

## RELIGIOUS MISERS

By W. CARL KETCHERSIDE

More members of the churches of Christ will probably go to hell for covetousness, than for any other sin! Men who are honest with their neighbors will sit in the meetings of the church and cheat God without batting an eye, or feeling the slightest twinge from a battered conscience. Those who would lose a day of work to help search for a lost child will not give an extra dollar to help save a lost soul! The Cause of the Son of God is being held back, held down and held up by a group of half-converted, penny-pinching, nickel-squeezing, worldly treasure-loving individuals who are perfectly content to go to heaven, provided they can get bargain rates!



At a time when the wage scale for labor is the highest ever in this heaven-blessed land of freedom, members drop in a dollar and rear back with a soul-warming feeling flooding their stingy hearts, content that they have given one-fiftieth of their weekly pay check! Some will spend more for a carton of breath-polluting, body-destroying cigarettes in a week than they give to the Lord. Women will plunk down five dollars for a hair-do and fifteen cents on the collection plate the following Lord's Day. If the church had an equal amount with what is spent each year for painting, powdering, decorating and otherwise dressing up this outward man of decaying flesh, the church could support ten times as many preachers of the gospel, and the spirit of the giver would be renewed in the inward man, even as the outward man perished.

There are those who will fight, kick, shove and push their way up and down store aisles during the next few days, seeking to spend hard earned money for toys that will last less than a day, and some of them will pay as much for a tricycle as they have given to the church all year. Some will waste more in mailing out Christmas cards with empty sentiments to be cast into the waste basket, than they have ever sent to a preacher of the gospel during the whole twelve months just passing away. Are we really lovers of God, or of the praise of men? Are we putting Jesus first, or last, in our lives? Imagine

a congregation of a hundred and fifty with a contribution of fifty or sixty dollars in these days. Think of elders, deacons and members laying up treasure on earth, and then going to the service of the Master and voicing a few little empty platitudes and calling it worship. Isn't it about time to quit singing, "My life, my all I give to thee," if it tears the heart out of us to give five dollars? Isn't it about time to stop the hypocritical, soul-destroying, heaven-mocking pretence to being servants of the Lord, when we are not even "faithful in that which is least"?

What is Christianity to you, anyway? Is it merely dressing up and fussing around on Sunday, to go to a place where you visit and gab about worldly things until a set hour, then sing a few hymns in listless fashion while you eye another's clothes? Is it merely eating a bite of bread and drinking a sip of grape juice, while you are planning a party for the enjoyment of your friends? Is it searching around through your

purse for the stray change to drop in the basket, while you never give one thought to the orphans and widows, to the cold and hungry, to the soul-sick and dying? If that's all it is to you, then may God have mercy upon your Scrooge-like heart, and may you somehow be humbled until with bitter tears streaming down your hot face, you kneel in the privacy of your own closet and tell Him how empty, vain and futile your life has been, and implore his pardon for your littleness. Then God give you strength to write the Lord a check next Lord's Day to show that you are going to "bring forth fruits meet for repentance!" God help you to go to the bank vault and get out that will in which you remembered all of your friends except your greatest friend, and include in it the provision that at least part of what he gave you will be turned back over to his work when you die, to sound the truth out to other parts of the world.

The quickest way to lose your life is to try and hold it; the best way to gain your life is to lose it for Jesus' sake. God have mercy upon us all if we are trying to fool Him, for we are truly fools!

## BUT IS IT PRACTICAL?

By ROBERT T. HARTMANN

This straightforward question stands today between millions of men and women and the richest blessings of God. Christianity is no longer persecuted as heresy or denounced as superstition. Instead the precepts and personal life of Christ are almost universally applauded. His gospel, nearly everyone admits, offers the highest standard of human conduct the world has ever seen . . . but is it practical?



That such a question even is asked is a shame and reproach to those who wear the name of Christ. Are not we the beacon-lights of His Kingdom and the living epistles by which the world reads His good news of salvation?

Yet, the world asks this question, every day, and the Church obviously is not giving a satisfactory answer. In the days of Nero even the cynical, blood-lusting crowds that filled the Coliseum had to comment of the

praying, dying Christians: "See how they love one another!" Today, our neighbors are more apt to whisper: "Look at those Christians, always fighting one another!"

Small wonder, in the face of the behaviour of some brethren, that the world continues to look upon the Gospel as a splendid counsel of perfection, but manifestly impractical. It is high time we quit chiding our unconverted friends for their blindness and deafness and begin giving them something convincing to see and hear.

There are numbered among us some self-righteous Pharisees in saint's clothing who actually hope for salvation if only they have once consented to be immersed and thereafter attend most of the meetings and loudly damn denominationalism outside the Church and sins and innovations within.

The converts who came by the thousands and millions to be baptized into Christ in the first centuries of the Church were moved by nothing so much as the miracle they saw daily in the changed lives of converted saints. Only a few saw the recorded signs and wonders that attended the evangelism

of the Apostles, compared to the throngs that saw ordinary Christian men and women finding new meaning and lasting reward in the toils of everyday living. With such a heritage, how can we permit modern skeptics to say:

"Your religion might be all right if people were perfect; but human nature being what it is—is it practical?"

Of course, it's practical. It is not only the most practical of religions, it is the only religion that is practical at all. It asks only that man submit to the will of Almighty God—which in the end he must do anyway. But, by the Grace of the Gospel, we are freely rewarded if we freely submit. Our reward is the most precious thing we know—life itself—on a permanent rather than a temporary basis. Could anything be more practical than that?

If our doctrine is practical, so is its practice. You can't change human nature, the skeptic says. No, *you* can't. But God can, and that is precisely the purpose of the Church, a point so often missed. The Church of Christ is God's instrument or agency for changing human nature, and it does. Spiritually, the change is instantaneous; our human nature is buried in the water of baptism and our Divine nature is born.

We put on Christ and exchange our human nature for his Divine nature.

Unfortunately, though we are new creatures in God's sight, we look much the same to our next-door neighbors. The inward change doesn't show outwardly except—and this is the heart of the matter—as our actions give evidence of it. These actions must be practical, plain and readily understood—acts of kindness, hospitality, patience, forgiveness, helpfulness, generosity, tolerance and plain, old-fashioned Christian love (for others) such as the saints of Rome showed in the bloody arena.

