

# MISSION MESSENGER

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## THE ONE-MAN PASTOR SYSTEM

RADIO TALK BY W. CARL KETCHERSIDE  
Given on Station KDRS, Paragould, Ark.



Good afternoon, friends of the gospel. We greet you in the name of our Lord Jesus Christ, with thankfulness for the opportunity afforded to set forth our position regarding some of the current issues confronting the New Testament church. I am pleading for a restoration of the gospel as given by Christ, that the church today may continue steadfastly in the apostles' doctrine. Every restoration movement of the past has gone only so far on the road to Jerusalem, and then has bogged down in a mire of sectarian practices. Men of prominence tend to set up dictatorial rule, and with greed for power introduce unwritten creeds to perpetuate their unscriptural offices and organizations. Those who oppose these things become the victims of their hate and venom, and must endure the shafts of ridicule and bitterness of persecution. If they refuse to cheapen the dignity of the gospel by indulging in uncharitable and un-Christian mud-slinging they are called cowards; if they ignore personalities and refuse to revile their opponents, they are insulted and falsely accused. The sectarian spirit is always the same, whether in the church or out. But with me, principles transcend personalities, and truth is not affected by who accepts it.

Because of my opposition to human organizations and aid societies to do charitable work, I have been charged with opposing helpless orphan children. Perhaps no false statement could be made. I have never turned a needy person from my door. I never shall do it! True, I have never reared an orphan in my home, because we have so many childless couples in the church pleading for fatherless children to raise. We have not been able to find enough children for them. If children are consigned to an organized home, such institutions will not release them. We've places now for twenty children who need a Christian daddy and mother, and we will make the proposition that we will take every orphan in the Morrilton Home, and provide a Christian home for each, if you'll take care of all others

from now on in the local church and with no further organization. I have never advised sending an orphan from a church of Christ home to a sectarian home. I would not consent to such if I knew it. I have a deep sense of love and compassion for every needy child. No one can be a Christian and feel otherwise. Because of my compassion I feel that every child needs a father and mother, rather than a superintendent and matron.

What we have said about orphans is not the grave issue confronting us. It is a smoke-screen for others to introduce this matter to becloud your mind, and keep you from thinking of the gradual rise of a sectarian one-man pastor system among us, which provides rich pickings for a special clergy. Recently, a Texas brother, in a radio attempt to offset our teaching spoke on "Located Preachers." Seldom have I heard a man scrap the Scriptures as he did. This is a tactic of one who seeks to justify an unscriptural position. He used two examples in support of the modern one-man pastor system. One was the case of the twelve apostles; the other that of Paul.

It was affirmed that the apostles stayed in Jerusalem, so we have a right to hire a man to pastorate in a flock with elders. What does the Bible say about the apostles' work? Let us read Mark 16: 20, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." This modern brother says they located, the Book says they went forth; he says they preached in Jerusalem, the Bible says they preached everywhere. Which will you accept? Jesus told these men in his final recorded words before his ascension, "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." That looks as if he dislocated them, doesn't it?

I want to clarify my position on this important question. I believe in preaching the gospel. I believe preachers are entitled to be supported and paid well to compensate for their sacrifices in the gospel. I believe a preacher may stay in a place for years, if necessary. It is not a question of where one lives, nor of how long he lives there, provided he does "the work of an evangelist" (2 Tim. 4: 5), for that is what preach-

ers are told to do. Then what is the root of the present controversy?

It is based upon the conviction that a hiring pastor to feed a church organized with bishops and deacons is wrong. Elders are to feed and rule the congregation (Acts 20: 28). "Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God." This is definitely a dual obligation upon the elders. If they can hire a man to feed, they can hire one to govern. The same passage which tells them to oversee, tells them to feed. If they can feed by proxy, they can rule that way. If it's wrong to have a hired man to shepherd the flock, it's just as wrong to hire one to feed them for wages, plus a nice house and car!

It may be urged that your elders are not qualified to feed the flock. Then they are not scriptural elders, for such must be "apt to teach" (1 Tim. 3: 2) and an elder has to be "able by sound doctrine both to exhort and convict the gainsayers" and stop the mouths of those who teach things which they ought not (Titus 1: 9-11). If they cannot do this, they should resign. Elders were never intended to be mere figure-heads to sit on the front seats and nod like puppets while a hired man pulls the strings. If they could teach but won't, they are disqualified; if they would teach but can't they are unqualified. Let the evangelists do what the Book says, "Set in order the things that are lacking and ordain elders in every city" (Titus 1: 5). Then let them move on to new and weak places which have never been developed.

A congregation with scriptural overseers ought to send out the evangelists to weak points, or to where the gospel has never been declared, and keep them there and support them. In apostolic days the preachers were "sent out" (Acts 13: 3; Rom. 10: 15); today they are called in. There is no place in God's plan for a located minister in a church fully organized with elders and deacons. He creates and fills an office unknown to the apostles, unsanctioned by the Holy Spirit, and unrevealed in the Sacred Scriptures. Paul's letter to Philippi was addressed to "the saints at Philippi with their bishops and deacons" (Phil. 1: 1). Not a word is said about the local minister! Do you know why?

The New Testament clearly teaches that every Christian is a minister. Every brother and sister who serves in any capacity is a minister. No Bible student will deny this.

The word "minister" is not a title. When a man so uses it, he is violating God's Word the same as the sectarian world when it uses the word "priest" to designate a special clergy. If you put a sign in front of your building reading "Church of Christ—John Doe, Minister" it's an insult to every member of the church. It implies there is but one servant of God in that church and he wouldn't be there unless he was paid for it! We have slowly slipped into sectarian practices, and we now have to use sectarian jargon with which to converse. Where's the scripture for "hiring a minister" or "contracting for a minister"?

It's as wrong to put the title "Minister" after your name as to put the title "Reverend" in front of it. Both are Bible words, but the first belongs exclusively to God, the second inclusively to the whole church. To call myself "Reverend" implies that I am equal to God; to call myself "the minister" of the church implies that none of the other members are equal to me. One robs God of His glory; the other robs the church of her glory!

How long can an evangelist remain with a church as a feeder and teacher? I reply that he many remain until he has developed elders to feed and lead the flock. Our brother from Texas, missing the whole point, attempted to obscure the issue by showing how long Paul remained in a place. Apparently his purpose was to justify the modern one-man salaried pastor system in a church with elders. If not, then he could have saved his speech. He read in Acts 20:31 where Paul told the Ephesian elders that he had ceased not to warn the brethren there for three years. He forgot to read beginning with the second verse following: "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities and to them that were with me." Nor did he read that during this sojourn "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks" (Acts 19:10). This is not much like the work or salary of a modern located minister!

It is almost an insult to Paul's memory to use him to justify a hireling! Paul refused to boast about his work where others had previously labored and said it was his rule "To preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand" (2 Cor. 10:16).

Here's what Bro. J. D. Tant said about conditions: "Most of our churches today are under control of our Bible Colleges. The College makes the preacher and the preacher rules the elders, and our elders are fast becoming a set of moral cowards without courage enough to rule the church of God. Forty years ago most all the old timers in Texas hired Mexicans to herd their sheep,

as Mexicans were considered the best sheep herders. But the Mexican learned that he could train his shepherd dog to herd the sheep and let him sit under the shade of the tree. Most of our elders caught the idea, so they began to hire the boys out of college to come and feed their sheep which would take the responsibility off them. So the boys are feeding the flocks and the elders are fast weeding out old time gospel preaching, and getting like the churches around us."

Bro. James A. Allen, Nashville, Tennessee says, "Our preachers have almost grown into a clergy. Most of them are on the hunt for a good paying job. They are looking for big churches with plenty of money. When one of them sits down upon a church, as a rule, the only way to separate him from the job is to use dynamite. While he draws his salary he runs out to other old, established churches and holds all the meetings his church will stand for, thus greatly increasing his already too great income."

In the Gospel Advocate, Nov. 29, 1948, page 1131, F. C. Sowel says, "And furthermore, it is getting to be noticeable that they will preach on Sunday and Sunday night for the church for which they are acting as 'pastor' and begin on Monday night at the old country congregation where they are to hold a series of meetings, and it is presumed by this procedure that a collection will be made at both places." These witnesses are true. You know that they are! How long will you allow yourselves to be made the dupes and financial pawns of mercenary minded, money-grabbing individuals who are selling the gospel for financial gain, and a life of "ease in Zion"?

