

MISSION MESSENGER

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KINGDOM OF THE CLERGY

By W. CARL KETCHERSIDE

The one man hireling ministry system now in vogue among the churches of Christ is merely a manifestation of "the kingdom of the clergy" and as such it is inimical to the welfare of spiritual Zion. It must be eradicated before there can be a complete restoration of the church in its primitive purity. Its removal will be a task beset with tremendous difficulty because the system is entrenched in power, appeals to the vanity and indifference which characterizes so many of the half-converted professors who make up the churches today. As always the clergy thrives by creating the idea that it is indispensable. It inspires fear that the church will be doomed unless it is perpetuated in power. It encourages a feeling of weakness and helplessness upon the part of the saints in general which forces them to sacrifice their means to maintain it. It bases its utility upon a doctrine of debility.

The "kingdom of the clergy" will be difficult to unseat. It represents in the spiritual realm the same kind of force which in the political realm is represented by the court-house gang, the well oiled machine which functions so smoothly that it is suicide to oppose it. There are young preachers of the gospel in some cities who are in doubt about the position they occupy, and are sincere in seeking a way out of it, but the fear of reprisal from the "powers that be" causes them to draw back from an open declaration. They know they will be ridiculed, stigmatized, misrepresented and scoffed at. They will be labeled as some kind of "ite" and word will go forth from headquarters not to use them. Support will be cut off, and they will be starved out or forced into submission. They are unwilling victims of a vicious system which makes them kow-tow to local bosses ruling the area by means of preacher's meetings and monthly luncheons. Many an otherwise promising career is cut short by conferences of the preacher clique in a hotel dining room.

On the fringe of the inner circle in every large metropolis is a group of fawning sycophants. They have not yet tapped the sources of the big money, but they hang on, currying favor from first one and then another of the "Big Shots," hoping for the nod which will cut them in on prestige and power. They relish every favorable mention in the news columns of the clergy dominated, closed-door press. At times they constitute

the "hatchet squad" and seek to climb to favor by handling jobs from which the upper level men quail. Sometimes one of these whose sun is sinking, will seek to hoist it back to the popular meridian, by posing as a champion in debate in defence of the clergy system. They crowd the front seats in the synagogues during "big meetings" and revel in the publicity received when the visiting mogul recites the names of the "Ministers" in attendance.

The "kingdom of the clergy" is ruthless in its opposition to those who denounce it. Under its domination are powerful journals which reach into every corner of the country. These lop-sided organs which claim to advocate the gospel are open to every attempt to tomahawk and scalp those who plead for a return to primitive purity, but they slam the door in the face of every humble measure to reply to their smear tactics. Posing behind pious platitudes, and defending their biased blasts, they like the Catholics in the Inquisition set themselves up as heretic detectors while they advocate heresies which will damn the church and doom the hope of a complete return to God's system.

Huge multi-million dollar organizations back the nefarious "kingdom" and supply it with recruits turned out with machine-like precision on a production line basis. Wealthy schools supplied by trust funds, endowments and bequests, throw the full weight of their scholastic attainments and political power against any individual who seeks to be a liberator for the saints of God. With well heeled alumni groups reaching into most major congregations in key spots, the "brotherhood" theological seminaries pull the necessary strings to infiltrate the pulpits and control the thinking of the masses of disciples. If a weak spot appears, or someone wavers, a member of the faculty hierarchy is dispatched to plug the hole in the dike.

The clergy has untold wealth at its command. Huge salaries augmented by wedding and funeral fees, by special lecture receipts, and immense sums for eight and ten day efforts to save a world of dying sinners by highly advertised revivals—these plus rent free homes and offices, with car expenses and other emoluments, enable them to compete with the social upper crust at the country club where many of them golf. Rich men and business executives are ele-

vated to the office of bishop, and these in turn "play ball" with those who manipulated to get them elected. If a hireling can keep the right man in control of the local church he can be assured of a periodic hoist in his paycheck, or if not, of a fairly good additional blessing from gifts and showers at parties inaugurated by sentimental, starry-eyed sisters who just do not know how the church could get along without our "Minister."

In the very nature of things the opposition to this unscriptural Colossus which is strangling spirituality among the churches must come from poor and humble men, who place the Cause of the Master above their own personal interests. They must be devoid of personal pride and lacking in all ambition for power. They must be willing to endure abuse and suffer from slanderous attacks. Their families must be consecrated by crucified lives so they will also be willing to sacrifice while their loved ones fight in the front line trenches for recapture of that ground which betrayers of the plan of heaven have taken by stealth and force. Loneliness, sorrow, sadness and heartaches, these must be the lot of one who dares to fling down the gauntlet in front of mercenaries who will fight to the death for position and purse.

We do not imply that every person caught in this tangled web is dishonest. Some have grown up in it without realizing their environment. Some parents have reared one of their sons for "the ministry" like they have schooled another to be a physician. Visiting preachers have urged that such a son find his way to a certain college because it is "sound" and has a good "ministerial course." During college days the boy registers for openings with churches for appointments and pockets part of the treasury each week to help him on the road to clericalism. The boy is furnished a list of "ministerless" churches to which to make application and he has been told to latch on to any job that is loose, then work himself to the top where he can skim the cream. Various examples of successful men who now have big churches are held out before him to motivate him onward. It is difficult for one to extricate himself from *the system* with its power, pull and pelf. Few there are who can overcome this fear and launch out into the stormy waters where one will be called a hobbyist or worse. The clerical system breeds softness, love of ease and luxury into its professors. Yet one cannot but feel sorry for some who are entangled in it, as he feels sorry for a fly enmeshed in the gossamer

strands spun by a spider, or for a rabbit helpless in the talons of a hawk.

This language is not too strong. We are engaged in a fight, a death struggle between two systems. On one side is drawn up the forces of those who battle under a hireling standard; on the other those who, few in number and feeble in strength, fight for the liberty of the priesthood of all believers. We are committed to this struggle as to a holy crusade. For us there is no turning back. There will be no cessation of hostilities, no request for a truce, no white flag,

no compromise offer. We propose to wage war against the unholy clerical system at home and abroad, publicly and privately, by mouth and by pen, in its tendency and practice, in its incipency and its fruits. Whenever it rears its head we shall seek to meet it. We shall love and respect those among its advocates who deserve respect, but we are definitely and positively aligned against this evil system, and to all of its adherents, defenders and promulgators, we serve notice herewith that—we have just begun to fight!

references and whispered conferences of those whose shrivelled little souls lead them to believe that they alone are the "loyal church." If either congregation baptizes someone in the community, the other does not rejoice at a sincere heart purified from sin and a new life begun, but rather speaks in deprecating fashion as if the one thus added has been led into a fate worse than death.

