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## CABBAGES AND KINGS

BY W. CARL KETCHERSIDE

"The time has come," the walrus said,  
"To talk of many things,  
Of shoes—and ships—and sealing wax—  
Of cabbages—and kings."

This nonsense rhyme by Lewis Carroll, of *Alice in Wonderland* fame, kept going through my head as I read a number of letters asking questions which had been engendered by my article on the eldership. There seems to be an unprecedented interest in the government of the church, and a reanimated desire to study the many related subjects pertaining thereto. Just as the liberties and freedoms of a people nationally are threatened when the masses are unconcerned, so the liberty of the people of God is in grave danger when the brethren surrender their privileges and rights into the hands of others. Dictatorships are sown in disinterest, watered by unconcern and fertilized by indifference. It is good when the church as a whole asks questions about the government of the congregations and the kind of men who are to have the oversight. Apparently the time has come "to talk of many things." Here are some of the things brethren are thinking and asking about.

### *Selecting the Bishops*

Who selects the men for bishops of the church? Who appoints them? The apostles were the first officers in the church. "God hath set some in the church, first apostles" (1 Corinthians 12: 28). They were ministers plenipotentiary, special ambassadors of Christ, clothed with authority to act in behalf of the Great King in binding and loosing on earth, with the knowledge that their acts would be ratified in heaven. They were guided directly by the Holy Spirit, and their inspired example is a part of the law of heaven insofar as our practice is concerned. But they were temporary as individuals, although permanent insofar as authority through the revelation is concerned.

What was their example in the matter of appointing congregational officers? In Acts 6: 1-6 we have recorded the first account of such appointment. Here men were to be placed in the office of deacons. The apostles might well have insisted upon their right and authority in selecting the officers, but they did not. Instead, "the twelve called the multitude of the disciples unto them and said . . . Look ye out among you seven men of honest report, full of the Holy

Ghost and wisdom, whom we may appoint over this business. . . . And the saying pleased the whole multitude, and they chose . . ." The privilege of selecting men to administer their affairs was thus placed with and in the church as a whole. Surely what the apostles did at one place they would have done at all places. What Paul ordered at one place he said, "And so I ordain in all churches" (1 Cor. 7: 17).

If the apostles were in any congregation today, and they deemed men to be qualified for officers, they would surely call the multitude together and tell them to "look out qualified men." If the church followed the pattern of the one at Jerusalem, the brethren would "choose" those who should be appointed. In view of the fact that inspired apostles would not choose and select men but granted this right to the congregation, it would seem the height of arrogance and assumption for an uninspired preacher to come in today and manipulate to appoint men whom he had selected. And when a preacher does so, he usurps the prerogatives of the church and takes from them one of the most sacred privileges ever accorded the citizens of the kingdom, that is the right to select those who shall be empowered to serve them in the capacity of bishops and deacons.

It should be noted that the apostles in this case under discussion set forth plainly and positively the qualifications which those selected were to possess. The preacher of the gospel may do the same, and it is worthy of comment that the full list of qualifications for the permanent officers of the church were only twice set forth, both times to evangelists, once to Timothy and again to Titus. The first was told that he would be a good minister of Jesus Christ if he put the brethren in remembrance of these things (1 Tim. 4: 6). The second was told to speak and exhort these things (Titus 2: 15). It is therefore the obligation of the evangelist to inform the brethren of the qualifications demanded by heaven for the officers of the local churches.

Who shall appoint the officers? Please observe that in the apostolic example in Acts 6, the selecting power was one, and the appointing power another. The apostles gave to the church in general the right to choose the men, but retained the power to appoint. They said, "Look ye out . . . men . . . whom we may appoint" (verse 3).

When the multitude had completed the work of selection they set the men before the apostles (verse 6). Later Paul and Barnabas went over a previous route "confirming the souls of the disciples, and exhorting them to continue in the faith . . . and when they had ordained them elders in every church . . . they commended them unto the Lord" (Acts 14: 22, 23). The "them" evidently refers to the disciples who composed *every church*. An apostle and an evangelist laboring together did the appointing of the elders in every congregation in this instance.

Since there are no apostles in these days, in whom does the appointive power reside? Did the apostles convey to anyone the appointive power? In Titus 1: 5, we read, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." The privilege or authority to ordain elders is here bestowed upon an evangelist and it was by appointment of an inspired apostle. If a congregation could select and appoint unofficially its officers, why did the apostle appoint an evangelist to do this officially? The New Testament seems to bear out the idea that the congregation selects its officers according to the qualifications given, and that such are officially appointed to the office by the evangelist. There is nothing haphazard or careless about God's system.

### *Should Elders Be Voted In?*

We do not believe that it is in harmony with God's will to vote officers in by popular majority and offer the following reasons for our position:

1. There is neither command nor scriptural precedent for such a procedure.
2. A majority vote does not determine the right or wrong of any matter. Paul was as right when no man stood with him, but all men forsook him (2 Tim. 4: 16) as he would have been if all stood with him and none forsook him. If a man is qualified, receiving a minority vote cannot disqualify him; if one is disqualified, reception of a majority vote will not qualify him.
3. The voting process makes the voice of the novice as powerful as that of the most experienced saint; the ballot of the most juvenile member can offset the judgment of the aged disciple who has fought the spiritual battles of many decades.
4. The majority vote practice opens the way for every future innovation sponsored by skilful political manipulators, and may place the congregation in the position where

the wicked will triumph over the righteous by sheer force of numbers.

5. The voting process tends to promote partisan feeling and this is condemned (1 Cor. 3: 4). It is difficult for men to keep from saying, "I am for Paul, and I am for Apollos!"

It is sometimes easier to tell how not to do a thing than to tell how to do it. The actual method of selecting the officers by the church is left to our judgment, regulated only by abiding principles. All things must be done decently and in order (1 Cor. 14: 40). All things must be done unto edifying, that is, to the upbuilding of the church (1 Cor. 14: 26). This eliminates any method which would disrupt the church, or be out of order. Since any body acts through its oversight or superintendents in joint or composite action, it would appear to be orderly for such oversight having determined the choice of the multitude of the disciples to place such before the church. The question should then be asked, "Is there any *scriptural* objection to the appointment of this brother to this office?" If one *SCRIPTURAL* objection is offered, the appointment cannot be made. Such a procedure gives the whole church the right of scriptural veto, without which no congregation can ever be safe.

The elders at Ephesus were made overseers by the Holy Spirit (Acts 20: 28). That is still true. The Holy Spirit does not directly influence or qualify men but He sets forth the qualifications and men must be overseers in conformity with those qualifications. Everything that we do in the church must be regulated by the Holy Spirit, through the testimony given in the written word. The choice of the officers of the congregation should be unanimous and not by majority vote with a group of dissenters. On this, as every other matter which directly affects the spiritual vitality of the church we should "all speak the same thing, that there be no divisions among you" (1 Cor. 1: 10). It is a difficult thing for one to be an overseer with all of the church in unity and accord with his appointment. It would be much more difficult with 49% having voted against his appointment.

### *May an Elder Resign?*

Certainly so! I am amazed at the reasoning of those who think that once a man is placed in this office, he *must* remain in it regardless of altered circumstances, conditions, and surroundings! It is true that the church selects the man, but he "takes the oversight" (1 Peter 5: 1) and he must do it "not by constraint, but willingly." If you cannot constrain a man to *enter* the office, what right have you to constrain him to *keep* it? Do you violate a man's personal rights any more by grabbing him and thrusting him through a door, than you would by grabbing him and holding him

inside? Sometimes preachers convince brethren that it would be a sin for them to resign an office, and such men hold the office against their own judgment and will, fearing they will sin if they give it up. Under such conditions it is a personal sin to remain in the office, and I can prove it!

If the office must be entered willingly, it must be filled the same way! If a man desires the office he desires a good work, but if he holds it against his will, it is not a good work! It is urged by some that after one has been appointed he can only sin out or die out! That is ridiculous, contrary to all law and order! Philip did not sin or die out of the office to which he was appointed. He *moved out*, going to Samaria as a result of persecution. Changing circumstances forced him to vacate! We wonder what the church at Jerusalem would have done if twenty years later he had returned and insisted that because he had neither sinned or died he was still an officer in that congregation?

The power originates in the body. That is where the authority resides. The congregation selects its officers and they become servants of the body in performing their respective and designated functions. If the church determines that a man is not diligent in his ruling, it has the right to ask him to return the office to those who bestowed it. The offices of elder and deacon belong to the church and do not become the property of the individual upon whom bestowed. If the latter were true, the office having been once given to an individual, could be willed by him to his son, or other heirs and assigns. There is "no divine right of kings" which forces a congregation to rest under an intolerable condition simply because they made a congregational error in judgment. They may ask one to resign who does not administer according to the Bible.

