

P. L. Faenger
Bonne Terre, Mo.

MISSOURI MISSION MESSENGER



VOLUME 8

ST. LOUIS, MISSOURI, NOVEMBER, 1947

NUMBER 11

COMMITTEES OR CONGREGATIONS?

By W. CARL KETCHERSIDE

In conformity with my promise previously made, I begin herewith a review of conditions as I found them among the churches in Great Britain, and in which I expect to point out differences that exist between them and the churches with which I am affiliated in America. I do not know how many months will be required in our small paper to speak the feelings of my heart, but if God grants me life, I shall pursue the task diligently to the end. My purpose in taking this much time and space is to earnestly and eagerly search out the truth on all of the subjects discussed, for I do want to know the truth, which only can make one free.

I shall try to be fair and gentlemanly in everything I say. My mission will be constructive rather than destructive. The criticisms offered, the suggestions made, the ideas advanced will all be sent forth with the hope and prayer that better understanding will result. I shall strive to follow after things which make for peace and things which will edify. The paper will be sent freely to brethren all over the world, and they will be given space to reply. I may not agree with much they say in rebuttal, but I will not stifle their replies, for truth can only result when all sides are given a fair and open chance for expression. I shall proceed on the basis that I may be wrong on some things where others are right, and I shall not hesitate to acknowledge the fact when shown my error, and ask forgiveness. Any cause which has to be sustained by underhanded methods or by unfairness to the opposition is not right to start with. Truth has nothing to fear and only error goes underground in its methods.

There is an entirely different concept of worship in the churches in Great Britain than one finds in America. In depth of devotion, in sincerity of purpose, in avidity for study of the Word, they put to shame many of us who live in America. My soul was deeply touched and my spirit stirred to greater heights of appreciation by my association with those I came to know in the British Isles. Much of what I say in the future in these articles will condemn those of us who live in the United States, but I approach the task without fear, ready to concede my own mistakes of the past, happy that I may learn the way of Truth more perfectly in the future. I shall not shun to state my honest convictions, and I will not

fear what men shall do unto me. These articles will not indulge in or deal with personalities. It is true that I shall no doubt mention names of brethren with whom I disagree, but the mention will be made in love, not in envy or hate. I shall expect all who reply on either side of the ocean to maintain this same standard.

THE EVANGELISTIC COMMITTEE

Of first importance to me in this discussion is the difference between brethren in England and America in their views on the functioning of the church in advancing the gospel. It was my privilege to attend the conference at Belfast and to watch carefully all of the proceedings. I listened to the reports of the various committees, and gave eager ear to the speeches of the occa-



THE ANVIL

Last eve I passed beside a blacksmith's door,
And heard the anvil ring the vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years
of time.

"How many anvils have you had?" said I,
"To wear and batter all these hammers
so?"

"Just one," said he, and then, with twinkling eye,

"The anvil wears the hammers out you know."

And so, thought I, the anvil of God's Word,
For ages skeptic blows have beat upon;
Yet, though the noise of falling blows was heard,

The anvil is unharmed—the hammers
gone.

sion. I came away from the meeting with my views confirmed that the brethren in Great Britain are maintaining a system which will eventually destroy the thing which they have labored so much to establish. Accordingly I took occasion at the night session to speak my fears, and to plead for a return to the New Testament plan which was so successful that all the world heard the gospel in a few years.

For benefit of American brethren, who can only hazily visualize the British scene, a few explanatory remarks are in order. The term "conference" is somewhat misleading, due to its usage in America. There is nothing wrong with the idea of a *conference* as the word is understood in the British Isles. It is all right for brethren from various congregations to meet together in occasional periods of fellowship, to hear the preaching of the Word, to exhort and be exhorted. Brethren from at least seven congregations remained with the church at Troas for seven days, and were present over at least one Lord's Day, some of them longer (Acts 20: 4-6). Some of them were preachers of the gospel traveling together. What a period of fellowship and prayer must have been the glorious lot of the congregation at Troas.

But a conference in Great Britain represents much more than just a "get-together" of brethren for fellowship, prayer and exhortation. It is essentially a meeting of delegates to transact business. It is true that no faithful brother is debarred from attending and all are invited, but it is just as true that those who do attend carry with them the air of delegates from their respective churches. The central meeting is dominated by and is under the control of the Conference Committee. This committee has a chairman, secretary, and other officers of its own.

There are six members of the Evangelistic Committee. I know them all personally and was royally entertained in the home of several of them. They are very sincere, conscientious and interested in the Master's Cause. Not a one of them would wilfully do wrong if he could be convinced that his action was wrong. I talked privately with several of the members of the committee, and I know now what a binding thing is "a tradition of the fathers."

Some of these men are not elders of local churches. Surely the brethren in such churches must feel they are not qualified for such office or they would be selected and appointed thereto. They have a treasurer who receives funds and contributions from

W. Carl Ketcherside

the churches. When a congregation not able to support a man feels the need of the service of an evangelist they make application to the committee. The committee investigates and determines if the petition shall be granted. If the committee assigns an evangelist they then support him from the committee treasury.

If a young man desires to proclaim the Word in full-time service he makes application to the committee. They then arrange for him to secure a basic knowledge of the Word from one of the brethren supported by them to carry on this training work.

When the committee makes its detailed report at a conference, it specifies amounts received, disbursed, number of evangelists employed, and also reads reports made by such evangelists to the committee. In the conference at Belfast, it was noticeable that brethren made suggestions, and in some cases offered criticisms and objections, but many of these were not decided upon. A very popular rejoinder seemed to be "That's the business of the committee. Just leave that to us!" In some cases even elders of congregations were efficiently quelled in this manner.

REASONS FOR MY OPPOSITION

God saw fit in divine wisdom to make the government of the church congregational in nature. Each congregation is self-governing and is not dependent upon another church for its conduct of spiritual matters within the limits of New Testament revelation. Each church is to develop men within the local unit for elders and deacons. These have charge of the affairs of the church where they are members and over which they are appointed, and of no other. God knew the human desire for power, prestige and authority and it is remarkable that he made the highest office in the church on earth, one which must be shared equally with others. The highest office one can desire is to be one of a number of elders of a local church.