Our assignment in this world is not so much to save ourselves as to save others, and only to the extent that we lose our own lives in Christ will we stand a chance of salvation. The admonition to "save yourselves" was given to sinners; once it is heeded, we are saints, and the order becomes "Go ye into all the world. . . ."

We can preach and exhort the world until we are blue in the face. We will convert only a few emotionally unstable souls, who soon will drift off after a more powerful preacher, UNLESS we are prepared to answer, *by the life we lead among men*, the simple question:

"But is it practical?"

confusion, and that everything must be done decently and in order. We are all to study and rightly divide the Word of truth (2 Tim. 2: 15). We are all to grow in grace and knowledge (2 Peter 3: 18). If we expect to be acceptable with God, we must be doers of the work (Jas. 1: 25), remembering that there is a sin of omission.

By NANCY GINGRICH, Oakland, California

What can woman do in the church? It would be easier to tell what she *cannot* do; for the Bible tells of so much done by women, and so little limit upon it. As Christians there is neither male nor female in Christ Jesus.

There are two extremes taught by the churches of today: (1) To put no limit upon a woman, opening the public ministry to her, and denying no privilege, work or office that is given to man. (2) That she must positively not speak in the public assembly but maintain absolute silence. These cannot both be right, and each finds trouble with some Scriptures.

Paul's exhortation to Timothy (1 Tim. 2: 11, 12) is, in my mind, the *only* limit to women's work—in the church or out. She is not to usurp authority over the man. What authority has God given to man? The offices of bishop, deacon and evangelist were bestowed upon men. A woman can qualify for neither of these offices. Therefore, for her to assume either of the offices would be to usurp authority given to man.

But 1 Corinthians 14: 34, 35 says, "Let your women keep silence in the churches, for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn anything, let them ask their husbands at home." This would, if taken from its connection, prove too much, and contradict other passages. To what women did Paul refer? For one thing to those who had husbands. That alone would eliminate all unmarried women and widows. Does not "*your women*" refer to the wives of the men to whom Paul was writing in the preceding verses—prophets unto whom God was revealing portions of the new law which was yet incomplete?

The subject under discussion through the whole fourteenth chapter is the use of spiritual gifts, regulating them so as to eliminate confusion. It was not only the women who were causing this confusion, but the men were admonished in the expression "hold his peace" when another was speaking the things of God's revelation. The wife of such a man must wait and ask of the matter at home, and not speak out and disturb the speaker. The teaching is summed up in verse 33, "For God is not the author of confusion but of peace" and in verse 40, "Let all things be done decently and in order." With this view, one is not confused when reading 1 Corinthians 11: 5, where the woman is not forbidden to pray in public, as long as the authority of man is recognized.

## WOMEN'S WORK IN THE CHURCH

We continue herewith a forum on the subject of the limitations placed upon the public work of the sisters in the church. It is requested that you preserve all copies of the paper, so that you may continually have access to them for reference. The items following are presented in the order of their being received in our office.

By EMERY M. SMITH, Claypool, Arizona

To determine woman's work in the church we must first determine her place and rank in the divine economy. This we cannot do unless we settle the bounds of the man in the same economy. The place and rank of both we find established 1900 years ago by the Holy Spirit speaking through the apostle Paul. The record is in 1 Cor. 11: 3, and 1 Timothy 2: 12.

The latter contains a two-fold command: (1) I suffer not a woman to teach; (2) nor usurp authority—over the man, but to be in silence. These sections are equal in importance, and one is not superseded by the other. If one is obeyed, both are obeyed; if one is disobeyed, both are disobeyed. In part 2, man has something he cannot give away, and which cannot be taken from him. He is required to use it. It is *authority*. Since this means "rule" we cannot deny that man is authorized to rule. He is then an authoritative teacher, for the two are inseparable. This is man's field of action.

As both parts are equal in importance and one cannot be obeyed and the other ignored,

then that which the Spirit will not suffer (part 1) is for woman to be an authoritative teacher. Teaching thus, or over the man, she is not permitted to do, but must be in silence in matters requiring such authority.

In 1 Corinthians 11:3, we find headship fully explained by the Spirit. Christ is the head of man, man is the head of woman, God is the head of Christ. In view of this, would it be reasonable to attempt a change of man's position and rank? Then how can the woman's position and rank be changed? Does this mean that woman has no work in the church? Certainly not! It means only that her sphere of action has been defined by the Spirit. She cannot be over authorized rule, but is under it, and in this rank and position, she may, publicly and privately, teach, exhort, sing, pray and do all things a Christian can and must do.

By VESTA ELLIS, Hartford, Illinois

This as well as every other like question, can be solved by God's Word. No Christian woman wants authority, but as Christians we should want to do all that is commanded us. Since women are members of the Body, Paul tells them in Ephesians 4: 16 to edify. Also in 1 Thessalonians 5: 11, they are told to edify one another. (Read these scriptures.)

In 1 Corinthians 14: 34, 35, Paul is talking about disturbance in the church caused by a misuse of gifts, especially the gift of tongues. The key verses are 33 and 40, which tell us that God is not the author of

This also explains how Priscilla could lawfully share in the teaching of that great public proclaimer, Apollos (Acts 18: 26).

Paul says women are to be under obedience "as also saith the law." Where does the law forbid a woman to speak in the

public assembly? Study for yourselves every instance in either Old or New Testament history, and see if you can find where woman is restricted beyond this one command, that she is "not to usurp authority over the man." I find no such scripture.

## MODERN HEALING CLAIMS

By W. G. ROBERTS

One of the main so-called proof texts of modern claimants to divine healing power is James 5: 13-15. They deceive many unlearned because James is not talking about physical sickness at all, but about spiritual sickness throughout the entire chapter. He begins with rich men (those who covet riches) and shows how wrong it is to defraud poor men, the while they live in pleasure, rob their slaves, and kill and condemn



the just. He warns that we are to "grudge not one against another," then advises the brethren to be patient amidst all this wickedness, and says, "Is any among you afflicted (that is, afflicted with what he was just talking about, of course) let him pray. Is any merry (cheerful)? let him sing psalms. Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins, they shall be forgiven him."