The late H. Leo Boles, in Gospel Advocate, August 9, 1945 said, "It saddens me to be compelled to say that there are many who are preaching as much for money and as much as a "professional calling" as any who engage in the business world. Therein lies a plain danger. It is when churches become wealthy and also 'cultured' when measured by worldly standards, that departures from the divine model find congenial soil in which to grow innovations. We are unquestionably entering that period today." Will you accuse J. D. Tant, H. Leo Boles and James A. Allen of being "Ketcherside followers"?

You may wonder why I have said but little about the parochial schools and theological seminaries which the churches of Christ have set up, but which we prefer to call "Bible Colleges." I am opposed to every human organization set up to prepare a "special ministry" for the church, but the principles involved are closely related to the subject with which we have been dealing. If you stop the professional clergy idea you will bring to an end the organizations

created to spawn them. When you quit contracting for the chickens, the hatchery will close!

I have repeatedly been challenged to discuss proposals dealing with these controversial issues. I am ready to do that with representative men whose spirit and conduct demonstrates that they are desirous of arriving at the truth on these issues. I will not debate with those who wish to indulge or engage in a "cat and dog fight." Why lop off limbs, when the axe should be laid at the root of the tree? I will meet in public discussion the outstanding men of the opposition, and herewith offer to meet upon fair propositions, either N. B. Hardeman, George S. Benson, or G. C. Brewer. I will meet them in either Paragould or the auditorium of Harding College at Searcy. Truth has nothing to fear! If I am proven wrong, I will get right! I have no desire for victory over any man. I have an intense desire to know the truth, for the Book declares that "ye shall know the truth, and the truth shall make you free."

I want to see the church handed on to my children as pure and free of innovations as it was in bygone years. I know how easy it is to drift even though one may be sincere. I pray that those of you who have listened this day may consider what has been said in the same spirit of love and meekness in which I have spoken, and when the time comes that we may sit down and calmly, dispassionately consider the Word of the Lord, may He grant that we shall be united in Him. I hold no feeling of rancor, no passion of hate within my heart, but rather a feeling of sadness that the church of our Lord may be drifting into new and untried channels of sectarianism. May God help us to "ask for the old paths, and walk therein, that we may have rest for our souls." And may He bless you all this day!

(Reprints of this article in folder form may be secured by addressing your request to Mission Messenger.)

Do not forget the Labor Day meeting which will be held at Hammond, Illinois. This annual meeting attracts hundreds of brethren from all parts of our land.

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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.

## SPLINTER PARTIES

BY ROY LONEY

"And the multitude of them that believed were of one heart and one soul" (Acts 4: 32). This describes the happiest people on earth! They had just been redeemed from sin by a loving Savior, and could gaze forward in glorious hope of the redemption of their bodies from the grave. They were secure in a Father's care and a Savior's love, for He who was "mighty to save" had given them the "full assurance of faith." They loved the Lord and they loved each other. They demonstrated this by selling all of their material possessions and distributing to everyone as he had need. They were "perfectly joined together in the same mind and in the same judgment" (1 Cor. 1: 10). A strong bond of pure spiritual fellowship made them *one in him*. Thus they answered the fervent prayer of Him who said, "That they all may be one, even as thou, father, art in me, and I in thee, that they also may be in us that the world may believe that thou hast sent me" (John 17: 21). As a result of this unity hundreds were daily brought into Christ's fold. The world has never known anything more beautiful or commendable.



They had taken their eyes off Christ and were looking at men with partiality. That condition is always fatal to Christian unity and love! They were gnawing on the bare bones of contention and strife, instead of eating the nourishing meat of God's Word.

Many of their progeny are with us today to the shame and disgrace of God's blessed church. As long as God's people are firmly united Satan has no strength to withstand the onslaughts of Heaven's mighty truth. He becomes a weakling. His only hope is to turn us against each other by sowing the seeds of discord and dissension. With that accomplished, he becomes a boasting, smirking braggart, grinning in ghoulish glee. In the name of reason, brethren, why should we make the devil happy? Is not the Lord's happiness to be preferred? Why cause angels to weep in shame and sorrow while souls are lost and doomed?

Some time ago a noted author wrote a book, "Why We Behave Like Human Beings." It is time for another on "Why We Behave Like Idiots." It is idiotic to think we can best promote the Cause of Christ by dividing his people into a multitude of little splinter parties. How long, O Lord, will we be "fools and slow of heart to believe"? When will we believe the words of Jesus, "A house divided against itself cannot stand"?

Recently in several states and among many congregations I have preached on Christian love and unity. The response has been an overflowing tide of gratitude and affection until there is "not room enough to receive it" (Mal. 3: 10). There is a deep, passionate yearning in the hearts of all true servants of the Lord for an end to senseless strife and contention. The apostles of discord and strife who are leading off little factions as at Corinth, are going to find an impossible task in proving that theirs are the only knees that have not bowed to Baal. In vain will they search for an easy way to exalt themselves by parading before a sickened and disgusted brotherhood the imaginary mistakes and errors of others.

Paul said, "God forbid that I should glory save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I to the world" (Gal. 6: 14). But we have perverted characters among us today who think that the highest accomplishment is to be able to prove a brother's unworthiness. They fill Uncle Sam's mail bags with poisonous propaganda which is nothing but a diatribe against brethren. They glory not in the cross of Christ, but in the mistakes (?) of their brethren, and then exultingly exclaim, "I have proven my case!" If that is true, why the hilarity?

Is it a cause of rejoicing to prove a

brother unworthy? Have I been wrong in thinking that such was a matter of profound sorrow and grief? The proof in many such cases is like the proof offered that we should have many wives, for it is said in one place "Solomon married many wives" and in another, "Go thou and do likewise." Wonderful proof! A fertile imagination fed by the carrion of malice can conjure up many spooks, ghosts and goblins where none actually exist. O that Christ might dwell in our hearts by faith, that we could be rooted and grounded in love!

Any case can be proven by twisting and perverting if one is more interested in placing a stigma on brethren than to draw them closer to Christ. Love does not rejoice in iniquity nor in errors of God's people. It does cover a multitude of sins. I cannot make the luster of my own righteousness brighter by holding up to public scorn the errors (?) of others. I have no desire to nourish my brethren by feeding them a continual diet of carrion. They deserve something better. Too many cease to look unto Jesus and are as the vultures I used to see floating above the burning deserts of Arizona. They lazily soared above the earth with their eyes continually focussed downward looking for a dead carcass. We have some people just like them. They keep microscopic eyes busy in critical examination of every nook and cranny of the other man's character. They can infallibly (?) detect every single fault but their own.

Some preachers condemn elders for sitting in supposed judgment on their own cases, and then turn around and bring in a clear verdict of absolute innocence in regard to their own conduct. That's hardly the sparkling jewel of consistency. Paul commands us to think on the things which are true, honest, just, pure, lovely and of good report (Phil. 4: 8) which will prevent us thinking and speaking all of the time about another's faults while we magnify our own virtues. May the dear Lord humble our hearts more and more each day.

### ABOUT MINNESOTA

If you know of anyone in the state of Minnesota who is a member of the One Body, or who has ever shown an interest in the pure gospel, please send the name and address at once to Thomas Dennis, Mount Ayr, Iowa. It is planned to begin mission efforts in Minnesota, and your co-operation in this regard is earnestly solicited. Please pray fervently for this attempt to reach men with the gospel.

Our next issue will be a 16 page special with material to meet the spiritual needs of all. If you wish to subscribe for friends, do so at once, so they will start with this great October number.

The saddest story of the church is that it did not long maintain that wonderful state of oneness. Satan is ever busy. Often the simple minded servants of Christ are ignorant of his devices (2 Cor. 2: 11) and fall a prey to his diabolic scheming. The sad case of the Corinthian church is an example. It was established by Paul amidst many trials and tribulations. He loved them dearly, so his heart was deeply grieved when he learned that they had fractured themselves into little splinter parties of Paulites, Cephasites, and Apollosites. They were not really divided over these men, for they were a unit in their teaching. They were divided simply because they were no longer truly consecrated to Christ and him alone.