The elders of the local congregation are responsible for the souls that are under them. This includes even the preachers of the gospel, the evangelists who are members of the local church. Evangelists are not over elders, but elders are over evangelists when it comes to matters of authority in the local church. There is no provision for a one-man rule in a church having elders. The simplicity of God's plan is a cause of wonder and respect. No man or group of men would have created such a plan, for it would have reduced the power and ambition which men crave.

In view of this fact I will affirm that all the work that God wants done can be done through the local congregation, and anything which *cannot* be done through the local church is something God doesn't want done, for he made no provision for doing it. The preaching of the gospel, the converting of mankind to the truth, the strengthening

and encouragement of the saints can, and if scripturally done must, be done through the local church. Any organization *larger* than the local church, or any organization *smaller* than the local church, set up to do the work of the church or any part thereof is unscriptural. It has no warrant in the pages of God's Book.

Every member of the One Body must be subject to the discipline of God in every act of his life and service in the church. God's government is carried on in and through the local church. There is no arrangement for synod, conference or elected board to act as Supreme Court and review cases and thus override the discipline of the local unit. Any arrangement which creates an organization superior to, or not subject to, the discipline of the local church is dangerous to an extreme. Although during the lifetime of the founders it may be kept in check, it is apparent that men must die, and if they have created machinery which in the hands of the unscrupulous may later become dangerous, they are sowing the seeds of the future overthrow of the Cause they love. Thus it has ever been when men tried to improve upon God's system; thus it shall ever be.

Members of various congregations have no scriptural right to come together to transact business pertaining either to their respective churches or to others not represented. The business of each local church is the business of that church alone. They may all meet and report their progress and may even discuss means for mutually advancing the work of the Lord in fields where they have a common interest, but they have no right to throw the business of one church open to discussion and decision of all, which includes those not members of the church whose business is being discussed.

Since preaching the gospel is the work of the church, and as a matter of fact, the chief aim of the church on earth, it can be done without any organization other than the church with its bishops and deacons. If it be urged that this is not as efficient as work through extra-organization, I reply that it is scriptural, and as mere men we have no right to impeach the wisdom of Almighty God and declare our ways more efficient than His. Moreover, I consider that God's way is the most efficient because it has been proven so. In a matter of but a few years through exercise of this plan, God's Word went into all the earth and unto the ends of the world (Romans 10: 18). Following this system earnest men filled Jerusalem with the doctrine and turned the world upside down! The church today with all of its borrowed business methods, efficiency organizations, and humanly-conceived plans has not been able to approximate the effect achieved by the church alone in the days of yore, when stiff opposition and terrible persecution existed. Is it possible that the things we have cre-

ated have acted as drags to hold us back, and that we have actually tied our hands instead of freeing ourselves?

Churches may cooperate together and should! We have scriptural precedent for this. When the poor saints at Jerusalem and in Judea were to be aided, the congregations throughout Macedonia and Achaia pooled their financial resources to help in the emergency. They selected men to go and carry their bounty, but these "messengers of the churches" did not set up another organization with its own officers and demand that from that time forward the churches send them all money and they would investigate and see the needs and supply them out of the fund created. They simply took the contributions which the local churches turned over to them and carried them to Jerusalem, where the money was turned over to the elders (Acts 11: 30). There was no violation of local autonomy, no creation of a super organization! That is God's way of cooperating for a given task!

There is no precedent for a committee to send forth a preacher of the gospel, and I rather question the standing of the man who acts as a servant of a committee instead of the church. Surely he has paid obeisance to something which God has not ordained, and has subjected himself to officers for which not even a scriptural name can be found. If it be urged that the committee acts as a servant of the church, and that in being sent forth by the committee one is being sent by the church, it should be remarked that it is a second-hand way of going out. Who gave us the right to establish another mediator between the preacher and the church? By what scripture can we justify the creation of a super-organization to stand between the church and the proclaimer of the Word, and such an organization as is not subject to any one congregation, therefore is not subject to the discipline of God?

Perhaps it would be better if we summarize our points of opposition to the committee system. I oppose it on the following grounds.

(1) It is an organization larger than the local church, and established to do the work of the church. It takes the powers and prerogatives belonging to the churches and combines them in the hands of a few men formed into an institution with its own officers.

(2) It assumes the right to say where men shall preach and when, and what they shall receive while preaching at such a place, although the men over whom it exercises this right are not subject according to scripture to the oversight of any such committee. If it be replied that no congregation is forced to accept an evangelist from the committee, I should like to ask if it is very likely that a congregation can obtain the services of an evangelist dominated by

and supported by the committee without the approval of the committee?

(3) The committee is a body not subject as such to the discipline of any congregation and, therefore, not subject to the Word of the Lord, since the discipline provided by God's Word is exercised only through the local church.

(4) The committee may be composed of men not even qualified to serve as elders of a local church, but by reason of their committee standing given the power of veto over elders of one local church or a number of them. Thus one can be elected to an office not mentioned in the scriptures which gives him power over the highest scriptural office ordained in the church.

My acquaintance with the members of the "Old Paths" committee in Great Britain convinces me that the present personnel would fight unceasingly for the purity of the church. However, the brethren have grown up under a system which is their heritage and which does not appear to them as it does to those of us who survey it from a distance. I do not believe that any of the men now on the committee are desirous of arrogating any power unto themselves. Most of them are very humble, contrite and unassuming. But I shudder to think what might happen if a man possessed of dominant character, engendered by pride, should get the committee under his control.

I predict that it will be difficult for our brethren in Great Britain to ever throw off the committee system. Many of them will not want to. In a later dissertation I shall suggest some of the reasons why some may prefer to have it continued. But anything of ancient vintage saddled on the church is hard to dispossess. Nevertheless, it is my firm conviction that the thing is wrong and possessed of such potentialities for evil that it could destroy the very church it was started to establish. I feel certain that it is sectarian in origin and nature.

A SUGGESTED REMEDY

Anyone can criticize! We should strive to be builders and not just belong to a wrecking crew. My suggestion is that on both sides of the Atlantic we search the scriptures and search our hearts and really start back to Jerusalem. Let us go back—all the way back to the primitive simplicity of the apostolic times. Let us help each other to find the way back.