The sectarianism of most of the factions among us, and in the eyes of someone all of us are members of a faction, is manifest in the fact that on the points of deviation the members are well versed, but on other matters of equal or greater importance they know but little and seem to care less. It is incongruous to behold a congregation of those who can argue loudly and learnedly about some point which they consider to be the prime desideratum of the Christian faith, but who upon matters of government, discipline and moral conduct, may be entirely devoid of instruction or interest. Their hope of heaven centers not in an abiding sense of personal relationship with the Lord Jesus, but rests on the idea that they are right in one or more of the mechanics for implementing His commands.

Such men as are factious in nature can never speak in commendation of those who disagree with them. They must look upon every act or word with jaundiced and grudging eye. If a person in the other group is complimented in the presence of such a person, he either answers in derogatory fashion, speaking in deprecating language, or else maintains a sullen silence. There is no other ground for such conduct and behavior, so opposite to the spirit of Christian magnanimity, than the narrow bigotry of partisan spirit. Such men would kill religion in a community and watch it expire gladly, provided the wound necessary to its demise might be inflicted by stabbing the other side. It is only just to say that this is not the natural characteristic of most of the humble ones. They are taught to hate the brethren by men and journals, and they fear the reprisals of some editor if they do not make loud protestations of their loyalty. Many have secret doubts of the rightness of carrying their opinions to the point of disfellowship, but they are whipped into line by men who manipulate them for gain and power. For many a vaunted leader of a faction would be but a nonentity if all God's people were to flow together into one vast stream of Christian service. Lust for power creates and maintains factionism.

It is high time that those who claim to be children of God sit down and scrutinize their hearts, especially with reference to such subjects as the feast ordained by our Lord to draw us closer to each other. The utter de-Christianizing of humble brethren who may differ with us somewhat in the preparing or serving of the Supper is a thing which should be carefully weighed.

HOMES FOR ORPHANS

BY ROY LONEY

A Fort Worth (Texas) daily paper carries a report of interest to all concerned about caring for orphans and other unfortunate children. I quote: "A plan that would abolish the State Orphan Home at Corsicana was submitted to the State Board for Hospitals and Special Schools Monday, but no definite action was taken on it. The board said it wanted time to study the proposal which would put the juvenile orphan wards of the state into foster homes rather than in an institution. . . . Supporting its recommendation of the new method for handling orphans whose care reverts to the state, the League gave two basic reasons for the foster family method: (1) It is more humane and beneficial type of individualized care for the vast majority of the children; (2) It is much less expensive to the state. During the last two or three decades there has been a marked nation-wide trend away from institutional care of dependent children and toward foster family care. In state after state many orphan homes, both public and private, have gone out of existence. Today in the nation as a whole there are far more de-

pendent children in foster family care than in institutional care."

In harmony with the above, I wish to quote from John W. Wilson, in *Gospel Guardian*, Feb. 25, 1954; "However for your information, there are four congregations to my knowledge in this immediate section (San Bernardino, Calif.) that are caring for more orphan children in private homes than the institution that boasts of support of more than 80 congregations."

Our institution-crazed brethren make far more noise than sense in all of their trumpetings for their "homes." If families in four congregations can care for more children in private homes, without expense to the church, and give them "more humane and beneficial type of individualized care" than 80 congregations can do in a public institution, why all the clamor for more institutions, and for more money for the ones already existing? If such institutions are a *divine necessity* to fulfill the Scriptural requirements of benevolent work, is it not strange that the Word of God is so impressively silent regarding such institutions?

RESTORATION THOUGHTS

BY W. CARL KETCHERSIDE

It is almost unbelievable that disciples of the Master should be torn into conflicting camps of bickering and hating individuals, sometimes virtually despising each other because of variations in the method of dispensing the Supper which was designed to show the death of our dearest Friend until His return. It is saddening and disheartening to realize that the mere matter of breaking or distributing the loaf has been made such a matter of violent disagreement and debate in some sections, that a body of saints which once gathered around the table has been shivered into discordant factions. One reads in journals which arbitrarily and dictatorially rule over certain segments of a shattered brotherhood that a certain con-

gregation where they broke the loaf in the middle has learned the way of the Lord more perfectly; in other journals he sees brethren referred to as "loaf pinchers."

In some portions of this great land congregations set up in hateful opposition to each other over such matters. They work against each other, call in rival preachers, seek to proselyte from each other, and report with glee the "conversions" from the respective groups. One gathers that they count it a greater victory to convert a man to a particular method of serving the Supper than to baptize one into Christ. If there is any attendance from one group at a meeting sponsored by the other, the presence of those attending is ignored except in the sly

Are we not placing the stress upon the *method of serving* rather than upon the Supper and the spirit of its observance, when we disfellowship others and divide the body over how the bread is distributed?

The Lord's Supper consists of two prime actions: eating and drinking. To enable these to be carried out, two types of material are provided; a solid and a liquid. These are presented in two elements: a loaf and the fruit of the vine. Of the first, Jesus said, "This is my body which is broken for you. Do this in remembrance of me" (1 Cor. 11: 24). Of the second he said, "This cup is the new covenant in my blood. Do this, as often as you drink it in remembrance of me" (1 Cor. 11: 25). He said nothing about the preparation of the items, the form of serving or the mode of distributing them. He only demanded that the social feast, in which his brethren eat and drink together, be in memory of Him. Remembrance of our Lord involves an intellectual operation, in which by retention of the testimony of facts or events connected with his life and death, we are brought closer to Him, and thus into fellowship with those who are His. We do not eat the feast to help us remember Him, or to bring Him to mind; but because we do remember Him and have Him in our hearts, we eat the feast.