"Affliction" in verse 10 is from the Greek *kakopathia* and means "Trouble, distress, affliction." Here affliction is used in connection with trouble and distress which all Christians have to suffer, for all who live godly shall suffer persecution. "Sick" in verse 14, is from the Greek *astheneo* and means "weak, feeble." It is the same word found in Romans 8: 3; 2 Cor. 11: 21; Rom. 4: 19 ("weak in the faith"). With *nosos* added, it means to be feeble or sick, but *nosos* has to be added. The subject in James 5, is weakness in the faith, not heart disease, stomach or lung trouble. This word has reference to such weakness as the "weakness of the law," "weak in the faith," etc.

You may ask, "What about anointing with oil?" The term *Christian* is derived from the term *Christ* and means anointed, so all Christians are anointed when they take on that name. Paul was told to "arise and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22: 16). Here the name of the Lord was to be called upon him just as it is upon all Christians, hence they are anointed.

"Anointing" is from the Greek *atipho* and it means "anoint." Paul speaks of the "oil of gladness" in Hebrews 1: 9, where he refers to Christ being anointed, and when we take His name, we are anointed as one of His. All Christians are anointed, remember. But says one, "In verse 16 it says, that they may be healed," which many think can refer to nothing but physical sickness and healing. Remember that physical sickness is not the subject as shown in the first part of this article.

John 12: 40 says, "He hath blinded their eyes, and hardened their hearts; that they should not see with their eyes, nor understand with their hearts, and be converted and I should heal them." Here forgiveness is spoken of as healing. Thus in James it means "forgive them" when it says "heal them." In verse 14, we have the Greek word *krio* which means to anoint, and has reference to anointing to consecrate Him to the Messianic office (Luke 4: 18; Acts 4: 7; 10: 38). This fourteenth verse, some say, has reference to a medical application, still used during the hot weather in the east, said to be of sovereign efficacy against the plague. But James is talking about spiritual ailments.

After mentioning the spiritual gifts, one of which was healing, Paul says in 1 Corinthians 12: 31. "But covet earnestly the best gifts: and yet shew I unto you a more excellent way." Thus there is a much better way than the so-called "divine healing" way. Paul proceeds to set forth this more excellent way in the 13th chapter, as I also gave it in my preceding article. That way is by absolute compliance with the "perfect law of liberty." It has to do with the spiritual man, and not the fleshly man.

In Col. 4: 14, Paul refers to "Luke, the beloved physician," and if Luke could be recommended as a physician, so can you. We need to have physicians, and God through Paul, recommends them to us. Christ was a physician of the soul; Luke of the body. Christ was and is "the great physician" and Luke was "the beloved physician." Both are badly needed!

### NOTES ON THE FOREGOING

I am happy that Brother Roberts, my beloved fellow-laborer, respected teacher, and dear friend has presented the preceding article. I have long known of his views concerning James, chapter five, and am pleased

that we may present them for your careful study and investigation. Brother Roberts' long years of experience in defence of the truth make any exposition which he sets forth worthy of deep consideration. I am always reluctant to dissent from the views of any of my brethren in Christ, and perhaps should be very hesitant when such a brother is exactly twice my age, and venerable in gospel service. However, since "fools rush in where angels fear to tread," I venture to differ with my esteemed colleague.

I have never believed that the expression "Is any sick among you?" has reference to anything except physical indisposition. After an intense study of the foregoing article I find myself more confirmed in the view than ever, not so much by what our brother has to say, as by what he didn't say. I do not concur in the statement that the entire chapter five of James deals with spiritual sickness, a point assumed but not proven. The afflicted were to pray, the merry to sing psalms, and the sick to call for the elders. Each of these recommendations was for a relief of the condition, or in the case of the second, a manifestation of thanksgiving.

The elders of the church were to pray over the sick and to anoint him with oil in the name of the Lord. The sick would then be saved (from the condition), raised up, and forgiven of his sins, *provided that he had committed the latter*. The expression is, "If he have committed sins," which shows that not all of the sick who called for the elders had sinned, but in case the sickness was the result of some sin or moral dereliction, the cure could not be effected without removal of the cause, so the sin would need to be forgiven.

At the time when James wrote, brethren possessed spiritual gifts (1 Cor. 12: 11). Some of these gifts had been given to pastors (elders) in the church (Eph. 4: 11). One of these was the gift of healing, another the gift of miraculous faith (1 Cor. 12: 9). There is no indication that "weakness in the faith" could be cured instantaneously by the elders praying over an individual. If so, then there is no excuse in the world for anyone being weak in the faith today, if he is in a congregation where there are elders. The record is positive. It says "The Lord will raise him up." Thus, if anyone finds himself weak in the faith, and will call for the elders to pray, the Lord will take care of it. This we are not prepared to admit.

We do not know what kind of oil is referred to for the anointing, but we do know that it is neither the "oil of gladness" nor the "anointing of Christ." The elders of the church cannot administer that kind of oil. If all Christians are anointed with the kind of oil James was talking about, then there would be no need of the elders doing it. The term "Christian" means "anointed" but it is not the kind of anointing James was talking about, for the sick man "among you" (i. e., in the church) would already

have that. We believe also our good brother has reversed Acts 22: 16. Paul was told to be baptized, "calling on the name of the Lord." The comment is that "Here the name of the Lord was to be called upon him." But it was Paul who was to do the calling in this instance, not someone else to call the name upon him. The Book says, "Whosoever shall call upon the name of the Lord shall be saved." That's what Paul did *here!* He called upon the name of the Lord by exact obedience to the express command.

We believe that the verse under question is literal. The one who was sick in the age of miraculous gifts, could call for the brethren who possessed the gift of healing. When they came, they were to pray over him, that the Lord would restore him. The anointing with oil was a visible sign of a miracle to be performed. The promise was "The prayer of faith shall save the sick." That prayer cannot be prayed today. It was a demonstration of the miraculous gift of faith, given directly by the Holy Spirit. We can pray *in faith*, but the *prayer of faith* which, though small as a grain of mustard seed, could remove mountains, we cannot offer. It passed away with the rest of the gifts.

