing the body of God's Son over using a kind of bread which our Lord took simply because it was part of a memorial to enable the Israelites to remember their headlong flight from Egypt, would be a factious person indeed. Our Lord as a member of the Jewish family was circumcised also (Luke 2: 21) but now "In Jesus Christ neither circumcision availeth any thing, nor uncircumcision; *but faith which worketh by love*" (Gal. 5: 6). Can we not say the same thing about leaven or lack of it?

### What Did Paul Say?

Did not Paul command the church at Corinth to use unleavened bread? No, but in speaking of excluding the fornicator from the congregation he said, "Cleanse out the old leaven that you may be fresh dough, as you really are unleavened" (1 Cor. 5:7). Here the leaven was fornication or other sin, and the congregation was the dough. The church was to observe the festival (of fellowship) with "the unleavened bread of sincerity and truth." The church as the loaf was to be compounded of those two ingredients in equal proportion. The apostle does not speak of a loaf of flour and water.

### Conclusion

The Lord has ordained two elements for the Supper, a loaf and the fruit of the vine. When the holy ones partake of these in remembrance of Him, proclaim His death, discern His body, and do so in reverence

and humility, they are my brethren and I will eat and drink with them. If the loaf is leavened or not, I will still discern in it the body of my Master, and thus eating and drinking I will not bring judgment upon myself. I will allow each company of saints to determine the kind of loaf they will use and will fellowship them in love, not seeking to array them against each other, nor to divide them into hating, bickering, fighting sects by making a law where my dear Lord has made none. There are too many legislators in the church today, who seem to have a direct connection with heaven, so that they may determine the mind of God where He has not spoken. The law of charity is not so complex that it requires a Philadelphia lawyer to unravel it, so I shall not disfellowship the saints at home or abroad over a cake of yeast which has no spiritual significance at all to spiritual Israel!

work is attributed unto God. "Neither he that planteth, nor he that watereth is any thing; it is God that giveth the increase" (1 Cor. 3:7). This is a refreshing departure from the boastful attitude of so many modern preachers who think they are indispensable, and who accept credit and covet the glory for every indication of progress made. The word "confident" is a strong one; it means "full persuasion, positive conviction." There was not a glimmer of doubt in the mind of Paul. He was firmly convinced that God was able to carry through His designs to completion.

### Verses 7, 8

It was appropriate for Paul thus to think of the congregation because he had the church in his heart. That is the right thing in the right place. Paul did not consider the church as a meal ticket, nor plant congregations just to support him. He loved them, and he loved those just as much which did not contribute a cent to his affliction, as those which helped him when opportunity was presented. Although Paul took nothing from Corinth, he wrote, "And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved" (2 Cor. 12:15). Even from Philippi he did not "desire a gift" (4:17) but only fruit for them. Is it not interesting to read of a gospel preacher who knew "how to be abased and how to abound, both to be full and to be hungry," so that when receiving a contribution, it was not his own welfare which caused him to accept it, but that it might bring a blessing upon the church which gave it.

The Philippian congregation deserves great commendation. They did not pay for preaching in order to hear it. They were not purchasing the gospel, or paying for sermons. Their first contributions to Paul were sent to help him in new fields (4:15, 16). Nor did they forget him when in bonds. Many churches operate upon the heartless basis "Out of sight, out of mind." But in Paul's defense before Nero, while almost forsaken in a foreign country, the saints with the bishops and deacons at Philippi never forgot. Surely the officers of this congregation were godly and qualified

## LETTER TO THE PHILIPPIANS

*Fellowship in the Gospel (1:3-8).*

*I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye all are partakers of my grace. For God is my record, how greatly I long after you all in the bowels of Jesus Christ.*

### Verses 3-5

Here we have set forth the proper attitude of gospel preachers toward the church, and of the church toward gospel preachers. Many proclaimers of the glad tidings exhibit but little gratitude toward those who hold up their hands, feeling they are only receiving wages which they have earned. Such men do not count themselves as being indebted to all men, but feel that the church is in debt to them. When Paul went to Philippi he did so without a church "sponsoring" him. He had no guarantee of support except his overwhelming confidence in God. But the saints planted at Philippi were rich in faith and immediately began to share with the one who had brought them the good news. As Paul looks back over a decade since he received the "Macedonian Call" he expresses continually his thankfulness upon every mention of Philippi, for their fellowship.

