

# MISSION MESSENGER

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## THE BADGE OF A DISCIPLE

By ROY LONEY

"By this shall all men know that ye are my disciples, if ye have love one to another" (John 13: 35).



The county sheriff has his star. The city policeman wears his distinctive uniform with a badge. These are the marks which identify them and establish their official character. No soldier during the term of his enlistment is permitted to wear anything except the uniform issued by the army in

which he is enlisted. That uniform establishes his identity. The Lord has an army, and all who are enlisted in it have a distinctive uniform and a badge of identification. That badge is the beautiful attribute of love! It can be seen on the darkest night and in the densest fog. It must accompany the soldier everywhere. Surely such a badge properly worn and kept untarnished, places all who wear it in a class by themselves.

This does not mean that love is found only among Christians. In a measure it is found among all races of mankind, from pole to pole, from ocean to ocean, among the crudest heathen and the most highly civilized nations. But the kind of love which Jesus requires of his soldiers is above and beyond that which is so commonplace among the peoples of the world. In the verse preceding our text, Jesus said he was giving a "new commandment" unto his disciples, and this new commandment was the command to love—not as the world loves but "as I have loved you, that ye love one another." He was soon to set the pattern as to the degree of love which the disciples must manifest toward each other. He was to give a new meaning to love by demonstrating a higher degree of it than the world had ever known.

Jesus declared, "Greater love hath no man than this, that a man lay down his life for his friends." But his love was to exceed that. He laid down his life, not merely for friends but for his bitterest enemies as well. "For when we were without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die; but God commendeth his love toward us, in that while we were yet

sinners, Christ died for us" (Rom. 5: 6-8). Christ dying, the just for the unjust, was the great demonstration of the fullness of the new commandment. It was that commandment put into practice and made understandable and beautiful beyond expression. No wonder that John exclaimed, "Behold what manner of love the Father hath bestowed upon us that we might be called the sons of God" (1 John 3: 1).

Paul exhorts us to be "rooted and grounded in love" that we might be able with all the saints to comprehend "what is the breadth and length and depth and height, and to know the love of Christ which passeth all knowledge" (Eph. 3: 18). God's love is unfathomable and immeasurable, but remember Jesus said we are to love each other as he loved us. It is love that draws men to Jesus. "And I, if I be lifted up from the earth will draw all men unto me." Love is that magnetic power in the gospel which pulls toward the higher life, for in that gospel we learn of the deep love God has for us, then "we love him because he first loved us" (1 John 4: 11).

Ponder over this thought! We cannot love God and Christ while showing ill-will and bitterness toward his children, for "he that loveth not, knoweth not God, for God is love." No wonder Paul declared that love was the greatest thing in the world (1 Cor. 13: 13). It is the supreme force for good and without it there can be no peace in the family, the community nor among the nations. Love is not only the greatest need of the world. It is also the greatest need of the church! How slow we are to learn this basic truth!

"Perfect love casteth out fear." It will also cast out malice and hatred. How can the professed children of an all-loving Father show such evil attributes at the same time they claim to be born of God? The apostle says "Everyone that loveth is born of God!" If we are God's children we were not born of contention and strife. Children of God must hate sin! But they must love the sinner, for we who are born of God are required to "love one another with a pure heart fervently."

The love and affection we show for others is the evidence of our re-birth. That evidence is not demonstrated by our ability to smite a brother "hip and thigh" but by being a blessing to him in helping him on to a closer walk with God. If a brother

stumbles and falls, will love lead us to throw more mud on him? Will it not rather cause us to reach him a helping hand of encouragement to enable him to walk worthy of the vocation wherewith we are called? Love does not rejoice in iniquity (1 Cor. 13: 6), therefore we will not seek to broadcast a brother's mistakes to the four winds of heaven, but rather seek, in all kindness and love, to have all those mistakes covered with the blood of the Lamb, wherein is full cleansing and forgiveness. Let us not forget that "Love covereth a multitude of sins" (1 Peter 4: 8).

In the early days of Christianity, when the children of God were being persecuted unto death, the Romans left their blood-spattered arena exclaiming, "Behold how these Christians love one another!" But now, hawk-eyed reporters slink around to catch the latest news of congregational difficulties, to make capital thereof. Brethren, were we born amid the shriek and roar of powder? Did we cut our teeth on bayonets? Our present condition seems to indicate such? Shall we always be so belligerent in opposing false doctrines that we have no time to develop the beautiful grace of Christian love? Fighting evil is essential, but all opposition to such must be "in meekness, instructing those that oppose themselves, if peradventure God will give them repentance to the acknowledging of the truth." Paul ever fought evil, but his tender, persuasive voice was always wooing men back to God. Is the sword the only weapon we can use to probe the problems of fellowship? Can we not utilize the "balm of Gilead" for a change? Is it not time to translate into reality those beautiful words we sometimes sing: "Blest be the tie that binds our hearts in Christian love. The fellowship of kindred minds is like to that above!"

If I were a musician, which I am not, I'm certain I would not think it necessary to beat people over the head with a violin to make them understand the beauty of music. Nor will I ever make people appreciate the beauty of God's love by continually berating them for their shortcomings. I can bless them far more and bring happiness to myself by showing them "a more excellent way"—the way of love, purity and peace! "Let all bitterness, and wrath, and anger, and clamor, and evil-speaking be put away from you with all malice; and be ye kind one to another, tender-hearted, forgiving one another even as God for Christ's sake hath forgiven you." Keep the badge of discipleship ever before the world.

# OUR MOST TRAGIC FAILURE

By W. CARL KETCHERSIDE

The greatest need of every local congregation is a qualified leadership of consecrated men whose first love is the church!



Just as no stream can rise higher than its source, so no church can rise above its leadership. If those who are charged with the responsibility of directing the affairs are aggressive in waging the war against sin, the church will be on the alert and moving forward. If the oversight is composed of

men who are casual, unconcerned and inclined to drift along in the course of least resistance, the church as a whole will be inert and spiritually lifeless.

Many congregations are hampered and held back by unqualified men who were placed in office because the brethren were afraid of offending them if they were not appointed. Commonsense would tell you that such men ought never to be placed in a position of authority. They are too little and selfish to be entrusted with the care of the church of the living God. We may paraphrase a scripture thus: "If a man know not how to rule his own heart, how can he take care of the church of God?" A man who puts his personal feeling ahead of the welfare of the flock can never be a faithful shepherd.

It is a sad fact that there are men who will play politics with the blood-purchased assembly of the Man of Calvary. Preachers who are ambitious for position and place will maneuver to have men placed in the eldership who are nothing but rubber stamps and pawns for their unscriptural designs. Such men, unable to see the faults in their human idol, will prostitute the church to his gain, and throttle the brethren to exact toll from them to promote human pride. May God have mercy upon all such religious tyrants who suppose that gain is godliness!

Some congregations have men in the eldership who are so wrapped up in their own business dealings that the church is purely secondary in their thinking. They live to make money and financial success. Their heads are so full of plans for enlarging their stores, that they cannot even concentrate upon a plan for enlarging the borders of Zion. They rob God of time and invest it in their own schemes; they rob Him of money to build up machines for earthly gain.

Once more the scripture is fulfilled which saith: "Woe be to the shepherds of Israel that do feed themselves: should not the shepherd feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them, that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither

have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered because there was no shepherd; and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea my flock was scattered upon all the face of the earth, and none did search or seek after them" (Ezekiel 34: 2-6).