I heartily agree with our brother that modern divine healing cults are filled with deceivers. The age of miracles has ceased! And I am happy that both our brother and myself have come to the Great Physician, who keeps no office hours, and whose prescription is a panacea for all the spiritual ills of mankind. I trust that we shall be able to work together and pray together, and if we differ, that we may do it together in love, so that some day we shall sit down under the shade of the tree "whose leaves are for the healing of the nations." Study the article by Brother Roberts carefully, for he may be right, and I may be wrong in the interpretation given!

## HE THAT SERVETH

By ISABELLE BROWN, *Windsor, Canada*

"Whether is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am among you as he that serveth" (Luke 22: 27).

Jesus regarded this world as a field for service. He knew he had work to do in the short time of his earth life. He thus went about doing good. His mission was to serve, and he fulfilled that mission gloriously and cheerfully.

All Christians should regard the world as a place for work. It is not just a place to gratify our fleshly desires. If we labor for this world's goods, our labor is in vain. A worldly life is an empty life. "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt, and where thieves break through and steal" (Matt. 6: 19). Our treasure should be deposited in heaven. The deposit is made through Chris-

tian labor. To become a child of God is to start in the right direction, but we must continue in that way. The world has many things to allure us off the pathway, but we must keep striving for heaven. We should always be in a position to glorify the name of the Father and of our Lord Jesus Christ.

Are you a fruit-bearing Christian? Are you doing all you can for Jesus through His church? Are you a good example to those out of Christ? Does Jesus come first in your life and home? Is the congregation where you are a member enriched by your service? God has given talents to all of us and we

must use them to the best of our ability.

It isn't the cut of the clothes that you wear,  
Nor the stuff out of which they are made,  
Though chosen with taste and fastidious care,  
And it isn't the price that you paid.

It isn't the size of your pile in the bank,  
Nor the number of acres you own;  
It isn't a question of prestige or rank,  
Nor sinew and muscle or bone.

It isn't the servants who come at your call,  
It isn't the things, you possess,  
Whether little or much, or nothing at all—  
It's *service* that measures success.

## METHODS OF BIBLE STUDY

Number Two — THE FOUR D'S

By HAROLD BAINES, *Morley, England*

The sub-title as given above stands for Dates, Doings, Doctrines and Duties. The four D's have to do with ascertaining the *date* at which a book was originally written; the *doings* of the people in that book; the *doctrines* taught, and the *duties* implied.

The Bible is in two parts: the Old Testament and the New Testament. The former contains 39 books, the latter 27, making 66 in all. These books were written by about 40 persons, at varying stages of the world's history, embracing about 4000 years, of which period the history of the New Testament occupied only about 90 years. Since many and varied customs and laws are in operation at different times, the student must avoid mixing up those customs and laws with what is required of us today.

While no hard and fast rules can be applied, I respectfully submit the "Four D's" for your guidance. The Bible deals with God's dealings with man from the dawn of time to the dawn of eternity, yea, and even *into* eternity. It is imperative that we seek to understand what he has to say to us through His Word.

The date of a book often determines its character, and the character of the people to whom it is addressed, or of whom it is a record. For instance, Genesis is a book of beginnings. In it, we find among other things, the beginning of time, of sin, and of the covenants between God and man.

Exodus is a book of "goings out." It records the exodus of the children of Israel from Egypt on the journey to Canaan. Leviticus is a law book, as are also the books of Numbers and Deuteronomy. In Exodus is recorded (chapter 20) what are known as the Ten Commandments. One of them refers to the sabbath as being the seventh day, yet we observe the first day of the week as a day of worship. Now, if we will compare the book of Exodus with the book of Acts of Apostles, we shall see why. Or, compare Exodus with the Sermon on the Mount, noting in each instance who spoke, unto whom

it was spoken and why. Then take note of the dates of the books, the doings of the people, the doctrines taught and the duties implied, and you will get an insight into the reason for this method of study.

One more example. In the gospel record by John, chapter 13, we have an account of Christ washing the feet of the disciples. In verse 14, he says, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet." Does this mean that we are to do this literally today? No, but the lesson taught is one of humble service. The date of this event was A. D. 33; the doing, an eastern custom equivalent to the modern service of shoe shining; the doctrine taught, that no task is too lowly for the child of God to perform; the duty implied, humble service to each other.

Bear in mind the first lesson on the subject of methods in Bible Study, then note the four principles herein set forth, and you will not go far wrong in interpretation of God's Word. Much harm has been done in the Christian world by ignoring these principles, and it is the humble desire of the writer that all should learn to "rightly divide the word of truth." May these few thoughts be helpful in aiding you to do that.

One of the best gifts is Johnson's People's New Testament With Notes, in two big volumes. Complete commentary on the whole New Testament. The price is \$3 each, or \$6 for the set. Order from this office at once. Send today!

### MISSOURI MISSION MESSENGER

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

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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

## What Does That Mean? . . . by E. M. ZERR

### 1 Corinthians 14: 34

The error that is usually made with this passage is that it pertains to "woman's duties and privileges in the church" today.

It has scarcely any bearing on that subject; or if it has any, it is at a very remote angle. The mistake is made by taking the verse entirely out of its connection. We are free to condemn the denominational world for such misuse of various texts, then do the same thing with this.

By such wresting of the scriptures, then attacking others for a like practice, we condemn ourselves and bring the weight of Rom. 14: 22 down upon us. The passage of the heading is a part of Paul's instructions for the church when it was exercising spiritual gifts in the first centuries. The 12th, 13th and 14th chapters are all on that subject, and any attempt to apply the verse in question without considering this fact will result in confusion. It has nothing to do with the "woman question" today. It was "your" women who were to be silent in the assembly, and there was a clear reason for it; these women all had husbands who could explain things to them at home. This fact alone would be enough

to show us Paul was not considering the general subject of the part sisters may take in the Lord's vineyard today.