The word "fellowship" is from *koinonia* and means "joint participation, mutual sharing." Here it refers not so much to their sharing in the benefits or blessings of

the gospel, but to their liberality in the support of it. The Philippian letter is one of thanks for a generous contribution sent by Epaphroditus (2:25, 30; 4:18). This bestowal of gifts is called a "fellowship with my affliction" (4:14). It represented one of a number of occasions when the church had helped Paul (4:16). He says this fellowship was "from the first day until now" (1:5), that is, from the beginning of the proclamation among them (4:15). The Philippian church is an example to every faithful congregation in all ages.

How can churches explain huge bank accounts while countless millions perish? Did not our Lord condemn the one who hid his gift in a napkin? Did the Son of God die for the First National Bank? If not, why are his treasures in it? Faithful gospel preachers must leave their homes, families and friends, to go out and take the gospel to hungry and thirsty souls. Is it fair, just and right that those who have heard the message should have everything while others give up so much to reach suffering humanity, enduring buffeting, scoffing, ridicule, hate and animosity? Is it not true that "the fruit that abounds to the account of a congregation" grows not from what is kept but from what is given (4:17)? Greedy members and covetous churches will fill hell with pious pretenders who never thought they would land there. We can thank God for a church like Philippi which ministered to the needs of a soldier like Paul who was fighting in the front line trenches.

### Verse 6

The apostle does not take credit for the faithfulness of the Philippians, although he first taught them of Christ. The good

## MISSION MESSENGER

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

W. Carl Ketcherside

Editor and Publisher

Publication Office  
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.



men. The church regularly prayed for Paul in his imprisonment (1:19), they obeyed the word which he had taught (2:12), and their care of him flourished (4:10). One of their number actually risked his life to relieve Paul's needs (2:30). God give us bishops in these days who will lead the churches in the ways of sacrifice, generosity, willingness and fellowship. No wonder Paul could say of such a church, "God is my witness how greatly I long for you with the same tenderness and affection which Jesus manifests for us all." This is the implication of the term "bowels" in the King James Version.

We suggest that as students of this epistle that you note the number of times the words "joy" and "rejoicing" occur. Remember the apostle was in prison and even in

shackles. He had been deserted by many brethren, while others sought to add affliction to his bonds (1:16). What is the secret of that rejoicing which is not affected by external conditions? Here was one who had no privacy but was always under the eye of a guard, who was often hungry and thirsty, always confined and restricted in movement, yet who could write a letter bubbling over with joy. What a rebuke to murmuring, complaining members today. The secret is found in the power charged statement "I can do all things through Christ which strengtheneth me!" The secret of personal strength is to know intimately the Person who is the source of all strength. Paul knew Him and the power of His resurrection (3:10).—*The Editor*

event there would immediately be enough evangelists to care for the helpless groups that need them. Why help to create such an unfavorable situation and then stand off and bark at the men and congregations that are sacrificing to overcome them? My brother, there is something that both the employing elders and the hirelings can do about such situations that would be far more commendable than your standing off and barking about them if you would take it into your hearts to act in the fear of God. Why not think it over? Just remember that both men and congregations can create situations that are hard for the most Godfearing to overcome. The guilty stands condemned.

Your humble servant,

L. E. Ketcherside, 815 Spring Street, Peoria, Ill.

## LETTER TO CHRISTIANS

Dear Brethren:

I thank you for your many letters of encouragement, and if you will just be patient with me I will try to get around to answering all of them. I have recently received a very interesting letter from Bro. Dale O. Schlieper of Concord, Calif., that I would like to give to you in its fulness, but time and space will not permit. His letter closes with this thought, "There is a place for the evangelist, and there is a place for every member of the congregation. Let each of us find his proper place and WORK therein." Can you visualize results if we all did that?

One brother demands that I put my finger on the passage of scripture that forbids an evangelist being called to conduct a series of meetings where there is a congregation having an eldership. I most certainly know of no such passage of scripture. Neither do I know of anyone condemning the practice in itself. I am sure that I have never done so. However, I have cried out, and shall continue to cry out against the abuses of many preachers and congregations engaging in that practice. Such a meeting is most frequently referred to as "our annual evangelistic effort." And how true that is in most cases—excepting there is but little that is "evangelistic" about such efforts. They may be more truthfully referred to as "revival" efforts. The congregation makes a feeble announcement of the prospective effort just before the date of starting instead of constantly advertising it for several weeks before its beginning. When the "evangelist" arrives he is planted most comfortably, and there he may hibernate from evening to evening, or allow himself to be transported from one place of interest to another by his very thoughtful (?) entertaining brethren until he complains of being worn to a frazzle at the end of the day from overmuch sight-seeing. Whether the effort be one of the

modern 8 or 10 day type, or one of the ancient three week type, the "evangelist" is seldom, if ever, found spending five minutes in doing personal work or talking to the unsaved who are not attending his meeting. If either the preacher or the congregation that calls him for such an effort thinks it remotely akin to New Testament evangelism they would do well to examine their Book more carefully.