But suppose an eldership functions in harmony with God's Word, and yet the church desires to displace them? In such a case, they rebel against God. It was our Lord who placed governments in the church (1 Cor. 12: 28). He it was who said, "Obey them that have the rule over you, and submit yourselves" (Hebrews 13: 17), and again, "Know them which labor among you and are over you in the Lord, and admonish you" (1 Thess. 5: 12). Just as long as those who rule over us follow the holy scripture, and watch for our souls, we must submit to them. They are over us *in the Lord*. When Israel clamored for another form of government than that divinely given to them previously, God told Samuel, "They have not rejected thee, but they have rejected me, that I should not reign over them" (1 Samuel 8: 7). A refusal to conform to God's revelation taught by sanctified and consecrated men is rebellion against the King of kings!

Every man should seek to qualify himself

for taking as much responsibility as he can handle. He should not run from responsibility but seek to increase it and develop a greater ability to discharge it. But if one finds himself in an office and knows that he cannot discharge the responsibility of that office, he should tender his resignation, asking to be relieved of that which he cannot meet on earth, but must confront in heaven. It is sometimes urged that "there is no scripture for resigning." Certainly not, for God knew that any office which could only be taken by desire, served in willingly, and occupied without constraint, could be resigned by desire, willingly surrendered, and must be so when the one who occupies it does so under constraint and duress. It is as wrong to keep a man in office under constraint, threat and force, as to try and get him in office on that basis. An office is a "work or function" and one who is out of place in the office can only get in place by getting out of the office. A foot cannot do the work of an arm, nor the nose the work of the ears! To substitute these for each other would get the body all mixed up. A lot of congregations are that way! They need straightening out!

### *Can an Elder Be Removed?*

If a man disqualifies himself, and refuses to resign, what recourse does the church have? Are the brethren compelled to tolerate an intolerable condition and see the church made a laughing-stock in the eyes of the community for years, while an arrogant, self-seeking, tyrannical and despotic elder holds sway with lordly ambition? Common sense would seem to shout out in the negative! Surely no government in which the right of choice is vested in a people could long exist without the power of recall. It is the history of the government of humanity that unscrupulous men may sometimes conceal their true characters and motives until placed in office. We say with sadness that such is often the case also in the church of the Living God. Heaven does not leave a congregation to flounder in despair if those who have the oversight turn out to be unworthy and infamous.

We have previously determined that the selecting power belongs to the congregation, and the appointing power, seeing that it has to do with an official act, is vested in the evangelist. The duty of the evangelist is to "set in order things that are wanting" (Titus 1: 5). After this has been accomplished and men are placed in the eldership, if such men prove unworthy, the same power that placed them in office can remove them therefrom. The selecting power can prefer charges against them, the appointing power can review those charges. If it is determined upon proper and just investigation that the selection and appointment were injudicious, the men can be removed from the office.

The judgment of a congregation is not always perfect. Neither is the judgment of an evangelist. They cannot read the hearts of men. It may appear that a man meets the requirements specified in the qualifications, but after appointment such an one "may be lifted up with pride and fall into the condemnation of the devil" (1 Timothy 3: 6). A novice is more liable to do so and for that reason cannot be appointed. This does not guarantee that an experienced man may not allow human ambition to overwhelm him. Shall the church be forced to exist under someone who has fallen into the same condemnation as the devil? I think not! But "what saith the scripture?"

The gospel came to Ephesus about A. D. 56, brought by Paul, who established the church. He remained there and labored for some three years (Acts 20: 31). In 59, after an uproar created by the union of silversmiths whose traffic in shrines of Diana fell off because of the gospel, Paul departed into Macedonia, accompanied by a number of brethren (Acts 20: 4). Perhaps, about A. D. 60, he resolved to go to Jerusalem, proposing to arrive there about Pentecost. Accordingly, he did not return through Ephesus, but stopped at the harbor town of Miletus and requested the elders of Ephesus to meet him at that location (Acts 20: 17).

By this time the church at Ephesus was constituted into a flock, and over this flock were bishops to feed the church of God (Acts 20: 28). Paul warns them that after his departure, grievous wolves would enter in among them, not sparing the flock. This signifies the introduction of disturbance from without, and Paul was sure it would come. "I know" were his words! He also predicted or prophesied that some of the elders would go astray and teach false doctrine. "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20: 30). When men in the eldership advocate heresy and cause division, the church is certainly out of order.

Four years later (64) the prediction of Paul had not yet come to pass, or he had not heard of it, for he writes this congregation a long epistle and refers to no such disturbance. Instead, he says, "After I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers" (Eph. 1: 15, 16). How quickly can the fortunes of a congregation change. The very next year (65) we find Timothy at Ephesus, and the church in an apparent state of disorganization. Paul writes him a letter and tells him that he is to abide there "that thou mightest charge some that they teach no other doctrine" (1 Timothy 1: 3). Some have swerved aside unto vain jangling (verse 6). There were those who were "proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, and evil sur-

misings." From such the evangelist was told to withdraw himself.

He was further instructed "Against an elder receive not an accusation but before two or three witnesses" (1 Timothy 5: 19). When an elder gets out of place an accusation can be filed against him, but it must be made by more than one person. The authority for an evangelist to receive charges is the authority for the members to prefer charges against an elder. When Timothy received such charges, he was to instigate a careful investigation into their validity, bearing in mind that sometimes men's sins are so open and public that they are apparent to all, but in some men they are carefully concealed until a trial is made and they are brought to light in judgment (1 Tim. 5: 24). The investigation by the evangelist into the charges against elders must be made with absolute impartiality and without preferring one before another (1 Tim. 5: 21). He must not let his personal feelings enter into a case, but must banish all favoritism from his heart, and weigh the evidence carefully.

In addition to investigation of the charges against the elders, the evangelist was empowered to carry out whatever discipline was essential to reorganize the church, and redeem it from its disorganized condition. Public rebuke is censure or discipline. "Them that sin rebuke before all that others also may fear" (verse 20). What about those men who taught heresies? "A man that is an heretic after the first and second admonition reject" (Titus 3: 11). Will anyone deny that if Timothy had refused to do as instructed here he would not have been doing the work of an evangelist, and would not have made full proof of his ministry (2 Tim. 4: 5)? While at Ephesus, he was told plainly, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ."

God never made provision for the dividing of the faithful Body of Christ. There is a scriptural solution to every problem that arises in the church. If elders become tyrannical and abusive they can be removed from office. If they teach things which they ought not, they can be relieved of responsibility and even rejected from the fellowship. Those who do not follow God's plan, but who, for personal ambition seek to create factions for their own glory, will be damned in the last great day. Factionism is a "work of the flesh" (Gal. 5: 20). When men wilfully trample upon God's law, and through cowardice refuse to meet their accusers face to face, or when they make charges against the elders and refuse to prove them before a scriptural tribunal, they "despise government. Presumptuous are they, self-willed, they are not afraid to speak evil of dignities, whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord" (2 Pet. 2: 10, 11). "These

be they who separate themselves, sensual, having not the Spirit" (Jude 19).

God's plan will work if we work it. But the Holy Scripture cannot make provision against the dishonesty of men, and as long as there are dishonest elders, preachers, and editors, there will be difficulties arise in the church. "But beloved, we are persuaded better things of you, and things which accompany salvation." Perhaps we shall answer further questions in the future, but with the above "we commend you unto God and the word of His grace, which is able to build you up."

## THE TWO BARNES

BY E. M. ZERR

In Hebrews 8: 8 we have the following statement: "Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah," and it is a quotation from Jeremiah 31: 31. The word NEW will be especially stressed in this article as it occurs in both passages cited above. The term "covenant" in the Old Testament is from *BERYTH* which Strong defines, "A compact (because made by passing between pieces of flesh)." In the New Testament it is from *DIATHEKE* and Thayer defines it as follows: "2. a compact, covenant." In a previous article we saw the subject of God's dealing with man as a law, while in the present one it is in the nature of a contract. The former has special reference to the Lord's side only and the latter sees a two-sided document. They are the same in that all of the authority for stipulations is with God. That is absolutely just since the entire benefit is for man.

The houses of *Israel* and *Judah* are named because at the time the prediction was made by Jeremiah, the people of God had been divided into two separate kingdoms of ten and two tribes respectively, the ten-tribe group being designated as *Israel* and the other as *Judah*. While the terms in use in Jeremiah's day were retained even in connection with the prophecy, the application was to be made to God's people in general. However, the first covenant was made with the Jews only and hence the idea of a "new covenant" would sound more appropriate if the other phraseology retained the original terms. In this respect it is like the refer-

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ences to "the Israel of God" or "the twelve tribes," etc., that are found in the New Testament. The language may seem to be restricted to Jews, but its application is to the people of God whether Jew or Gentile.

A covenant or contract is a two-sided affair in that it is not effective unless both parties to it carry out their portion of the agreement. When a man professes his belief in Christ and agrees to accept Him as his Lord and Master, he may then be said to have signed the contract and that means he has agreed to all the terms. In contracts that are human on both sides it is foolish for either party to sign until he has read and understood all of its provisions. That rule will not hold in our subject because the Lord is the major party and the one who has exclusive authority to state the terms. Since He is infallible both in knowledge and justice, the other party must "sign" it upon faith. Any critical hesitation on the part of man is a reflection against the wisdom and goodness of God. Furthermore, if a man comes short of complying with any of the terms after having "signed" it, such conduct must be regarded as a breach of faith.