But we are often cited to 1 Tim. 2: 12 as applying to the subject we are considering. Wrong again, for this text has no more bearing on the public services than on the conduct of the sexes in the home or any other place where they both are concerned. The key to this verse is the word "over." Priscilla was not in the public assembly when she helped even to straighten out a preacher (Acts 18: 26). She was bound to have done some teaching, and that of a man, but there is no evidence that she ignored her husband on the occasion, hence did not teach nor usurp any authority "over" the man. About all who discuss this subject will allow a woman to teach a class of children even "in the church." And yet, were she to do so against the will of the men in authority, she would be violating this passage in Timothy. The approved examples in the New Testament show that men were to be the evangelists, and the direct teaching is that men only may be officers. Other than this no distinction is made, for as members of the body there is neither male nor female, and all have the right to contribute their part to its edification. To make any distinction besides that just set forth is to make a restriction where the Lord has not.



provisions or allowances for "honest deception." Are you deceived?

The Bible teaches that they who live godly in this world will suffer persecution, so we had better suffer in this short life, than to suffer eternally in the next. The crossing gates had better drop in front of us, than the pearly gates behind us. "Be not deceived; God is not mocked!"

## Scriptural Bishops

By F. WILFORD LANDES

Let us consider the qualification, "Apt to teach." The Greek would signify "capable of teaching." Webster shows "prepared" as a meaning for "apt." It is not "apt to read" but *to teach*. This does not mean merely to read a verse and ask for comments. A fourth grade student would have the aptitude for that. Teaching is exposition. To be "apt to teach" one must have a knowledge of the meaning of a passage and the ability to ex-



pound, explain, clarify and apply it.

This is evidenced in Titus 1: 9, where we learn an elder must "hold fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort, and to convict the gainsayer." An elder must have the ability to set forth his acquired knowledge and the desire to do it. This is his responsibility, and if he cannot fulfill it, he does not meet the requirements for the office.

Some have thought that if elders hired a preacher and turned the work to him this procedure would fulfil their duty. This is neither true, nor is it sound reasoning. The Word of God says the elders are to possess the ability, and they are to use it in exhorting and convicting. Once the teaching is turned to a hireling, it seldom gets back.

All congregations should have a program in constant effect to develop men for the eldership. We need capable elders who have the ability and desire to instruct the flock. Congregations without elders should begin to develop men for the office, and those with elders should look for, encourage and train additional material constantly, that it may be ready when the time or need arises.

## DO YOU REMEMBER?

Twenty-five years ago this month:

W. G. Roberts began a debate with the Pentecostals at Vandalia, Ill., on December 17. . . . F. W. Fenton started a meeting at Des Moines on December 9. . . . J. A. Collins closed at Waynoka, Oklahoma, on December 2. . . . W. G. Roberts began a series of meetings at Hamburg, Ill., December 26. Do you remember?

## AM I DECEIVED?

By C. J. BEIDEL

As we travel on our public highways, we are often confronted with the sign "Stop! Look! Listen!" Being blessed with the right use of our minds, we pay heed to these warnings. Let us not be deceived into thinking that there is no danger in matters of religion, that we can make such interpretations of Holy Writ as seem to our liking. In employment of such reasoning, we open the door of our minds for the free access of deception.

Many are being deceived by men who once actively contended for all of the truth, but have now become tools of Satan, and are advocating his false and destructive propaganda, both in and out of the pulpit. They are laboring actively to snare the unwary and the weak, and while they talk about others having departed from the faith, they are themselves deceived and deceiving others.

Perhaps one can be honestly deceived, but there is no need of it, for we are forewarned by the apostle, "Be not deceived, God is not

mocked, for whatsoever a man soweth, that shall he also reap" (Galatians 6: 7). There is no need of one being honestly deceived when he knows that true faith comes by hearing the Word of God (Rom. 10: 17). Many contend that if we are sincere in our opinions, thinking and feeling, we cannot be deceived. This is a dangerous and serious matter, for this type of reasoning opens up the way for the free working of deception.

What would you think of a person who would deliberately go through a warning sign on the street or highway, then, when in difficulty, appeal with the alibi that he was deceived by the sign. You would say, "It serves him right!" The sign was in plain view and there was no need to be deceived. That is what I believe relative to the Word of God, for it is so plain that no one need err therein, or be deceived.

People are deceived because they want to be, not because they have to be. The Bible is not a book of deception. When its precepts are rightly divided and obeyed, they will remove all deception from us. Allow me to state that God's Word nowhere makes any

## THE WORLD'S BEST SELLER

By W. CARL KETCHERSIDE

The best selling book in the world is the Bible! This is the conclusion reached in a new book—"Golden Multitudes," published recently by Frank Luther Mott, of Columbia, Missouri. Dr. Mott, dean of the School of Journalism of the University of Missouri and Pulitzer prize winner for American history in 1939, has produced the first detailed and rigorously tested history of the American best seller, according to an Associated Press story written by Charles Honce.

It is interesting to note the first American best seller was a book of doggerel verse, published in 1662, under the title of "The Day of Doom." Written by a Calvinistic preacher, Micael Wigglesworth, it set forth the then popular doctrine of infant damnation. The first edition was snapped up immediately and thereafter, it was reprinted many times, until a large percentage of the population had purchased it.

The writer deflates the claim of many that Charles M. Sheldon's book, "In His Steps," issued in 1897 has sold 30,000,000 copies. He places the figure, after carefully checking all data at 6,000,000 books. Among the 21 general interest books entitled to special prominence because they have sold over 2,000,000 copies each, are Ben-Hur, by Lew Wallace (1866); Christmas Carol, Charles Dickens

(1844); How To Win Friends and Influence People, Dale Carnegie (1936); Ivanhoe, Walter Scott (1820); Little Women, Louisa M. Alcott (1868); The Robe, Lloyd C. Douglas (1942); Story of the Bible, Jesse Lyman Hurlbut (1904); Tom Sawyer, Mark Twain (1876).

It will be interesting to recall that according to Dean Mott, the strictly American book enjoying the best sale at home is "Gone With the Wind," but for world wide sales, he lists "Uncle Tom's Cabin." It is estimated that six and one-half millions of these have been distributed, while the former sold more than three million in this country, and one-half that number abroad.