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

### AN IMPORTANT PASSAGE

#### 1 Peter 5:3

Some of my readers will doubtless recall that the above text was used in a previous issue as a heading for this column, and wonder why it is used again. It is because of the peculiar importance of the passage, and the persistence of some persons with disappointed ambition for power to misrepresent even the original Greek. An honest inquirer submitted the question, "What is the original Greek word



for 'God' in 1 Peter 5:3?" Instead of answering the question that was asked, the evasive statement was made that the context shows the heritage belongs to God. It is bad enough to misrepresent the scripture at all, but worse when in so doing the main thought of the inspired writer is crowded out. There have been elders tried on the charge of "lording it over God's heritage," basing the charge on this heading text. In so doing not only was the word changed from a noun to a verb, but the elder was tried for the very thing that it was his duty to be doing.

The word *lord* is from KATAKURIEUW, and Thayer's first phrase in his definition of the word in this passage is, "to hold in subjection." Since the members of the flock are commanded to obey and be in subjection to the elders (Hebrews 13:17), it is no true charge to say that an elder is being a lord over the flock; that is what he is commanded to be. That is not the wrong the apostle is trying to avoid. The point in the passage is the word heritage. The Englishmen's Greek New Testament renders this word "your possessions," and leaves the name of God entirely out of the verse because it is not in the original Greek. It is true that the flock belongs to God, but that truth must be learned from other passages, not from this verse. And since it is true that the heritage or flock belongs to God, the apostle is instructing the elders not to exercise their office as if the heritage belonged to them, and that is the whole thought in this verse. Doubtless there are "domineering" elders who should be dealt with, but the scriptures should not be perverted in order to find a text under which to act. If an elder conducts his office, all the time remembering that the flock is not his, he will be avoiding the very thing that the apostle is warning against in this text.

The inspired writers of the New Testament often wrote under entirely different conditions. They often dealt with the same subject from entirely different points of view. Yet close investigation of all they had to say on any subject always leads to complete and absolute agreement in their final conclusions. Thus we find Paul and James dealing with faith and works from completely different points of view, and their letters written for different purposes. But we shall find their inspired voices blended in perfect harmony when they reach final conclusions.

All who believe the Bible are forced to agree that Paul taught justification by faith (Romans 5:1). But all careful students of the Bible must emphatically deny that he taught the doctrine of "justification by faith ONLY." That phrase "justification by faith ONLY" just isn't found in the writings of Paul or any other inspired writer. Paul certainly did deny that justification could be attained by works alone, just as James stoutly denied that it may be had by faith alone. But we shall find them both in perfect agreement as to the absolute necessity of not only hearing but doing.

First, let us prove that Paul taught that a saving faith must lead to obedience in order to justify or cleanse from sin. For proof, we shall go to the same letter from which men read when trying to make Paul teach justification by faith only. I read from Romans 6:17, 18. Notice it carefully!

"But God be thanked, that ye were the servants of sin, but ye have OBEYED from the heart that FORM OF DOCTRINE WHICH WAS DELIVERED UNTO YOU. Being THEN MADE FREE FROM SIN, ye became the SERVANTS OF RIGHTEOUSNESS."

Here Paul gives us his inspired views as to just when a man's faith becomes a saving faith, and frees him from sin. Notice! He says that they "obeyed from the heart that form of doctrine" and were "then" made "free from sin." When does the sinner's faith produce justification, Paul? When it becomes a motivating force which moves him to comply with the scriptures (that form of doctrine). Please notice that Paul also says that upon being made "free from sin" they became "servants of righteousness." So when a man becomes a Christian he finds no time to rest from WORKS of righteousness, no time to start being justified by his "faith only," but becomes immediately a servant (WORKER) of righteousness. It is his obedience (WORK) which frees him from sin at which time he becomes a servant (WORKER) of righteousness.

Let us go now to one of the very passages so often used by those who have wrongly concluded that justification is by "faith only." Ephesians 2:8, 9 is often quoted

## THE FAITH THAT SAVES

BY VERNON W. HURST

I know of no subject within the realm of Christian teaching which has been so often treated and is yet so little understood as the subject of faith. It might not be entirely correct to say that faith has been overemphasized. It would be hard to overemphasize that virtue which gives first response to the quickening influence of God's Word. Yet it is entirely correct to state that men, under motivation of misguided zeal, have so wrested faith from its place among companion virtues as to render it largely powerless to accomplish the purpose for which God designed it.

Luther left his stamp on the modern

religious world in the form of a misunderstanding concerning the teaching of Paul on faith and James on works. Failing to understand fully that the New Testament represented a "perfect law of liberty," and that any "contradictions" must, therefore, be only apparent, Luther concluded that James had written his epistle to contradict Paul. Being thus forced to choose between them, he chose Paul. Indeed it might appear to many that Paul's teaching in Romans 3:28; 4:2; 5:1 and Ephesians 2:8, 9 are flatly denied by the later writing of James in James 2:14; 2:17; 2:21 and 2:24. Out of this misunderstanding grew the doctrine of "justification by faith only." I refer to it as a "misunderstanding" because I believe that the New Testament is a "perfect law" (James 2:25; 2 Peter 1:3, 4) and that it needs no modification by uninspired men.



in an effort to prove that Paul was an apostle of justification by faith without works. For the sake of argument, let us say that those two verses would indicate that. But I hasten to add that they might do so ONLY if the tenth verse had been deleted from the text. Please notice that tenth verse with utmost care!

"For we are his workmanship, created in Christ Jesus unto GOOD WORKS, which God hath before ordained that we should walk in them."

Thus, upon close investigation, Paul is found to echo James' teaching that faith without works is insufficient to produce salvation. Paul taught that man must have faith as a basis for his good works. He further taught that man, by such good works as he might be able to perform without faith—thus having occasion to boast that he had worked his own salvation—could not be justified (Eph. 2: 8, 9). James taught that faith in God without the good works necessary to perfect it was insufficient even to remove one from the fellowship of devils (James 2: 19-22). Let us now call on these two men whose minds were guided by the Holy Spirit to give us a concrete statement as to the relationship between faith and works.

PAUL: "For not the HEARERS of the law are just before God, but the DOERS of the law shall be justified" (Romans 2: 13).

James: "But be ye DOERS of the word, and not HEARERS only, deceiving your own selves" (James 1: 22).

In conclusion, it is the earnest prayer of this writer that none who may read these lines will rest their hope in Eternity upon a thread so frail as the belief that faith, divorced from the good works necessary to obeying God's Word, will enable them to stand before the Judge justified in that last Great Day. "But, wilt thou know, O vain man, that faith without works is dead" (James 2: 20). Only a vain man could be so conceited as to expect God to justify him for the sole reason that he has condescended to accord the evidence of the Gospel—the evidence purchased by hours of writhing agony on a Roman cross—a mere nod of acceptance. God is willing to justify man "by faith," as Paul said in Romans 3: 28. But the faith that saves is the faith that produces "obedience to that form of doctrine," and leads to a life WORK as a "servant of righteousness." This Paul also said in Romans 6: 17, 18. The faith that saves is the faith that motivates. It is the faith that serves as a platform from which man climbs step by step toward an "abundant entrance into an everlasting kingdom" (2 Peter 1: 5-11). The faith that saves is the faith made perfect by works (James 2: 22).

"Thy works and alms and all thy good endeavor

Staid not behind, nor in the grave were trod;

But, as Faith pointed with her golden rod,  
Followed thee up to joy and bliss forever."—Milton

(Other articles to follow)

## TO WHOM THIS MAY CONCERN

BY FRANK L. ROSEBERY

A friend of mine for thirty years told me recently that he felt he should be a churchmember, but not knowing much about their various doctrines, he did not know which one to join. This man is representative of thousands of people. He is a practical thinker. He realizes something is wrong with the present religious setup because the churches are all divided, with each operating under a separate government and creed peculiar to itself. The practical man sees religious factions in communities with division in homes and families, and decides that he will have no part in it, and thus be friendly with everyone.

I write this because the multiplicity of religious system concerns and disturbs me. It is a matter about which honest people should think seriously. It is a thing which could eventually destroy the freedom and security of this nation. Too, it ought to concern us because the apostle Paul taught that divisions among those who professed faith in Jesus and had obeyed his gospel, were sinful, and those who were so divided

were yet carnal. Christ is not, and cannot be, divided (1 Cor. 1: 10-13; 3: 3).

The natural order of things reveals there is weakness in division and strength in unity. This principle is true in every organization—the home, school, business enterprise, state or national government! In time of war, the aim and delight of military strategists is to divide the ranks of the opposing army, and this leaves it weakened, confused and practically defeated.

Since religious people are the ones to uphold the right and condemn the wrong, would not their efforts be much more effective if they could work hand in hand, instead of being divided! Is the leaven of truth effective in our hands today? Is the world becoming better or worse as pertains to morals and principles? Are our penal institutions becoming crowded or empty? Is the problem of juvenile delinquency being mitigated or growing more serious?