We shall now consider the item of a NEW covenant. There are people who question such a term because they find some things in the New Testament that were required in the Old. They say that if it was to be a new covenant, there should not be any part of the old one used else it could not be justly called new. But such objectors would not reason that way in other matters where language is used in the same relationship. A man is visiting a friend living on a farm. In course of their time together the farmer calls the attention of his guest to his old barn, how it is becoming dilapidated and insufficient for housing his better implements and the products of his growing agricultural business. He tells him that if he visits him next year he will see a new barn on the site of the old one.

A year later the friend pays another visit to his farmer friend whereupon the following conversation takes place: "Come out and see my new barn I told you I would build." Approaching the structure we hear: "Yes, it certainly is a beautiful building and a great improvement over the old one." "Come inside and see the many advantages I have arranged which could not have been put in the old one for lack of room." Stepping inside the guest says: "It is certainly an improvement over the old barn—but, I thought you said it was a new barn." Certainly, I said so and it is a new barn. "You cannot deceive me for my memory is too good. I look round and can see half a dozen pieces of timber in this building that I saw in the old barn last year." "That is true, for in wrecking the old barn I found a number of pieces that were good and it would have been a waste to throw them away. But the use of those materials does

not keep this from being a new barn." I am sure we will all agree with the reasoning of the farmer. Likewise, there were many items of conduct in the old covenant that will be good for mankind as long as

the earth remains, such as the law against murder and other rules on moral principles. But the inclusion of them in the New Testament does not prevent it from being truly a "new covenant."

## PERVERTED PASSAGES

BY ELLIS CRUM

Frequently we hear someone misquote a passage of scripture, and occasionally mistakes creep into print. A few months ago



I saw 1 Cor. 11: 26 in an article with an added word: "... ye do shew (forth) the Lord's death till he come."

We should always strive for accuracy when quoting or applying God's Word. Passages which we have learned wrong we should correct, and

misapplications should be avoided.

There is a common tendency among some of our digressive brethren to pervert passages of God's Holy Word, sometimes willfully, sometimes ignorantly. The perversion is not always a misquoted or misapplied verse in an article or sermon, but more often takes a perverted form in practice. Paul says in 1 Cor. 9: 27, "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." In other words, he is telling us to practice what we preach, and to preach that which we have received. Gal. 1: 7, 8, states, "... but there be some that trouble you and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."

Some of our erring brethren by their teaching and practice would make Mark 16: 15 into a commission to establish human institutions: "Go ye into all the world and establish Bible colleges, orphan homes, and missionary societies, then preach the gospel to every creature." They seem to have the idea that Eph. 3: 21 means, "Unto him be glory in the Bible college by George, David, N. B., etc., throughout this age."

Acts 19: 9 tells us that Paul disputed "... daily in the school (lecture-room, hall, public assembly for learning) of Tyrannus." The 1950 *Advanced Bible School Quarterly* has this comment on verse 9, I quote in part: "Paul taught at length to classes assembled. Paul connected himself with a 'school' and occupied himself daily in that connection, while at the same time he made his own living financially." Can you pic-

ture the apostle Paul you know tying himself up with any school? If Acts 19: 9 is authority for establishing a school, then Acts 18: 19 is authority for establishing a synagogue, as both were used for the same purpose.

If our "advanced" brethren are correct in their interpretation of Acts 19: 9, they certainly don't follow Paul's example. Paul discussed the scriptures; they discuss the seculars! Heading the list of subjects in a full page ad for Abilene Christian College is General Agriculture, followed by Animal Husbandry and Dairy Husbandry; Paul taught "Christian Husbandry"! Abilene (others too) teaches "Secretarial Training," Paul stresses "Home Training"! Abilene teaches "School Administration," Paul instructed concerning "Congregational Administration"! The study of the "Bible" is listed fifth in a list of thirty-seven subjects offered at Abilene.

Another marked difference between "Professor" Paul and modern professors: Paul labored with his own hands; he wasn't on the "Faculty" pay roll! He never took a cent from congregations or individual Christians to teach "Animal Husbandry"! An A. C. C. bulletin comments: "What would we do without our Christian colleges, who train our young men to be gospel preachers?" From their list of majors it looks like they train them for everything else too!

Luke 18: 16 is another perverted passage in practice: "Suffer little children to go into the 'Big House' on the hill, and forbid them to be adopted into Christian homes lest we lose our state aid and big fat salaries!" One of "our" orphan homes received over \$120.00 per child per month (they added this was below preceding month!), besides a large portion of their food and clothing furnished by congregations and individuals, and still they plead for a larger "fifth Sunday contribution." See 1 Cor. 16: 2, which does not say, "Upon the fifth Lord's Day let every one of you lay by him in store for the orphan's home, as God hath prospered him, that there be no gatherings when the truck comes around."

Now concerning the "old folks home," a perversion can easily be established from Acts 6: 1-6. When a murmuring of the Grecians arose because their widows were neglected, the apostles called the multitude together and said: "It is not reason that we

should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you men to serve as superintendents, whom we may 'elect' to be over this old folks business (racket)."

When the Savior hung on the cross, some of our brethren seem to have misunderstood His dying words concerning His mother, "Woman, behold thy son! Then saith he to the disciple (John), Behold thy mother!

And from that hour that disciple took her to the old folks home." Is this the way it reads in your Bible?

We need to be on the alert not to pervert God's commands either in preaching or practice. If we take Paul's advice we will be safe: "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you" (Phil. 4: 9).

## THE MAN IN THE MIRROR

BY ROY LONEY

"Endeavoring to keep the unity of the Spirit in the bond of peace" (Eph. 4: 3). It is easy to prove that the Lord desires unity among His people. We devoutly wish we could produce that unity as easily as we can prove its desirability. James taught that faith without works is dead and one of the greatest difficulties in the way of unity is that so many who pretend to believe in it will not work for it. Many may sincerely

desire unity, but desire without action is as fruitless as faith without works. How wonderful it would be if we could enlist every professed follower of Christ in a great crusade to bring about that unity for which our Savior prayed. If there is a desire in our hearts for unity, let's translate it into action. God's desire for man's salvation led to the most drastic action ever known to heaven. God gave His precious Son, and the Son gave His life to accomplish the desire which filled their hearts. We cannot expect a crop unless we first sow the seed. The seeds of unity must be planted if we would reap the glorious blessings of a unified church.

Paul's command to "follow after the things which make for peace" (Rom. 14: 19) indicates the necessity of action upon our part if unity is to become a reality. Wistful thinking alone never produces concrete results. Homeless people are not housed in air castles. But scriptural action, backed by sincere prayer does produce the peaceable fruits of righteousness so pleasing to the Lord. In practically every place in the scriptures where unity is enjoined, action upon the part of the Lord's people is made essential to accomplishment of His purpose! "And the fruit of righteousness is sown in peace of them that make peace" (James 3: 18).

Peace should be more than a mere word on our lips. It should be a glorious ideal in our hearts, stimulating us to the highest possible degree to bring about that happy condition which shall prevail when, in the

church, the lion and the lamb shall lie down together, and the sword is sheathed through a perfect bond of love and good will. Unity is a goal for which to strive but that goal will never be gained until the desire for unity becomes a holy passion in every Christian heart. It is a grim fact that there will never be greater unity in the brotherhood until we work ardently to achieve it!

In what way can we work for unity? Let me make a plain answer! We cannot work for peace if all we do is stand with our eyes glued to a knothole spying upon our brethren to see how much evil we can find in their lives. We will not achieve unity by travelling from the Atlantic to the Pacific trying to discover all the evil that may exist in the hearts and lives of others. There may be grievous faults much closer to home than theirs. Before you trumpet another's faults to the world, might it not be wise to obey Paul's command, "Examine yourselves whether you be in the faith: prove your own selves" (2 Cor. 1: 5). Locating tiny motes in your brother's eye may be easier and less painful than plucking out the large beams from your own eye. But it is neither so important or needful to you! The brotherhood would take a lengthy step toward unity if all would pray as did David, "Search me, O God, and know my heart. Try me and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting" (Psalm 138: 23, 24). An honest examination of our own hearts in the light of God's Word is the surest, safest way to heal the wounds caused by war, and bring our own hearts to the peace of God which passeth all understanding (Phil. 4: 7).

David, in passing judgment on the "other man" unintentionally condemned himself (2 Sam. 12: 5-7), but later gave proof that his heart was free from hypocrisy when he repented of his sin in all humility. In working for peace and unity, you cannot go wrong by beginning on the man who faces you in the mirror! A heart filled with ill will and malice is useless in a crusade for peace. Such a heart must first be made to love mankind before it can become useful in God's holy service. I give no proof of my

own righteousness by pointing out my brother's errors!