In spite of all these fabulous figures of sales, the author declares that all pale before the record of one book—the Bible. "It is probable," Mott says, "that there was never a year in American history in which the Bible did not excel the next best seller. A conservative estimate of the grand total of whole Bibles distributed in the United States would place it at over two hundred million."

It is evident that America cannot plead ignorance of the truth or lack of access to God's Word. How shameful a tragedy it is that the Bible is the most-purchased yet least-read book on the face of the earth.

## THAT NEW BOOK

More than 700 orders sent in advance for the volume "A Clean Church" indicate the rising interest in the important theme of church government and discipline. Papers in every section of the world are giving reviews of the book, and it is expected that the first edition of this attractive, timely and helpful volume will soon be placed in the hands of eager readers. Striking straight at the heart of conditions which have held the brotherhood down in years gone by, it provides a scriptural solution to the problems about which you have asked and questioned. Jesus will not recognize a congregation which does not keep itself pure. This book shows how that task can be accomplished. It provides the "ounce of prevention" that is worth "the pound of cure." It is written for the average member of the church, in language that can be understood. If you have not asked for your copy to be sent to you, you should not delay? Send your order now and you will be billed when your book is mailed. The cost will be held as low as possible and will be below \$2 per copy.

## REPORT OF ASSISTANCE

E. M. Smith, Box 530, Claypool, Arizona asks us to thank all who sent post cards and letters of encouragement to him. He is home from his hospital trip and says, "I think that I will always be somewhat twisted and stiff, but that is a small thing if I can get around and do the great amount of work I have to do." Sincere thanks are extended to the following for amounts contributed to Brother Smith during October.

Peoria, Ill. ....	\$25.00
St. Louis (Manchester Ave.) .....	20.00
Webster Groves, Mo. ....	20.00
Willis Mallow, Brixey, Mo. ....	5.00
Gertrude Likes, Mullinville, Kan. ....	2.00
A. E. Hasten, St. Louis, Mo. ....	1.00
Virgil Stevens, St. Louis, Mo. ....	2.00
Mrs. A. Storie, Glencoe, Mo. ....	1.00

## ELEVEN BAPTIZED

In a meeting which caused exceptional community interest, Roy Harris baptized 11 at Agra, Kansas, where he closed the afternoon of November 7. Roy spoke at Phillipsburg that night. He has more recently been engaged in work with Bridge church, near Dexter, Missouri. Roy was at Dentonia, Kansas for two services, October 31.

## EXCELLENT MEETING

With record breaking attendance every night, J. H. Mabery and W. Carl Ketcherside baptized four, and restored one at Fredericktown, Missouri. Interest was as great as in any meeting conducted by your editor in recent years. The church which was started a year ago, now has a membership of 66, and is just starting to grow. Arvel Watts led the singing for the meeting.

## SONGS WE SING

By ROY HARRIS

### God Will Take Care of You

A blind man sang this song while crossing a dangerous street intersection in New York City. When asked why, he replied, "If I cross in safety, it will be fresh proof of His guidance of my groping feet."

This song poem was written by Mrs. C. D. Martin, in 1904. She wrote it upon her sick bed, to comfort herself and husband. She received the idea from her young son, who, when his father hesitated to

leave on a necessary mission, said, "Don't you think God will take care of mother while you're away?" The husband wrote the music.

It is a simple song, in both words and music. In some respects it may resemble the more modern gospel song; yet it is a hymn of hope, faith and encouragement (Heb. 6: 19). Its very simplicity adds dignity and beauty to its thoughts; its language is lofty, but not flowery.

Since "God will take care of you," you are admonished to "Be not dismayed whate'er

betide." You should "Beneath the wings of love abide." Even "Through days of toil when heart doth fail," and "When dangers fierce your path assail," still He will take care of you (1 Cor. 10: 13). "All you need He will provide." (Not all you want but all you need). "Nothing you ask will be denied." (That is, if you ask in His name and according to His will. John 15: 16; Luke 22: 42; James 4: 2, 3).

This is a good companion song to *God Be With You Till We Meet Again*, upon occasions when that song is used. It is equally appropriate for nearly any other occasion. One reason it is not used and appreciated more is that many leaders do not know how to interpret it. If it is sung rapidly and lightly, its depth of meaning and air of worship are almost completely destroyed.

While I do not recommend "draggy" singing, this is one song that is much better too slow than too fast. If the leader or the occasion demands a "peppy" song, this one should not be selected. About the only difficulty with a slow tempo is keeping the congregation together. If they can be kept together, there is little danger that any tempo will be too slow for this song. The tempo should be considerably slower than the usual rhythm type of six-eight time, in which it generally appears. Sing it deliberately, thoughtfully, sincerely!



## SEVENTH-DAY ADVENTISM RENOUNCED

The book bearing the above title, written by D. M. Canright, has been published anew by B. C. Goodpasture, after having been out of print for a number of years. Unquestionably it is the greatest refutation of the false doctrine of the Sabbatarians ever written. Canright was for 28 years a leader among the adventists, and knew their origin, their arguments and their position. There isn't a line of reasoning which they advance that is not handled positively and completely in this book. It contains an arsenal of ammunition for those who are called upon to meet the members of that sect. Perhaps never in history has a false doctrine been so fully exploded. Two chapters may well be worth the price of the book. One is titled "Why Christians Keep Sunday," and the other, "Did the Pope Change the Sabbath?" Every preacher of the gospel, every teacher in the church, every member who may be called upon to meet the quibbles of the Adventists should have a copy of this book. Bound in cloth, it contains 418 pages, and sells for \$3 per copy. You may obtain a copy through this office if you desire!

## SPECIAL VACATION STUDIES

The church at Carrollton, Missouri will sponsor a Bible Study and Development class with sessions morning, afternoon and night, December 27-31. Roy Harris will conduct the study, which is open to all. If you plan to attend write Z. F. Baugher, Carrollton, Missouri.

Dick Kerr will conduct a class on the same basis as above at Vincennes, Indiana, and on the same dates. For full particulars write Clyde Owens, Box 395, Vincennes, Indiana.