This will necessitate the teaching of every member of the church the way of righteousness. It will mean that we shall have to develop strong men for the eldership of each local church, and then permit them to do the feeding of the flock. It will mean that we must really practice mutual ministry and not just talk about it. It will mean that we must throw off the shackles of traditionalism and see God's plan with a clearer eye and a nobler view. It will mean divesting the church of all the trappings

that have been thrown round about it, so that it can shine forth in its own hallowed glory.

Let the evangelists be members of a congregation which has elders and be subject to that eldership. Let the church send them forth to "sound out the Word." When news of an open door at Antioch "came unto the ears of the church which was in Jerusalem, they sent forth Barnabas that he should go as far as Antioch" (Acts 11: 22). When the church at Antioch was sufficiently developed the Holy Ghost requested them to separate Barnabas and Saul for the work whereunto they were called. "They sent them away" (Acts 13: 1-3).

When the church dispatches brethren on a mission let them take care of them financially and do it directly. When Antioch selected Paul and Barnabas to go on a special mission to Jerusalem "they were brought on their way by the church" (Acts 15: 3). Comparison with Titus 3: 13, indicates that this expression means their needs were taken care of, their expenses paid by the church. If the congregation where the preacher holds membership is not able to support him in full-time mission work, let the other congregations join in that support, but not through another organization.

One of our strongest points before the sectarian world is our contention that the church of the New Testament is self-sustaining, self-maintaining, self-perpetuating! Let's show our faith by our works! God has given us a perfect Savior, a perfect creed and a perfect institution. Let us have no other mediator than Jesus, no other creed than the New Testament, no other organization than the church. We need not tack amendments on to the Bible, so why tack human organizations on to the church? With love in my heart, with sincerity of mind, I plead that our brethren across the Atlantic, who have so many things that we on this side need, eliminate this one thing which none of us need.

DRIFTING IN AMERICA

Now get ready for a blow! You may not believe it, but we in America have drifted a long way also. How easy it is to see the mistakes in others. A few days ago a young preaching brother became quite agitated in my presence over conditions in England as respects the Evangelistic Committee. He had been reading the *Scripture Standard* and was questioning seriously if he could fellowship the brethren who held to such committees. Yet, just two nights before that same young brother sat in a committee meeting and listened to a discussion of ways and means of doing work, which finally resolved into a motion, moved and seconded, to let the committee handle it. He fellowshipped all of the men there, and if he even thought of the inconsistency of opposing in Great Britain what we sometimes endorse here he did not even refer to

it. Borrowing from Scotland's national bard, I repeat

"O wad some power the giftie gie us,
To see ourselves as others see us!"

I may become decidedly unpopular in both America and Great Britain, but I shall not fight a thing on one side of the Atlantic and keep still about it on the other side! Truth is not bounded by geographical lines or affected by distance. The waves of the sea between us do not give sufficient excuse for departures from the way of the Lord.

In this not too distant state where the committee meeting was held to which I refer above, brethren are anxious to plant the Cause of the Lord in mission work. I glory in their desire to further the gospel and to sound out the Word. I know all of them personally. I have been in their homes, partaken of their hospitality, shared their fellowship. I do not for my very life believe that any of them would wilfully do a single thing to bring down the glory of the church. Yet, it is possible for us to innocently be guilty of what can become a tragic wrong. We in America must start back on the road to Jerusalem! We have been sidetracked long enough! I still speak in love, deep and abiding—love for my brethren, but most of all for the Cause of the Master!

What is the difference between what our brethren in Great Britain do and what I shall now outline? Churches were urged to send representatives (a polite word for delegates) to a central meeting place. The plan of doing mission work was outlined. Then a committee was formed. A permanent chairman was elected. A permanent secretary was appointed. Even a treasurer was chosen to receive and disburse funds at the instigation of the "conference" and to make reports back to the meeting of what had been done. Trustees were elected, a preacher was chosen by the group and support arranged by them for a congregation not yet established. Certain ones were appointed to investigate the stand and discipline of local churches, and it was even suggested, so I am reliably informed, that those present take a stand on who would be fellowshipped and who not!

Will the brethren over here, who read the *Scripture Standard* and shudder at the thought of a committee in England, read this and become angry because I've spoken the truth about America? Is a thing wrong because others do it and right when we do

MISSOURI MISSION MESSENGER

Published on the Fifteenth Day of Each Month in St. Louis, Mo., Subscription Rate \$1.00 Per Year

W. Carl Ketcherside
Editor and Publisher
Publication Office
7505 Trenton Ave.

University City 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.

it? These are matters of serious and grave concern, and in the interest of the Cause of the Son of God we should pause and ask ourselves, "Whence camest thou and whither art thou going?" Let us be willing to clean our own doorsteps while we are trying to tell others how to get back to the Bible! Certainly the outside of the cup and platter should be clean, but will we forget to cleanse the inside while we are at it?

THE REMEDY FOR AMERICA

You may have guessed it! The remedy for America is the same as that for our brethren across the ocean. Let's go back to Jerusalem—all of the way back. We need to do mission work, we need to establish churches! There are so few of us and life is so short we must work while it is called the day. The night is fast approaching for some of us. But let us no longer do scriptural things in unscriptural ways. Let's rise above the petty littleness of the past and face each other and the problems of life like men. If we're wrong, let's get right!

Instead of appointing a state committee, let a church which has been well established, sound out the Word into new localities. Let the elders of such a congregation convert the membership to the necessity of planting the Truth, then let all of them be aroused to give of their time, talent and treasure. Let the elders of that congregation call brethren from their territory to consult with them about a mutual effort to plant the Cause in the needy place. Then let those brethren go back home and arouse their own congregations to the requirements of the work. Preachers of the gospel may help stir them up to give by talks and letters, even as did Paul encourage the churches in Galatia and Corinth. Such a work may be planned for a year in advance (1 Corinthians 8: 10). When the time comes that the money is required let each congregation send it to the elders of the church responsible for the effort. Then we shall have cooperation without extra organization; we'll have scriptural officers and not permanent chairmen, secretaries and other committee hookups!