The church can never grow nor thrive as it ought until we develop a competent eldership in every congregation of disciples. Titus was told to "ordain elders in every city" (Titus 1: 5). Paul and Barnabas "ordained them elders in every church" (Acts 14: 23). We must search out potential material and spend time and effort in perfecting it for the task of superintending. We have utilized much time in the training of preachers which could have been devoted to the training of scriptural pastors, a plurality of which are to direct and feed every local church according to God's plan. What kind of men should be placed in the office of bishop? We cannot exhaust this subject in one brief article, but we can offer a few suggestions for the consideration of the saints and faithful brethren.

## Men Who Have Been Taught

Bishops cannot be unlearned men in the scriptures! One of the prerequisites to the office is that they "hold fast the faithful word" and that "as they have been taught." A new convert would not have had the privilege of such teaching and of the experience to accompany it, so no novice could be appointed (1 Tim. 3: 6). Who is to do this teaching? It is true that every Christian can study for himself and must do so. Every sheep has a solemn obligation to come to the feed trough. There is no way by which you can force the gospel down the throat of an unwilling and recalcitrant member of the flock. Each man must study for himself!

However, the expression "as he hath been taught" indicates that someone who was himself instructed conveyed the information concerning the faithful word unto the prospective elder, and trained him in the use of it. Is this not the duty of evangelist? Titus was to "set in order the things that are wanting" (Titus 1: 5). This had to do with preparation of the church before the appointment of elders. We have used the expression "setting the church in order" to indicate the appointment of elders and deacons, until we have come to think that the scriptures employ the phrase in that sense. But Titus was to "supply the things that are lacking AND ordain elders in every city." The church had to be made ready for

elders and elders had to be made ready for the church, before they could be appointed. This was the work of the evangelist.

The elders are the feeders of the local flock. There is not one ounce of scriptural authority for a "located evangelist" in a congregation with bishops. No such office or officer was recognized in New Testament times. To have a man as a hireling who is "the minister" of the church is unscriptural and anti-scriptural. The evangelist is to work himself out of the local church and not into it! He must so teach that he will develop all of the brethren until he is expendable and not indispensable! If he conveys all of the faithful word that he knows to the elders they will know as much as he does, and if they have ability to teach, they can do the work as well as he can. This releases him to "do the work of an evangelist" and it also makes "full proof of his ministry" (2 Timothy 4: 5). Moreover, the evangelist is solemnly charged "And the things that thou hast heard of me . . . the same commit thou to faithful men who shall be able to teach others also" (2 Timothy 2: 2). Paul declared to the elders of Ephesus "I have kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly, and from house to house" (Acts 20: 20). This must be the course followed by every faithful gospel proclaimer. That course developed elders at Ephesus. It will develop them anywhere else too!

Before you can teach a man he must be willing to be taught! God sends no man away empty except those who are full of themselves (Luke 1: 53). The man who can learn the least is the man who thinks he knows everything. Such a man can never qualify for the task of ruling God's people, because arrogant assumption of knowledge generally produces arrogant assumption of power. Unless a man is big enough to be able to see his shortcomings he is too little to be in the eldership. Some rattle around in the office like a split pea in a gallon bucket. They can never fill it, but they make a lot of noise to cover up their shortcomings!

It is impossible to teach something that you do not know. A farmer cannot throw down fodder that he doesn't have, and if he continues to throw down chaff the flock will eventually get wise to the fact that the stall is empty and they will cease to come. If

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Dedicated to the task of arousing churches in this state and elsewhere to a greater zeal in mission work, and assist in developing the talents of all to be used to the glory of God.

elders are to teach they must be taught; if they are to feed they must be fed! An ignorant church will be the result of an ignorant eldership. And it is too late for a shepherd to rustle around after supper on Saturday night to see if he can mix up a little mash for the Lord's Day feeding! You may fool people once into biting into a rock thinking that it is a biscuit, but you cannot keep them fooled. "If they ask bread will you give them a stone?"

### Men Who Can Teach Others

Not everyone who knows the word has aptitude for teaching it to others. We can all convey something to someone else in a degree, but it is made clear that aptitude for teaching is a talent or gift (Rom. 12: 7). To be an elder one must be "apt to teach" (1 Tim. 3: 2). This does not mean that he must be skilled in all the art and science of pedagogy as it is taught in the universities, but he must be able to "handle aright the word of truth" (2 Tim. 2: 15).

His task includes that of exhorting the church by sound doctrine (Titus 1: 9). The gift most needed in the early church was the one which enabled the possessor to speak to men "to edification, and exhortation, and comfort" (1 Cor. 14: 3). This gift the brethren were to covet, or earnestly desire (1 Cor. 14: 39). The talent to do the same is as vital to the church now as was the spiritual gift of yesterday. To edify is to build up; to exhort is to stir up; to comfort is to cheer up. It is essential that the shepherd know his flock and be able to determine the individual needs thereof. We build up the weak, stir up the negligent, and comfort the despondent.

The bishops must realize that temperaments differ. They must recognize that "those members of the body, which seem to be more feeble, are necessary" (1 Cor. 12: 22). Upon these they must bestow more attention, "giving more abundant honor to that part which lacks, that there be no division in the church" (1 Cor. 12: 24). How often it is exactly opposite to this. A clique is formed of elders and the more prominent members of the body. Those who are less talented or less pronounced in their talents because of modesty and shyness are relegated to a position where they lose all contact with the spiritual strength of the brotherhood. The Bible teaches that "the comely parts have no need" (1 Cor. 12: 24) and yet upon these we generally bestow the abundant honor. No wonder there are schisms in the body!

In addition to being able to exhort the saints to do their duty, elders must also be able to "convict the gainsayers." The word "convince" as used in the Authorized Version conveys the wrong meaning. At the time when it was used by the King James translators it meant to *convict*. The most difficult task in the world is to convince the average gainsayer. Extremists and radicals will seldom be convinced if you throw the

whole Bible at them! No one could accomplish the feat of convincing such persons, but the elders are to "convict" them, and to do so by sound doctrine! This means, that the scriptures must be made to bear on heresies which arise with such force that the church can see the fallacy and be saved, even though the gainsayer stubbornly goes on his way!

How many elders of your acquaintance can defend the truth against error? In almost every instance, the first thing that the elders think of, is to put in a long distance call for a preacher, and tell him, "Drop everything you are doing and come at once! We've got a man who has jumped the corral fence and gone off on a tangent, and we need someone to help us rope and hog-tie him!" In the early church there were "many unruly and vain talkers and deceivers" (Titus 1: 10). They subverted whole families, teaching things which they ought not for base gain. Of such it is affirmed that "their mouths must be stopped" (verse 11). The elders should study the Old Book until they can tie a knot in the tongue of false teachers!

This does not mean that it is wrong to ask for assistance of an evangelist in an emergency. Timothy was left at Ephesus for the specific purpose "that thou mightest charge some that they teach no other doctrine" (1 Timothy 1: 3). But it remains that the church is becoming ever more dependent upon preachers, and to the extent that these are called in to do the work that God has ordained the elders to do, we weaken the eldership and create a false concept which can very easily be translated into a sectarian clergy system.