## SAINT LOUIS STUDY

The Saint Louis Study begins at 9 a. m., on January 3, to continue six weeks. Sessions will be from 9 a. m. to 3:30 p. m., Monday through Friday, as follows: 9 a. m., Devotional; 9:30 a. m., Study of 1 Corinthians; 11 a. m., Study of Old Testament; 12:30 Luncheon Period; 1:30 p. m., Old Testament; 2:30 p. m., Development and Training Period. There is no tuition. Those who plan to attend must write for room reservations. Please do not attend without making arrangements prior to date, as the room situation in the city is critical. For full details write: Deacons, Church of Christ, 7121 Manchester Avenue, Saint Louis, Missouri.

## ADDITIONAL ELDERS

Edward Buttram and Fred Stracke were appointed to the eldership of the congregation at Springfield, Missouri recently, to work with George Ruhl who has been in the office for some time. The appointments were made by Lloyd Riggins.



## HAPPY HOME

This is a picture of Patricia Ann, recently adopted by Glenn and Bertha Goff of Southwest Church, Saint Louis, Missouri. Her pleasant smile has already won a place in the hearts of all the members in Saint Louis, and they are rejoiced that she may grow up in the nurture and admonition of the Lord.

## UNEARTHLY GEOMETRY

"I'm not much of a mathematician," said the cigarette, "but I can add to man's nervous troubles; I can subtract from his energy; I can multiply his aches and pains; I can divide his mental powers; I can take interest from his work; and I can discount his chances for success." We're indebted to Nora Davis, Bristol, West Virginia, for this little truthful squib.

## A SUMMER STUDY

An announcement of great importance has been mailed to the churches over the signatures of Don Fritz and Sam Lawing, elders at 5906 Kenwood, Kansas City, Missouri. It tells of plans for a six weeks Bible Study to be conducted by Bernell Weems, starting on July 4, 1949. This will be preceded by an all-day meeting on July 3 according to present plans. The elders are asking for enrollment of those who are ready for high school or older. Sessions will be held Monday through Friday on the following basis: 9 a. m. Devotional period; 9:30 a. m. to 12 (noon) Bible Study; 1 p. m. Discussion period on problems of young people; 2 p. m. Development of Talent. It is also announced that song instruction may be given. Those who expect to attend are being asked to make the fact known to the church, and request room reservations not later than June 1, by writing to Darl Landcaster, 4526 Garfield Avenue, Kansas City, Missouri. Students must bring a recommendation from the leadership of the congrega-

tion of which they are members. It goes without saying that the church at Kansas City will render a great brotherhood service by making available such instruction during the vacation period, and we hereby promise to the elders and Brother Weems our full assistance in every way possible.

## NEW CHURCH BUILDING

Glenn W. Blust has notified us of the new location of the church in Galesburg, Illinois, where brethren have begun meeting in their new house at the corner of Farnham and East Losey Street. One was restored and one added by membership transfer during the month of November. Dick Kerr visited the congregation recently, speaking at a midweek meeting of the brethren. You are invited to visit them when you can do so.

## TWELVE BAPTIZED

Twelve were baptized and two from the Christian Church took membership, during the meeting at Nixa, Missouri, conducted by Bob Duncan, who was assisted by John Patrick. John spoke at Springfield, November 7, and at Ozark on October 31. From Nixa they went to Stull, Kansas where another good meeting is in progress as we go to press.

## SPECIAL FLASH!!!

We have just learned that the price of the new book "Clean Church" will be \$1.72 per copy, delivered to you anywhere in the country. Those ordering three copies may obtain them for \$5 for the three. The books are definitely on the press and will be mailed to you shortly after you receive this paper! Send your orders in!

## LECTURES BY ZERR

E. M. Zerr has announced the subjects upon which he will speak in Saint Louis during the coming Bible Study. The general title will be, "Things Most Surely Believed Among Us," and Brother Zerr will speak on Wednesday and Thursday nights, for the six weeks, covering twelve lectures in all. You are invited to attend if possible.

## OUR NEXT ISSUE

Beginning with the next issue, January 1949, the name of this paper will be altered by the dropping of the word "Missouri." The paper will henceforth be the *MISSION MESSENGER*. It will truly strive to be "a paper with a mission and a message. The little journal now goes into many countries of the world. It does not confine its news reports to one state, nor to one country. Great things are planned for the 1949 papers, and new names and faces will appear in its pages, as brethren manifest a desire to edify each other. From now on it is *MISSION MESSENGER*.

# THIS and THAT from HERE and THERE

Herb Clark reports a New Year's Eve service to last until midnight at Oakland (Calif.) and says the membership will open their homes to care for visitors who stay overnight. Go if you can! . . . Carl Landes reports good meeting with Lloyd Riggins at Kansas City, and says a new congregation is in the making there, with the lot already purchased for erection of a meeting house. . . . Jim Mabery preached morning and night at Canalou (Mo.) recently. He is laboring with Fred Killebrew at Senath. . . . Leohn Kessler reports a great meeting with J. Ed Uland at Holliday congregation (Ill.) where two were immersed. Burl Price works with the young people in development work there. . . . William Hensley had grand meeting at Mattoon (Ill.) climaxed with an overflowing gathering on October 31, when W. G. Roberts, Bert Cain, Noah Smith, G. Anderson, J. Ed Uland and Dick Kerr assisted on the program. . . . Mrs. Wm. B. Weed reports a lot of benefit from the Bible Study at Denver (Colo.). . . . Wilford Landes reports a satisfactory meeting at Oakland City (Ind.) and says the development classes are now under way at Lyons (Ind.) on Thursday nights. . . . Borden Higginbotham immersed two at Jerusalem church (Bluffton, Ohio), one of whom was reared a Catholic. . . . C. R. Turner immersed two, and ten confessed neglect of duty at Wakenda (Mo.) where Raymond Stephens has the oversight. . . . Tom Dennis preached at Wakenda on Nov. 14. . . . One was immersed at Bevington (Iowa) on Nov. 7. . . . J. C. W. Hawkins tells us that the work at Tarkio (Mo) moves forward with Winford Lee assisting in the oversight. . . . Two made acknowledgment and took membership at Denver (Colo.) during the 3 weeks of work by Roy Harris. He taught Hebrews at night, and 1 Corinthians in the morning, with 3 night sessions weekly given over to song. . . . Iva Kreeger reports 1 immersed with 4 placing membership at Independence (Mo.) during a good meeting by L. C. Roberts. Arthur Nelson and Norman Selby have recently been installed as deacons there. . . . Paul Meeske tells us that L. C. Roberts is now at Fairbury (Neb.). . . . A. W. Harvey will work with the church at Riverside (Calif.) after the middle of December. . . . W. Carl Ketcherside spoke to a capacity audience at Rhodes Chapel, a new Methodist church building, on the afternoon of November 7. The pointed gospel message was well received by those present. Invitations have been received to speak at the Union Church building in Graniteville, Missouri, and also at Doe Run. In none of these localities is there a church of Christ. . . . The church at Summerlane, Birmingham, England, celebrated its 83rd anniversary,