A thing may look innocent today and be grave in its implications tomorrow. Remember that all of the innovations in the church were introduced by those who thought they were doing God's will. They were men of piety and unquestioned character. Their very piety made it easier for them to deceive the unsuspecting and unwary. They were sincere but mistaken, eager but wrong, earnest but misled. Let us not be lifted up in pride and feel that it cannot happen again, or happen unto us! Faithfulness in the past is no guarantee of faithfulness in the future. Even some of the angels sinned!

A CONFESSION

I freely admit that in the past, filled with zeal, limited in knowledge, anxious to see the prosperity of Zion, I have made mis-

takes. Perhaps some there are who will feel that they are no worse in judgment than I. All of this I freely acknowledge! I have sought no power, and seek none now. I have had no pride and want none. Always and in all things I have desired to see the church grow and advance. I've tried to help strengthen the stakes and lengthen the cords of the tabernacle so that others might find refuge in the shadow from the heat and the covert from the storm. But, brethren, we must not deviate from the Lord's plan. If I have done so, forgive me. Pray for me as I do for you. Let us humbly, sincerely seek the Truth and having found it, let us be firm in our contention for it.

A FINAL PLEA

To our brethren whom I love in Great Britain, I say: May God grant that you shall not be betrayed by those who from America would flatter and fawn upon you, concealing their true motives and seeking to worm themselves into your confidence, overthrow the mutual ministry of God and sell you into bondage to the doctrines and commandments of men. God help you to know that what I have said in this article and what I shall say in future writings,

comes from a heart filled with fervent desire to see the church without spot and without blemish.

To our brethren whom I love in America, I say: May God grant that we shall not be wise in our own conceits. Chastened by the Word, humbled under the mighty hand of God, let us re-examine our lives and teaching in the light of the sacred story, and working out our salvation in fear and trembling, let us go forward without envy and jealousy toward the sunrise which is just ahead! Let us march forward by marching backward—back to Jerusalem and the pure, unsullied church as given to us by our Lord!

With malice toward none, with charity our watchword, let us trust in Him who says, "Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burned; neither shall the flame be kindled upon thee!" How firm a foundation, ye saints of the Lord, is laid for your faith in his excellent word?

"A WORKING CHURCH" or 'CHRIST'S BUSINESS COMPANY'

By **HERSHEL OTTWELL**

A business company in order to grow must have four things:

1. FAITH in its products.
2. ZEAL to sell its products.
3. KNOWLEDGE of its products.
4. SYSTEM in its organization.

This is certainly true of the Church of Christ, for we are in business for the Lord. (Luke 2: 49; Acts 6: 3.)

1. FAITH IN ITS PRODUCTS:

- a. Faith in the head of our company (Eph. 1: 15; Col. 1: 18).
- b. This faith must be steadfast (Col. 2: 5).
- c. Our faith must increase (2 Thess. 1: 3).
- d. A faith that will overcome the world for Christ (1 John 5: 4).

Each congregation of the body of Christ is radiating to the world one of two things—their faith or their unbelief. To the church at Rome Paul said, "First, I thank my God through Jesus Christ for you all, that your faith is spoken of throughout the whole world" (Rom. 1: 8). Paul, though hundreds of miles from the church at Corinth, said he knew of their strife and contention. (1 Cor. 1: 10, 11.) This is true of every congregation! **WHAT ARE YOU SENDING OUT TO THE WORLD?**

2. ZEAL TO SELL ITS PRODUCTS:

- a. We must be zealous of good works. (Titus 2: 14).
- b. We must not be slothful in business (Rom. 12: 11).

- c. When we lose our zeal, we lose Christ (Rev. 2: 1-5).

Examples of the early church:

1. Filled Jerusalem with the doctrine of Christ (Acts 5: 28).
2. Paul accused of "turning the world upside down" (Acts 17: 6).
3. They went everywhere preaching the word (Acts 8: 4).

3. KNOWLEDGE OF ITS PRODUCTS:

- a. Zeal without knowledge is dangerous to the Cause (Rom. 10: 2).
- b. Knowledge comes by hard study (2 Tim. 2: 15).
- c. We should be able to answer any question asked about the reason of our hope (1 Pet. 3: 15).

4. SYSTEM IN ITS ORGANIZATION:

(Many congregations are not progressing because of a lack of system in their services. Overseers of the flock should see that an interesting program is outlined where every member can be put to work.)

- a. "Let all things be done decently and in order" (1 Cor. 14: 40).
- b. "Beholding your order" (Col. 2: 5).

Conclusion: Most every company takes an INVENTORY at least once per year to see how it stands financially. We are told to take inventory to see how we stand in the Lord's business (2 Cor. 13: 5). At the final day there will be an INSPECTION by the head of the company (Matt. 25: 31-46).

THE HEROINE OF THE HAMMER

By CLEONA HARVEY

This is the story of Jael, the woman who "put her hand to the nail, and her right hand to the workmen's hammer" and thus fulfilled the prophecy of Deborah that "the Lord shall sell Sisera into the hand of a woman."

It happened in the days of the Judges, those 14 men and 1 woman who for a period of 450 years delivered Israel from her enemies. You will recall that when Joshua flung his challenge at the people to "choose this day whom ye will serve," the people answered "God forbid that we should forsake the Lord to serve other gods." And Israel did serve the Lord all the days of Joshua and all the days of the elders who outlived him, but when a generation arose who "knew not God" they forsook Him and served the gods of the heathen nations round about them. And, as God had told them he would, he delivered them into the hands of their enemies who "spoiled them." Then when they repented of their evil and prayed to God he "raised up judges . . . and delivered them out of the hands of their enemies." For a long time they would follow God and keep his laws; then they would grow lax and begin to worship idols; God would allow their enemies to oppress them; the Israelites would repent and cry to God and he would hear their cry and have compassion on them and raise up another judge to deliver them.