Is it conceivable then that the One who loved us and gave Himself for us would throw around His table such rigid, drastic, technical regulations for preparing and serving the elements that His saints must sit in constant dread and abject fear that their whole service will be null and void because someone broke the loaf in the wrong place or because it was handed about in the wrong fashion? Shall we sit down in Pharisaic complacency and thank God that we are not as other men who eat leavened bread, and break the loaf in the middle after returning their humble thanks for it, and whose eating and drinking is thus an abomination even though they may discern the Lord's body while we are busy discerning their faults? Has the milk of human kindness so soured in some lives that brethren must be turned to hate others because they do not follow every whim and fancy of factious men?

Our dear Lord took bread, and blessed and broke it, and gave to the disciples and said, "Take, eat; this is my body." It is the *eating together* of that loaf in which we demonstrate the communion of the body of Christ. If we fall out over how to break it or how to pass it to each other we destroy the very purpose of our Lord in the institution. We rend the body into fragments of humanity looking askance at each other. We discount the two things Jesus commanded—eating and drinking—and declare they are nullified and cannot fulfill their purpose, and that the feast is of no value, although nothing is done in it except what Jesus commanded, because of a slip in the

method of preparation. How long shall the body of God's Son be a battleground, a scene of intestine strife and fraternal conflict, over matters which are inconsequential, and that keep God's people from eating and drinking together, that is, participating in the very two acts which He commanded?

Recently those who would become captains of a partisan group have created schism over whether the fruit of the vine should be fermented or not. Taking the position that unless fermented wine is used in the Lord's Supper the feast is invalidated, they have actually rent some congregations over their opinionated stand. It will surprise our readers to know that in some places grown men have met and solemnly and gravely debated this issue, each one championing a particular faction. In some cases, men whose moral conduct has been such as to cast grave doubts as to their worthiness even to sit at the table of the Lord, have become the defenders of orthodoxy, and have cast their brethren out of the synagogue because the fruit of the vine had not reached a certain state. One wonders occasionally if disruption is not created in the body by some to keep from calling attention to their own derelictions. Of course division on such matters is sanctimoniously defended. Under the guise of keeping the church pure, men whose lives may be impure, perpetuate the

party spirit out of personal ambition and pride. For every faction there is a leader, and every leader has a religious journal at his command. If he does not, he will soon start one.

Is there no brotherly love remaining? Shall the sword devour forever? Will men continue to divide, rend and shiver the body until the achievement of unity is a hopeless task? Let it be known that it is the sentiment of this writer that when humble, sincere servants of the beloved King sit down at His table, and out of mutual love for their absent Monarch and each other, eat the bread and drink the cup, I shall not stand aloof with a holier-than-thou attitude because of the place or way in which they break the bread, or because of the age or state of the fruit of the vine, but I shall sit down meekly with them, thankful that He who died for me has counted me worthy of being His. I shall not cherish rancor in my heart against His servants. I am content if they eat the bread, discerning the Lord's body. And I shall not seek to create or perpetuate division among them. Jesus died for all of them, all have been born into God's family, all are my brethren. I shall love them even though they do not love each other or me, for Jesus loved me before I loved him!

BIBLE COLLEGES AND PASTORS

By C. J. BEIDEL

On April 18, 1946, an old time gospel preacher wrote, "No one with even a fair knowledge of history of the church for the last few years can deny that the preacher is fast usurping the authority that belongs only to the elders." This may not be true in a goodly number of the churches today, and not all preachers are guilty of it, but the one-man pastor system is becoming widespread and undoubtedly will grow unless something is done. Where do preachers get such conceptions of a preacher's duty? Much of it no doubt comes from youth and inexperience, but it is unfair to say young preachers alone are guilty. There are those of long experience who have not helped the elders as they should have done. They have not encouraged them to assume the responsibility nor taught the church to respect them. Why?

Could it be that Bible colleges have unduly exalted the ministry of the evangelist while that of the elders has been sadly neglected? A Bible school or college organized with president, board of directors, and all other officers to teach the word of God is unscriptural. These schools are turning out professional preachers who feel that their credentials should enable them to secure a pastorate and become a located hired min-

ister, so these preachers come from college and begin looking for a good church with which they can locate. Often the colleges help them get jobs.

In *Bible Banner*, October 1947, an old preacher states: "These Bible colleges are human and private institutions somewhat like a hardware store, only they are selling education. They are not church institutions. Let those who operate them do so anyway they please, but stay off the church."

Let us briefly consider these two clippings from which we have quoted. The first leads us to understand that preachers are servants of the church. The church does not belong to them, they belong to it. Preachers are no more kings and priests than any other members. They have no more scriptural right to dictate to qualified elders than any other member. There are no special promises of salvation to one because he preaches. When preachers do the Lord's work with an eye singled to His glory, they are wonderful instruments for good among men, but when they become selfish and engaged in personal gain, their usefulness ceases and they become dead weights upon the church.

As to the second statement, it is affirmed that it is all right to operate colleges to do the work of the church if you stay off the

church. God's word has not prescribed for operating any other institution than the church of Christ, much less a private business. Honesty is the best policy in all secular business. The perfect law of liberty does not give us a code of rules and regulations for conducting any private school with president, board of directors, etc., to teach the

Bible even if such institution stays off the church. God gave this honor to His Son and he instructed His apostles to establish the church with elders, deacons and evangelists, and this ought to satisfy any honest person. Let us go back to the practice of the early Christians, and then stay there, so we may serve God acceptably.

MUSINGS ABOUT HARDING COLLEGE

By JOHN W. SPICKLER

One has opportunity to observe many interesting things while attending "our" so-called Christian colleges. Here are some of the things which I remember at Harding College which stresses its Christian atmosphere and the American way of life.

A friend of mine went to see Dr. Benson about something to which he objected, only to be told that if he did not like it he could leave and that he (Benson) would help him find another school. I have been told this was frequently his attitude toward those who disagreed with him. Is this the "Christian atmosphere" to which you want to send your children? Is this the American way of life which Harding claims to uphold? It looks more like Rome or Moscow to me. The next time someone asks me where I'd rather send my children, I'll tell him I would as soon send them to a state school, for I can explain why an infidel or unbeliever would act that way, but I cannot explain why *Christians* do so!