November 6. There are two sisters in the congregation who have been members more than 70 years; Sister Johnson having been immersed 75 years ago, and Sister Kemshead, over 71 years ago. . . . The booklet by A. W. Harvey, Bloomington, Ind., titled, "A Treatise On The Bible College" will be sent you absolutely free if you'll send your request to Brother Harvey. . . . Robert Brumback writes that he assisted in disciplinary action, at the request of the elder, Bro. W. R. Clark, Unionville (Mo.) where several were excluded for sowing discord among brethren. Charges were preferred, and an opportunity given for the excluded to make a defence before the church. Upon their refusal to appear proper discipline was taken. . . . Bro. Brumback is just finishing a course of lectures at Chillicothe (Mo.) where good success has attended his efforts. . . . W. Carl Ketcherside is conducting a study and training class at Carrollton (Mo.) each Monday night. . . . Charles Powell, Martinsville (Ind.) compliments the way the forum is being handled. . . . We extend sincere sympathy to the George Shull family, Mattoon, Illinois, on the death of their son, George Shull, Jr., killed in a trucking accident near Paxton (Ind.). . . . Two placed membership at Speedway City (Indianapolis) recently. There's a faithful congregation in that city, folks. . . . Bill Hensley reports one restored at Mattoon (Ill.). . . . W. Carl Ketcherside addressed a Parent-Teacher Association meeting at Biggers (Ark.) on the afternoon of November 10, spoke to a large audience at the meeting house that night, and to the High School assembly next day. . . . The church at 1555 Jay Street, Denver (Colo.) announces a two week Bible Study conducted by Bernell Weems, starting February 14. Students from the Saint Louis study will be able to go directly to it, if desired. . . . Bernell Weems and Dick Kerr, will cease to be like the angels in heaven during December, for the "angels neither marry nor are given in marriage. "Bernell will marry Juanita Collinge, of Ottawa, Kansas, while Dick will wed Arline Munger of Des Moines, Iowa. . . . Ellis Rotan writes us that things are moving along very well at Chula Vista, California. . . . Thomas Dennis reports good attendance and 4 immersed at East Concord church, near Unionville (Mo.). . . . J. Ed Uland invites all near Beloit (Kans.) to attend the New Year's Eve meeting which will launch his campaign of two weeks' work at that place. . . . Walt Anderson of Denver (Colo.) attended the study in Leviticus at La Junta, Colorado. . . . Louisa Thompson reports that Seamon Beck, Charles Asberry and Clinton Klein, all of St. Louis have visited at Goodwater (Mo.) and spoken for

the church during the month past. Herbert Estep of Salem labored with the Goodwater church on November 14. . . . Harry Powell reports that there have been 18 added at Martinsville (Ind.) this year. . . . Hester Davis reports that he was at Bloomfield (Ind.) for both services Nov. 7, and tells us the attendance at Anderson (Ind.) is averaging about 116 each Lord's Day. . . . Hershel Ottwell recently completed a Bible Study in the home of Ralph Sweetin at Litchfield (Ill.), and began a two weeks study at Hartford (Ill.) after which he goes to Senath (Mo.) for three weeks. . . . L. C. Roberts visited Ottawa (Kans.) for one week of work en route to Fairbury (Neb.) where he will labor extensively with the church. . . . George Kreeger, Independence (Mo.) reports a constructive program in operation and the work progressing as a result. . . . One added at Carrollton, when the editor preached there on November 14. About 200 attended the Development work on the following night, and the cooperation was wonderful. . . . Our brother, W. G. Roberts, will be 80 years of age on December 13. How about a remembrance of this great occasion addressed to him at Box 163, Hammond, Illinois? . . . E. M. Zerr has just completed a good Bible Study at Martinsville, Indiana. . . . Dick Kerr spoke at Bloomington (Ind.) Dec. 4-6. . . . The new building at Speedway City (Indianapolis) is just about completed. . . . Mary C. Journey, Nevada (Mo.) compliments E. M. Zerr's October article. . . . One more added at Fredericktown (Mo.) on Nov. 14. . . . One immersed from Southwest Church (St. Louis) Nov. 17. Another added by membership transfer November 14. . . . Clarence Cochran is helping the Summersville, Harts-horn and Flat Rock churches in south Missouri, where he teaches school. . . . Roy Clark reports the work going well at Riverside (Calif.). . . . Arnold Hintz says several were added this fall at Spokane (Wash.). . . . Mildred Van de Riet tells us that Roy Harris' work at Agra (Kans.) continues to bear fruit. . . . Walter Huse, elder at New Castle (Ind.) reports 5 more immersed recently, and says the church is in the best shape in years, with splendid attendance. . . . Three more added by membership transfer at Southwest Church (St. Louis) on Nov. 21. . . . Last minute reports indicate excellent attendance in Robert Brumback's work at Chillicothe, Missouri. . . . J. W. Watts, elder at Flat River, returning from Fredericktown, Missouri, on Nov. 22, was involved in a wreck. Sister Watts, was seriously injured, and is in the hospital at Bonne Terre (Mo.). . . . James Campbell spoke at Rock Hill (Mo.) on Nov. 29. . . . Harold Hays was at Richmond (Mo.) on Nov. 29.