Thus, in the 4th chapter of Judges we read that the Lord had "sold them into the hand of Jabin, king of Canaan," the captain of whose host was Sisera. As of yore, the people of Israel cried unto the Lord out of their oppression, and this time the Lord gave them a woman, Deborah, to judge them; she was also a prophetess. Deborah called for Barak to be the captain of her army and told him to go to battle against the Canaanites. Barak refused to go unless Deborah would go with him. Then it was that Deborah replied with the prophecy, "I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honor; for the Lord will sell Sisera into the hand of a woman." And Deborah went with Barak to the battle and of course they were victorious for the Lord was with them. Sisera fled on foot to the tent of Jael, the wife of Heber the Kenite, "for there was peace between Jabin, king of Hazor, and the house of Heber the Kenite."

Jael gave Sisera food and covered him in the tent and he went to sleep after telling her to stand guard for him. This woman, who apparently was an enemy of Israel, took a nail (Brother Zerr in his "Commentary on the Bible" helps us to understand this by informing us that the word "nail" means "tent stake") and a hammer and smote the nail through his temple and fastened it unto the ground. "So he died," and

so the honor of the battle went to a woman as Deborah had prophesied and they sang a song of deliverance in which they praised Jael for her courageous deed.

"For whatsoever things were written aforetime were written for our learning" and surely there is a lesson for us in this story of Jael. While very little space in the Bible is devoted to this incident, no doubt a book could be written which would tell us more about why Heber the Kenite, who was a descendant of Jethro, the father-in-law of Moses, should have become an enemy of God's people. Perhaps the Israelites had, in their folly, been unkind to him even as they turned their backs on their Maker and Deliverer and served other gods. But for some reason this enmity was not shared by Jael because she killed the enemy of God's people. It couldn't have been easy for her to kill him; imagine driving a tent stake through a man's temple and fastening his head to the ground with it! What careful aim and what a forceful blow it had to be; after all, the victim was only asleep. Every move had to count—perhaps she breathed a

prayer to Israel's God—at least we know He must have helped her, but we must remember that she took the means at hand and quickly used them to advantage.

Now, of course, no one wants to drive a tent stake through a man's head to show his faithfulness or zeal, but many professed Christians, because of their slowness to act and unwillingness to drive out the enemy, Satan, are driving the nails into the Saviour's hands and thus crucifying Him afresh.

I like to think that perhaps Jael's act was prompted by her love of Israel's God, concerning whom she had learned through her contact with the women of Israel. We do know that at one time Heber the Kenite had lived among the Israelites—so if those women of Israel were doing their duty they would have told Jael about the God of Israel and taught her to love Him even as they did. Enthusiasm and zeal are infectious and, if we have it as we should, someone is sure to "catch" it from us. Let us pray that there will be a severe epidemic of "spreading the Gospel," and may those who "take it" have it to such a degree that it will forever immunize them against the works of the enemy and they may be able, even as Jael was, to win a victory for the Lord.

SONGS WE SING

By ROY HARRIS

Mr. John Newman, Sr., was a London banker when his son was born in 1801. Just what there might be in the background of a banker that would contribute to the success of his son as a writer of gospel song poems I do not know. However, songs have come from persons of such varying backgrounds that it would be hard to say what gives them their start.

Lead Kindly Light is an example of a work of a man who later changed considerably in his religious outlook. John Henry Newman, its author, may be best known for his work as a Cardinal in the Roman Catholic Church. However, at the time he wrote the song, in 1833, he was in the Church of England. Years later, in 1882, he told a friend that the song did not represent his feeling at that time. The song was written twelve years before Mr. Newman became a Catholic, when he was 32 years old. He was influenced by his friends, and especially by one who was his tutor to change his attitude toward the Catholic Church.

In 1832 Mr. Newman took a trip for his health. He visited various coasts of the Mediterranean. At Sicily he fell ill of a fever. He became eager to get home. After considerable delay he finally obtained passage on an orange boat bound for Marseilles; from there he got transportation to England. It was while on board ship, feeling somewhat melancholy and lonely, that he wrote the words to *Lead Kindly Light*. I

especially like this thought in the first stanza, "Keep thou my feet; I do not ask to see the distant scene; one step enough for me." "For we walk by faith and not by sight" (2 Cor. 5: 7).

It was thought by some that this song was too somber to be appreciated by young people; yet, as a matter of record, this song has been sung at gatherings of young people throughout the world, possibly fully as frequently as any other.

There have been some questions concerning the statement: "And with the morn those angel faces smile, which I have loved long since, and lost a while." Of course, that could be true only if both we and those "lost a while" were led by the Word of God, which is a "Lamp unto our feet, and a light unto our path" (Psalms 119: 105).

Thus, man may change or prove undependable; scenes of life may shift from day to day, bringing sunshine or gloom; but ". . . Thou art the same, and Thy years shall not fail" (Heb. 1: 12). "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin" (1 John 1: 7).

A. W. Harvey reports a good meeting of two weeks duration with the church at Rigdon, Indiana. No additions but brethren say it was better attended than any other meeting of recent years.

READ THIS LETTER

Dear Carl: I have separated myself from the group that believe in having Christian colleges and it is a pleasure to let everyone know why I did so. The Word of God says to "Prove all things; hold fast that which is good" (1 Thess. 5: 21).

On one occasion while I was attending Harding College last year the chapel assembly was addressed by one of the faculty members. The subject had to do with secret orders, such as the Masonic Lodge. It happened that President George Benson on that occasion was in Washington, D. C., speaking before some industrialists trying to raise money for the school. A notice of the chapel lecture was printed in the weekly school newspaper. Several days later President Benson returned to the school, only to find that the business men of the town were upset. In fact, before this time they had said that they, as a group, would give \$10,000 to keep the school in Searcy, Arkansas, where it now is. After having read the school paper condemning Masonry they were uncertain about contributing money as approximately 75% were Masons.

The next day after President Benson's arrival on the campus, before the chapel assembly, he made the statement that the school was neither for or against Masonry. I wish you could have heard the students in their conversations together immediately after Benson's statement. That is when I began to awaken and question the scripturalness of the institution. *If there could be any human institution that was to take the place of, or be used as a substitute for the church of our Lord Jesus Christ, it would have to be either right or wrong.* 1 Thessalonians 5: 21 settles that!