### Men Who Can Govern

God has placed governments in the church (1 Cor. 12: 28). Woe unto that man who in order to justify his own rebellion seeks to remove them, or to lessen their power. It has never been God's plan that "every man can do that which is right in his own sight" and such a condition exists when there is no authority. The very word *bishop* conveys the idea of superintendency or oversight! There are some who would like to take the "super" out of the first and the "over" out of the second word! Elders must be able to rule, that is they must have executive ability! Oftentimes a congregation glories in an eldership that will tolerate anything, and which winks at worldliness and ungodliness. Such men deserve censure and not honor. The Book says, "Let the elders that *rule well* be counted worthy of double honor" (1 Timothy 5: 17). Slothful elders are unfaithful elders, for the command is "He that ruleth, let him do it with diligence" (Rom. 12: 8).

To qualify as a bishop a man must first show his ability to rule. He does this by the control of his family. "One that *ruleth well* his own house, having his children in subjection with all gravity; for if a man know not how to rule his own house, how

shall he take care of the church of God?" (1 Tim. 3: 4). This statement which shows how a man demonstrates ability to rule prior to his appointment to the eldership, needs very careful study! It sets forth the thought that a man must have knowledge of governing technique. "If a man know not how to rule" implies that one must study and learn how to direct the affairs of his family; but not only must he know how to do it, he must do it! He must rule his own house, and that includes his wife. No woman can have any authority in the church. She is under authority and not over the man (1 Tim. 2: 12). If you appoint a man to the eldership whose wife has him under control, she will govern the church by proxy. Her husband may sing out the words, but she will set the tune! He may pull the trigger but she will do the loading, and he will be but a stooge for her backstage maneuvering, a dancing puppet who can only jump when someone pulls the string. God has no provision for a "petticoat government" either directly or indirectly, and the church that puts in such has made "a slip"!

Government implies two things: rule and subjection! Thus when a man rules his own house he has his children in subjection (1 Tim. 3: 4). Where there is no subjection there is no rule! When children are "accused of riot or unruly" the government of the home has broken down (Titus 1: 6). There could be no rule in the church without subjection and submission. We are taught to "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account" (Hebrews 13: 17). This implies, nay, teaches plainly, that in the church there are those who have the rule, and are over us! Now no one can be *over us*, unless we are *under* such. Oversight suggests an overseer! Elders are overseers (Acts 20: 28); therefore, they are to "take the oversight" (1 Peter 5: 2). But if children in the home refuse to pay any attention to the directions of the father, are they not riotous and unruly? Then, what about a congregation which ignores the authority and rule of the elders?

There are two ways to secure subjection. One is by force and the other by loving example. The first produces servile slavery and the second produces willing and voluntary service. That government is always best which speaks the least about its authority. If a man, in order to secure the submission of his wife, has to keep reminding her that he is the head of the house and she will be in subjection to him, or he will learn the reason why—such a man may soon learn the reason why! A husband deserves the submission of his wife only if he conducts himself in such a manner as to earn it! There is no place for tyranny in the home or in the church!

It is the "flock of God" over which elders are to "take the oversight" (1 Peter 5: 2). Sometimes elders lose sight of that fact, and

think that the church is theirs to maltreat and manhandle as they please. But "the church was not made for elders, but elders for the church. "The scripture positively forbids an elder to act as if the church is his heritage, and to conduct himself as a lord over his own manor (1 Peter 5: 3). A man has a right to manage his own business to suit himself, but he must manage the Lord's flock to suit the Lord. The flock is God's; the heritage is God's; so let no man act as a lord over his own heritage toward the church of the living God!

Must we obey elders when they are wrong? Such a question seems almost too silly to consider! We are not to obey anyone who is wrong! The wife is commanded to be in subjection to her own husband (Eph. 5: 21). She is even told to be in subjection "in every thing." But none of us is so foolish as to think that this means she is to play cards if her husband demands it, or drink liquor with him if he insists upon her doing so. The phrase "in everything" is modified by what goes before. "*As the church is subject to Christ*, so let the wives be to their own husbands in every thing" (Eph. 5: 24). Now Christ would never demand anything of the church which is wrong, and husbands should never demand anything of their wives which is wrong. Sometimes they do, however, and in such cases the Christian wife "must obey God rather than man" (Acts 5: 29).

If the elders were to band together and demand that the church do something which is contrary to the word of the Lord, and a violation of the New Testament scriptures, the church would have to say, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye" (Acts 4: 19). We should always be concerned about what is right in the sight of God. Elders are not to make laws, but all they can do is to enforce God's law! They cannot originate commands for the church, they can only see compliance is had with the commands that God has given! If the elders where I am a member advocated something that was in opposition to God's word I would oppose that error with all my power, and regardless of the consequences to me personally.

Often, however, there arise conditions in the church in which decisions are necessary in matters of judgment. Perhaps a disagreement arises which demands that both sides be heard. After consideration of the points presented, the elders will have to make a decision, and the church should willingly submit to it. Clearly the responsibility in such cases rests with the oversight. If everyone is going to be an overseer then there is no use of having bishops, but if we respect the Lord's plan we will see that scripturally qualified men are placed in office and then we will allow them to function so long as they do not violate the sacred scriptures. There must be authority in the church and it must be respected.

### **Men Who Live Exemplary Lives**

It is clearly taught that bishops must be "ensamples to the flock" (1 Peter 5: 3). If a man teaches one thing by word and another thing by his deeds, he is not a proper example. You can generally tell the kind of elder that a church has by the kind of lives evidenced by the membership! Just as children reflect the example of those who rule over them, so the congregation reflects the same.

Can you expect the members of the Body to keep themselves free from worldly entanglements, if the elders frequent the theaters with their lustful, soul-destroying Hollywood movies? How can an elder who has been seen by half of his flock at a modern theater on Saturday night, lead them closer to Jesus by his remarks at the Lord's table on the next day? I would not appoint a man to the eldership who uses tobacco. I believe that such a man could not teach the word of God in its fulness! I do not want my children to smoke. They may go contrary to all of my teaching and do so. But they will never be able to point at me and say that they took it up because of my example. If the tobacco habit can only be cured in a church by a process of teaching, and if the elders are the ones charged with doing the teaching, how will it ever be cured as long as they use it themselves? A man who is too weak to quit a filthy habit that is obnoxious even to a lot of people in the world, is certainly not strong enough to govern a church! I do not want the boys and girls of the congregation of which I am a member to be able to justify their bad habits by pointing to those who are supposed to be "examples to the flock."

It will do little good for the elders to get up and lambast the church about giving, if they make more money than any of the members and give less. Men have no place in the oversight of the church who are stingy, tight-fisted and covetous of filthy lucre. Such men will let the world die and go to hell before they will give their consent for the church to reach out and save those who are lost. Whatever the church requires, let the elders set the example. Then let the rest of us not kick and complain, murmur and grumble. Let us follow their godly examples. The requirement to be examples to the flock, necessitates the flock following the example. There is no place for arbitrary, inconsiderate rule on the part of the elders, and no place for arrogant rebellion upon the part of the rest of us.

### **Men Who Can Accept Responsibility**

The eldership is no place for a shrinking violet or a buck-passer. It demands *men*. Those who accept the office must realize that they must give account and that they watch for the most precious and valuable things in all the universe—the souls of men and women (Hebrews 13: 17). One who will not meet the responsibility has no right with

the office. Few elders realize the seriousness of this, and those who cling to the position and drift along, will someday give an account for the souls under them! What an awe-inspiring thought! One cannot be a whiner or complainer and be in this office. He cannot be double-minded, double-tongued, or double-hearted! He must be gentle but firm, tender but solid, compassionate but sound. The greatest price in all history, the blood of Jesus Christ, was paid for the church. It is not something to be tampered with. It is not a plaything or a political plum.