I contend that much good may be accomplished for the Master through the cooperation of preachers and congregations in using the facilities of established congregations in an effort to reach the unsaved of any city or community providing the effort is strictly evangelistic. Merely standing before an audience and discoursing night after night may be a far cry from "doing the work of an evangelist." However, I do feel that many of the so-called "annual evangelistic meetings" are just as repulsive to God as the hireling system that exults in comparing them with congregations having the one man ministry. The hireling reasons that if an "established church" can hire a preacher to "preach to it" for two weeks they would be equally justified in "hiring" the same preacher to "preach to it" for 52 weeks, and I think they are right in their contention. Just as long as congregations and preachers cannot see more in evangelizing the world than merely to entertain and be entertained they will help the hireling to confuse the minds of the unlearned.

A very "cocksure" elder wishes to know if I approve of an evangelist living in another state having the oversight of a congregation in this state. I am writing that elder that there would positively be no need for such occurrences if he, and many others like him, would kick their hirelings out of the established congregations and put them to doing the real work of the evangelist. In that

## BLOOMFIELD (MO.) PROGRAM

A tentative program of the Labor Day meetings at Bloomfield (Mo.) starts with noon luncheon for visitors on Saturday, Sept. 4, with the first meeting at 2 p. m., when Roy Westbrook, Maurice Howard and Bernie Crum will speak. At 7:30, addresses will be made by Borden Higginbotham, Otto Schlieper and James Graddy.

On Sunday a prayer and devotional service will be held at 7:30 a. m., and at 10 o'clock addresses will be given by Bob Marshall, W. Carl Ketcherside and others. A forum on the work of elders will be held at 2:30 p. m., with Bob Duncan, Borden Higginbotham and Herman Gower participating. At 7:30 p. m. there will be a roundtable discussion between Hershel Ottwell, Bob Marshall and others.

On Monday morning at 10 a. m., Fred Killebrew will lead a discussion on "The Home" and at 1:30 p. m., Paul Ketcherside, Fred Killebrew, Hershel Ottwell, and Bob Duncan will speak on various phases of "The Laboring Church." Those who expect to attend should notify James Mabery, Bloomfield, Missouri at once.

## WHO CAUSED IT?

While attending the Garrett-Humble debate at Kansas City, I talked with some men who advocate the hireling minister and so-called Christian college practices. The following is a brief report of some of these conversations:

*Me:* "Do the Scriptures command or state that we must have these hired ministers and Christian colleges?"

*Answer:* "No, they are not commanded."

*Me:* "Are they matters of opinion, then?"

*Answer:* "Yes."

*Me:* "Then you are guilty of causing division in the body of Christ by introducing things which you admit are matters of opinion. You are guilty of the same thing as those who introduced the instrument of

music and the missionary society some 75 years ago. They usually admitted those things were matters of opinion."

*Answer:* "Oh no! We have a right to these things and you are causing division by opposing us."

To which I usually replied that was ab-

surd. For men to introduce that which they admit is not commanded, a matter of opinion, which they know from past history will likely cause division, then blame the division upon those who are conscientiously opposed to such innovations is absurd and ridiculous!—*John W. Spickler.*

## THE PHILOSOPHY OF CHRIST

By JAMES MABERY

Christ was the greatest philosopher who ever lived. One reason for His greatness was that He was different. It takes courage to differ from the accepted rules of those about you. Jesus did that. He set forth new ways of life, different standards and an unfamiliar outlook. He gave those who followed Him not only the secret of life, but also of death, for death holds nothing terrible except what has been made so by life, hence, in learning how to live, you learn how to die!