I want to quote from an article in *Look Magazine*, showing true crime conditions in the United States. Written by Jack Lait

and Lee Mortimer, it says: "The Mafia or Unione Siciliano, is the super-government of a nationwide and worldwide crime organization which now has tentacles reaching into the Cabinet and the White House itself, and almost every state capitol. . . . The forces battling crime are stymied. There just is no recourse against injustice. There is no place, no person, to whom the helpless who would appeal can go. The blind alley of politics, gangdom, and graft ends in a solid wall which none may crack or vault."

How did these hoodlums build up a strength so great that it threatens the security of every American? It was done through working together in unity, with singleness of purpose, and in no other way. As long as gangsters are at war with each other, shooting and killing other gangsters, decent men have little to fear from them. But when they unite we are all in danger. Has Christianity had a curbing effect on this alarming situation? I think not! In view of our failure, it seems reasonable to me that we should become concerned about divisions in the ranks of those who are religious.

Others are detecting our weakness, as is apparent from the following excerpts from sundry publications. In the June, 1949, issue of "The New Age" Magazine published in Washington, D. C., I find this: "God made religion, and surely the sobbing centuries of sectarian feuds and denominational factionalism is proof that man made theology. Sectarianism divides, religion unites! All too often the theological schools of these denominations turn out preachers and teachers so steeped in sectarian zeal that they make acceptance of human creed and dogma a test of church loyalty and fellowship with God's people." This article was written from observation and not as representing any church. I do not know if the writer is a member of any church, but what he says contains far more truth than poetry.

In an article in the December, 1949, issue of *Woman's Home Companion*, Dr. Truman B. Douglass, declares: "The most crippling disability of the American churches is their disunity. There are today at least two hundred and fifty Protestant denominations. Together they could accomplish wonders. As long as different denominations exist, each will try to justify its existence by showing how it is distinguished from all the others."

No doubt, the Romish Church watches with inward satisfaction as she sees the "Protestants" flounder in disunity. As long as Protestantism fights within itself, continuing to divide and sub-divide Rome has nothing to fear. But if all should take a stand together, tear down walls built of man-made creeds, unite on the Truth of God's Word, adopt a universal policy of speaking where the Bible speaks and of being silent where it is silent, a council would convene in Rome in short order.



To show that Rome knows what goes on, read this from "Our Sunday Visitor" a Catholic publication of Huntington, Indiana, issue of Oct. 16, 1949: "The Catholic religion drew up a confession of faith back in the first century, and has adhered to it ever since, because it believes it to contain revealed truth as unalterable as any other truth. The various parent Protestant religions also drew up *Confessions of Faith*, but their followers have not adhered to them. In fact, sub-divisions of these parent religions are hardly recognized as children of their parents, and disagreement among them is the very thing which gave them birth. During the last four centuries religion outside the Catholic church has progressed from three independent branches to six hundred."

A lot of interesting history could be given in connection with this statement. I am impressed that the Roman church realizes that the Reformation began about four centuries ago and is still in progress. Many present day denominations who try to trace their existence back to the apostles or before run into plenty of trouble when they get back to the place mentioned by this Catholic writer!

I am also impressed by the fact that while so many writers stress the need for unity and the wonders to be accomplished thereby, none of them offer a concrete plan for its achievement. The efforts put forth to apprise us of the dangers of disunity are of little use unless some plan of unity is proposed which all religious people can adopt without sacrificing truth and principle.

The Bible is the only authority in the religion of Christ. This may be acknowledged by all who profess faith in Christ. Then why not lay aside all man-made creeds and ordinances and use the Bible as our only guide? In it are contained the terms upon which God receives men, so what matters it if we never learn what it takes to be members of various denominations? By following the course outlined in the Sacred Scriptures we can all be Christians, of one mind and one heart, and have all things common. When you use the Bible you have the genuine, and therefore no need for a substitute. In it we have what was written by inspired men, not that produced by uninspired men. When we have the Bible only we have that which allows all Christians to gather about the Lord's Table, and makes no human creed a test!

But all churches insist that their creeds are Bible-centered, that is taken from the Bible. Why not leave them in the Bible and use it? If a creed contains more than the Bible it contains too much. If less than the Bible it is too little. If they contain nothing but the Bible they are not needed. By just using the Bible we have something upon which the whole world may unite without sacrificing one truth.

The world in general thinks but little of the fact that there is one church mentioned in the Bible, that Christ said he would build his church, and it became a reality on Pentecost. Any group of baptized believers today who meet in a body and worship in the same manner, teaching and practicing the same things as did the church in the days of the apostles has a right to be called the church of Christ. Because this body started off under the direction of men inspired by the Holy Spirit there was no division among the apostles. Paul preached the same things as Peter, James and John, and vice versa.

The barriers dividing religious people are of their own making. The Bible did not create them because it teaches unity. Men reason that this is a free country and each person is entitled to his own belief and it does not matter what that belief is, so long as he is sincere. They forget that man has always had to have something to guide him and act as a stabilizer. Left to his own wisdom he generally saws the limb off between himself and the tree. It is true that under our civil law we are bound to no specific system of religion. An infidel can enjoy the temporal blessings of life as much as the most righteous. He will raise just as much wheat, corn or oats as the man across the road.

We are told that the law was given by Moses but grace and truth came by Jesus Christ (John 1: 17). He that despised Moses' law died without mercy under two or three witnesses. The text teaches that he who disregards the blood of the covenant shall receive a much worse punishment (Heb. 10: 28, 29). While we should appreciate our civil laws, it does not follow that we are privileged characters as far as God's law is concerned. Civil laws are made by men. The worst they can do is to destroy the body. God can destroy both body and soul in hell (Matt. 10: 28). It is God's Word which shall judge us in the last day. Let us be concerned about it!

It is sadly true that divisions and factions arise in the church of Christ. It has ever been thus, as witness Corinth, Ephesus, Galatia, etc. There are always men who sow discord. Doctrines will be brought in to cause disciples to turn away. This was foreseen by the apostles and warnings issued. One man on the inside can do more harm than hundreds outside. The Bible provides a means of handling these things and when the scriptures are followed a minimum of harm results. The damage to the church is generally enlarged because the oversight fails to handle these things in time, and while they are small enough to be adjusted without hurt to the church as a whole, or to the local congregation.

I have the utmost respect for people who feel a respect for their Creator and I have not written this as a reflection upon the integrity of any who might read it. Rather,

it is an appeal to reason from a heart burdened with concern over the conditions of the world in which we live. I know it is an open challenge to any man to question his religious stand. It is a fast way of starting an argument. He feels his judgment has had a slap in the face. His pride has to be considered. He braces himself to defend his position and justify it, rather than reason it out on a scriptural basis, which is the only chance in the world for unity among religious people.

We should all be concerned over division, for we are fighting a losing battle, whether we like to admit it or not. With the war clouds hanging over the earth and threatening destruction it is time that we should seek the way back to God's unity. It is but natural that as long as religious groups recognize separate systems of government, hold to creeds and doctrines peculiar to certain organizations, the practical mind reasons (correctly) that something is wrong. This could all be overcome by following the only divinely-given authority.

To wear only scriptural names, endorse only scriptural practices, not one word in the Bible would have to be changed. Unity is just that simple. Will it ever be? The Holy Spirit set in order a plan of salvation for all men. Christ is the author, and any individual on earth who believes and obeys it will be saved. They are the ones to whom its promises are given (Heb. 5: 9; Mark 16: 16). It is universal in design but must be individually accepted and applied.

## The Necessity of Law

BY JOHN A. PATRICK

We live in a world that is governed by law. The heavens above with sun, moon, satellites and planets hurling through space,



are in perfect harmony and obedience to law. Here below the vegetable kingdom operates within well-defined regulations. Everything produces after its kind; everything lives only in its own environment. A water lily will not grow on dry land, nor a rosebush live in water. In the animal

realm we have organisms which thrive in water, on land, in torrid zones or frigid climates. To take them from their spheres of life would mean their destruction.

Men have discovered that heat, cold, light, electricity, energy, chemistry, and mathematics also operate within precise boundaries of law. We take nature's laws into account in every vocation of life whether in the office of the architect or the kitchen of the housewife. We are learning, often

to our sorrow, that these laws cannot be slighted. When the toast burns, a boiler explodes, a bridge collapses, or a dam bursts, we know that somewhere someone has transgressed a law.