Many churches are held back and held down by elders who are mere parasites, asking everything and giving nothing in return. Some maintain old wornout feuds among themselves, and have carried on their petty jealousies and bickerings through the years while the Cause has stagnated. No church can grow into *manhood* with a group of *childish* elders at its head. Partiality, favoritism, factionism, all of these are practiced in some places by elders who manipulate the church as a political machine on a "you scratch my back; I'll scratch yours" basis! Some are too lazy to do anything, and too contrary to let anyone else do anything. They shut up the kingdom against men, having no desire to go in, and refusing to let others do so. The church needs to be freed from the domineering attitude of men who think that it was created for their personal ambition, just because some hireling came along and put them in an office. They should either get into the work like men, or step out like gentlemen!

But we thank God that the great majority of men in this sacred office have the Cause of Jesus as a burden upon their hearts. They need help and not opposition, education and not aggravation, assistance and not resistance! Many of them have stood firm in spite of insults when they were doing their duty toward God and the church. Let us encourage and not discourage them. But above all things, let us begin now to develop men in every congregation who can do the work that God enjoins upon the presbytery. The church in the future will depend upon our action now! God help us! May the church go forward is our prayer.

### **SHELBYVILLE MEETING**

Brethren from Bloomington, Chicago, Decatur, Hammond, Holliday, Mattoon, New Liberty, Springfield and Sullivan were represented at an all-day meeting held at Shelbyville, Illinois, April 2. Younger brethren delivered the messages, with Paul Fleener and Norman Hawbaker speaking in the morning. Don Shasteen presided in the afternoon service in which Bill Dunbar, Darrell Boland, Jack Fleener, Glenda Grant, Don Elzy, Forrest Ferguson, Burl Price, Harold Shasteen and Ivan Kidd, participated. Harold Shasteen spoke at night.

## Views of the News . . . By ROBERT T. HARTMANN

### Youth for Christ?

Not long ago the newspapers told of a marathon testimonial and confession session at a small Bible College in Illinois. For 42 hours the students trooped to the chapel microphone to relate their minor transgressions, which might better have been repented of in their own closets, if they were not wholly imaginary.



I have not been so long off the campus as to censure these youngsters, for the urge to exhibitionism is strong at that age, and in my college days was expressed by parading in pajamas or swallowing live goldfish. But the incident furnishes evidence, if more is needed, of the folly of mixing Christian teaching with secular education. To the public, this collegiate display was identified with religion, rather than with adolescent exuberance.

Far from being an emotional binge, true religion is a sober and reasoned profession.

At the very least it should command the respect of unbelievers, and at best it will draw them to Christ.

Young people are the hope of the church. They should have all of the temporal education they can get to better equip themselves for a life of Christian service. But they should learn the eternal lessons of religion in the church, where, whatever their age, they will instinctively receive the truth with reverence and use it under wise supervision.

Only in the church, by God's wisdom, is a perfect balance possible between the enthusiasm and energy of youth, and the wisdom and judgment of age. This balance is not always attained in practice, but it would be if the scriptural instructions were followed explicitly. Elders are told to rule, but also to teach; youth is not to be despised, but to be proved and kept from pride.

The apostle Paul told his beloved son in the faith: "take heed unto thyself, and unto the doctrine; continue in them, for in doing this thou shalt both save thyself and them that hear thee." The gospel is intended to appeal to man's intellect.

tion was clearly stated by the pioneers. David King wrote:

"But again—The Minister! *Who* and *what* is he? It is quite common to hear persons allude to *the* minister of the church to which they belong. Independents, Baptists, Presbyterians, and other Nonconformists, almost invariably use the term in the singular; as, 'The minister of our church.' We have to ask from the New Testament an answer to the very reasonable question—What is that office in the Church of Christ which entitles the person who fills it to be termed **THE MINISTER**? The answer is short and simple—There is no such office; and, therefore, no such officer."

Is it wrong then to use the word "minister"? Certainly not. In the New Testament preachers are called "ministers of the gospel." Such a use by us today is Scriptural and right. But there is no Scriptural justification whatever for applying the word "minister" *exclusively* to gospel preachers. The New Testament does not use it in this narrow fashion nor does that inspired volume give a vestige of support to the notion that any one man may be called **THE** minister of a congregation.

### "Will Mutual Ministry Work?"

Some who have criticised us for our advocacy of "mutual ministry" have repeatedly posed the question: "But does it work?" Often this is followed by references to the lack of any great progress (numerically) by what is sometimes called "the restoration movement" in Britain. It has usually been claimed as a result that "mutual ministry" is a failure, and therefore cannot be right. This is a fine case of "*putting the cart before the horse*"! Our business is first of all to discover if a thing be Scriptural. If it is, then as God's children *we must make it work*! "One man ministry" is unknown to the New Testament, but "mutual ministry" is taught therein. The Church of the New Testament was more vigorous, aggressive and successful than in any age since. Mutual ministry worked then—it will now!

Critics too often confuse the thing itself with the abuse of it. I believe that when the church assembles it is the right of every male member to have opportunity for using his talent in edifying the Body of Christ. But this privilege is limited by another: that whatever is done by any member *must be for the edification of the Church*. It must be admitted frankly that this has too often been forgotten in the churches here. Mutual ministry has been construed to mean that anybody could confront the assembly and say anything. It does not mean that. It is the business of pastors to see that the flock of Christ is properly fed, and their responsibility is to see that the privilege of exhorting and teaching is only exercised by those who have ability to do it aright. But let this be remembered also: in most

## AS OTHERS SEE YOU

By ALBERT WINSTANLEY

### "Where's the Minister?"

Years ago an evangelist was leaving the meetinghouse of a Church of Christ in this country when a stranger accosted him thus:

"Do you have a minister?—I'd like to see the minister." Pointing to the meetinghouse door the preacher replied: "You'll find a minister in there now." On entering, the enquirer found a good sister on her knees—scrubbing the floor! Herein is a great—though oft-neglected—truth. "Ministry" simply means "service." The sister concerned was doing a necessary job of work. She was ministering, and was therefore "a minister." Not "THE" minister, mark you, but "A" minister certainly. The evangelist had used the word in a true, Scriptural sense. We must never lose sight of this fact: that any service whatever, done by any Christian for the Lord and His Church, is ministry—and the *doer thereof* is a minister!



### "What Is Mutual Ministry?"

I was glad to find churches in the United States which believe in "mutual ministry." It may be said that this phrase is unscriptural. That is true enough. It is also true that we should speak of Bible things in Bible language as far as we can. But this is not always possible. In talking about the pure worship of the primitive church we speak, for instance, of "vocal music." That phrase isn't Scriptural either—but who would deny that what we mean by it is? Many examples could be cited, but they are not necessary here. Innovations, false teaching and digression force the faithful to use unscriptural words to describe Scriptural things.

I believe that "mutual ministry," as commonly used by the brethren in Britain, describes a truly Scriptural thing. We believe that every member of the church is a minister. To us "mutual ministry" is the absolute antithesis of "one man ministry." It indicates the position that faithful churches here have always maintained: that the system of "one minister for one church" is unknown to the New Testament. This conten-

congregations there are men who could edify acceptably if only they were guided and trained aright. Where an oversight is concerned to discover, develop and use the talents of every member, there is the spiritually healthy church; and that constitutes true mutual ministry.