In spite of Harding's boast about the American way of life, her faculty meetings are notoriously one-man affairs. A teacher remarked in class: "A democracy is like we have here. Dr. Benson suggests something in faculty meeting and *everyone* votes in agreement with him."

Harding's vaunted chapel service was and I presume still is, compulsory. Every stu-

dent is compelled to go to chapel. If one did not go he would be called on the carpet for it. The same thing holds true of Bible classes—they are compulsory. If a student did not take Bible, he could not go to school there. Since these two things are compulsory, Harding is guilty of pouring religion down the throats of her students, much like some parents drench their recalcitrant youngsters with castor oil. I've never been able to figure how they planned on teaching much when the only reason for many students being in a Bible class or chapel was the bare fact they *had to be*—or else!

The first year the new Administration-Auditorium Building was used for chapel, the two rows of seats in front of the auditorium were reserved for faculty members. Dr. Benson made a statement that one hundred per cent attendance on those two rows by the faculty would be expected. This was never practiced that year. The last month of school, Benson announced he would answer questions in chapel, and to send them to his office signed or unsigned. I sent him (unsigned) five questions which he never did answer. One related to the non-enforcement of faculty attendance on their assigned rows. This also smacks of Rome and Moscow. They enforce rules on one group—students; and refuse to enforce them on another—teachers. This strikes me as being neither Christian nor democratic!

communion with God, and from his Roman prison cell he sent to heaven's throne his earnest requests in behalf of his beloved brethren hundreds of miles away. It is observable that he did not pray that they should become wealthy, socially respected or world powerful. Instead he sought only blessings of a spiritual nature. As we contemplate these one by one we should do so in the thought that it is such things which constitute the ideal of our Lord in the life of the church. Let us then cultivate them in the proper spirit. Consider first

(1) *Abounding in love.* The Philippian congregation had always manifested a deep love for God and for Paul, but love must not be allowed to grow cold. It requires a constant stimulation. It cannot become static, else it will grow stagnant. The fire must be fed constantly with fuel or dying embers will result. Since love is the very essence of the Christian life, nothing else for which we ask could so promote the welfare of God's people. The petition is not just that love may abound, but that it may do so "in knowledge and in all judgment." The apostle was eager that the love of the church be an intelligent affection and not the blind devotion of unseeing attachment. Christians are not to be fanatical followers stumbling behind unseen leaders, but men whose love is based upon a correct understanding and a proper evaluation of divine principles. The marginal rendering of *judgment* is "sense." It refers to discernment or perception. The meaning is that Paul desired for them to demonstrate their love with a proper sense of the relative value of those things upon which it is bestowed. This requires a sense of discrimination which is secured only as a result of careful study and spiritual experience.

(2) *Approval of things that are excellent.* The word here rendered "approval" is from a term that is applied to testing metals to determine the degree of purity. Gold and lead are sent to an assaying laboratory where they are given proper tests to determine if the lode is rich enough to justify the expense of mining it. Farmers send soil samples to be tested that they might determine what crops may be best adapted to certain fields. There are certain tests pro-

EPISTLE TO THE PHILIPPIANS

A PRAYER FOR THE CHURCH

And this I pray, that your love may abound yet more and more in knowledge and in all judgment; that ye may approve things that are excellent; that ye may be sincere and without offense till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. (Phil 1: 9-11).

This prayer by the apostle for the congregation which he planted may well serve as a model of the expressed heart's desire of every faithful evangelist in behalf of those congregations which have been brought into existence by their labors. Too, it serves as

a pattern for the church, since the apostle would petition God only for those things which should characterize every faithful, mature group. It will be noted that the prayer involves: (1) abundant love; (2) intelligent sense of values; (3) purity of motives and life; (4) fruitfulness unto the glory of God.

It is natural for us to seek the welfare of those who are "in our hearts" (verse 7) and for whom we "greatly long after" (verse 8), and there is no higher source of blessing to which we may appeal than heaven. Paul was a man of prayer. He lived in intimate

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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.

vided to determine if a gem is genuine or artificial. Those who make such tests are generally experts, who by research and experience have become qualified so they can be accurate.

The term "excellent" is from a word which literally means to *differ*, so Thayer says of this phrase, "To test, prove, the things that differ, i. e., to distinguish between good and evil, lawful and unlawful." Perhaps no ability is more needed by the churches of today than to be able to discern between that which is proper and improper. A lack of such ability can easily lead to adoption of sectarian tendencies on the one hand, or to hampering restraints and hindrances on the other. It should be a subject of our earnest prayers that churches may become able to discern what is right and what is wrong.

(3) *Sincere and without offense.* The Greek term here rendered "sincere" is a compound word which literally means "examined or scrutinized in the sunshine." We are familiar with the practice of salesmen who take cloth over to the windows so the purchaser can examine it in the natural light. This was even more necessary in the ancient bazaars where artificial light was not as powerful as in our day. In the exact form in which it here appears, the term is found but once more in the Bible (2 Peter 3:1) where it is rendered "pure." Our lives should be such that when unfolded and

examined in full light, no flaws will be revealed.

Our word "sincere" is actually a Latin derivative and means "free from wax." It was applied to pure honey from which all the comb was extracted. Modern manufacturers of motor oils advertise their products as "wax free." It has been found that wax will not stand the pounding of high compression engines. It gums up the works. The same may be said of the worldliness in the Christian life.

The expression "without offence" was perhaps originally applied to a smooth road or highway, because all rocks and impediments had been removed and there was no excuse for stumbling or falling. As used in this place it literally means, "not stumbling against" and refers to a life from which evil impediments have been removed so that there is no occasion of stumbling either for the individual or his associates.