God, the creator and supreme governor of this universe, not only superintends the material universe with natural law, but rules as well in the affairs of men according to a moral law from which no human being is exempt. The violation of this law brings penalties upon the transgressor as certainly as does the violation of the law of gravitation. This is best proved by those who have tampered with the moral law. We usually describe a transgressor as one who breaks a law. But, does he break the law, or does the law break him?

History gives ample witness of those who thought they could regulate their lives according to any whim, fancy or passion which possessed them. The ruins of Egypt, of Babylon, of Pompeii, of Rome, and of Jerusalem, tell eloquently the tragic story

that "The way of the transgressor is hard."

An ancient king thought that by reason of his military might he was entitled to do as he pleased about God's law. "Is not this the great Babylon that I have built?" he asked, as he refused to recognize God. Though warned that his continued pride and stubbornness would result in suspension of his powers "till thou know that the Most High ruleth in the kingdom of men and giveth it to whomsoever He will" the monarch refused to change his course. One day the blow fell and this man who had refused to obey God's law, roamed the fields as a wild man, and for seven years was subject to the law of beasts (Dan. 4: 23-25). Today our schools are filled with the knowledge of science. Every child is taught the laws of the material world. But our ignorance of God's moral laws has filled our prisons, penitentiaries, reformatories and hospitals. It is time to realize that God has a moral law to be obeyed if we will save ourselves from untold suffering and agonizing death.

The elements used were common or leavened bread, and wine mixed with water; this mixing being a general custom in the early church. The elements were placed in the hands, not in the mouth, of each communicant, amid singing of psalms by the congregation. The whole congregation received the elements while standing. After the twelfth century, kneeling in receiving the elements became general, and passed from the Catholic church into the Lutheran and Anglican, while most of the Reformed churches returned to the original custom of standing. Sitting in the communion was first introduced after the Reformation, by the Presbyterian church of Scotland, and is very common in the United States.

After the public service, the consecrated elements were carried by the deacons to the sick and to confessors in prison. Many took portions of the bread home with them, to be used by the family at morning prayer. At first, communion was joined with a love feast (Agape) and was celebrated in the evening, in memory of the last supper of Jesus with his disciples. However, as early as the beginning of the second century, the two observances were separated, and the communion was placed in the morning; the love feast in the evening, except on days of special observance. According to Augustin's testimony, the communion on Maundy Thursday continued to be observed in the evening. This was also true of the high feasts, Christmas night, Epiphany, and Easter Eve, and in fasting seasons. Tertullian gives the following description of the Agape in refuting the slanderous criticisms of the heathens:

"About the modest supper-room of the Christians alone a great ado was made. Our feast explains itself by its name. The Greeks call it love. Whatever it costs, our outlay in the name of piety is gain, since with the good things of the feast, we benefit the needy, not as it is with you, do parasites aspire to the glory of satisfying their licentious propensities, selling themselves for a belly-feast to all disgraceful treatment—but as it is with God Himself, a peculiar respect is shown to the lowly. If the object of our feast be good, in the light of that consider its further regulations. As it is an act of religious service, it permits no villeness or immodesty. The participants, before reclining, taste first of prayer to God. As much is eaten as satisfies the cravings of hunger; as much is drunk as befits the chaste. They say it is enough, as those who remember that even during the night they have to worship God; they talk as those who know that the Lord is one of their auditors. After the washing of hands and the bringing in of lights, each is asked to stand forth and sing, as he can, a hymn to God, either one from the Holy Scriptures or one of his own composing—a proof of the measure of our drinking. As the feast commenced with prayer,

## THE SACRAMENTS

BY MILLARD A. VAN DUSEN

### *The Eucharist* (Continued)

We are interested in the rise of different customs with regard to the so-called sacraments of Rome. That is why we have pieced together the following description of the eucharistic service as it may have been observed in the middle of the third century or earlier. We are indebted to the Ante-Nicene fathers for these accounts.

The Lord's Supper was a regular and the most solemn part of the Lord's Day worship; or, to put it more plainly, it was the worship of God in which none but full members of the church could participate. Schaff, in a study of this period, draws the following conclusions: "The public service was divided from the middle of the second century down to the close of the fifth, into the worship of the catechumens, and the worship of the faithful. The former consisted of scripture reading, preaching, prayer and song; and was open to the unbaptized and persons under penance. The latter consisted of holy communion, with its liturgical appendages; none but the proper members of the church could attend it; and before it began, all catechumens and unbelievers left the assembly at the order of the deacon, and the doors were closed or guarded" (*Apostolical Constitutions*, VIII, 12).

Tertullian is the earliest witness for this strict separation. He reproaches the heretics for allowing the baptized and the unbaptized to attend the same prayers. He demands that believers, catechumens and heathens should occupy separate places in public worship.

Schaff affirms that the Lord's Supper was "in many places and by many Christians celebrated even daily, after apostolical precedent, and according to the very common mystical interpretation of the fourth petition of the Lord's Prayer." Cyprian speaks of daily sacrifices. Ambrose and oldest liturgical works agree with him. Basil says, "We commune four times in the week, on the Lord's Day, the fourth day, the preparation day (Friday), and the Sabbath." Chrysostom complained about the small number of communicants at the daily sacrifice.

The service began, after the catechumens had been dismissed, with the kiss of peace, given by men to men, and by the women to women, in token of the recognition as members of one redeemed family in the midst of a crooked and perverse world. This was based on apostolic precedent, and is "characteristic of the childlike simplicity and love and joy of the early Christians" (*History of the Christian Church*, Vol. 2, Schaff). The service proper was made up of two principal acts: the *oblation*, or presenting of the offerings of the congregation by the deacons of the ordinance itself, and for the benefit of the clergy and poor; and the *communion*, or partaking of the consecrated elements. "In the oblation the congregation at the same time presented itself as a living thank-offering; as in the communion it appropriated anew in faith the sacrifice of Christ, and united itself with its Head. Both acts were accompanied and consecrated by prayer and songs of praise" (*Ibid.*).

so with prayer it closed. We go from it, not like troops of mischief-doers, nor bands of roamers, nor to break out in licentious acts, but to have as much care of our modesty and chastity as if we had been at a school of virtue rather than a banquet" (*Apology*, C. 39).

Growth of the churches and the rise of many abuses led to the gradual disuse and in the fourth century finally to the formal prohibition of the Agape, which "belonged in fact only to the childhood and first love of the church. It was a family feast, where rich and poor, master and slave, met on equal footing, partaking of a common meal, hearing reports from distant congregations, contributing to the necessities of suffering brethren and encouraging each other in their daily duties and trials" (Schaff). Augustine described his mother, Monica, as going to the feasts with a basket full of provisions and distributing them.

## The New Birth

BY E. A. LOWRY

In speaking of the plan of salvation Jesus uses many figures, but we believe that this one is greatest of all. When a child is born into a family, he thereby receives not only the name, but all of the privileges, blessings and emoluments of that family. Nicodemus understood these things, but he did not (as many now) understand the plan Jesus had prepared for the induction of those who would be his disciples into the Kingdom which was then near at hand.

A birth contemplates two things: a begetting and a bringing forth. Many Scriptures may be cited that show that one is begotten of God, the Father. "Whosoever believeth that Jesus is the Christ, is begotten of God" (1 John 5: 1). "Being begotten again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever" (1 Peter 1: 23). "For though we have ten thousand instructors in Christ, ye have not many fathers: for in Christ Jesus I have begotten you through the gospel" (1 Cor. 4: 15). "Of his own will begat he us through the word of truth that we should be a kind of firstfruits of his creatures" (James 1: 18).

But there must be a mother, and this allegory is given in Galatians 4: 21-31. The Jerusalem which is above is the mother of us all (Christians). She should feed, nourish, lead, teach, and direct the child in the way he should go. If she does not do this she is a neglectful mother, and must give account for that neglect and failure at the Judgment.

If we will remember that a birth does not give life, but is a mere change of state or condition, of the thing born, it will be easy to comprehend the figure of the new birth in John 3: 5. We believe that Jesus gives verse 5 to simplify verse 3. He says, "Ex-

cept a man be born of water and the Spirit, he cannot enter the kingdom of heaven. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Thus it is made absolutely clear that we cannot enter the kingdom of heaven unless we are born again. To have a birth, the thing born must of necessity be smaller than that of which it is born, so one cannot be born of a few drops of water.