What was this new philosophy of life? How was it different? Let us see! The new ideal embraced all walks of life, and even the daily walk of life! For example, Jesus taught that to be great we must serve; to win we must lose; to live we must die; to keep we must share. And why did this excel the theories of previously great leaders of society? Because they oppose the thinking of the carnal mind, which would reason the exact opposite. But that is not all. Followers of Christ were taught that when they are weak they are strong (2 Cor. 21: 10); when they are tried and persecuted they should rejoice; when poor they were fabulously wealthy. Think of that! They were to get rid of enemies by loving them. What a change this wrought! Nothing but Christianity holds out to men such ways of thinking.

All of this requires implicit faith. Some things may seem to defeat us. But we must have such faith as to know that God is able to make the very force which would overthrow us the medium of our victory. This gives hope to every saint. The individual is strengthened by realizing that though he has trials he can be made purer and stronger by them, hence he "glories in tribulations." The congregation that feels small and weak can have the assurance that even though not great in number and without a huge, costly edifice, if they are true to God they may be more acceptable unto Him than a church that is rich and strong in the eyes of the world, yet has departed from the truth. Christ's standard of measurement differs from that of the world. In Revelation 2: 9 there is mentioned a church which felt just the opposite. They were big and strong in their own eyes, but not recognized of God.

On the other hand we may seem dead to the world, yet alive to God. It appears to the vain, foolish world that we are losing,

when in reality we are winning life. It was the beggar who went to paradise (Luke 16: 19-31). No doubt to the carnal mind the rich man of the story was the one of prominence and greatness. This new outlook on life is wonderful to embrace. It is for all men no matter how low or high in this life. It is for the slave and master alike. The one of low degree may rejoice in that he is exalted, the rich that he is made low. Some who have tried to build a huge following appealed only to the rich, strong and prominent. But Jesus seeks all. If you have not embraced his philosophy, do that now!

## FACTS IN "ACTS"

By ALLAN ASHURST, Wigan, England

### 4. "Be converted . . ." (Acts 3: 19).

"Repent ye therefore, and *be converted*, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." These words are misused by many, who maintain that God does all the work in man's conversion and salvation—and that our part is simply to let God convert and save us.

*But the fact is* that the individual converts himself. The Revised Version correctly renders this verse: "Repent ye therefore, and *turn again*. . ." The action is active, not passive.

Compare Acts 3: 19 with Acts 2: 38: "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. "*Be baptised*" here is on a par with "*be converted*" or "*turn again*" in the former reference. "Remission of sins" is equal to "sins blotted out." Godly sorrow having worked repentance ("For godly sorrow worketh repentance unto salvation," 2 Cor. 7: 10), i.e. a change of mind, next a change of action is required. This turning point is divinely provided in baptism. "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up . . . we also should walk in new-

## REMEMBER

Our special offer. A copy of the two Wallace-Ketcherside Debates held at Paragould, Arkansas and Saint Louis, Missouri, plus a free copy of "Concerning Christian Colleges"—all for \$5. The debate books may be ordered separately at \$3 each. Send in your orders now!

We are also receiving advance orders for the Colley-Ketcherside debate held in Dallas. Four nights of discussion on the ministry question. A beautiful and well bound book to add to your library. Send \$3 per copy!

We need your help in bringing out the two remaining Zerr Commentaries. Will you take 3 each of Volumes 3 and 4, at ten dollars for the three, to help us finish this momentous work? If so, please write us at once. Send no money!

We can supply you with Volumes 1, 3, 5 and 6 of the commentary right now! You need these excellent works by one of our older preaching brethren. All four for \$13.35; any three for \$10; or \$4 per single copy. Order yours at once!

ness of life. . . . Knowing this, that our old man is crucified with him, that the body of sin might be destroyed" (Rom. 6: 3, 4-6).

When the believing penitent turns in immersion, remission of sins follows, and "the gift of the Holy Spirit" brings "times of refreshing from the presence of the Lord."

## LABOR DAY MEETINGS

We would suggest that brethren remember the meetings which will be held in various localities for three days, to take advantage of the Labor Day vacation in order to cement fellowship, and build each other up in the most holy faith. The congregation at 2907 Dean Avenue, Des Moines, Iowa has arranged such a gathering. A letter addressed to the church at that address will bring information and a program. Another such meeting will be held at Bloomfield, Missouri, and you may address James Mabery of that place for further particulars. Brethren at Pueblo, Colorado have also planned for a three day meeting in conjunction with this early fall holiday, and this will be of special interest to those who may be in the Rocky Mountain region and further west. We urge all who can to attend such meetings for the stimulation provided to climb to greater heights in the service of our Lord. The Fourth of July meeting in Indiana was a joyous occasion indeed.