(4) *Filled with fruits of righteousness.* Fruits constitute the results accruing from our hearts. If the heart is filled with the Spirit, the fruits alluded to in Galatians 5:22, 23 will as certainly follow as the harvest follows the seedtime. It is noteworthy that such fruits are said to be by Jesus Christ, that is, they stem only from our relationship to Him, and they are to be reaped unto the glory and praise of God. We are not to produce fruit for our own selfish ends or unto our own praise. Surely the prayer of the apostle is worthy of our close study and earnest consideration—W. Carl Ketcherside.

bership transfer at Compton (Calif.) July 18. . . Mrs. Charles Fleener (formerly Nona Bailey) left for Frankfurt, Germany to join Brother Fleener who is stationed abroad. . . Jimmie Glenn reports 8 members meeting at Greenville (Ala.) where he is conducting a weekly radio program. . . Bernard Haygood is contemplating a move to Florence (S. Car.) where he will labor to assist a faithful congregation of colored brethren who are carrying on a valiant fight for truth. . . Leroy Garrett is laboring in Dallas to strengthen the work at Wynnewood congregation. . . Vernon Hurst tells of one immersed and one restored at Tenmile (W. Va.) July 18. . . G. A. Dunn has recently finished a series of meetings at Russellville (Ala.). . . The vacation study for high school young people at Hartford (Ill.) enrolled 107 students from 25 congregations in 4 states. . . Hershel Ottwell returns to Sarnia (Canada) for a Bible Study in December. His schedule in the meantime consists of meetings at Holliday (Aug. 15-27); Alton (Sept. 12-18); Granite City (Sept. 19-25); Oblong (Oct. 3-15). All of these are in Illinois. . . Franklin Cunningham reports good attendance and growth at Beech Grove (Ark.) where Leroy Garrett taught day studies in the "Life And Travels Of Paul" during his tent meetings in that section. Franklin says that 34 attended the service of the faithful brethren at Light on a recent Lord's Day morning. . . We regret to learn that Sister Harvey (Mrs. A. W.) was forced to undergo treatment at Martinsville (Ind.) Sanatorium for arthritis. . . Laddie and Louise Stevens, St. Louis (Mo.) have a new son, Gary Lynn. . . Percy Faenger reports a real song fest at Fredericktown (Mo.) July 25. . . Thanks to R. H. Hyatt and wife, Kansas City (Mo.) for a very encouraging letter. . . Gifford Roux, Hartford (Ill.) writes of his interest in reading the debates. . . Bernell Weems held a meeting at E. Fultonham (Ohio). . . Ellis Crum labored with Galesburg (Ill.) this past month. . . Don Rake and Jonell Brown will be married in Kansas University Chapel, Oct. 8. . . Write George Henney, Riceville (Tenn.) for a copy of "Bible Translations." Enclose a stamp! It is good! . . . Send for your copies of the Wallace-Ketcherside, and Colley-Ketcherside debates. Two for \$5.00.

FACTS IN "ACTS"

BY ALLAN ASHURST, Wigan, England

5. "And they were all filled with the Holy Spirit" (4:31).

Those who contend that Christians today can be baptised in the Holy Spirit use this passage as proof: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Spirit, and they spake the word of God with boldness." They claim that to fill with the Spirit always means Holy Spirit baptism.

But the fact is that Holy Spirit baptism was given only twice. First, in the case of the apostles. Acts 2:4, "And they were all filled with the Holy Spirit, and began to speak with other tongues, as the Spirit gave them utterance." Paul had the same blessing, as one born out of due time. We read Ananias' words to him: "Brother Saul, the Lord, even Jesus, that appeared to thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Spirit" (Acts 9:17). The only other case of Holy Spirit baptism is that of Cornelius and his household. Recalling the event, Peter said, "And as I began

to speak, the Holy Spirit fell on them, as on us at the beginning" (Acts 11:15). The following verse proves that this was Holy Spirit baptism—and that no other instance of it had occurred since the Day of Pentecost (Acts 2).

Peter and John were among those "filled" in Acts 4:31. Therefore it could not have been Holy Spirit baptism, for they—being apostles—had already experienced this. This offers no support for false claims that such baptism is available today. In considering being "filled with the Spirit" it is important always to take the context into account.

NEWS NOTES

Southwest, Manchester Avenue and Webster Groves, all in St. Louis (Mo.) report baptisms during the month just past. . . We regret to report that Bro. O. R. Slate, Nashville (Tenn.) is bereaved by the death of his oldest sister on July 23. . . Curtis Breden, St. Louis (Mo.) suffered the loss of both his father and a son during the month now ending. . . Two were added by mem-

Brethren at Pueblo, Colorado invite you to be with them Sept. 4, 5, 6 for a spiritual feast. A good program has been worked out with a number of preachers and elders expected. Accommodations in homes are limited, but all meals will be served at the church building. A meeting to strengthen fellowship will also be held at Forney, Texas on Labor Day, according to word just received from Leroy Garrett. It is our fervent hope that many brethren will take advantage of the holiday season to study together and grow in grace and knowledge.

WORD STUDIES IN THE BIBLE

BY E. M. ZERR

FELLOWSHIP—COMMUNION

These words are selected for the heading of this article because they both come from the same Greek original. That is *KOINONIA* which Thayer defines as follows: "Fellowship, association, community, communion, joint participation, intercourse. The share which one has in anything, participation. A benefaction jointly contributed, a collection, a contribution." The over-all sense of the word is in reference to the service for Christ as a whole. In other words, when one is speaking of the fellowship of Christians with each other, or of them with the Lord, he is speaking also of the communion that is supposed to be always existing between them. There is nothing that a Christian may rightly do that is not an act of communion with Christ, and also a part of the fellowship that is maintained between them. The conclusion therefore is clear that no part of the congregational service may truly be called "communion" to the exclusion of the other parts. In no place does the New Testament speak of or authorize the term "The communion."

We frequently see announcements of the program to be followed on Lord's day, in which perhaps the period of Bible study will be specified. Next the song service may be named, followed by mention of the "edification period." Finally the time of 11:45 will be designated—only a few minutes before the whole meeting is to be concluded—the program will state "communion." Such a statement implies that the Lord's supper only is in fellowship with Christ, and that the other items are not done in said fellowship, which would make them unscriptural. In 1 John 1:7 we are taught that when we walk in the light we have fellowship one with another. Hence if only when we are at the Lord's supper we are in communion with Him, then while engaged in the other items named in the announcement, we are not walking in the light. I wish my brethren would refrain from using the "speech of Ashdod." "If any man speak, let him speak as the oracles of God" is what is directed in 1 Peter 4:11. (Box 149, New Castle, Ind.)

LETTER TO CHRISTIANS

BY L. E. KETCHERSIDE

Dear Brethren: This is July 21st. During the past 16 hours much relief has come to Central Illinois in the form of rain. I sincerely wish that the entire State of Illinois, and all other drought-stricken areas could enjoy such wonderful rain as we are enjoying here. Let us be very thankful.