### ANOTHER EVANGELIST

With the full endorsement of the congregation at Roseville, Pennsylvania, a beloved young brother, Lewis J. Karkosky, Jr., intends to launch out into the gospel field to devote his full time to spreading the Word. Lewis was born in Brookville, Pennsylvania on August 28, 1928. His parents were originally Catholics, but were led out of Catholicism by the maternal grandfather who read his Bible, and began to declare it as best he could. Others took their stand with him until some 200 persons were banded together. They adopted the name "Church of Christ" but used musical instruments in the worship, and practiced "feet washing" and the "holy kiss." They observed the Lord's Supper infrequently, but stressed morality of life and chaste conduct. The grandfather died, still seeking to know more of the will of God, and declaring it as he learned it. Through the years, the number who clung to the practices mentioned has decimated to about fifteen souls.

Lewis was an attendant of several denominations, and for awhile taught a Sunday school class in the Methodist church. In 1946, he came in contact with the churches of Christ, and was convinced of the scripturality of their contention, so was immersed into the Lord Jesus Christ. In 1948 he began to make short talks of exhortation, and journeyed some 20 miles to aid a little congregation without money and without price. In May 1949 he met Harold Shasteen, and with him attended the Bible Study in Saint Louis last autumn. Since that time he has been assisting at Clarion and Roseville, Pennsylvania, and going wherever else he can aid the church of the living God. It is our hope that brethren may give strength and encouragement to this devoted young disciple of our Master, and that you will call him, use him and support him. You may address him: Lewis J. Karkosky, Jr., Rfd 4, Brookville, Pennsylvania.

### VACATION STUDY OUTLINES

Hershel Ottwell, Hartford, Illinois, has prepared outlines for Vacation Bible Studies of two weeks duration, with full information. Any of the brethren desiring a copy of this course of study may obtain the same free of charge by writing to Hershel. His love for boys and girls and for the Cause everywhere has promoted him to prepare enough of these to share with others. They are appropriate for other class work with children also. We recommend them to all teachers of boys and girls.

### KANSAS CITY STUDY

The congregation meeting at 5906 Kenwood Avenue, Kansas City, Missouri, announces another six weeks period of Bible Study to start Monday, July 3, at 9 a. m., with classes daily Monday through Friday. Bernell Weems will again be in charge of the studies, which will be held morning and afternoon. The studies will be open to all of high school age and older who can provide a recommendation from the oversight of the congregation where they hold membership. There will be no tuition fees and no charges at all for the study. Accommodations should be made in advance and request for same together with other information should be addressed to Miss Lucille Baker, 3931 Harrison Ave., Kansas City, Missouri.

### "HOW HARMFUL ARE CIGARETTES?"

This is the subject of an article published by *Reader's Digest* in their January issue. We personally know of three members of the body of Christ who threw away their cigarettes after reading it. The magazine editors declare that the article aroused more discussion and approval than any recent feature. In the April issue "for the benefit of those who would really like to be rid of the tobacco habit" they have reprinted two articles from men who quit. One is titled, "I Quit Smoking" by Courtney Ryley Cooper. He mentions 45 of his acquaintances who have quit. The other article is "Are You A Man or A Smokestack?" by J. P. McEvoy. He concludes with this statement, "Today the physical benefits of a tobacco-free life are undeniable. But the mental lift and the moral glow from conquering an enslaving habit add up to the most exhilarating satisfaction in the world." We suggest that you read these articles, and we plead with you as one Christian brother to another to abandon and conquer this defiling and corrupting habit. You cannot continue it to the glory of God, and you can glorify Him by stopping it!

\* \* \* \* \*

The *Texas White Ribbon* is authority for the statement that there are 437,000 saloons in the United States. There is a liquor license for every 267 persons, 11 saloons for every 5 churches, and one bar for every 71 homes. As long as men talk dry and vote wet the nation will be on the skids toward hell. Who will be responsible for its downfall?

### FROM TENNESSEE

We cannot resist the temptation to share with you the following letter from a 92-year-old brother who lives in Chattanooga, Tennessee. We mailed him a copy of the March issue, and he replies:

"My dear brother: You gave me the sur-

prise of my life when you sent me a copy of the *Messenger*. Why on earth have I not seen your paper before? I sat down and read it through before I could stop. But *caution* is the word of this hypocritical generation. You hewed just where I have been scoring sixty years, and if you did not shave every log, I've never seen a broad-axe work.

Perhaps I'm talking Greek to you but you see I have been there. Born November 17, 1858, three years before the Civil War. Tried to become a Christian July 1874, and as you may guess, for the last forty years I've had a tussle with that wise old bum which Michael kicked out of heaven. I think your paper is just what I have been looking for for years, but I will have to ask my Lord to give me a little more time to enjoy it.

If I could see the church just as it was in 1874, I could die happy. Our church was in the country, and I do not remember but one orphan—he a colored boy and my father gave him a home. There was only one dependent woman, "Aunt Polly" Hickman. There was a "poor house" at the county seat, but Aunt Polly never thought of going nor did anyone think of sending her that I know of. She had the whole neighborhood to tramp over, to go where she pleased and stay as long as she would. We children were always pleased to see Aunt Polly coming. I would like to write you a long letter about our old-time meetings, and how the elders managed them. Am sending dollar for a year."

(Editor's Note: This aged disciple is talking about a Christian hospitality which modern congregations do not even know about. We have written him to send us a description of that little country church back before the days of "one-man salaried ministers" and all of the modern clap-trap, and when he sends it, we will publish it).

### KENNETH MORGAN WRITES

Kenneth Morgan, Box 530, Klamath Falls, Oregon, has launched a series of 12 important messages, to be printed one each month in the *Western States' News*. The general heading will be "Things Which We Have Received" and the first lesson was in the March issue on the question "What Is Meant By Faithful Churches?" We predict that this series will be one of the most thought-provoking in years. Send Kenneth a dollar for a year of real reading matter. Don't miss his inspiring lessons!

### ANNIVERSARY MEETING

The church at 412 Oak Tree Drive, Webster Groves, Missouri issues a sincere invitation to the brotherhood to be present at their annual all-day meeting on May 22. There will be 3 speakers in the morning. Basket dinner will be served at noon. The afternoon will be devoted to special singing and talks. For information, write to Virgil Stevens, 4015 Birchwood Place, Lemay, Mo.

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

### 1 Corinthians 11: 28, 29

The parts of this passage that are frequently misunderstood are the words "examine" and "unworthily." The following is a typical speech that may be heard from one presiding at the Lord's table. "I cannot examine you nor you me, but the apostle commands each man to examine himself. You know whether you have been living so as to be worthy of partaking of the bread and cup." Now I do not



wish to be misunderstood as teaching that it makes no difference how a man lives, that the "communion" will make things right with the Lord. If a professed Christian's general life is one of unfaithfulness, it would be inconsistent and therefore wrong for him to think he can "square his account" with the Lord by partaking of the emblems of His precious body and blood. But this conclusion is based on scriptures other than the one used as our heading.