# WORD STUDIES IN THE BIBLE

BY E. M. ZERR

## ELDER-BISHOP-OVERSEER

These words are used for the heading because they are all given in the New Testament to designate the same class of men in the church. Each has a meaning of its own, but the work of the rulers is so various that it requires these terms to express their place in the government of the New Testament church. Elder is from *PRESBUTEROS* and Thayer defines it, "Those who presided over the assemblies (or churches)." As an adjective he defines it, "Advanced in life, an elder, a senior." No specific age is designated in the scriptures, but it is required that he shall not be a "novice" or a recent convert (1 Timothy 3: 6), also that he must be a married man and have children in his care (Titus 1: 6). This would indicate that an elder must not be what is commonly understood as a young man.

The second and third words of our heading are from the Greek *EPISKOPOS*, which Thayer defines, "An overseer, any curator, guardian, or superintendent." When used

in reference to the nature of his work it means "inspection, visitation." It is this phase of the word that gives us the term "overseer." Notwithstanding these different definitions, the three words being considered are used interchangeably in the New Testament as may be seen in the following passages (Acts 20: 17, 28; 1 Timothy 3: 1; Titus 1: 5). No distinction was made by the apostles in the rank or authority of these men regardless of whichever term was used to designate them. The change was made by the officers themselves when certain ones among them became thirsty for more power than the Lord intended for them. Such a corruption was predicted by Paul when he talked to the Ephesian elders in Acts 20: 30. Ambitious men assumed the title of "bishop" and allowed the others that of "elders." This concentration of power continued until it developed into the rule of one bishop, the one living in Rome. It continued until the self-appointed ruler took the title of "Pope."

## OUR STATUS

We feel that our readers have a right to know that the condition of the Mission Messenger subscription list is such that we may not be able to continue publication more than four months longer. Rising costs of production coupled with a general lack of interest upon the part of our readers, many of whom feel that the paper is published purely for their individual enjoyment, have hit hard in the last few years. There has been very little cooperation from our preaching brethren, some of whom have never sent in an extra subscription during the life of the paper. We have cut down on every cost possible, and no one has ever taken a cent for the work done on the paper. Brethren in Saint Louis have gratuitously assisted with wrapping and mailing, but we are now running behind costs. Nell and I have spent all we had in the last three years carrying the fight on through the paper and I have paid all my expenses in new territory, so that at last we have reached "the bottom of the bucket." We are not complaining, as we realize that the paper may have served its purpose, and the brethren so feel.

We have been mailing several hundred copies to good brethren in foreign countries and have done so at our own expense for several years, those who started out to help us, having long since dropped out of the project. A paper such as the *Mission Messenger* generally cannot pay its own way

through subscriptions alone, but for some time we have had no special assistance and the renewals have been very slow in coming in. It has been suggested that if we would not write on controversial subjects, and if we would drop the plea for a real restoration, that many of the brethren would show more interest. "We believe and therefore speak!" As long as I edit the paper, I shall state my honest convictions and will neither be intimidated nor bought off. We are not begging for money. If the brethren who claim to believe in the restoration of Christianity would just send in one extra name and a dollar accompanying it, we would have no problem. We hope to continue, but if we cannot, we shall cease with good grace.—*The Editor.*

## MARTINSVILLE MEETING

More than 500 people from 13 states and Canada assembled at Martinsville, Indiana, for a three day meeting in which fellowship reigned supreme. Sessions were held all day in the high school auditorium, and meals were served in the gymnasium. The occasion launched a tent meeting to be conducted by Leroy Garrett for two weeks. A host of speakers addressed the special meetings and the themes were such as to challenge those present to new heights of Christian service. The church at Martinsville deserves great commendation for the hospitality extended to all who were present.

## A NEW CONGREGATION

July 4 marked the date of the starting of another congregation in the Saint Louis area. Recently the property belonging to the Assembly of God was purchased for the launching of this new fort for Jesus, and 36 persons from the Manchester and Lillian Avenue Churches, agreed to form the nucleus for the effort in Overland (St. Louis County), where the church will meet at the corner of Wallis and Trescott Streets. There were 72 present for the initial service, and 2 were received into the fellowship at the time. More than 15 took part in the mutual edification. Milton Woodruff presided at the meeting. This makes eight congregations in the Saint Louis metropolitan area.