Recently I read the interesting story of a preacher called to work at a new place. Almost as soon as he arrived, one of the leading members came to him with a list of names of some of the other members. He had not only listed their names but also their faults. He solemnly warned the preacher against them. When the preacher read the list, he said to the man, "This tells me more about you than it does of these people." When the man expressed astonishment, the preacher said, "You take this list home, and in all honesty and sincerity, set down all the virtues of these people alongside of their faults." A few days later the man returned. The list of names was the same, but the faults were removed. In their place were a number of virtues. The man seemed uncomfortable, but finally blurted out, "Bless me, if I don't think I could learn to love all these people, if I'd let myself go!"

The same result could be produced in many local church troubles. Jesus threw a thunderbolt of truth into some self-righteous hearts, by quietly saying, "He that is without sin, let him cast the first stone." If we don't want stones thrown our way, let's not cast them toward the other man. Kindness, patience, brotherly love—these are the best remedies for our brother's spiritual illness, but trying to cure a fever with burning coals of malice is not recommended by the Great Physician.

The barren fig tree had disappointed its owner for three years in succession and the stern command was given, "Cut it down; why cumbereth it the ground?" But the keeper of the vineyard pleaded for more patience and another chance. He wished to make further efforts in behalf of the tree. Fertilization and cultivation would be resorted to in one more effort to secure fruit (Luke 13: 6-9). If a brother is not producing fruit, whose fault is it? It may be ours! Have we cultivated his heart with implements of kindness and love? Many whom we regard as "cumberers of the ground" might be made fruitful for the Master if we would work passionately to turn them into paths of peace. We will do well to "plead with the erring one, lift up the fallen—tell them of Jesus the mighty to save!"

### AN ARIZONA STATEMENT

We, the brethren of the congregations at Phoenix (Ariz.) and Claypool (Ariz.) wish to publicly announce that we do not, nor have we endorsed the recent labors of R. O. Webb and J. D. Powers, in this state. We further wish to state that we will oppose these and others until such time as they can be recognized as faithful preachers by the brotherhood. Written with mutual consent of both congregations. Signed: For Phoenix, *Wilbur Storm*; for Claypool, *Vern Atwell*.



## STUDIES FROM LIFE

BY HAROLD BAINES, MORLEY, ENGLAND

(No. 2) "*What Do Ye More than Others?*" (Matt. 5: 47)

There is a story of two men who worked together at the same bench for five years. One day there was a big function at a local place of worship, and these two men found themselves at the event, and occupying the same pew. ("Pew," by the way, is an English word for the priced seating accommodations in English chapels.) Said one, "I didn't know you were supposed to be a Christian." The other replied, "For that matter, I didn't know you were either." Subsequent conversation revealed that they were both members of their particular denomination, and regarded by others as well as themselves, as good Christians. Yet there was something sadly lacking in their "Christian" witness when they could not even recognize each other at their daily work. It is certain that the world with whom they worked would not recognize them as Christians if they could not even recognize one another.

There is another story of a small boy, no more than 12 or 13 years old, who had found the Savior and was converted to Him. Full of new found joy, he wondered how he might pass it along to others. Now this boy sold newspapers in the street each Saturday evening. He decided that the best way to pass on his joyful secret was to ask his customers if they were saved. So, to the consternation and embarrassment of many of them, they were asked as they bought their papers, "Excuse me sir, are you saved?" The answers were many and varied and not always polite. At the end of an hour, he had found no one who would admit he was saved.

At last, however, he perceived a Church of England dignitary coming along, whose clerical garb proclaimed him to be a Bishop of the Church of England. Those of us who are accustomed to meeting these ecclesiastical personages can visualize the reverend gentleman's astonishment when, on buying his evening paper, the little newsboy piped up, "Excuse me, sir, but are you saved?" He almost dropped his paper in surprise. "What's that you say, my lad? What's that you say?" he asked. The lad replied, "I asked you, sir, if you were saved." At this the clergyman nearly exploded. "Good gracious, lad, don't you know who I am? I'm the Right Reverend, the Lord Bishop of —" naming a nearby large city. To which the lad rather testily replied, "It doesn't matter to me, sir, if you're the Lord Mayor of this city. *Are you saved?*"

That newsboy had got something there unimpressed by man-made titles. All he was concerned about was "Are you saved?"

These three characters in these two stories illustrate three types of would-be followers of the Lord Jesus Christ, and yet only one, perhaps unconsciously, had the right idea.

This Christian hall mark of doing more than others isn't just a spiritual "showing off piece" where we do more than others for the praise of men. Our Lord, in another place, said, "If a man take thy coat, give him thy cloak also; and if thou be compelled to go a mile, go with him twain—go two miles!"

It is in the crises of life when Christian principles come to the fore. He who was reviled said, "Reville not again." "Blessed

are ye when men shall revile you and persecute you and say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad, for great is your reward in heaven, for so persecuted they the prophets that were before you."

It is a worldly principle to get your own back, to greet those who greet you, and to despise those who despise you. But our Lord tells us in this passage (Matt. 6: 43-47) that if we only do the same, no thanks are due us. The true Christian must go farther than this. In trouble, he is the one to sympathize with friend and foe alike; in quarrels, he is the first to make overtures for peace; in trials and persecutions he stands with you when all others fall. In the midst of the sordid and vulgar life, where by reason of his occupation, he finds himself, his life stands out in sharp relief, and without the aid of ecclesiastical adornments, proclaims to the world that he is saved. "What do ye more than others?"

## THE SACRAMENTS

BY MILLARD A. VAN DEUSEN

(No. 3) *Penance*

During the years that have intervened between the days of apostolic teaching and leadership in the New Testament church and the present, much false reasoning has been introduced and made the basis of religious dogma on the subject of forgiveness of sins. It would seem that opinions of men and corruption of the Word of Truth for the sake of gain were predominant factors in causing such heresy.

The generally accepted view of early Christianity was expressed by the apostle John, when he said, "If we are silly enough to refuse to admit that we are sinners, then we live in a world of illusion and truth becomes a stranger to us. But if we freely admit that we have sinned, we find God utterly reliable and straightforward—He forgives our sins and makes us thoroughly clean from all that is evil." However, agreement could not be reached over what is meant in the same letter, when John speaks of a sin unto death. "It is possible to commit sin that is a deliberate embracing of evil and leads to spiritual death—that is not the sort of sin I have in mind when I recommend prayer for the sinner." One opinion is that it meant rejection of the Holy Spirit.

Mark declared in his gospel record: "Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin." The position of the New Testament church on this matter is that blasphemy against the Holy Spirit means to orally ascribe to the devil what God has wrought. But the *teaching* or *didache* offered the view that "any prophet

speaking in the Spirit, ye shall not try, neither discern; for every sin shall be forgiven, but this sin shall not be forgiven."

We will find upon further study that line of thought on the subject of unforgivable sins included idolatry or denial of the faith, murder and gross licentiousness. Idolatry was considered to be an especially hopeless condition. Paul's *Letter to Jewish Christians* (Hebrews) was considered authority for such a position. "When you find men who have been enlightened, who have experienced salvation and received the Holy Spirit, who have known the wholesome nourishment of the Word of God and touched the spiritual resources of the eternal world and who then fall away, it proves impossible to make them repent as they did at first. For they are re-crucifying the Son of God in their own souls, and by their conduct exposing Him to shame and contempt." "Now if we sin deliberately after we have known and accepted the Truth, there can be no further sacrifice for sin for us but only a terrifying expectation of judgment and the fire of God's indignation, which will one day consume all that sets itself against Him. The man who showed contempt for Moses' law died without hope of appeal on the evidence of two or three of his fellows. How much more dreadful a punishment will he be thought to deserve who has poured scorn on the Son of God, treated like dirt the blood of the Agreement which had once made him holy, and insulted the very Spirit of grace? For we know the One who said, 'Vengeance belongeth unto me, I will recompense,' and again: 'The Lord shall judge His people.' Truly it is a ter-

rible thing for man who has done this to fall into the hands of the Living God!"

With such blunt language Paul put fear into the hearts of all sinners. Tertullian, on the other hand, believed the "deadly sins" consisted of seven acts, "idolatry, blasphemy, murder, adultery, fornication, false-witness and fraud." In the *Shepherd of Hermas* we find the young deacon at Rome setting forth an idea entirely at odds with scriptural teaching. He regarded baptism as the cleansing of all previous sins; but those committed after baptism that fall into the same category as listed above were "deadly." His opinion tended to modify the strictness formerly advocated, while, at the same time, advocating that in view of the near end of the world, one further repentance had been granted after baptism. This even included adultery.

Yet church practice was milder, in the second century, than church theory. Irenaeus gives an account of the reclaiming of an adulteress, who spent "her whole time in the exercise of public confession" (Heresies 1-13). In Tertullian's time the feeling prevailed that there was one repentance possible for deadly sins after baptism: "a second reserve of aid against hell . . . now once for all, because now for the second time, but never more" (Repentance 7, 12). However, practice was far from being universally as rigorous as Tertullian implies.