In addition to the chapel lecture I attended the debate at Freed-Hardeman College between G. C. Brewer and yourself, and that helped me to see the light. However, I did not fully realize my responsibility until this summer, at which time I carefully studied the debate which you held with Rue Porter. The subject is not left up to me to say whether Christian Colleges are right or not. It is left to the Word of God! In John 14: 6, Christ says he is TRUTH. Any institution which teaches contrary to God's revealed will is unscriptural.

I am looking forward to seeing you in Saint Louis about January 1, 1948. If you wish to print any portion of this letter you have my permission. Yours in Christ, *John Reynolds.*

GEORGE PEPPERDINE MODERNISTIC

In the September, 1947, issue of the *Bible Banner*, Hoyt H. Houchen, minister of Central Church of Christ, Los Angeles, California, says of George Pepperdine College:

"I attended the institution for four years,

received my B. A. degree there and enrolled in the graduate school. In view of its modernism, liberalism, and worldly influence I cannot commend it as a Christian college. It is time that the brotherhood at large should be informed on these matters." Thus once more the churches are being led down the road to apostasy by human institutions designed to protect them in purity. How long before men will realize the futility of organizing such institutions?

SOMMER DECEIVED

Many of our readers will recall that the aged Brother Daniel Sommer in his declining years made a trip into the south, and before the assembly at Freed-Hardeman College withdrew his objections to the school. Now it is revealed that N. B. Harde- man misrepresented conditions to the aged man. Foy E. Wallace says, "It is evident that the 89-year-old Daniel Sommer was hoodwinked at Freed-Hardeman College and deceived into believing that the college was not what it really is and were not doing things that they really are doing." Brother Harde- man in his private office told me some of the same things he told Daniel Som- mer. They have now been proven to be as false as any utterances could possibly have been. Yet, he is the head of the one college most of the southern brethren have endorsed!

COMMENTS

"Please accept my thanks for your 'Evan- gelistic Oversight' article in the October issue. It agrees in every particular with my own understanding of the Book in this mat- ter. I have not practiced according to this belief for I did not know how to go about rejecting the several requests for me to take the oversight. Now that you have opened up the door wide I shall know what to do." *E. M. Smith.* (Yes, and I know how you've felt in the past, for I've felt the same way, Bro. Smith! The term "oversight" means something as God looks at it.—*Carl.*)

"Received the paper this morning and have read some of it. It is very interesting and am anxious to read all of the articles. Am glad to read such timely articles. The paper shows much improvement it seems to me." *Grace Bailey.* (Thanks, Grace! With the help of your prayers and by the grace of God it's going to improve some more and get even timelier.)

"About six weeks ago I was stricken with a heart attack and have not been out very much since. I am renewing for the MESSENGER at once as I do not want to miss a copy. It is a good, sound paper which one can read and not be vexed by a lot of misrep- resentations. It sure is fine."—*George W. Shull.* (Thanks a million, Bro. George. We intend to keep the paper both sound and good by the help of our brethren. May God bless you with speedy and complete recov- ery from the heart condition.)

"I hope we get to be together a lot in the work at Fredericktown. Your article on 'Evangelistic Oversight' has satisfied my mind a great deal." *J. H. Mabery.* (It sat- isfied my mind, too, Henry, for I have tried in the past to do the impossible by taking oversight where I could not be present to oversee and develop. However, if anyone disagrees with the article they will be given ample space to reply to it. Fairness de- mands that all sides be heard on any ques- tion of this nature.)

TO HELP PARENTS

To those who want to prepare their chil- dren for better living we recommend the book "Yourself and Your House Wonderful." This book of over 300 pages, with more than 100 pictures, some in color, bound in beautiful cloth, has been written especially to help you teach your little children the primary facts of life naturally and without undue emphasis. You'll like its simple but adequate approach, and be thankful for the day you purchased it for your children or grandchildren, to help you answer their first queries as to their origin. We can sup- ply you one or more at the cost of \$2.50 each, and the book is worth more than that. Please allow a few days for processing your orders.

FREE UPON REQUEST

Bulletin: "Suggestions for Talks at the Lord's Table."

Bulletin: "How to Teach the Bible to Primary Children."

Tracts: "The Church of the Upper Room" and "Interesting Facts about the Book of Books." Also, "Hollywood Movies—A Men- ace to Morals." Write for your copy of any or all of the above. Address: Missouri Mis- sion Messenger, 7505 Trenton Avenue, Uni- versity City 14, Missouri.

BOOKS! BOOKS! BOOKS!

First Steps for Little Feet. The best Bible- story book for little boys and girls that we have ever seen. \$1.25.

Cruden's Complete Concordance. We only have one copy left and the price to the first one ordering is \$2.50.

People's New Testament with Notes. Two large volumes to the set and containing King James, Revised Version, with explana- tions and notes on same page. The complete set, \$6.00, or may be ordered in separate volumes at \$3.00 each.

Bible Commentary—Volume One. By E. M. Zerr. The commentary for the common man. We'll send one anywhere with gift card enclosed if you wish. Send us \$4 with the address to which it should be delivered.

The gift that counts is the gift that lasts! These books can do good every day of the year. Give books and you give lasting joy! Let us serve you in service to the Master.

COLLEGE MINISTER RESIGNS

The *Springfield Leader and Press* carried a front page story in the September 30 issue, featuring the resignation of Milton E. Truex who "has resigned as minister at the National and High Church of Christ and said today he expects to sign a contract next week for a church 'away from here.'" According to the paper Truex was called before the church board consisting of four elders, four deacons, the choir director and assistant choir director, and taken to task for the unethical resale of a new car which he had just purchased. The company making the sale checked on the car and found that he had sold it for a high price contrary to agreement and regulations. It is apparent that the "Christian atmosphere" of the college did not take with Brother Truex, and the opportunity to line his pockets with a little filthy lucre, while serving as pastor, was more than he could resist.

The ministerial racket is becoming like the clergy of the Roman Catholic Church. When one of them gets in a pack of trouble

he is merely transferred to another diocese and goes right on. It is amazing how many sectarian names and words are creeping into the vocabulary of the churches since the colleges started spawning professionals to hire out to do the work which God gave the eldership to do.