## W. E. BALLENGER STRICKEN

We received word on July 11 that W. E. Ballenger had suffered a stroke at Independence, Missouri and was placed in the Sanatorium there. It was reported that he was paralyzed and unable to speak. Blood transfusions were to be given in an attempt to rally his strength. We are certain that brethren all over the land will bear up his name to the throne of grace, that if it be God's will, this faithful gospel preacher may be spared. His life was one of service in the hard field as long as he was able to stand before men with the message.

## WORLD BIBLES

The WORLD Publishing Company has developed a special new Bible paper which is called Indo-Text. This paper is thin but strong and durable. It makes possible the printing of Bibles which are easily handled but still are lasting. We can supply you one of these Bibles at \$6.75 in leather binding; Teacher's Editions at \$9.00 or \$10.00, all with center references and concordance.

## FOR CHILDREN

We recommend "First Steps For Little Feet" \$1.35; "Story Of Gospel" \$1.35; "Story Of Bible" \$2.50; Bible Pictures And What They Teach Us, \$2.25.

## CHANGE OF ADDRESS

It is important that you inform us at once of any change of address so that you will receive all of your papers on time.

## RENEWALS

All subscriptions are dated forward from time of expiration so you may send your renewal at any time. This saves the cost of notifying you when it is due.

## COMING ISSUES

Our series on "Restoration Thoughts" in the future will deal with some of the divisive issues which have resulted in factionism in the disciple brotherhood,

# THIS and THAT from HERE and THERE

Seven immersed at Flat River (Mo.) June 16. . . . Roy Loney reports assistance of Roy Westbrook, Eugene Suddeth and Tom Dennis in the tent meeting held at Centerville (Iowa). On July 18 Bro. Loney began a tent meeting at McPherson (Kans.) which is truly a mission effort as but one brother and his wife are living there. Roy Westbrook assisted. These brethren need your fellowship in such work. Bro. Loney may be addressed at Wellsville (Kans.). . . . Dick Kerr reports visits to New Union, near Spencer (Ind.) and Asphalt (Ken.) and also informs us that the enrollment in vacation study in Bloomington (Ind.) was 160. A. W. Harvey, Bob Carron and others helped in the teaching. Bob Duncan conducted the first week of such a study at Bloomfield (Ind.) with Dick taking over on the second week. Dick immersed two in Bloomington recently. . . . Thanks to Roy Loney for 5 subs. . . . If you know of disciples living in or near Washington, D. C. or the outlying section of Maryland, please send their names and addresses at once to J. Harrison Daniels, 33 Enjay Avenue, Catonsville, Baltimore 28, Maryland. Do not wait for another to do this, but sit down now and send those names in to him. . . . Bro. Martin Donaldson, Rosyth, Scotland writes, "The brothers and sisters read the Mission Messengers most carefully and have many talks concerning the articles contained in them. They are good news from a far country." We are glad that the good folk in that section of Fife enjoy the papers. . . . G. W. Grayson reports one immersed, and one added by membership at Longview Church, in Nashville (Tenn.) since the debate. Two have also been immersed at 12th Street Church since the debate. Audiences at Longview are on the increase with brethren from several states attending when passing through. Tom Hill, Clay Grayson and Gerald Hadley are carrying the fight to those in error by means of radio. Eugene Clevenger has asked his audiences not to listen when these brethren are speaking. George DeHoff has threatened the stations which permit brethren to mention his name. On June 20, seven brethren made short addresses in the edification period at Longview, and four assisted in the song leading. . . . A. W. Harvey immersed one at Jerusalem (Ohio) June 20. . . . Six were immersed, one restored at Webster Groves; two immersed June 27, at Manchester Avenue (St. Louis). . . . If you'd like to read a discussion on the subject of two suppers on Lord's Day, send a quarter to Cecil Abercrombie, 8229 Second Avenue South, Birmingham 6, Alabama. We think you might enjoy reading this whatever your