Cyprian and Tertullian stamped their ideas indelibly upon Latin Christianity, and to them the Christian religion was essentially a legal and moral code given by God to His chosen people. "God was no amalgamation of abstractions; he was a union of the absolute sovereign and the administrator of divine law, revealed by him to men. Christ His Son was His agent in revealing this law, and His assistant in judging men by their obedience to it. Sin was nothing more than disobedience to the law. Such sin was guilt and therefore punishable. The original disobedience of Adam was the greatest sin, inherited by all his descendants, who were therefore all guilty, even before they had an opportunity to commit sins of their own. Repentance and baptism freed the individual from previous guilt; hence baptism was to be postponed as long as possible to avoid punishment for sin committed after it. In Cyprian's mind there was only one subsequent chance to be cleansed: after public confession of sins and severe self-castigation. However, the rigor of his attitude was ultimately softened to meet the weakness of mortal flesh by the *very human sacrament of penance*" (Thompson and Johnson, *Medieval Europe*, pp. 41, 42).

The fourth Lateran Council adopted two canons that had far-reaching effects. They were the doctrines defined as transubstantiation and a new discipline to be imposed upon every Christian. According to the latter the individual was to confess his sins

at least once a year to his parish priest, to perform the penance assigned, and then to partake of the sacrament of the Eucharist at least once a year, preferably at Easter. Can you imagine the power that was now handed to the apostate church? Every single individual within the jurisdiction of the church who was at all concerned with the matter of his spirit's salvation must henceforth submit an oral record of his sins to his priest and undergo punishment for the same. "The church had attained a point of prestige where it felt with one stroke of the pen it could subject the consciences of Western European Christendom to its supervision and control" (Ibid.).

Now, let's examine the position taken by apostate Rome on the matter of penance. We have seen the fears that led to complete subjection to the will of man—not God! If it was natural that a child should sin after "baptism"; it was, of course, inevitable that the adult be expected to sin after confirmation. The sacrament of penance was devised to take care of all sins committed after baptism. Originally, this consisted of a public ceremony. In the presence of the assembled congregation the penitent confessed his major sins, after which he was excluded from church services until a later ceremony of reconciliation, which was also public.

While Gregory the Great was occupying the "throne of St. Peter" in Rome, two Irish monks introduced into Gaul their austere monastic religion and a new discipline for sinners. The latter was a system of private penance, requiring private confession to the priest, private penitential exercises according to a fixed tariff, and the individual's final reconciliation with God through the priest. The new ecclesiastical code, unknown to the system of public penance in the Western Church, offered a new means of controlling the undisciplined German, so excellent that it was ultimately adopted by Rome for the whole church.

The prevalent opinion now reached was that if the sacrament were to be effective, the penitent must be contrite, that is, sincerely sorry for his sins and resolved to do better. Later theologians believed that it was necessary only to be attrite, that is, repentant in fact, although from an imperfect motive, such as a fear of hell. The contrite, or at least attrite, sinner made a secret confession of his major sins and of their attendant circumstances to the priest in the confessional, where the priest could not see and might not even recognize him. The priest was bound to the strictest secrecy; to divulge information secured in the confessional meant lifelong imprisonment in a monastery *doing penance*. When the confession was completed, the priest by virtue of his power of the keys absolved the sinner from the eternal guilt of his sin, thus freeing him from the terrors of punishment in hell.

BUT, to satisfy man's idea of God's jus-

tice the sinner still had to undergo a certain amount of temporal punishment, either here on earth or in the flames of purgatory, commensurate to the number and gravity of his sins. To provide a means of escape from this punishment, the priest, immediately after pronouncing absolution, assigned penance of the proper severity. Man was now judging man contrary to the scriptural teachings. "Judge not that ye be not judged." "Why, then, criticize your brother's actions, why try to make him look small? We shall all be judged one day, not by each other's standards or even our own, but by the standard of Christ. It is written: 'As I live, saith the Lord, to me every knee shall bow, and every tongue shall confess to God.' It is to God alone that we have to answer for our actions."

Penance which was assigned might consist of a certain number of prayers, so many rounds of the stations of the cross, a period of fasting, almsgiving, or even a pilgrimage to some near or distant shrine. This penance was assigned according to fixed schedules called penitentials.

If the priest had assigned just enough or more than enough penance, all was well as soon as the penance had been faithfully performed. But suppose he had not assigned enough? Then the sinner, for all his confession, absolution and penance, would still be obliged to suffer in purgatory long enough to atone in full for his sins. As usual, the theologians were not long in producing the solution from their magic bag of tricks. In order to meet this emergency, they discovered the "treasury of merits." Christ, they explained, and all the saints and many good people during their lives had accumulated more merits than they needed for their own salvation. This surplus, stored in a treasury to which the pope had access, could be distributed in the form of indulgences to the less fortunate Christians who need them. Indulgences could be had not only to meet the danger of unassigned penance that might be due, but also to cover all or part of the assigned penance for a given length of time.

Originally, these were given to reward virtuous deeds, but gradually came to be sold for money. "To simple minds unacquainted with theological subtleties, indulgences might be a bit hard to understand, but they served an easy way to purchase sure salvation. ("Be keener than ever to work out the salvation that God has given you with a proper sense of awe and responsibility. For it is God who is at work within you, giving you the will and power to achieve his purpose." So said Paul in writing to Christians at Philippi. Why then, the change from Rome?—*M.V.D.*) Eternal punishment was taken care of by confession and absolution, temporal punishment by penance and indulgences. Circumspect persons, by means of indulgences, guarded against untold years of punish-

ment in purgatory" (T. and J., *Medieval Europe*).

This is the position of Rome. That it was inspired by man and not by God is a known fact. Only one position is possible on the matter of penance. It is not scripture and thus does not spring forth from sound doctrine. James instructed Christians to "get in the habit of admitting your sins to each other." No authority here for one man's hearing and forgiving the sins of his congregation. And John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." We believe the New Testament teaching shows that confession for wrongdoing should be as public as the offence. But there is no basis for asking a priest to absolve the sinner. Christ is the only mediator between God and man (1 Tim. 2: 5) so when we ask God for forgiveness of sin, we should do it in the name of Jesus (Col. 3: 17). Unremitted sins will be accounted for at the Judgment Bar of God! We cannot, therefore, endorse the sacrament of penance nor the use of indulgences. No amount of money or merit on our part will ever purchase our freedom from sin. To believe such a false teaching negates entirely the believer's hope of eternal life." (Editor's note: Most of the scriptural quotations in the above are from *Letters to Young Churches*, by Phillips.)

## HELPING THE BLIND

BY ROBERT T. HARTMANN

A heart-warming story came out of this year's graduation news. In Brooklyn, a 24-year-old man received his B.A. degree cum laude despite the fact that he was blind and deaf. He was able to complete his college course because his friend, a young man blessed with sight and hearing, led him from class to class for four years, tapped out the lectures on his hand, learned Braille so he could type texts for his friend to study, and in many ways helped him overcome his severe handicap.

The hero of the story did not receive his diploma. He had been so busy caring for his blind pal he had to finish a few courses before he could graduate. The story itself is a wonderful illustration of unselfish sacrifice. But translated into spiritual terms, it points to an opportunity for all of us. We could, if we would, do the same for many a spiritually blind friend, leading him not to a college degree but to a crown of life. It would require of us as much devotion, patience and plain hard work as it did in this case, perhaps more. It might appear to delay us in our own progress to the goal, but it would bring us a lasting reward from the Father who sees in secret.

Two kinds of persons are called spiritually blind in the New Testament. There are those Paul describes in 2 Corinthians 4: 3, 4. "But if our gospel be hid, it is hid to

them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, which is the image of God, should shine unto them."

There are also those described by Peter (2 Peter 1: 9), after he recounts the essential elements of Christian character, faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. "But he that lacketh these things is blind and cannot see afar off, and hath forgotten

that he was purged from his old sins." The blindness of those who have forgotten is darker, usually, than of those who believe not. Leading them back to the light will be more difficult. But it is possible with God, and it is our duty to try, whether or not we shall succeed. In either case we must not be blind guides, for Jesus said, "If the blind lead the blind, both shall fall into the ditch (Matt. 15: 14).

Let us study to learn the way, then let us lead others to Christ.

## AS OTHERS SEE YOU

BY ALBERT E. WINSTANLEY

"Don't American women do any work?" I wasn't surprised at this question. I had been telling some of our womenfolk about American domestic life.



Quite naturally, the multiplicity of your "gadgets" had figured largely in my account. I had described the variety of labour saving devices that seem to be an integral part of your home life, and the above question was the result.

Please don't worry, sisters—I think I did you justice! Many here do imagine that you can't have much work to do when you have so many labour saving gadgets. I think I dispelled that illusion. However, even though it brings a storm of feminine protest, I am forced to say that housewifery (never an easy task) is obviously easier in the new world than in the old. Without a doubt the biggest single factor in this is expressed in the one word:

### Gadgets!

"This is a land of gadgets!" I said that during my first day in the United States. The conviction grew daily. I shall never forget one incident in that first day either. I had a letter to post (I mean mail) and in the Pennsylvania Station in New York there was a machine for posting letters. Well, it claimed to be there for that purpose, but I couldn't help being suspicious! You pushed your unstamped letter into a slot, dropped the required amount of money into another slot, and hey presto!—with a whoosh and a whine the letter was gone. I never felt happy about that letter—it just didn't seem a decent thing to do to it!