The Corinthians were making a common

meal of the Lord's supper and hence were eating and drinking for the wrong purpose or in the wrong manner. The word "unworthily" is an adverb and pertains to the manner or object in the mind of the communicant at the time of partaking. For this reason the apostle directs that a man "examine himself," which means for him to inquire of his own mind as to why he is about to partake of the bread and cup. Is it in order to show the Lord's death as taught by Himself? If he can truthfully answer the question affirmatively he will be in the proper frame of mind to partake. That is why Paul adds that after such an "examination" has been made with the correct answer, then "so let him eat." That is, let him eat in the manner or for the purpose that his examination concluded namely, in order to show the Lord's death. If that purpose is not present when he partakes he will be eating damnation to himself. By the same token, if a man partakes of the bread and cup today while thinking of any other subject, or perhaps not thinking of any particular subject, just doing so as a "habit" or mere formality, he will be "eating damnation to himself."

### CONTENDING FOR THE FAITH

Every generation in the church must fight for a retention of the faith which was once delivered to the saints. To preserve unsullied by humanisms the truth as revealed to us demands that we courageously and unflinchingly face the issues. We must challenge our own beliefs and meet the challenges of those who question the position we adopt. The church of Christ demands men who will fight the good fight of faith. A generation ago men fought against the inroads of the missionary society, and then instrumental music. Perhaps the greatest threat in the future is the adoption of a clergy system, concealed under such innocent titles as "one-man ministry," "located evangelists," etc., but which operate against God's plan of the "priesthood of all believers." Already, the brethren in many parts of our land have lost all concept of the ministry of the early church. This must bring into focus sharp conflict wherever the two systems meet.

Some of the disciples from an Illinois congregation moved to Brownsville, Texas. There they discussed the differences with members of the church, where my good friend, Ralph Starling is the minister. In

these discussions numerous questions have been asked as Brother Starling seeks to justify the position which he holds and which his brethren contend is scriptural. We have received those questions and because the issue is so widespread in importance, we propose to meet the queries head on and without quibble. We have no desire to "hog the spotlight" and reply to all of the questions, and there are others who can reply to them better than ourselves. So we are asking Fred Killebrew, L. C. Roberts, and Roy Loney to join with us in replying to the questions on the ministry, the work of evangelists, the orphans homes, and associated matters. And when we get through with these special issues, we shall accord Brother Starling room in the paper to point out where we have digressed from God's Word, if he believes we are in error. We have no desire to keep from our brethren any portion of truth. The special issues on these subjects will begin with the August paper.

### THANKS TO THESE

The editor acknowledges that he would be seriously handicapped in sending out this paper if it were not for the members of his

own family—Nell, Jerry and Sharon Sue. Last month we had the additional assistance of Ronald Wofford and Mary Jane Burton, and we are sincerely thankful. No one receives a cent from the MISSION MESSENGER. It is a work of faith, a labor of love, done in patience and hope!

### "Worlds in Collision"

We do not recall having seen as much pre-publicity for any other book as is being given to "Worlds In Collision" by Dr. Immanuel Velikovsky. This book soon to be released by The Macmillan Company has been previewed in virtually every major periodical. We have personally read the advance notices in Reader's Digest, Life, Collier's, Saint Louis Post-Dispatch, and others. Some of the material is in the nature of "rave" notices. The coming book has been hailed as one which will undermine completely the Darwinian theory, re-establish faith in the Bible, account for all of the miracles of the Old Testament, and take skeptics to a thorough cleaning.

The author is Russian-born. He studied natural sciences at Edinburgh University, history, law and medicine in Moscow, biology in Berlin, the functioning of the brain in Zurich, psychoanalysis in Vienna. For the last ten years he has been in the United States preparing this book. Unquestionably he has done an immense amount of research as his material covers all the folklore and tribal traditions from the Chinese "Canon of Yao" to the records of the Aztecs. He bases his reasoning on the theory that the earth has been lashed twice by the tail of a comet, with a resultant series of disturbances which caused the rivers to turn to blood, hail of fire, darkness, and the parting of the Red Sea, followed at a later period by the earth tilting and halting on its axis with a resultant long day. He apparently conjectures that these things occurred coincidentally with the stretching of the rod by Moses over the waters of the sea, and the command of Joshua for the sun to stand still.

It is predicted that the book will cause the greatest controversy of any in this century. We may see fit to give space later to refutation of its naturalistic assumptions. We doubt that it will increase faith in the God of the Bible, but may serve instead to cause some to feel that the Old Testament is a mere account of legendary traditionalism, disbelieved by some in the past, but now proven to be factually true. We believe in the miracles of the Old Testament. It is not necessary for us to be able to account for all of them. That's what makes them miracles! We do not believe that these wonders were the result of the stretched out tail of a comet, but of the stretched out arm of our God. The record of them is not the mere tradition of a group of Egyptian serfs, "but holy men of God spake as they were moved by the Holy Spirit."



The above class attended a Bible Study by A. M. Morris, of Indianapolis, Indiana, at Blue River (now Hillsboro) near New Castle, Indiana, January 3 to March 9, 1899.

Seven of the fifteen are still alive. They are as follows: First row, left to right: E. M. Zerr, Gaar Miller, Artemas Miller, Charles Jeffries. Second row: L. W. Fertig, Enoch

Anderson, A. M. Morris, Allan Ridgeway, Isaac Koons. Third row: Wilbur Hedrick, A. W. Harvey, Don Carlos Janes, Orange Leisure, W. C. Conrad, Nathan Ridgway.

### FROM WEBSTER GROVES, MO.

The meeting of the young people here last month was an inspiration to the entire congregation at Webster Groves. Everything was in perfect harmony and the services were so edifying that I want you to convey our regards to all who came and made this one of the biggest days in our history, with a total of 309 present in the afternoon. It is a great joy to know we have such outstanding young men and women in the One Body. May the grace of God and our Saviour Jesus Christ be with them in all of their good works.—James Kincaid.

### BONNE TERRE MEETING

The annual all-day meeting at Bonne Terre, Missouri will be held on June 11, with visitors expected from many sections of the country. This event has provided a homecoming for former members and is always well attended. There will be three services and basket dinner. The church at Bonne Terre has had a number added in recent weeks and interest is good. For information write J. H. Mabery, 45 Benham Street, Bonne Terre, Missouri.

### MEMORIAL DAY MEETING

The congregation at Jacksonville, Pennsylvania issues a cordial invitation to brethren everywhere to be with them at their

Memorial Day meeting this year. This meeting was held at Shippensburg last year. Brother Vernon Hurst has been laboring with Jacksonville and other congregations in Pennsylvania, and we urge as many as can do so to go and give these brethren a lift in their work.

### POMONA MEETING

The annual meeting at Pomona, California registered a morning attendance of 109, with a contribution of \$151.28. Edification talks were by Bob Duncan, Herbert Clark, Wendell Sparks, Wayne Peden, Merle Clark and Earl Fiscus. Basket dinner was served at noon at Washington Park Clubhouse, and an afternoon song fest was held.

A CLEAN CHURCH is the book written by W. Carl Ketcherside pleading in plain and practical fashion for the return to New Testament government and discipline. A book you need to read and pass on to your friends. Only \$1.50 per copy at this office. Do not delay. Order yours today!

### INDEPENDENCE PLANS

The church at Independence, Missouri has a forward-looking plan for sounding out the Word. Knowing that it is necessary to schedule time in advance they have arranged for Ed Uland to labor with them Nov. 5 to 18, 1950. Fred Killebrew and W. Carl Ketch-

erside will work there three weeks each in 1951, and Harold Shasteen has been booked for 1952. Robert Brumback has just concluded a very satisfactory series of meetings, climaxed with an all-day meeting, April 2.