The body is born by being buried in water and raised. "Even when we were dead in sin, God hath quickened us together with Christ (by grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2: 5, 6). Jesus fulfilled every prophecy, obeyed every command of God, died to sin and for sinners, was buried, spent three days and nights in the grave, was quickened by the Spirit of God, and raised to a new heavenly life. The sinner obeys every command of God, dies to sin, is buried in baptism, in that grave the Spirit of God meets his spirit and cleanses and purifies it from all sin, and he comes forth from the grave pure and holy as a babe in Christ to grow up under the care and training of his holy mother, until he can mature and become a producer in the Kingdom of Christ. How beautiful, how perfect and how deep are the provisions for man of those wonderful things in God's holy book. Let us praise his name forever!

## A TIMELY PROPOSAL

Dear Brethren: I am deeply interested in the publication of the Commentary on the New Testament by E. M. Zerr. We've been told that if enough of us will guarantee to take 3 volumes of each book as published, we may have them for \$10, instead of the single price of \$4 each. With the possibility of a volume being produced each year, that means in 3 years we'd have 3 complete sets of the New Testament. Any family containing two children, needs that many sets, for when each child goes into a home of his own he should be presented a set of these wonderful books, and the parents would still have a set of them left for their study.

I have studied under Brother Zerr three times, and I know that his work is unexcelled in this generation. If we do not take advantage of this knowledge we may pass up something we'll not have in generations to come. The author's ability to express himself concisely and clearly is an outstanding feature of this work. I do not question that there are those who would rejoice to see this task overthrown by reason of jealousy, but will those of us who are loyal (and how loyal are we?) sit idly by and see this slip from us?

This series of books will never be republished. That's all the more reason you need to purchase three as they come from the press. Out of the several thousand read-

ers of the Mission Messenger, surely we can find 500 who are willing to share their individual load in bringing out this work, especially since you are going to receive more than value demanded.

The Bell Telephone Company once said that every new telephone which they installed made yours worth just that much more, because for the same price you could call that many more people. In a similar sense, everytime you brethren take advantage of this offer you make it more possible for the rest of us to be beneficiaries of this commentary which we want and need. Come on, brethren, put your name down for 3 of these, and if you are not repaid a hundred-fold on your investment, it will be because you do not use the books when you have them. From one who is interested in the future of the brotherhood, *Faye Crist*, Vona, Colorado.

## BEECH GROVE MEETING

The meeting of the editor at Beech Grove, Arkansas, closed July 30, with a crowd which completely overflowed the meeting place. For a year prior to the work a concentrated effort was made to stop it, with outstanding preaching brethren who are in favor of institutionalism and the one-man pastor system using all of the pressure possible to intimidate the little group of brethren. Attacks were made on the air over two radio stations, with falsehoods being brazenly circulated. Periodicals were published, booklets distributed, and in short every tactic known to the worst politicians was resorted to by those who claim to be gospel proclaimers. Finally a boycott was attempted, but all of these proved unavailing, and through the mercy and grace of God, truth was declared to hundreds with no attempt at bitterness or personal retaliation. Daily Bible studies were held before noon and were well attended; children's drills in God's word were a feature of every evening meeting. The sermons were directed to helping the brethren see the New Testament church at work and to offsetting the sectarianism in the church as well as out of it. Four were immersed, two made confession of wrongs. The little congregation is as much at peace as afty we have ever visited. Not one time did a member speak against another in our presence. They are earnest, consecrated to a desire to know the truth, wishing to know facts, and sincere in their services to the Master. We earnestly commend them unto God and the word of His grace which is able to build them up and give them an inheritance among the sanctified of all ages.

## LA JUNTA STUDY

A Bible Study in the New Testament will be conducted at La Junta, Colorado, Sept. 25-Oct. 20. J. Uland will be in charge, and invites all of you to attend if possible.



# STUDIES FROM LIFE

BY HAROLD BAINES, MORLEY, ENGLAND

(No. 4) (*Walking and Talking*)

"Can two walk together except they be agreed?" (Amos 3: 3). "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord, and in His law doth he meditate day and night" (Psalm 1: 1-2).

There is a saying among we Yorkshire folk that "A man is known by the company he keeps," and to a great extent it is true. No matter what protestations to the opposite a man may make, the company which he chooses and in whom he finds his greatest delight, reveals far more than the words of his mouth, his true personal character.

A young Christian, professed a great desire to follow the Lord and be of use in the Master's service. He manifested an interest in preaching and made a great show of earnestness and endeavor, but the more discerning of his acquaintances began to be disturbed by the company with which he was so frequently spending his time. Firstly, he was seen *walking* down the street with men who frequented public houses (taverns in America). Often his companions were the worse for drink but he talked to them quite animatedly. Next he was seen standing at the door of one of these places as his companions pressed him to go in. Finally he went in, sat at the bar, and was observed imbibing intoxicating liquor. Walking, standing, sitting—three steps in continued backsliding. His religion was merely a cloak to give him an air of respectability, but his heart was in the world, and "where your treasure is, there will be your heart be also."

Two cannot walk together except they be agreed, that is, have something in common. The Christian cannot walk with the world, nor the world with the Christian unless they have some ground of agreement. When we, as Christ's followers, find the world agreeing with us, we need to watch our step, for the "friendship of the world is enmity with God" (James 4: 4). Walking with people is one of the most difficult obligations. We can work with a man, and get on well, and yet dread walking with him. Why? Because, apart from the work in which we are engaged, we have little in common, and consequently, little to talk about.

My wife and I once went on a journey. On the way we struck up an acquaintance with another couple. We had loads of common interest with them. We shared our sweet ration, and chatted amiably for a full hour, including things "concerning the kingdom." Then our ways separated and we saw them no more. Like ships that pass in the night, they were gone, and the journey thereafter seemed dull and uninteresting

because of their passing. We felt we had an affinity with them and though eight years have passed, that friendship of an hour still leaves fragrant memories.

Walking and talking—how closely allied are these two in spiritual matters. A little girl was asked to write an essay on some Bible character. She selected Enoch, the one who "walked with God" and she wrote thus: "Enoch was a man who went for long walks with God. Each day he and God went for a longer walk because Enoch liked to talk with God. One day they went so far that they were nearer God's house than they were Enoch's, so God said, 'You are so far from home Enoch, and so near to mine, why not come to my house?' So God took him."

The above may not be Scripturally accurate but it tells a great truth. The closer we walk with God, the further we get away from the world. How many times do we bring temptation and downfall by a too close walk with the world? Many Christians who complain of the hardness of their lot could be adding to their troubles by walking and talking too much in the counsel of the ungodly, instead of meditating in the law of the Lord.

A little girl once left off going to Lord's Day school. Her teacher went seeking her, and in the presence of her father, chided her. To the teacher's astonishment the child did not seem worried. "You see," she explained, "Dad and God have fallen out. Dad doesn't speak to Him anymore!" Shamefacedly the father confessed that, whereas he formerly said his prayers every night in the presence of his child, he had ceased to do so, with almost disastrous results for his child.

So in the question of walking and talking, let us take care to be on speaking terms with God. The public prayer life of a church is decided by the private prayer life of its members. Our Christian life is governed, not so much by the public time we spend in His service, but by the private time we spend in prayer. "He that prayeth in secret, him will the Father reward openly."

## OPEN AIR MEETINGS

Using a portable sound system, Arthur Freeman has been conducting services on the public square at Fulton, Missouri, each Friday night. An average of about 70 persons has been listening, but an estimated 150 were present on July 28. An open question period was held with excellent response. Jesse Bradley and Russell Whanger have assisted by passing out tracts to the crowd during the services. During the last two weeks of August "drive in" services have been held at the fairground park, with

Bro. Freeman preaching. He has also been talking to about 65 persons at Auxvasse (Mo.) each Thursday night.

## CHEER THE SICK

One of our faithful preaching brethren is seriously ill, and needs our very sincere prayers and comfort. It has been suggested by Pansy Sloop, of Topeka, Kansas, that we remember him with a shower of get-well cards. That is good because he watches eagerly for the mail delivery. As soon as you read this send a card or letter to Harold Hays, Gallatin, Missouri. Shower those cards in to Harold!

## MY THANKS!

You are indebted to my faithful wife for your receipt of last month's paper on time. While I was preaching the Word in Arkansas, she got out the papers with no help until I arrived back home. In addition to her household duties, taking care of the files, handling the subscription list, entertaining unexpected company, and plenty of other things, she took on this additional task by herself. None of us take a penny for the many days each month spent on this paper, but it wouldn't be printed without the assistance of Nell, I can tell you that! Since we must work on deadline basis, any extra burden at certain times means long hours at night to catch up! That's why we ask you to be patient if we cannot reply to your letters.