Domestically nearly every home seemed to have both refrigerator and washing machine. Here of late years the former has become just a little more common in working class homes, though it is still fairly rare—mainly due to high cost of purchase and operation. The latter is still rare in the homes of working folk. Again I sup-

pose this is due almost wholly to financial considerations. Washing day is consequently still a heavy drudge for most of our womenfolk.

### Houses

Further, it is certainly true that central heating makes work so much easier for your womenfolk. Mind you, I must confess that we missed the open fireplace, with a coal fire flickering in the grate, but none the less, your central heating systems are just one more item in the list of boons enjoyed by the lady of the house "over there" in contrast to her counterpart here. I'm not suggesting that central heating is unknown here—but it is not common. Many new houses have it partially, but it is still the exception rather than the rule. Also, probably for sentimental reasons, we have a weakness for coal fires in open grates. Not that we are in a position to indulge the weakness. It is strange indeed that whilst Britain today is producing more coal than at any time in her history, it is strictly rationed. Each household receives 112 pounds of the commodity per week. In consequence households burn as little as possible during the summer to eke out supplies in winter. The factor behind this state of affairs is our economic position. Coal—like many manufactured products—has to be exported to pay for food brought in. Miners are the exception to the rule. They receive an adequate supply of fuel as part payment of their wages. Fortunately, I am at present living in the home of a miner!

Our houses are a contrast to yours, too. Most of our industrial cities still have large sections of their population living in "rows" of houses. These rows were built during the industrial boom at the beginning of the century. Mines and mills were producing enormously to meet the demands of a rapidly enlarging industry and export trade. Workers had to be housed quickly and such items as comfort and convenience were of little importance. Hence the "rows." A row is one complete building, usually running the whole length of a street, and divided into dwelling places. Each house is



divided from its neighbour only by the thickness of a brick wall, and the front door frequently opens right on to the sidewalk. In Scotland many of these houses have only one door—the front door. The house Jean and I live in (on the rare occasions when we are at home!) has just a front door, and no outlet at the back. There is a garden behind the house to which I devoted some time at one period. In order to reach it I must either walk quite a distance around the "row" or go out through an exceedingly small window! I chose the latter course—though not without difficulty!

By contrast, you have a large proportion of houses standing on sizeable plots of land, with large lawns. Our modern housing schemes aim at this ideal. Unfortunately, though, ours is a tiny country, having to bear a crowded population, and this factor dominates all building. Still, our new housing estates (mostly built by municipal authorities) are spacious and airy by contrast with the older type of houses. By the way, frame houses are exceedingly rare here. The traditional type is brick in England and stone in Scotland.

### Rents

How would you like to rent a nice, modern house for \$1.45 per week? A few weeks ago I visited a member of the church who had recently moved into a new council house: i. e., one built by the town council. This lovely home consists of a large living room, entrance hall, kitchen, bathroom and three bedrooms. The weekly rental is twelve shillings and four pence which, being interpreted, is about one dollar forty-five cents! That is in Scotland, where rents are much cheaper than in England. In the latter country the rent for such a house would be twice as much at least. Needless to say, we have an acute housing shortage—and the waiting lists for such houses are very large. Incidentally, the low rents of these dwellings is due to the fact that they are subsidized from public taxes. Indirectly, the whole community pays through taxation to provide cheap houses for those fortunate enough to secure them.

Next month I hope to tell you more about the work of the churches here in Britain.

able to reel off the right answer. One quarter of the British population missed all four).

The connection between these two findings is clear: if Americans knew their Bibles, they would have no doubt that Christ founded only one church, and would bestir themselves to make sure they were in it. And, if they would read their New Testaments, they would find out what the church is like, and would begin to ask questions of their sectarian religious leaders which would be mighty hard for some of them to answer.

## Do You Want Peace?

BY JOHN H. PATRICK

"The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt" (Isa. 57: 20).

Most of us have seen rivers at the flood stage. The waters at high tide rush swiftly and relentlessly onward, casting up mire and dirt. Trash and rubbish appearing and disappearing on the bosom of the turbulent stream make the sight all the more terrifying. Many valuable but unstable things are carried along. Sometimes



human lives are lost to the force of the unleashed stream. What damage, what loss, what heartaches, all because of the unrest and force of onrushing waters.

Let us compare this with a person who is not a Christian. The Scripture says that the wicked are like the troubled sea. As such a sea casts up mire and dirt, so in the life of the wicked is strife and unrest. To such there is no peace, for the very next verse declares, "There is no peace, saith my God, to the wicked." Therefore, such persons are always searching for something to satisfy their heart-longings. But the farther they go down the path of sin the more trash and rubbish is collected. Not only that, but sinners may persuade others who are easily influenced to take the downward way of sin and shame with them, and these valuable but unstable ones will be lost in the whirling pools of destruction and lust. Again I say, "What damage! What loss! What heartaches!"

### WAKENDA WORK

Vacation Bible Study enrollment at Wakenda (Mo.) was 94, and 200 persons attended the closing exercises. Hershel Ottwell was in charge and also conducted gospel meetings at night. A total of 14 congregations was represented at an all-day meeting with C. R. Turner, Berdell McCann and Hershel Ottwell as speakers.

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

### A Pair of Polls

Public opinion polls are not infallible, as the last election proved. But where sentiment is not evenly divided, these samplings furnish a reliable clue to the general trend of public thinking. Lately the Gallup Poll has been asking religious questions of a cross-section of the American people, and the results of two recent surveys are quite significant. Dr. Gallup did not connect the two findings, but there is a connection, as I shall try to show.



In one poll persons who classified themselves as Protestants were asked what they thought of the idea of forming a single Protestant church. Half of those queried were in favor of such a union. But 45% said they thought their churches would be against it.

This would indicate that a great many American churchgoers hold religious views on a very fundamental matter, at variance with the position of the churches to which they belong. Nor do they identify themselves with their church; their convictions are one thing and the church's another, decided and held by a ruling class without

reference to the members. This is a strange situation for Protestants to be found in, considering their history, but it is a fact that most Protestant denominations today are dominated by a priesthood, though it may not be so called, quite as aloof and arbitrary as the Roman Catholic hierarchy from which the first Protestants withdrew.

Yet, in spite of this entrenched bureaucracy and its determination to remain in power, half of the Protestants interviewed, at least sensed that Christ's followers should all be members of One Body. But they were afraid their "ministers" and other policy-makers would have none of it, and that would be the end of the idea.

The other Gallup Poll was an even greater surprise—or shame! Though the Bible has long been the best selling book in the world, it is apparently bought more for show than for study. For the Gallup Poll found that only 35% of the adult population—Protestant, Catholic and infidel—could name correctly the four Gospels. Two of three grownup Americans could not say "Matthew, Mark, Luke and John" in response to this question. More than half could not remember any of them! (As a check, the same question was asked in England. They did somewhat better over there, but hardly well enough to boast about. Three out of five Englishmen were

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

### 1 John 1: 7

Many brethren think they understand and appreciate this passage but their "speech bewrayeth" their erroneous view of it. They



will profess to recognize the proviso that "if we walk in the light" we will be cleansed from all sin, then speak as if that condition does not mean what it says. It is an almost general practice for brethren in expressing thanks for the bread or wine to include "forgive us

our sins." What is so astonishing is that such a request is made in direct connection with a thanksgiving for the very thing that is said by the apostle to cleanse us from *all sin*. If the institution in which I am participating really cleanses me from *all sin*, why do I need to ask God for additional assurance that He is forgiving me? Perhaps the reader is thinking that I have forgotten the proviso to which I referred in

the beginning of this article. No, it is the reader who has forgotten that. Of course, if I am not "walking in the light" or if my general conduct is not in keeping with the law of Christ, then His blood will do me no good. But in that case why am I approaching the holy ordinance at all? And if I am living a life that can truly be said to be in or according to the light, then the proviso applies favorably to me. In that case a formal request for God to forgive me, just as I am performing the service that He has said gives me the forgiveness of all sins, is a dead formality. Or perhaps it should be designated by some more serious term. When a man asks forgiveness for his sins while offering thanks for the cup it is as if he said: "Lord, I know thou didst say that the blood of Christ (symbolized by this cup) will cleanse a faithful traveler in the light from all his sin. I claim to be walking in the light or else I would not presume to approach thy table. And yet, I believe this cup and what it represents will cleanse me only if thou wilt verify it by granting the prayer I have just uttered."

### FOR THE STUDENT

Our own brother in the Lord, E. M. Zerr, has labored long and arduously on the *Bible Commentary*, which he is writing to aid you to a greater knowledge of the Bible. Two volumes are ready, and the cost is \$4 each. The first one covers every verse in the Bible from Genesis to Ruth. The second covers every verse from 1 Samuel to Job. A treasure-house of information is in these volumes. Order them now and keep them for your children in days to come! Send to this office immediately and start to study the books as soon as you get them, so you may grow in grace and knowledge of the truth.