Of Truex it was said "He expects to sign a contract for a church"; "He resigned from the pulpit of the church"; "He met with the church board"; "Choir director and assistant choir director"; and it is useless to say all of this was mere reportorial language for the information was supplied by "the minister." If that isn't a hodgepodge of Romish language we have never heard of it. I had the privilege of meeting Milton in Springfield. He was present one night when I upheld the scriptural teaching of mutual ministry. I'd like to be present at the church where he signs his contract to listen to him uphold the kind of speech found in this article. He's a good car salesman and apparently is fair at "selling the church."

ANDERSON, IND. (Oct. 5)—The 3-week meeting at this place closed tonight, with highest average attendance in history of the congregation. Four came forward tonight, 3 to be immersed. This made a total of 6 added and restored. The congregation is in excellent shape, with much talent already developed, and others in process of growth. Best of all the church is clean, having carried on regular discipline. It is my firm belief that the future holds much for these faithful brethren.—*W. Carl Ketcherside.*

* * *

TOPEKA, KANSAS (Oct. 18)—Bro. William Hensley begins a series of meetings here tomorrow. The church has advertised extensively and expects to have an excellent attendance. Basket dinners will be held each Lord's Day, and a gathering of young people from surrounding area will join in presenting the afternoon service, November 2.

* * *

STULL, KANSAS (Oct. 16)—Following his meeting at Topeka, and starting on November 3, Bro. William Hensley will labor with us for 2 weeks. All brethren who can are urged to visit us during the time of this meeting.

* * *

KANSAS CITY, MO. (Oct. 12)—Records in attendance at 26th and Spruce Streets were set with the audiences today. The morning attendance was 372, the afternoon crowd, 383, and that at night, 272, for a total of 1027 for the day. Basket dinner was served at noon and Bro. W. Carl Ketcherside spoke at all of the services. Overflow crowds filled the basement at every meeting and heard the discourses over a loud speaker system. Many stood in the main auditorium at every meeting.

* * *

INDEPENDENCE, MO.—Work on the new meeting house is progressing with fair degree of rapidity, and prospects are for a lovely and neat appearing brick building on the excellent site at an early date. The congregation has met for 5 years in private homes and is looking forward to great growth when the new location is ready for occupancy. Brethren are doing much of the work themselves and thus are saving costs on labor. They invite all to listen for their opening date.

* * *

GALESBURG, ILL. (Oct. 15)—Meeting at Secor closed Sept. 28, and we rejoice at number of non-members who heard our plea as result of personal efforts of local brethren, newspaper and circular advertising. The last day we had all-day services with brethren from Decatur, Springfield, Bloomington, Peoria and Galesburg present. R. O. Webb and John Fleener assisted in afternoon meeting.—*E. M. Smith.*

SIMPLE WORD STUDIES

Below we give you six interesting words. To find just how interesting they are, look up their meanings.

Philip	Nathanael	Priscilla
Didymus	Cephas	Philologus

If you are a "Philologus" you'll be glad to recall that all of the Bible words containing "ch," with one exception, give it the hard or "k" sound. The exception is Rachel. Remembering this, pronounce the following: Chaldeans (Acts 7: 4); Charran (Acts 7: 4); Chanaan (Acts 7: 11); Moloch (Acts 7: 43); Melchisedec (Hebrews 7: 1). Remember that the latter is pronounced "Mel-kis'e-dec." Turn to each of the above verses and read, pronouncing the words correctly.

SPECIAL BIBLE

We can furnish you an inexpensive gift Bible, bound in imitation leather, with good concordance, prophecies of Christ marked with star, words of Christ in red letters, subject index, self-pronouncing, center references, and many special Bible study helps with colored maps, as well as pages for family records, all for the amazingly low price of \$3.95. We will mail one anywhere with gift card enclosed as you direct. If you prefer we will send one for your free examination!

ST. JOSEPH, MO. (Sept. 28)—The all-day meeting planned and carried out by our young people on September 21, was wonderful. We had the following numbers from nearby congregations: Chillicothe, 10; Kansas City, 18; Topeka, Kansas, 15; Gallatin, 13; David Chapel, 7; Tent Chapel, 5; Old

Scotland, 10; Barnard, 6; Tarkio, 2. The afternoon session was presided over by Harold Hays with splendid cooperation in song directing and talks by many others.—*J. E. Goforth.*

* * *

TOPEKA, KANSAS (Oct. 1)—On September 28 I spoke for the church at Ottawa, and a young man confessed his faith. His wife, who had been a member of one of the college churches, also took her stand with the brethren there.—*F. Wilford Landes.*

* * *

PHILLIPSBURG, KANS. (Sept. 30)—We have 29 members, formerly of Agra, who have identified themselves with this mission effort, and our average attendance runs around fifty, including children. We have Bible study three times per week, and everyone shows renewed interest. We are hoping to have another meeting before interest wanes.—*Clyde S. King.*

* * *

MILAN, MO. (Oct. 3)—Our meeting at Granite City, Ill., resulted in 3 immersions, 2 restorations and 1 added by membership. I next worked with Neal congregation, near Toledo, Ill., where, at an all-day meeting, brethren from six churches gave profitable lessons centering around the theme of how we can best carry the gospel to the world. Our meeting at the White Oak Interdenominational meeting house, sponsored by the Bethel congregation has gone 3 nights, and the third night tabulation showed 23 present who had no connection with the Church of Christ. On October 2, Bro. Glen Frazier and I conducted funeral services for Sister Thelma Cook, of Pollock.—*Harold Shasteen.*

THIS and THAT from HERE and THERE

GLOBE, ARIZONA (Oct. 15)—E. M. Smith of Galesburg, Illinois, will begin a work here about November 15, to assist in establishing the Cause more firmly. Much of the time will be spent in home Bible study and personal calls as a means of teaching our plea. The congregation meets at Claypool, near Globe.

* * *

GALLATIN, MO. (Oct. 5)—F. Wilford Landes spoke morning and evening to large crowds gathered at our fourth annual all-day meeting in our present location. Many congregations were represented. Speakers in the afternoon were F. R. Bailey, Chillicothe; Dewey Elliott, Richmond; William Forea, David Chapel; Victor Gibson, St. Joseph; Carl Landes, Kansas City; C. C. Feghtmeyer, Kansas City; Harold Hays, Gallatin; James Truitt, Bethany; Acel Maples, Oakland, California.