## NEW TESTAMENT COMMENTARY

We have agreed to publish the first volume of the New Testament Commentary by E. M. Zerr, if 500 of you will agree to take three copies of it for distribution. We'll make them to you for \$10 for the three. We will not publish this book unless we get the backing. We can't unless you come through! If you want the New Testament Commentary started, notify us at once.

## SPECIAL MEETINGS

A meeting of young people will be held at Nowata, Oklahoma, Nov. 11, 12 during a meeting to be held by Paul Ketcherside. All are invited to attend and aid in the work in Oklahoma. Afternoon and night meetings, Nov. 11, all-day meetings, Nov. 12. For information write either: Mrs. John Thompson, Route 2, Nowata, Oklahoma; or Mrs. Ed Johnston, Route 1, Box 20, Bartlesville, Oklahoma.

Please notify us of any change in your address. This is very essential, inasmuch as it costs us money if the postal authorities notify us. We will appreciate your cooperation.

## WEAPONS FOR DEFENSE

BY W. CARL KETCHERSIDE

The unleashing of atomic force has made the world "defense conscious." Science, which has employed its greatest energies in the terrible art of destroying mankind, has been forced by the very nature of retaliation to labor intensely to provide a means of defense for every weapon invented by human ingenuity. We are liable to conclude that in this field man reaches his highest peak of wisdom. Yet, all he has devised is but a copy, often a poor one, of the defense mechanisms provided by the Creator for the lower animals which are always engaged in a relentless battle for existence. Indeed, one might be forced to admit that we have nothing which has not been borrowed.

Consider the art of camouflage. In our Revolutionary War, the British soldiers were clad in brilliant red coats, and became easy marks for the colonists whose butternut-dyed homespun blended into the forest surroundings. Now all soldiers wear clothing adapted to the environment in which they struggle. Jungle fighters have uniforms which agree with the vegetation, soil and diffused light of the sun. Even ships are daubed with paint to make them harder to detect. But none of these can begin to achieve the protective coloration of nature.

The northern hare has a coat of mottled tan and gray in the summer, and is safely hidden from prying eyes in the underbrush. In winter that coat turns to a white which is the color of the snow. The object of camouflage is to make a thing appear to be what it is not. Once, as a youngster, I was shocked when I plucked a twig, only to discover I was holding an insect which we called a "devil's darning needle." The chameleon is famous for its ability to adapt its protective coloration so as to fade into any background upon which it may rest.

In the last war, both planes and ships used smoke screen for escape purposes. The cuttlefish has always done the same. At the first sign of attack it exudes a dark liquid of inky appearance, and in the clouded water, retreats and eludes the attacker.

Captains of ships take their vessels on a zig-zag course to prevent torpedoes from striking. When fired upon, many wild fowl utilize the same system, and what hunter has not seen the rabbit run a swiftly twisting course across a field?

The protective armor of pill boxes and tanks is but an adaptation of the principle which safeguards the tortoise and armadillo. What barbed wire entanglement is any more effective than the barbed equipment of the porcupine? Man has not yet used barbs which come off at the slightest touch and work their poisonous way further into the flesh. Do you know of a gas attack which achieves more thorough results than that of the skunk, the original user of tear gas?

Bomb proof shelters are not new. For centuries, the smaller animals have dashed into subterranean bunkers to escape the screaming power dive of the aerial hawk or eagle. Some shelters, such as those so intricately constructed by the beaver, contain ample food supplies to withstand a long siege.

Recent wars have made use of booby traps and electric shocks to kill, but this is not at all modern, for certain fishes have always employed the electric shock to stun and kill their enemies. Even germ warfare, hideous as it appears to us, has been employed by insects which inject a paralyzing substance into the bodies of other insects. The use of venom by rattlesnakes is well known!

When man invents some escape system we hail the discovery and honor the discoverer. We praise his genius and laud his intellect. We never ridiculously assume that long years of patterned tests must end only in chance findings. But what intellect devised the varied escape mechanisms of nature? What military school was attended by the armadillo or skunk, the cuttlefish or rattlesnake? Do you say they have been guided by instinct. From whence did that instinct come?

In Job, chapters 38-41, God takes credit for creation of the rhinoceros and elephant, the hawk and eagle. He cites protective measures they use, and declares they were provided by His power. This is sensible. It accounts for the intellect necessary to design, the ability required to create, the power essential to preserve such characteristics through generations of dumb creatures. Shall we be dumber than they by leaving God out of our thinking? God's reasoning had a profound effect upon Job, who exclaimed, "I know that thou canst do everything, and that no thought can be withholden from thee" (Job 42: 2). May we also make the same acknowledgment unto His glory and might!

### MIDLAND, TEXAS

The editor has just concluded a Bible Study with the faithful few at Midland, Texas. Sessions were held nightly and on the Lord's Day in the home of Bro. Cecil Grumbles at the Air Terminal where so many received their aviation flight training during the recent world conflict. Signs of the intense preparation program are still evident in the parachute jumping platforms, the practice bombs loaded with sand, and the rows of barracks which housed so many homesick boys. For the benefit of readers who may have been at the field, I may mention that we held our studies in Building T-284, formerly used for storing ammunition, and located near the regular ammunition dumps. The brethren will continue to meet

here on Lord's Day morning and night, and for midweek meetings, until arrangements can be made for a public hall on the Terminal grounds. Promise of one has been given by the authorities, although the rental fee is difficult for a small group. The largest number in attendance at the study was 12 persons, not all of whom were members of the One Body. The congregations in Saint Louis made the study possible, and supported my family during my absence from them. The church at Hartford, Illinois paid my travel expenses both ways. By this means they "show before the churches the proof of their love." The burden of carrying on the work at Midland falls principally upon the shoulders of Ellis Rotan, who is doing a noteworthy job.

### THANKS TO ZERR

J. D. Phillips, Austin, Texas, writes: "Brother Zerr's article in the current issue of the M. M. threw a flood of light on 2 Timothy 2: 15. I had never examined the word translated 'study' and so had accepted the meaning generally attached to study."

### NEW TRACT READY

"The Opportunity of a Lifetime" is the name of the new tract by William J. Hensley, 131 South 7th St., New Castle, Indiana. Write for samples and prices.

### TOPEKA MEETING

The annual young people's gathering at Topeka, Kansas, will be Sept. 23, with two services, followed by an all-day meeting on Sept. 24. This will occur during a meeting by C. R. Turner, from Sept. 18-30. Those planning to remain overnight please write: Church of Christ, 2124 East 6th St., Topeka, Kans.—*John Reynolds*.

### WANT A JOB?

If you are a carpenter, bricklayer or helper in the building trades, you can find a job now at Midland, Texas, and really be of service to the Lord in the little congregation. If you are interested in changing climate for health, and desire some kind of other labor, write at once to Ellis Rotan, 911 S. Terrell, Midland, Texas.

### TWO-COLOR TRACT

Our best tract for mission work "Interesting Facts About the Book of Books" is again available. It is neat and effective. Five hundred for \$5.00. Order now!

### WE RECOMMEND

*Johnson's Peoples New Testament With Notes*. Best for teachers and students. Two big volumes. Complete set for \$5.00.

Our October issue will be our best. Tell your friends about it!

## "EAT SOME GRASS"

Two years ago this month, on September 12, 1948, at the Carmelite Convent of Lipa, Batangas, Philippine Islands, a 21-year-old woman, Teresita Cactilo, was walking alone in the convent garden. It was five o'clock in the afternoon. The day was Sunday. Suddenly a vine shook. There was no wind blowing. The young woman drew near to see what caused the commotion. A voice spoke to her, "Fear not, my child. Kiss the ground. Whatever I shall tell you to do, you must do. For fifteen consecutive days come to visit me here in this spot. Eat some grass, my child."

The following day, Monday, September 13, Teresita returned to the place and started to recite the "Hail Mary." Suddenly she saw a beautiful lady with hands clasped on breast, and a golden rosary hanging from her right hand. On Tuesday, the young woman was told that the place was to be blessed the following day. A big procession led by the chaplain wearing all the robes of Catholicism entered the enclosure. The lady appeared again to Teresita, but the rest could not see her. The voice spoke again saying, "My child, kiss the ground and eat a little grass. Take a piece of paper and pencil and write down what I shall tell you." When the voice ceased there were rose petals strewn about!