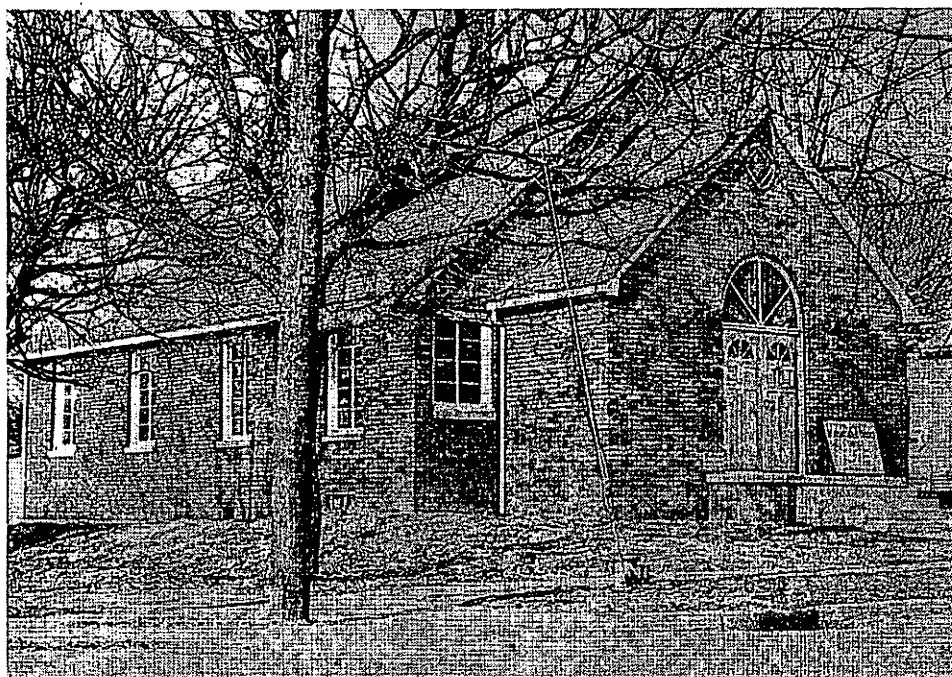
### BROOKPORT MEETING

Dick Kerr asks to announce a two day meeting at Brookport, Illinois, June 3 and 4, with afternoon and night services on June 3, and three services on the following day. The afternoon service will begin at 2 o'clock. Housing will be furnished by the Brookport church. The wedding ceremony for Jim Mabery and Ina Lee Smith will take place at the Brookport church building, at 6 p. m., June 4. If you plan to attend this meeting communicate with Church of Christ, Fourth and George Streets, Brookport, Illinois.

### THE JUNE ISSUE

Our feature article in the next issue will be the story "I Saw Adolf Hitler," written by a sister in Christ who grew up in Soviet Russia, fled with her family to Poland, returned to Moscow, was interned in a concentration camp in Germany, sentenced to death for her writings, escaped with the aid of a German officer, met a soldier who was a member of the One Body, married him and came to the United States. Here is a story of persecution and trial such as you would hardly believe could happen.

## NEW CHURCH BUILDING — BLOOMFIELD, INDIANA



## THE SACRAMENTS

## (No. 2) Confirmation

By MILLARD A. VAN DEUSEN

When an individual, in many "Christian" churches, is preparing himself for confirmation, we refer to him as being a *catechumen*. That word is defined by Webster as "one who is receiving rudimentary instruction in the doctrines of Christianity." Of course, this preparation is supervised by pastor or priest! At this point in our study we recall a statement made by Heussi in *Kompendium der Kirchengeschichte*, which refers to the changes made when the church ceased to be known as apostolic in tradition and worship, and assumed the name Old Catholic: "About the year 50, he was of the church who had received baptism and the Holy Spirit and called Jesus, Lord; about 180, he who acknowledged the rule of faith (creed), the New Testament canon, and the authority of the bishops." We do not have space to dwell at length on this great change which had taken place; but will have to content ourselves with the statement that many of the false practices and beliefs found in the "Christian" sphere today are traceable to that period of time in the history of the church.

In the post-apostolic church, emphasis was placed upon the catechumenate because of the great influx of pagans into the church. Reception of the catechumenate, with the sign of the cross and laying on of hands, was popularly regarded as conferring membership in the church. Moreover, that was as far as the great multitude of less zealous "Christians" went in professing Christ, expecting when the approach of death wrought

a sudden change of attitude. With the growth of generations of exclusive "Christian" ancestry, and the spread of the Augustinian doctrines of baptismal grace in the western church, this half-way acceptance was ended. The catechumenate lost its significance when the whole population had become supposedly Christian.

On one point in particular, the eastern and western church could not agree during this period. In the article on *Baptism* we mentioned Tertullian's description of the baptismal ritual, wherein the baptism proper was followed by anointing and laying on of hands in token of the reception of the Holy Spirit. During the time of Tertullian both baptism and laying on of hands were acts of the bishop, save in case of necessity, when baptism could be administered by any Christian. With the growth of the church, presbyters (a different office from that of the eldership in apostolic times) began to baptize regularly in the eastern and western churches. The two regions differed, however, over the further rite . . . known as the sacrament of confirmation in the Roman Catholic church today; and considered a necessary rite in certain branches of Protestantism, though not being regarded as a sacrament by these adherents.

The East saw its chief significance in the anointing, and permitted the presbyter to perform that act with oil consecrated by the bishop. The West viewed the laying on of hands as the all-important feature, and argued that, in keeping with Acts 8: 14-17,

this could only be done by the bishop as successor to the apostles. The rites of baptism and confirmation were thus separated in the West.

As the church grew in size, parish limits of city congregations were extended into the rural areas. Hence, it wasn't always possible for a bishop to be present at baptism. This fact, coupled with the western church's position, led to final separation of the ceremonies of baptism and confirmation. The rite of confirmation was delayed still further because it was not always convenient to bring the catechumen (an infant at that time) to the episcopal city to be confirmed; and bishops were extremely irregular in making their parish visitations. So confirmation gradually was postponed to later years, finally, to the age of twelve.

What does confirmation mean to those who practice it? In *An Introduction to Medieval Europe* by Thompson and Johnson, we read: "By the laying on of hands and the anointing of the forehead with oil the bishop gave his sign of confirmation to baptism, and thereby imparted a *second installment of grace* (We thought grace came from God: Rom. 3: 23, 24; Eph. 1: 6—MVD) sufficient to make the youth a perfect Christian and a *full-fledged member of the church*."

Webster defines the word confirmation as "a rite supplemental to baptism, administered usually to those who have reached the age of discretion, and conferring upon them the fulness of the privileges gained through baptism." Evidently these folk just aren't satisfied with the baptism of persons who recognize their sinful condition, and understand that obedience to the gospel will bring them into the church, which is the Body of Christ. Since the Catholic church introduced infant baptism, an innovation, the ecclesiastical system had, of necessity, to introduce another man-made doctrine in order to simulate the apostolic command.

What does the Bible say concerning preparation of the would-be convert? In regard to the matter of initial obedience, Paul writes to the church at Rome: "Now how can they call on One in whom they have never believed? How can they believe in One of whom they have never heard? And how can they hear unless someone proclaims Him? Belief, you see, can only come from hearing the message, and the message is the word of Christ." (Letters to Young Churches, A Translation of the New Testament Epistles—Phillips—Rom. 10: 14, 15, 17). Instruction, therefore, must come from the Word of God, which is Truth (John 17: 17) and not from a man-inspired book of instruction. There must be no Book of Common Prayer, no Short or Large Catechism—nothing but the Word of Christ! The operation of faith, in obedience to the will of Christ, will bring us into the church. No need for confirming the act of "baptism" here! The Lord adds to the church—not man! (Acts 2: 47).