Several "brotherhood" journals come to my home each month, bringing many very fine articles. I suppose there are papers that represent most every "view" advocated by those calling themselves "disciples of Christ." I like to hear both sides of every question and try to profit by hearing both sides. I am of the opinion that those who will not hear both sides of a question are not fair to themselves or to their God. Concerning matters of teaching, Paul pleaded that we "prove (test) all things and hold fast to that which is good." The word of God is a good standard by which we may safely test all teachings.

I find the writings of some men more interesting than others. I like to read from the pen of Bro. Rue Porter. However, I cannot always agree with his reasoning. For example, on Page 2 of April 22 issue of Christian Worker, I find the following:

"Burton W. Barber has long argued that 'Where the Bible is silent I will say what I please.' That of course is **GENERALLY ACCEPTED AS LACK OF RESPECT FOR GOD'S SACRED SILENCE.** (Caps mine. L. E. K.) Instrumental music is made to be allowable by this rule, and we do not like that at all." In the very next paragraph he draws a comparison (?) as follows: "Carl Ketcherside has just the same right to say, 'Thou shalt not have a preacher working regularly as a preacher in a congregation which has elders.' Of course there is no revealed law of God saying so, but Carl doesn't hesitate to make one and divide churches where he can by trying to enforce it."

Now let's take a look at that reasoning. Burton W. Barber is accused of pushing something into the church against the "silence of the scriptures," thus causing division. After accusing Carl as a divider of churches, he makes this staggering admission: "Of course there is no revealed law of God saying so"—that is, that elders can hire preachers to preach full time to their congregation. This being true, as Bro. Porter admits, who is more like Burton Barber

who puts the instrument into the worship without divine authority, Bro. Porter who advocates "hiring a local evangelist" against the silence of the scriptures, or Carl who is pleading for sacred recognition of the silence of the scriptures? Just which of the two, Carl or Bro. Porter, is manifesting that "Generally accepted lack of respect for God's sacred silence" if, as Bro. Porter admits, the scriptures are silent regarding hireling preachers? At least, Bro. Porter is honest enough to openly admit that the preacher hiring practice was started after the "Little Black Book" was completed. Could it be that Bro. Porter will come up with a scriptural example of where an eldership hired a "local evangelist" to preach full time to their congregation, or will he have too much "respect for God's sacred silence" to try that?

Up comes a brother that is all hot and bothered by a preacher that wishes to affirm, in public oral debate, that Christians have a right to establish schools in which the Bible may be taught. I told him that I had never denied any one that right at any time. I told him that I would deny the scriptural right of Christians to establish schools such as David Lipscomb, Harding, Freed-Hardeman or Abilene **FOR THE PURPOSE OF TEACHING THE BIBLE.** After submitting my proposition to the preacher, the brother returned with this message: "I know of no preacher in the brotherhood silly enough to sign such a proposition as you submit." Brethren, take note: "The right of Christians to establish schools **IN WHICH** the Bible is taught" is a very clever dodge. Why will college advocates refuse to affirm the "right of Christians to establish schools such as Abilene, **FOR THE PURPOSE OF TEACHING THE BIBLE**"? They dare not make such an affirmation! When you dangle one of the now established schools before their eyes they begin to run backward crying, "We do not propose to defend the abuses of any of them," which is but an admission that they have become so corrupt that they cannot be defended. They prefer to dangle before the eyes of gullible persons the type of school that does not exist or, perhaps, never will exist. Why be duped? Brotherly, L. E. Ketcherside, 815 Spring Street, Peoria, Illinois.

DES MOINES PROGRAM

The program for Labor Day weekend at Des Moines (Iowa) provides for teaching slanted toward young people and their problems at 2 p. m. and 8 p. m. on Sept. 4, with A. W. Harvey scheduled for a major address.

Three speeches of 25 minutes duration will be made on Lord's Day morning by Richard Kerr, "Christian Living"; C. R. Turner, "Need for Church Government"; Bernell Weems, "The Lord's Supper." In the afternoon brief talks will be given by Frank

Rosebery, T. H. Lawson, Leyon Coe, Robert Greenlee, and Donald Fritz. At night the three speakers will be Thomas Dennis, "Personal Evangelism"; John Fleener, "Our Ministry in Congregations"; A. W. Harvey, "Bible Colleges."

On Monday morning a song fest is scheduled with a talk by Eugene Suddeth on "Beginning a New Congregation." In the afternoon an open forum will deal with problems of Restoration. A panel will lead the discussion. It will be made up of Melvin Short, George Kreeger, William Hensley, and Leroy Munger.

BROTHER BALLENGER DIES

Death came to William E. Ballenger on July 16, at Independence Sanitarium, in Independence, Missouri, where he was taken after suffering a cerebral hemorrhage. He was just short of 75 years old. Bro. Ballenger continued active in the preaching field until 1944 when ill health made it impossible for him to carry on. During his preaching career much of his work was devoted to mission efforts and he assisted in planting numerous congregations. He is survived by his faithful wife, 4 children, 9 grandchildren and 3 great-grandchildren.

Funeral services were conducted at Kansas City (26th and Spruce) by W. Carl Ketcherside, on July 19. A quartet composed of Victor Gibson, Ray Stevens, Wendell Sparks and Kenneth Van Deusen sang "Beyond the Sunset," "Home on the Banks of the River," and "Precious Memories." The pall-bearers were Sam Lawing, N. A. Comer, C. C. Teghtmeyer, Leonard Swearingin, Carl Landes and Elmer Arnold.

TENNESSEE DEBATE

Tom Hill and Guy N. Woods debated the clergy system two nights at Bethany, near McMinnville, Tennessee. Tom Hill was at his best, and Bro. Woods would not stay within a mile of his proposition. Guy N. Woods and his fellow-clergymen will not debate Tom in the future.—G. W. Grayson, Nashville, Tennessee.

RECORDING TAPES

You can secure 1200 inch tapes on 7 inch reels, quality guaranteed, for \$2.98 each, by writing *Modern Service*, 1216 S. 13th St., Pekin, Illinois.