### WANT A JOB?

A brother in the west who is starting a small dairy herd would like to contact a Christian couple to manage the place for him. This will permit you to live in a healthful location and offer you a good proposition. Write us and we'll forward it for you!

Would you like to teach school in Arizona? Salaries are high according to scholastic degrees. You will be near a faithful church. If interested write to the Mission Messenger and we'll forward your letter to a brother in Christ who will contact you!

### INVITATION TO MOVE

The church meeting at Saratoga and Benton Streets, Excelsior Springs, Missouri, requests those who are considering a change of location for health to investigate our city. We have mineral waters and bath houses here which are rated the best in the United States. Bro. Kenneth Van Deusen recently closed a very successful meeting for us. Bro. James Truitt has the oversight of our work.—Earl A. Gray.

### OKLAHOMA EFFORTS

Paul Ketcherside reports one immersed at Nowata; 2 at Bartlesville this month. An average of 45 daily attended Vacation Study at Nowata, and 30 at Bartlesville. Only 5 of these latter are from Christian homes. Paul spoke at Centralia, June 18 and 25.

### FROM BICKNELL

Raymond H. Beck, Bicknell (Ind.) writes: "Now I know that someone subscribed for me the first year; a year of good and uplifting reading. So I would like for you to accept an extra dollar and send someone else the magazine. In that way I can pass along the blessing my unknown friend gave to me." Thanks, and we call that real appreciation!

### PENNSYLVANIA WORK

#### Jacksonville

The three-day meeting was a glorious occasion filled with fellowship and joy. The local church and community provided unexcelled hospitality, and the three daily meetings inspired all attendants. Vernon Hurst was chairman. Millard Van Deusen spoke on Sunday night on "My Work among the Germans." On Monday night, W. Carl Ketcherside gave a travelogue lecture on churches in Great Britain. Four responded to the gospel invitation on Tuesday night to climax the gathering. Speakers who participated in the three days were: Lynn Kinamon, Philadelphia; Melvin Burton, St. Louis, Missouri; Murl Howard, Anderson, Indiana; Marvin Cummings, Bolivar, Penn.; Darrell Bolin, Chicago, Ill.; Roy Loney, Ottawa, Kans.; Louis Karkosky, Roseville, Penn.; Elmer Sherman, Reading, Penn.; Ernie White, Anderson, Ind.; Ed Albright, Shippensburg, Penn.; John Patrick, Hammond, Ill.; Harold Shasteen, Shelbyville, Ill.; C. J. Beidel, Shippensburg, Penn. Numerous other brethren directed songs, offered prayers and assisted in the services generally. Forums for questions were conducted by Murl Howard, Melvin Burton, and W. Carl Ketcherside.

#### Bolivar

Seventeen responded to the gospel invitation in the effective work conducted by John Patrick. Three entire families were immersed into Christ, and the church has taken on new vigor. W. Carl Ketcherside spoke on May 27. Bro. Patrick went to La Junta, Colorado, for his next work.

#### Roseville

Harold Shasteen finished an excellent meeting on May 28, during which two were added to the congregation. Much of the teaching was directed to the church and had to do with the discipline and government of the congregation. W. Carl Ketcherside spoke twice during the meeting.

#### Shippensburg

Millard Van Deusen concluded his work on May 27, and was succeeded in the field by Roy Loney. Hershel Ottwell will assist the church next month, and then Wilford Landes will labor with the brethren for several months of spiritual endeavor. Bro. Van Deusen is now in Oceanside, California.

### ROBERTS REPORTS

L. C. Roberts reports an enrollment of 63 in the Vacation Study at Nixa (Mo.) where he personally taught a class of 15 high school students. In all he spent about five weeks in the area teaching and assisting the church, after which he was with the church at Ottawa, Kansas for almost two weeks.

## THANKS A MILLION!

During our Pennsylvania sojourn last month, the following prepared the paper for mailing: Laddie Stevens, Mary Jane Burton, Raymond and Ronald Wofford, Vida Anderson, Jerry and Sharon Sue Ketcherside. We deeply appreciate the interest in the brotherhood and the sounding out of the gospel which prompted such valuable assistance.

## TO HELP YOU!

A brother has written us that he has read the book *A Clean Church* completely through five times! He wants us to urge every Christian to purchase one and study it! This book by W. Carl Ketcherside deals with the subject of discipline and government in a way that is complete and instructive! It answers hundreds of questions you have been asking for years! You are missing something worthwhile if you do not have a copy of your own. The cost of the attractively bound volume is only \$1.50 and if you mail your order to this office we'll send one at once! Why not send today for your copy?

## BUILDING FUND REPORT

Wilbur Storm, Phoenix (Ariz.) writes: Herewith a list of churches and individuals responding to our appeal for assistance on our building fund. Total received was \$620, which was far from adequate, but greatly appreciated. We will welcome any additional aid which you may send. Address all checks to E. O. Smith, 6751 N. 23rd Drive, Phoenix, Arizona. Places assisting were: Stockton, Calif.; Anderson, Ind.; Lebo, Stull, and Topeka, Kans.; Carrollton, Flat River, Gallatin, Iberia, Kansas City, Wakenda, Mo.; Bolivar, Penn., and Fern Bailey, Chillicothe, Mo.

## HENSLEY REPORTS

William Hensley reports 128 enrolled in Vacation Study at Gallatin (Mo.) with 200 present for Friday night review of students. Bro. Hensley has just concluded a study at Middletown (Ind.) with good interest. His schedule includes Vacation Study at Fairbury (Neb.) July 16-28; and meeting at Decatur (Ill.) July 30-Aug. 12.

## A TIMELY ANNOUNCEMENT

Before the brotherhood at large today is a subject of vast importance—that of the work of an evangelist. Are there evangelists today? If so, what is their work? Do they have any authority? What are their qualifications? These and many other questions are discussed in a new 32-page booklet just released from the press! It is a neat and well-written presentation of the subject by Roy Loney. The cost is 20c each; or 6 for \$1, and you can obtain them from the author at R. F. D. 2, Wellsville, Kansas. Se-

cure a number of these and hand them to others to read. Send today!

## FRIENDS INDEED

We wish to thank Orby Bingham, Tina (Mo.) for his contribution to send the paper to brethren across the seas. He contributed 18 subscriptions to them and 2 to folks on this side of the ocean. This has helped us much. The following also have sent five or more subscriptions, since last report: Arthur Freeman 10, Ernest Harvey 5, W. R. Clark 10, Harry Powell 5, Lottie Mendenhall 5. We appreciate these a great deal as well as all others who have labored with us in the service to the Master.

## WIDE MARGIN BIBLES

We have applied for an import order for 24 more wide margin Oxford Bibles. Your notes can be written on these in ink. The cost will approximate \$25 each, as they will be leather bound and leather lined. We will accept your advance orders on these now, but delivery will be within a few months from date. Send no money but merely tell us to put you on the list for delivery when the books arrive.

## LET'S HELP PUEBLO

Ashley H. Elson, 1709 East 7th St., Pueblo, Colorado, announces that letters asking for assistance on a church building, are being sent forth by Bernell Weems and your attention and support are prayerfully solicited. This is a great need and a vital one. Do not forget it! If all will assist the essential building can be secured. A report of all funds received will be made in this paper. The first such report lists the following amounts: Nixa, Missouri \$100; Anderson, Indiana, \$25; Sullivan, Illinois, \$100 and Colorado Springs, Colorado, \$100. Send a contribution addressed to Brother Elson and aid this worthy project!

## W. G. ROBERTS

In a letter from our faithful fellow-worker, Bro. W. G. Roberts, dated June 10, he tells us that his doctors have ordered absolute rest, and at least a portion of each day must be spent reclining in the sunshine and fresh air of the outdoors. He is at his home in Hammond, Illinois, and we know that you'll join your prayers with ours that he may long be spared, with health and strength regained.

## FREE TO YOU!

A series of studies on "The Life Of Paul" have been prepared under the supervision of the elders of the church in Saint Louis, and these studies have been used in the midweek meetings. They consist of questions to be handed to the class for home study to be followed by class recitation. You may have a set absolutely free by ad-

ressing a card or letter to: Elders, Church of Christ, 5344 Lillian Ave., St. Louis, Mo.

## THE AUGUST ISSUE

In our next issue we shall deal at length with the ever-present problems of one-man ministry, institutionalism, evangelism, and kindred topics. Several of our brethren in discussing these subjects in the south, have gathered up the questions which have been asked them, and we propose to face them directly and without quibbling. The articles will be by Roy Loney, Fred Killebrew, L. C. Roberts and the editor. It will be a paper for students of the Bible.

## FESTUS MEETING

Borden Higgenbotham will conduct a meeting at Festus (Mo.) July 9-23. An all-day meeting will be held July 23, preceded by a young people's meeting on Sat., July 2. Food and lodging will be provided those who stay overnight. Notify church ahead of time if you plan to go, giving information as to number in your party. Address: Shirley Carron, 311 Virginia Ave., Crystal City, Mo.