Paul instructed Titus to appoint to the office of eldership "a man who takes his

stand on the orthodox faith, so that he can by sound teaching both stimulate faith and confute opposition" (Phillips—Letters to Young Churches, A Translation of the New Testament Epistles). And to Timothy he wrote: "... concentrate on winning God's approval, on being a workman with nothing to be ashamed of, and who knows how to use the word of truth to the best advantage" (Ibid.). The best advantage lies in a Scriptural method of instruction: "The things that thou hast heard of me by many witnesses, the same commit thou to faithful men who shall be able to teach others" (2 Tim. 2: 2). Thus, faithful men preaching and teaching the gospel message will edify the listeners; God's Word will convict them and bring them to obedience, if they so will it. The same Word will confirm the spiritual blessings to be received and enjoyed by all who continue with Christ.

This does not mean an outward form of Christianity which consists solely of having one's name entered on the church rolls, but it implies an active participation in the Christ-like life. With this in mind, we can now turn to 2 Timothy 3: 14-17, and understand Paul's meaning, "Yet you must go on steadily in those things that you have learned and which you know are true. Remember from what sort of people your knowledge has come, and how from early childhood your mind has been familiar with the holy Scriptures, which can open the mind to the salvation which comes through believing in Christ Jesus. All Scripture is inspired of God and is useful for teaching the faith and correcting error, for re-setting the direction of a man's life and training him in good living. The Scriptures are the comprehensive equipment of the man of God, and fit him fully for all branches of his work" (Ibid.).

As Christians *we must reject* the sacrament of confirmation! It is not a part of the New Testament plan. However, we shall continue to "confirm the souls of the disciples, and exhort them to continue in the faith." Here the word means "to support further, i. e., reestablish, strengthen" (Strong's Exhaustive Concordance), and that is our Christian duty.

**NOTE:** When referring to the churches in the East and West we mean the Orthodox (namely, the Greek) church, with its center of influence in Constantinople; and the Roman Catholic church under control of the bishop of Rome.

Next month—Penance.

### VAN DEUSEN ENTERING FIELD

Millard A. Van Deusen has been given endorsement by the church at 63rd and Blue Ridge Blvd., Kansas City, Missouri, as an evangelist and will enter the gospel field for full time service. He has been active in the work of his home congregation for years, and while engaged in the Armed Forces, he was partially instrumental in setting up a

congregation in Munich, Germany. The first convert in Munich was a young man, Christian by name, who was adopted by Brother and Sister Van Deusen, and makes his home with them. In Germany, Millard did regular preaching and teaching of the Word of the Lord through Brother Luess, who interpreted his words into German almost as fast as he spoke them. His part in that work ended with the close of his enlistment period in the Air Force in 1948. He has since assisted congregations in the midwest. His next work will be with the congregation at Shippensburg, Pennsylvania, and in June he will conduct a series of meetings at his home congregation at Kansas City. We earnestly urge the brotherhood to call this talented young brother who has been such a valiant and courageous worker, and use him in the service of our Lord. His address is 4014 Campbell, Kansas City 4, Missouri.

### OVER THE TOP!

On January 1, we began a drive for 1000 new names to insure that the MISSION MESSENGER would continue at 12 pages for the year. That drive ended on April 3, when we went over our goal. In the 20 days immediately preceding we received more than 240 new subscriptions. Thanks a million to all of you! Pray that we may be able to continue to merit your confidence and to do the will of our God. Those who sent in five or more were: Herman Lee 5, Talmage Weekly 10; Guy O'Neil 5, Harry Powell 50, Henry Van de Riet 7, Elizabeth Gingrich 5, W. R. Clark 50, J. E. Goforth 5, Bernell Weems 6, Mrs. Maude Crenshaw 5. From now on we will report each month all who send in five or more names at one time, whether they be new or renewal. So be sure and ask your brethren and friends if they are readers of the paper when you get ready to send in. Perhaps they would like to have you include theirs with yours!

### SPRUCE STREET MEETINGS

The congregation at 26th and Spruce, Kansas City, Missouri began a meeting with Kenneth Van Deusen, April 16. Roy Harris will conduct the Vacation Bible Study the last two weeks in June, giving song instruction each evening. Lloyd Riggins will conduct a series of meetings in the fall, and Robert Brumback will direct a six weeks Bible Study, starting January 1. An outline of the Bible Study will be ready later and we will be pleased to furnish further information when plans are completed.—*Edith Gunn.*

### ASSISTANCE TO BOGARD

James Van Degrift and Clyde Bingham report the following amounts received to apply on the new church building at Bogard, Missouri. These are additional to the previous report. Church at Carrollton (Mo.) \$400; Church at Bogard \$800; Church at

Kansas City (26th and Spruce) \$100; Andrew Key \$50; Frank Shirley \$50; Church at Richmond (Mo.) \$50; D. W. Minnis \$25; Estle Graham \$25; Church at Hale (Mo.) \$25; Charles and Jacobs Filling Station \$25; Herbert Knott and Harold Wagaman \$25; Dickerson Furniture Co. \$50; Brother from Decatur (Ill.) \$20; S. M. James \$15; Imogene Crowley \$5; D. Gregg \$5; W. A. Burton \$3. Total in this report \$1673.00. The building construction is underway, and will move forward with all dispatch.

### COLORADO MEETING

The congregation at Cedar and Cimarron Streets, Colorado Springs, Colorado, is sponsoring a meeting on May 29 and 30. An evening meeting will be held on May 29 with talks by various evangelists. To date J. Ed. Uland and Bernell Weems are booked for the occasion. On May 30 (Memorial Day) there will be two services: a morning session of prayer and song, and an afternoon session devoted to talks by representatives of the various congregations present. Picnic lunch will be served at noon. All who plan to attend should write to Kenneth L. Davidson, 121 Alsace Way, Colorado Springs, Colorado.

### THANKS FROM BLOOMFIELD

We wish to thank all who were present at our opening day meeting at Bloomfield, Indiana, and all of those who assisted us in every way in meeting the obligations on our new meeting house. The congregations at Bicknell, Anderson and Martinsville, as well as the Mountain Springs church which was abandoned due to the Crane Ammunition Depot, all aided materially in meeting one of our notes, and this was augmented by contributions from a number of individuals. Thanks to all.—*Veal Smith.*

### BLOOMFIELD MEETING

The formal opening of the Bloomfield (Ind.) place of worship was held on April 1 and 2. Near capacity crowds heard W. Carl Ketcherside at three services, and in the afternoon of the Lord's Day the building was crowded out. Singing for the services was directed by Charles Powell and Ellis Crum, Jr. The latter spoke at Bloomfield on April 9, before returning to California for extensive work in the Oakland area.

### WORKERS TOGETHER

This month we received two lists of fifty names each, accompanied by two checks for fifty dollars each. One was from W. R. Clark, Unionville, Missouri; the other from Harry Powell, Martinsville, Indiana. Most of the names they sent were in sections remote from their own communities. Here are brethren who have a sincere desire to take the gospel to all mankind everywhere. Thank you, brethren!