OUR HELPERS

No religious journal can pay its own way without selling advertising for too long. Subscription lists must be augmented by assistance from those who believe in the work being done. For months it appeared that brethren were not very interested in what we were doing, and we were faced with the thought of ceasing our publication. As a result of a letter mailed by Roy Loney

and our own statement last month, we are deeply indebted to the following who sent 5 or more subscriptions, or the money to pay for the same. The paper costs more than \$200 per month to put in the mails and none of us take a cent for our long hours of labor. We cannot report the names of all who sent from one to four, but they are all thankfully received. Hubert White (Ill.) 5; Cay Bullock (Tex.) 5; Edward Womack (Mo.) 6; O. R. Slate (Tenn.) 5; Earl Evans (Ill.) 6; Guy Gastineau (Mo.) 7; Ed Jones (Tex.) 5; Bob Anderson (Tex.) 10; Dewey Lowe (Iowa) 10; Herman Gower (Ill.) 6; A. W. Harvey (Ind.) 50; Clint Evans (Ill.) 5; Charles Fleener (Germany) 13; Mrs. Ed. Daum (Ill.) 5; W. A. Armstrong (Okla.) 50; Paul Patterson (Ill.) 25; Roy Harris (Mo.) 5; R. E. Wells (Georgia) 5; Anderson (Ind.) Brethren 17; Grace Bailey (Mo.) 5; Bob Duncan (Ind.) 5; Dick Kerr (Ind.) 5; H. B. Van de Riet (Kans.) 5; Roy Loney (Kans.) 8; Noah Smith (Ill.) 5; Edward Smith (Ill.) 5; Herb Clark (Calif.) 5; F. L. Rosebery (Iowa) 5; Fairview Church (Colo.) 10. Other names will appear on page 8. Thanks a million to all of our helpers!

ALABAMA MEETING

The tent meeting arranged by Grassy congregation, and held in a tent which was pitched four miles from Arab, Alabama attracted as many as 1000 hearers per night the final week. Representatives were present from numerous northern Alabama churches to confer about meetings in their communities. Our broadcast over the Huntsville (Ala.) Mutual Network Station each day aroused the clergy who made the fatal mistake of thrusting Robert Adamson forward to reply on their own program. Including the radio addresses we delivered 43 talks in 15 days, with 8 immersed and 3 restored. We will return to the area for further work this coming winter and next summer. Brethren at Grassy gave wholehearted cooperation.

COMING STUDIES

W. Carl Ketcherside will conduct the following Bible Studies this winter: Valdosta (Georgia) Dec. 23—Jan 2; Beech Grove (Arkansas) Jan. 9-21; Eddy (Alabama) Feb. 2-13. There will be both day and night studies at all places. We will appreciate hearing from those interested in attending.

KANSAS CITY STUDY

Students from 7 states were present in the sixth annual study conducted by Bernell Weems, at Kansas City, Missouri, in July. Studies were conducted in Matthew and Judges, and special work was done on "History Of The Church." Glenda Raney and Sharon Sterner were immersed. Another study has been planned for 1955.

On August 1, Bro. Weems appointed Max Turner, Rex Christy, J. C. Nichol and John Swearingin as deacons at 26th and Spruce Street (Kansas City) bringing their total to nine men in that office. Brother Weems has moved to Des Moines, Iowa, where his address is 2108 30th Street.

NEW EVANGEL

The fourth issue of "Evangel" edited especially for non-members has been received. Send one dollar to 1731 Westwood Pl., Pomona, California and get it for a full year. Read it and pass it on to an unsaved friend. It is good!

DEBATE BOOKS

We have ready for mailing the following debate books: Wallace-Ketcherside (Paragould) \$3; Wallace-Ketcherside (St. Louis) \$3; Colley-Ketcherside (Dallas) \$3. We will make you a special offer of any two of these, with a free copy of the book "Concerning Christian Colleges"—all for a five dollar bill!

BIBLES

We can furnish you a leather bound Bible for young people with excellent print, center reference, concordance, and various helps for \$6.50 and it is in a size which makes a neat handy book to carry. This is one of the best buys that we know of, so why not fit the young people out with a real Bible at once?

CHANGE OF ADDRESS

If you move, be sure to send us at once your change of address so that you will not miss an issue of the paper. This means a saving to us, as the papers will not be forwarded but returned to us and we are forced to pay a fee.

BIBLE TALK

Leroy Garrett, 3600 Mount Washington, Dallas, Texas, editor of "Bible Talk" promises to put all he has into the fight which he is waging for a complete restoration of New Testament Christianity during the coming year. You should send your dollar now for a year of good reading.

Why not mail in your dollar for renewal now? It will be credited to you and your expiration date set forward for a year. Save time and money!

Word has been received that C. R. Turner suffered 3 heart attacks with a resultant blood clot. He is seriously ill in the hospital at Virginia, Minnesota, to which he was taken while enroute home from Canada. Your prayers are earnestly solicited in his behalf.

THIS and THAT from HERE and THERE

We start this page with an apology for the delay in presenting some of the news herein found. We have been traveling up and down the country, editing the paper on trains, buses and planes, in depots, private homes, hotels and motels, and we have often been on the go to such an extent that mail forwarded did not reach us until after it had made several attempts. . . . The editor and Lloyd Thompson joined in conducting funeral services for Sister Dona Thompson at Graniteville (Mo.) July 16. . . . Fred Killebrew conducted funeral services for Grandma Waggoner at Bridge Church, near Dexter (Mo.). . . . A singing was held at Bloomfield (Mo.) July 11 and another at Canalou, August 8. We are sorry to report the illness of our aged Sister Taul at the latter place. . . . Thanks to Mr. and Mrs. Ralph Sterner (Neb.) for 10 subs. . . . Timothy John is the name given to the little lad who recently came to bless the home of the John W. Spicklers, Rockford (Ill.). . . . Vesper B. White (Calif.) says of the Saint Louis Debate, "I think Wallace made a very poor showing. He is in favor of parochial schools, but his red herring has too much of a stink to deceive the alert." . . . Cleona Harvey says the past articles on "Restoration Thoughts" have her entire approval. . . . Bro. Fulcomer (Penn.) says of the St. Louis Debate, "We consider this debate even better than the first and it makes some points much clearer to us." . . . Roy Loney reports 3 added in the Centerville (Iowa) work and he will return there in late November for additional efforts. Brother Loney was at Mexico (Mo.) July 11 and he will work there, accompanied by Roy Westbrook in early November. . . . This is a good time to mention the tent mission work started on faith at McPherson (Kans.) July 18, with Roy Westbrook and Eulas Threet assisting Bro. Loney. This meeting is history but was conducted in a place where there was just one couple favorable to our plea. Do not these brethren who labored in the hot days and nights need your assistance? They cannot go on always working with restricted finance. Send a contribution to Roy Loney, Wellsville (Kans.) and label it for mission work. . . . Bill Hensley was at Jerusalem Church, near Bluffton (Ohio) Aug. 1-8, and is now closing at Lemons (Mo.). . . . A Bible Story Hour for children will be inaugurated on Saturdays at Compton (Calif.) to take advantage of interest aroused during Vacation Studies with Wilbur Storm who closed with 112 in attendance. Bob Murry was immersed by Wilbur during the study. . . . The congregation at Pomona (Calif.) made it possible for Gerald Nicoll to go to the Kansas City (Mo.) Bible Study with Bernell Weems.