position. . . . I. S. Nance, Oklahoma City, issued a repeated challenge for a discussion on the pastor system in his city, but no one marched up to accept, and now he declares that an "Ecclesiastical Syndicate" is intending to crush the Northside church which assists in his work. . . . Bernie Crum reports two more added at Bridge Church, near Dexter (Mo.) where he planned to conduct gospel meetings July 18-31. Leo Mabery and Herman Gower spoke there June 5 on "Responsibilities Of Young People" and the following day ten speakers volunteered to edify the congregation. . . . Ellis Jay, landed safely on June 21, to bless the home of Ellis and Norma Crum, Windsor, Ont., Canada. . . . Bob Dunavant returned to Saint Louis from Germany and was privileged to see his little son Terry Lee for the first time. Bob is a member at Manchester Avenue. . . . Roy Loney closed at Centerville (Iowa) June 27, was with Greensburg (Kans.) over July 4, and from there to Coweta (Okla.) after which he began the mission work at McPherson (Kansas) mentioned above. . . . Bob Duncan started at Flat River (Mo.) July 18. He conducted a three week vacation study and evening meetings at Festus (Mo.) prior to that time. . . . Thurman Miller immersed two at Womack (Mo.) June 27. . . . Fred Killebrew has been conducting excellent home studies at Fredericktown (Mo.) where a singing was held July 25. . . . The radio program at KFMO, Flat River (Mo.) is at 8:00 a.m. each Lord's Day. . . . We regret to chronicle the departure from this life of Sister Lula Wheeler who died June 19. She was a member at Hartford (Ill.). . . . Grace Bailey (Mo.) appreciates the lessons on Philippians. . . . Thanks to L. V. Thomason, Kennett (Mo.), for 5 subs. . . . Herbert Johnson reports a discussion at Light (Ark.) between Fred Killebrew and Thomas L. Connor on the clergy and institutional questions. . . . Mrs. Oscar Baysinger (Mo.) especially appreciates the news found on page 8 each month. . . . O. M. Blackorby tells of 2 more immersed at Kirksville (Mo.) recently. . . . C. R. Turner writes that he feels the meeting at Martinsville (Ind.) accomplished much good. . . . Due to circumstances not foreseen at the time, it will not be possible for brethren at Ellington (Mo.) to purchase the building as a place to meet. Will you please consider a cancellation of the appeal made in behalf of that work in our last issue? . . . The daily attendance at Vacation Bible Study in Compton (Calif.) was in excess of 70 youngsters. Melvin Short and C. C. Teghtmeyer visited there recently. The former is from Des Moines (Iowa), the latter from Kansas City.

Larry Acree was immersed at Compton on June 28. . . . While you are reading this the editor will be in a meeting in northern Alabama. . . . Dallis and Mae Artis (Ill.) express appreciation for "Restoration Thoughts." . . . We have received our first copy of the neat paper "Truth In Love" which is published for non-members by our brother Albert Winstanley, 43a Church Road, Tunbridge Wells, Kent, England. . . . The fifth annual vacation Bible study at Raytown (Mo.) closed June 25. Doy Rhoton assisted in conducting, and the average attendance was 50. . . . We are saddened by report of the death of Brother J. B. Bratcher, Kansas City (Mo.) who passed away June 30, at the age of 75 years. . . . Brother Robert Brumback suffered a painful injury when he severed a toe in a power mower on June 14. He was sufficiently recovered that he began his work at Anderson (Ind.) July 11. . . . Bernie Crum has been forced to take a prolonged rest as a result of a nervous strain. He asks your prayers and will be pleased to hear from you. Address him at Box 74, Lyons, Indiana. . . . Gregory Martin came to bless the home of Virgil and Mary Jane Staples, White Hall (Ill.) on July 8. . . . Hershel Ottwell who recently conducted a short series of services at East Alton (Ill.) is now finishing a study at Hartford (Ill.). . . . Roy Loney was at Mexico (Mo.) over the weekend of July 11. . . . Jim Mabery spoke at Longview Church, Nashville (Tenn.) July 4. . . . Bessie McClaffin, Bicknell (Ind.) classifies the Martinsville meeting as another wonderful get-together of the saints. . . . Please send in your order for the debate books as soon as possible. There are three of them available. Wallace-Ketcherside (Paragould); Wallace-Ketcherside (St. Louis); Colley-Ketcherside (Dallas). We'll send you either two of them immediately for \$5 and include a copy of "Concerning Christian Colleges" absolutely free. All three debate books for \$7.50 if you order at once. . . . We wish to remind our readers again that brethren abroad cannot send out money for the purchase of books. We must share with them if they receive them. If you'd like to help in that work we'll have them acknowledge receipt of the books directly to you. . . . It is imperative that our subscription list be built up or we cannot continue to publish Mission Messenger. We are depending upon you for assistance in this matter, if you believe in the work of restoration. . . . And we again plead with you to continue to read and study "Restoration Thoughts" from month to month. Do not dismiss them lightly but give them your careful investigation.