## BETHLEHEM CHURCH

Kenneth Van Deusen will hold a meeting for Bethlehem congregation (Mo.) July 16-30 with all day meetings on opening and closing dates. Evening services begin at 8 o'clock.

## SAINT LOUIS STUDY

The annual Bible Study at St. Louis will be held Nov. 6—Dec. 15. Special analytical studies of New Testament epistles; also study of Daniel and Isaiah, with other Biblical topics. No charge or tuition. For reservations write to: Deacons, Church of Christ, 7121 Manchester Ave., St. Louis, Mo.

## KANSAS CITY STUDY

The Bible Study at 5906 Kenwood Avenue, Kansas City, is now in progress under direction of Bernell Weems. The series began on July 3 for six weeks.

## FOR STUDENTS

Johnson's Peoples' New Testament with Notes is the best for students and teachers of the New Testament. Two volumes. Both for \$5. Order at once!

## EFFECTIVE WORK

We pay tribute to James Truitt who is doing outstanding work for the Master in home Bible studies and personal teaching. In his quiet and unassuming way he is setting an example for many of the rest of us.

## SOUND OUT THE WORD

The churches in St. Louis area are making it possible for the editor to work in small congregations which sadly need our help, as well as to take the gospel to new areas.

# THIS and THAT from HERE and THERE

Ellis Crum immersed one in his Oakland (Calif.) meeting, following which he held a short series at Stockton. . . . We extend our sympathy to the O. D. Barron family in the loss of their husband and father. . . . Raymond Stephens preached at Nevada (Mo.) May 14. Kenneth Van Deusen was with them May 19-21. . . . We're sorry to learn of the injury suffered by Sister Small, of Pomona (Calif.). . . . We appreciate a good letter from Sister Ditrack, Shelbyville (Ill.). . . . William Hensley reports seven added in all to the roster of membership at Kirksville (Mo.) during his meeting. He held a short meeting at Carlow (Mo.) and went from there to Gallatin for special meetings. . . . Bro. Hensley has a new tract ready under the title "The Opportunity Of A Lifetime." You should write for samples to use in your personal work. . . . George Kreeger conducted a successful Vacation Bible Study at Independence (Mo.) starting on May 29. . . . E. M. Smith is rejoicing over the prospects for the work at McCleary and Porter, both in Washington. He needs your prayers and financial assistance. Help these brethren who take the gospel unto the regions beyond. . . . Dick Kerr reports that the congregation at 6316 South Yale Avenue, Chicago (Ill.) has opportunities for growth. He will be working with the congregation at Springfield (Ill.) until August 27. . . . J. R. Hasty reports a good work with L. C. Roberts at Nixa (Mo.). . . . Loren Proudft, Prole (Iowa) really enjoys the paper. . . . Millard Van Deusen will be working with the Oceanside (Calif.) church until mid-September. He will be followed by Roy Harris who will spend the last three months of the year on the west coast. . . . Paul Ketcherside reports a grand meeting and Vacation Study at Nowata (Okla.) and says that a mission meeting will be launched at Adair (Okla.) soon. Brethren from Centralia (Okla.) are fellowshipping the work at Nowata with regular attendance. . . . Hubert James reports Kenneth Van Deusen was with the church at Almartha (Mo.) June 24, 25. . . . Carlos Turner and Elizabeth Gingrich were married in Oakland (Calif.) and will make their home in Pomona. . . . Congratulations to Ira and Ruth Edwards, Campton (Calif.) who are the parents of a new girl, Marleta Marie. . . . Bob Hartmann spoke at Oceanside (Calif.) June 4. . . . Milton Garner reports the work at the new congregation at Bloomfield (Mo.) progressing nicely. . . . Earl Gray reports that 6 took their stand with the church at Excelsior Springs (Mo.) as a result of personal effort by James Truitt. . . . Lois Criswell, Fairview (Mass.) says she does not want to miss an issue. . . .

H. R. Miller reports a good Vacation Study at Bloomington (Ind.) where one was immersed on June 5. Bro. J. Ed Uland is working with the church there. . . . LeRoy Munger spoke words of comfort at the funeral service of the infant son of Bro. Lloyd Bowen, Martensdale (Iowa). . . . Mrs. Lafe C. King reports a good meeting at Mount View, near Iberia (Mo.) with James Mabery and Bob Marshall conducting. . . . Thanks to Mrs. Herbert Skomp, Lyons (Ind.) for five new subscriptions. . . . Bro. Rohles, of Perris (Calif.) spoke at Phoenix (Ariz.) May 14, according to Majorie Lee Shetler, who also tells us that Sister Pivoda and daughter Nyma June were in an automobile accident near Vaughn (N. Mex.) June 1, but were fortunate to escape with minor cuts and bruises. . . . Paul Patterson reports that Dick Kerr is now in Springfield (Ill.) for three months of evangelistic endeavor. . . . Vearl Smith reports two more added by membership change at Bloomfield (Ind.) where Borden Higginbotham complete an excellent Vacation Study this last month. Hershel Ottwell began a two weeks meeting on June 18. Wilford Landes taught a singing class for the church preceding the meeting. . . . Bro. Landes preached at Oak Branch (Ind.) June 11, with Henry Smith assisting in the song directing. . . . Bernie Crum, Janice Story and Vergie Roudebush assisted Wilford Landes in the Vacation Study at Lyons (Ind.). . . . One was immersed and one restored in a three night session at Kirksville (Mo.) conducted by W. Carl Ketcherside. . . . Ragene Sims, Odon (Ind.) appreciates the firmness of brethren who contend for the church. . . . Fred and Pansy Sloop, Topeka (Kan.) say they surely enjoyed the June issue. . . . Robert Morrow, Klamath Falls (Ore.) appreciates the fact that Albert Winstanley is discussing points of difference in the worship here and abroad and thinks it may be good for both places. . . . Dick Kerr announces all-day meetings at Springfield (Ill.) on June 25 and August 20. . . . Keith Miller and Loria Lee Warren were united in marriage in a lawn wedding at Farmington (N. Mex.) June 4. . . . Mrs. A. C. Warren reports a good meeting conducted by Wilbur Storm, with membership greatly strengthened. . . . We are sorry to report the extreme illness of Bro. Corydon Hunt, Chillicothe (Mo.). . . . Sister Alice Gastineau departed this life in St. Louis on June 18. . . . Our sympathy goes to Gladys Medlock, Webster Groves (Mo.) whose daughter died in Japan. The body will arrive in Saint Louis July 3. . . . Arthur Freeman finished a good work at Carrollton (Mo.) in the month just past. . . . Grace Bailey, Chillicothe (Mo.) ex-

presses thanks for the good articles in June issue. . . . Roy Loney reports good classes in the work at Shippensburg (Penn.). . . . Albert Winstanley reports that the training class at Ilkeston (England) holds great promise. . . . Oliver Blake, Hartford (Iowa) wants to thank the one who sent them the paper. . . . The two weeks Vacation Study at Kansas City (6305 Blue Ridge) proved very successful. Buell Boyce spoke there June 11. . . . Roy Harris assisted by Lawrence Swearingin and Don Wilson conducted Vacation Studies at Dentonia (Kans.), from which they went to Stull (Kans.) for singing class and Bible study. . . . Harold Baines reports the work at Morley, Yorkshire (England) as going fine with great prospects. . . . Ada Carriedo reports one immersed recently at Painesville (Ohio) where the church meets in a hall over the Greyhound Bus Depot. The faithful are invited to visit and worship with the brethren there. Thanks for the 4 subs from there. . . . Vern Atwell reports attendance and contributions holding up well at Claypool (Ariz.) where the brethren will start on their new building next month. . . . Thanks to Homer Cooter, Riverside (Calif.) for a list of names. . . . We acknowledge with deepest gratitude a list of 14 names from Vesper White, Bethany (Mo.) who returned from California with her family to assist her parents in celebrating their fiftieth wedding anniversary. . . . We were shocked to hear of the accident sustained by Clifford Crist, Cowgill (Mo.) who suffered the loss of an arm. Pray for this 12-year-old son of Lamont and Grace Crist who are faithful to our Lord. . . . Two immersed at Center Church, near Carthage (Mo.) in a meeting still in progress with W. Carl Ketcherside. . . . Bob Duncan has just closed a meeting at Janesville (Mo.). . . . Effie Neidigh, Howard (Penn.) expressed appreciation for the article "I Saw Adolf Hitler." . . . Work is going forward to erect a building at Alton (Ill.) for establishment of a new congregation by the Hartford church. This will make 7 churches in the St. Louis metropolitan area. . . . Plans are about completed for the new church building to be erected by the Southwest Church, newest congregation in St. Louis. . . . Next month we will feature a memorial article in honor of our Brother A. R. Moore, who died four years ago in August. . . . The new church building at Bogard (Mo.) is fast taking permanent shape. It is a nice one. . . . Roy Loney advises us that he will be with Phillipsburg (Kans.) for a month of teaching this fall. . . . W. Carl Ketcherside will conduct a meeting near Midland (Texas) in August.