Elizabeth Turner of Pomona, expresses her appreciation with "Restoration Thoughts" and the studies in the Philippiian letter. . . . Bob Brumback reports that he immersed a young husband while in the study at Oakland (Calif.) and he also tells of conducting funeral services for our brother J. B. Bratcher, age 75, who passed away June 30. Funeral services were held in Kansas City (26th and Spruce) with interment at Maryville (Mo.). . . . Bro. Brumback also conducted funeral service for Sister Susie Sims, who had been a member of the Old Lamine (Mo.) congregation for 50 years, and who departed this life July 3. . . . We thank Bro. Brumback for five subs which he sent along this month. . . . The congregation at Webster Groves (Mo.) has decided to support a faithful young brother abroad so that he can engage in the work full time. One was added at Webster Groves, July 11; two were added at Overland (Mo.) same date. . . . Bro. Homer Boren, Nebo (Ill.) writes that the general breakdown of his health has forced him to abandon virtually all of the public activities of the congregation. . . . James Graddy who has been working at Salem (Mo.) has been teaching a development class at Flat Rock Church on Tuesday nights. . . . Thanks to Frank Dunbar, Nixa (Mo.) for six subs. . . . One was added at Martinsville (Ind.) in the tent meeting conducted by Leroy Garrett. Bro. Garrett was with the church at Vincennes, July 26, and from there took the tent to Paragould (Ark.). . . . Albert Winstanley, 43a Church Road, Tunbridge Wells, Kent, England, has been in bed with a severe back injury for several weeks (July 17) and may be placed in a plaster cast for a few months which will allow him to move about but will be very uncomfortable. It is the suggestion of the editor that brethren who were benefited by our brother during his American visit might have fellowship with him in his present condition. An international money order secured at your post office could go far toward cheering this family in their needs. . . . Our hearts go out to Brother Will Dameron (New Castle, Ind.) in the loss of his beloved wife who was a faithful Christian until death. . . . C. Y. Quakenbush, Mattoon (Ill.) says that he has tape recordings of the Martinsville (Ind.) speeches and hopes soon to have tapes of the Colley-Ketcherside debate. He and L. E. Ketcherside are going to build up a loan pool of recordings to loan to brethren. If you are interested in these please write him. . . . Margaret Gray reports that Murl Howard, Anderson (Ind.) is improving. Bro. Howard is one of the elders at Anderson. . . . Paul Patterson tells us that John Fleener is conducting a class

at Springfield (Ill.) each Tuesday night, and held a two weeks Bible study there in June. We are sorry to hear of the illness of Sister Armstrong of the Secor church. She is the mother of Paul. . . . Bernie Crum, Lyons (Ind.) who suffered a nervous collapse is now doing well, and appreciates all of the mail which you sent him. Write him again! . . . Leroy Gilbert Feters, arrived July 18 to bless the home of Bro. and Sister Keith Feters in Iowa. . . . Bob Duncan immersed two at Indiana Avenue Church, Bloomington (Ind.) July 4; Dick Kerr immersed two July 18; A. W. Harvey immersed two on July 27. Two were added by membership transfer June 30. On July 11, A. W. Harvey was ordained a bishop in the congregation, and Herbert Hoover, Luther Rasner and H. R. Miller were ordained as deacons. . . . Bob Duncan reported one immersed in a work conducted by himself and Dick Mabery at Bolivar (Penn.) with the meeting still in progress. Three were added during Bob's meeting at Flat River (Mo.). . . . A. W. Harvey began a two weeks meeting at Waynesville (Ill.) August 1, after which he is to work with the Bloomington (Ill.) congregation for two weeks. . . . H. R. Miller spoke at Pike's Peak (Ind.) Aug. 1; and Bob Carron at Middletown (Ind.) Aug. 8, while Dick Kerr began a meeting at Ore Branch (Ind.) Aug. 2 which was concluded by Bernie Crum. Dick's schedule calls for him to be at Brookport (Ill.) Aug. 16-18; Fredericktown (Mo.) Aug. 19; Overland (Mo.) Aug. 20; and Eureka Church, near Meadville (Mo.) Aug. 22-Sept. 3. . . . Roberta Trayler and John Lazell were married at Martinsville (Ind.) July 31; Mabel Phillips and George Lawyer were married at Bloomington (Ind.) June 30, with Dick Kerr officiating at both weddings. . . . Roy Loney reports a good tent meeting at McPherson (Kans.) following which he went to Beloit, and then to Colorado for extensive labors. . . . James Grant writes that a 74 year old man was added at Wallacestone (Scotland). Bro. David Dougal who resides there has been engaged in meetings at Peterhead, in northern Scotland recently. . . . Harold Baines, Morley, Yorkshire (England) enjoys the articles of L. E. Ketcherside, E. M. Zerr and Roy Loney. Sister Baines likes to read page 8 of the paper, and they feel almost as if they knew those who are there mentioned. Nell and I spent some wonderful hours in the home of these saints abroad. . . . We are sorry to learn of the recent illness of "Granny" Hendren in Belfast (Ireland) but her daughter Mary writes that the new effort on Ballygomartin Road in that city is progressing nicely, and they are looking for a permanent building.