* * *

JERSEYVILLE, ILL. (Oct. 13)—In our meeting at Charleston, Illinois, I succeeded in bringing about harmony in the church and aided Bro. J. McGahan, elder, to outline a program for Lord's Day morning. I also made some suggestions for Lord's Day and Wednesday evenings. I am convinced of the truthfulness of a statement I often make, "Only two things are required to settle any trouble that can possibly arise—the Word of God and humility." At Asphalt, Kentucky, crowds were larger than at any place I have labored with for two years, but they need a concentrated study of the Bible. I insisted that if I returned it would be for Bible study and talent development. I am starting here a series of lessons on the qualifications and work of elders. This will be followed by a 2-week study, perhaps of Paul's letters to Timothy.—L. C. Roberts.

* * *

GREEN CITY, MO. (Oct. 10)—Bro. James Truitt begins a meeting at Holiday church on October 20, and we look forward to it with much pleasure. May we all be found faithful to our blessed Master is my earnest plea.—Clarence I. Waggoner.

* * *

SPRINGFIELD, MO. (Oct. 12)—Our meeting with Bro. Bob Duncan closed this afternoon, but Bro. Fred Fenton immediately took over to continue for another week. The attendance this morning was 157, and we had a basket dinner at the noon hour. Bro. Frank Dunbar has given much help as song leader and Bro. Duncan's lessons were plain and edifying.—Verna Oneth.

* * *

MILAN, MO. (Oct. 12)—Bro. Harold Shasteen has been with us almost 2 weeks and is a very good speaker. One added by baptism.—Carl Jacobs.

CHILLICOTHE, MO. (Oct. 14)—Three were added during the Unionville study; 1 by membership, 2 by statement who had learned the way of truth more perfectly on the college issue. Brethren seemed to enjoy the study and arranged for me to work at Lemons on my return to the community. The study here began with excellent crowd present. On Oct. 12 we drove to Eureka to be with Brother Brumback in an afternoon service.—Hershel Ottwell.

* * *

ROCKVILLE, MO. (Oct. 13)—We have a neat meeting house here and need someone to stir us up and put us to work for the Lord.—Mrs. A. R. Dix.

* * *

MEADVILLE, MO. (Oct. 16)—I am greatly enjoying Brother Brumback's preaching at Eureka Church.—Frank Botts.

* * *

NIXA, MO. (Oct. 14)—We had 2 weeks of very fine meetings with Bob Duncan, and then attended one week with him at Springfield. His meeting there was taken over for continuation by Bro. Fred Fenton for another week. First time I ever heard him and his lessons are very edifying. A bus from here has been going about every alternate night.—John O'Neil.

SISTER MORROW DIES

Funeral services for Mrs. Robert Morrow were held on the afternoon of October 15, at Gilbert Funeral Parlor, Dixon, Missouri. Words of comfort were spoken by W. Carl Ketcherside, and a quartet of young people including Raymond Wofford, Louise Thompson, Jerry Ketcherside and Mildred Waggoner, sang three selections. Interment was at Freedom Cemetery.

Sister Morrow departed this life after a lengthy illness brought about by cancer. For a number of years the family lived in Saint Louis, but now reside at Springfield, Missouri, where Bro. Morrow is an elder of the congregation. The hospitality extended in their home to many of us who have labored in and around Saint Louis can never be forgotten. Sister Morrow was like a mother to scores of young people. We shall miss her.

INDIANAPOLIS MISSION WORK

Brethren in Indiana have purchased and paid for a lot in one of the most attractive suburban areas of Indianapolis, Indiana—Speedway City. A building plan has been perfected, a contract let and building will begin as soon as money is available and weather conditions permit. Some of the congregations in the state have stretched their finances to the breaking point in order

to see this great work accomplished. Others have promised to give freely and that soon. But there is a dire need for cooperation of all who love the Lord and His work to get behind this endeavor. A faithful, working congregation will be established in Indianapolis. We feel this will be true whether you assist or not. But nevertheless, those who call upon the Lord out of pure hearts should want to get in on this timely effort without fail. Brother Hensley will work in Indianapolis throughout next year. He is the man for the place. Indiana brethren who are interested in the effort are staunch and true. Take this matter up with the church where you are a member and let's help put it over the top. You are requested to send any amount you can to Harry Powell, Martinsville, Indiana. All contributions will be acknowledged. Come on, everyone! Get behind this labor of love!

NEWS FLASHES!

Bob Duncan will start at Bridgeport, Conn., Nov. 2, for two months. . . . Winford Lee had largest attendance in years at Ethel, Mo., with 90 non-members out the last night. He's now at Kirksville. . . . Fred Fenton had 2 more added in his week at Springfield, Mo., the meeting drawing overflow crowds. . . . Five added in Saint Louis during October, up to Oct. 23. . . . Fredericktown church met for the first time, Oct. 19, with 35 charter members. . . . Fred Killebrew baptized 6 at Bonne Terre, with 201 present the final night. . . . Bible Reading attendance at Manchester averaged 121 per night for first five nights. . . . Saint Louis radio program is now going strong again over WTMV. . . . Berdell McCann is conducting a weekly development class at Hartford, Ill. . . . Henry Mabery is assisting in the work at Festus, which is looking up. . . . Next issue will contain an article "The Reward of a Righteous Choice" by Bessie McClafin. . . . Attendance at Compton was 98 on October 19. The California climate makes everything (including churches) grow with rapidity. . . . C. R. Turner is now at Pomona in a series of meetings. A good church and a good man, so we hope to hear excellent reports of that work. . . . Thanks to all who aided in sending out the papers to other parts of the world this month! Your assistance is greatly appreciated. . . . We had a lot of material left over this time due to lack of room. Sorry! We'll try to get it next month! . . . Write to Fred Fenton, P. O. Box 7, Ottawa, Kansas if you didn't get a copy of the last "Radiant Truth." It's a good one! Read it! . . . The winter session of Saint Louis Bible Reading starts on December 29.