On Thursday the voice declared that a statue must be erected upon the spot and it must be as big as the statue of "our Lady of Lourdes that is in the cloister." When the fifteen days were up, rose petals were again falling, some inside the house and some outside of it! The lady returned once more and informed the inmates that the place would be particularly blessed and that the "sisters" in the convent were to pray for those in need.

We know that the above taxes the patience and credulity of our readers. But we did not invent this story. It is gathered from the Catholic magazine "The Scapular" and appears on page 5 of the issue for March-April, 1949. The story is written by the prioress of Lipa Carmel, and is approved by Rev. Alfredo Verzosa, the bishop of Lipa. The story is sealed with his imprimatur. The magazine is filled with superstitious references to this supposed event, and demonstrates the depths to which Rome will go in order to prey upon the minds of those who are emotionally unstable and walk by sight and not by faith.

It borders upon sacrilege to teach such absurdities in the name of religion; it is still true that "Mariolatry" is another species of idolatry. Imagine the one who bore our Savior into this world telling someone to "kiss the ground" and to "eat a little grass." Those who believe that should not find it difficult to eat grass, for they can swallow anything. And they will no doubt purchase rose petals and sacred medals and statues and indulgences! Money will be sent in to

the nuns who prostrate themselves before the statue. Who can imagine the Mary of the Bible swinging a rosary around, with its beads and crucifix? Who that believes God's Word can imagine her demanding a huge statue to be reared in her honor?

A few days ago, another woman, this time in the United States, announced that the Virgin Mary had appeared to her for several days in succession. In spite of the fact that the local priest refused to give any endorsement to it, more than one hundred thousand persons flocked to the place. If enough of them flock, the priest will give his permission to publication, and there will be some more grass eating, ground kissing, and considerable money raising! The Mother of Harlots knows how to play the game for her advantage!

Which reminds us that until November 1, Catholics may believe what they please about the bodily ascension of Mary. But after that date they will be heretics if they do not accept the idea that she went to heaven in body as well as spirit. The Vatican newspaper has announced that the pope will call a secret consistory for Oct. 30 to make belief in the bodily ascension idea a dogma of the church. The pronouncement will be made on Nov. 1.

This will be the third dogma issued by the "Little Horn of Daniel" during the last hundred years. In 1854 it was made obligatory upon Catholics to accept the doctrine of the Immaculate Conception of Mary. In 1870 the ridiculous and idiotic doctrine of the infallibility of the pope on questions of faith and morals was crammed down the throats of superstitious dupes in all parts of the world.

Needless to say, not one of these three doctrines is hinted at in the Bible. If they were, Rome would not have to issue a dogmatic command relative to them. But they are essential to holding a despotic and tyrannical sway over the hearts of those who are in subjection to the "Man of Sin" who sits in the temple of God and showeth himself that he is God. All that God wants us to believe for our salvation He plainly set forth in the New Covenant Scriptures. No man can be a heretic in God's sight for refusing to subscribe to some doctrine not therein contained. Any doctrine or opinion not set forth therein in plain terms cannot be urged as essential to saving faith.

Here is additional proof that the Roman church is not the New Testament church. To be a member of the New Testament church one must believe only what is revealed in the New Testament. He dare not add any new dogmas nor subtract any originally given. One need not believe a single thing today to be saved that people did not need to believe nineteen centuries ago. But to be a member of the Roman Catholic church one must accept tradition

as equal or superior to the New Testament revelation, and the word of profligate popes as on par with the teaching of the holy apostles. He must deny the "Acts of Apostles" and endorse the *acts of apostates*! This will arouse the ire of those who are opposed to a pure gospel without the claptrap of the Tiber, but it is truth and cannot be effectively denied. To those who refuse to believe facts when they are revealed, and will not feed upon the bread of life, we have but one piece of advice: "Eat some grass"!

## GLEANINGS

### *from the Field*

WEST RIVERSIDE, CALIF.—Conducted 2 weeks development work here. Start at San Jose, for 2 weeks, on Aug. 27. Will be at Powell, Wyoming, Sept. 13-30. One was immersed in the meeting at Carmichael, California.—*Ellis J. Crum.*

VINCENNES, IND.—Prospects seem good at Ironton, Ohio. Lawrence Swearingin and I were at Bolivar, Penn., Aug. 6-10, where 1 was immersed, 2 restored. We held 3 services at Bloomfield, Indiana, Aug. 12, 13.—*Roy Harris.*

INDIANAPOLIS, IND.—Our work at Fairbury, Neb. and Decatur, Ill., was well received. Will be here at Speedway for 3 weeks of visitation and membership training. Start at Alanthus Grove (Mo.) Sept. 3; David Chapel Sept. 17, and Holliday, near Green City (Mo.) Oct. 2, all two weeks meetings.—*William J. Hensley.*

SPRINGFIELD, Mo.—Am in diversified work here. James Baysinger and Bob Marshall had immersed 4 at Advance, Missouri with 4 more days to go. They started at Dexter, Missouri, August 16.—*Fred Killebrew.*

SHIPPENSBURG, PENN.—Hershel Ottwell completed a month of teaching and preaching on August 4. There were 5 immersed, 1 restored. He did not fail to teach the truth regardless of who was present.—*C. J. Beidel.*

RICHMOND, Mo.—We had 26 added or restored as result of home Bible Studies conducted by James Truitt. These members are now working and growing. Hershel Ottwell conducts a meeting for us the last 2 weeks in September.—*Richmond Church.*

FARMINGTON, N. Mex.—Four were immersed in my work at Summersville, Missouri, and 6 at Flat Rock. Crowds were excellent. My son Rollo helped in the Bible Drills and personal work. I am determined to strive for more zeal here at home.—*A. C. Warren.*

BLOOMINGTON, IND.—Two heads of families recently immersed at Indiana Avenue congregation here, and a married sister reinstated.—*A. W. Harvey.*

DES MOINES, IOWA.—Began here at 59th and University church, Aug. 14. Recently concluded four weeks work at West Riverside, California with 1 immersed.—*Winford Lee.*

# THIS and THAT from HERE and THERE

The Webster Groves (Mo.) church met in the basement of the new home of Bert Carter, for prayer service and Bible Study, August 1. . . . John Patrick reports 157 enrolled at the Sullivan (Ill.) Vacation Bible Study. He began a two weeks study at Cedar Rapids (Iowa) July 23, and followed with a meeting at Cottonwood Falls (Kans.) August 6. . . . Vern Atwell says that Claypool (Ariz.) is growing in spiritual strength. He commends the recent article by Ellis Crum on "Perverved Passages." . . . Kenneth Morgan says that E. M. Smith will be in a meeting at Klamath Falls (Ore.) in September. . . . Bob Duncan and Bill Benham held a good meeting at Springfield (Mo.) and Bob and Maurice Howard followed with another good series at Goodwater (Mo.). . . . Robert Brumback reports a good meeting at Anderson (Ind.) followed by a Vacation Study and development classes. The Vacation Bible Study had 133 enrolled by the sixth day with an attendance of 110. . . . Thanks to Irvin McAtee, Lovington (Ill.) for five names with subscription price. . . . Cecil Jerome, LaPlata (Mo.) wants to thank whoever sent them the paper and let you know they enjoy it a great deal. . . . Bob Duncan began a meeting at White Oak, near Ethel (Mo.) August 6, and at Anderson (Ind.) Aug. 20. . . . William Horrocks reports that J. B. Wash recently addressed the Lord's Day assembly of the church at Windsor, Ontario (Canada). Bro. Wash is an elder at Anderson (Ind.). . . . Our brother, James E. Shock, writes an encouraging letter from Sebastopol (Calif.). . . . Roy Loney was scheduled for a five-day visit with St. Louis churches in the month just past. . . . C. R. Turner had much interest in his Bible Study at Stover (W. Va.) considering Paul's letters to Timothy. C. R. began at Milan (Mo.) July 30, followed by a meeting at East Concord (Mo.), and he is now in a work at Nixa (Mo.) and will be in Topeka (Kans.) the last two weeks of September. . . . Eugene Suddeth reports that Walter Lagle was killed in an automobile accident July 27. We regret to hear of such fatal accidents on the highways. . . . The Public Library at Des Moines (Iowa) has accepted the books: Lessons from Yesterday, A Clean Church, and Bible Commentary for use on their shelves. . . . We wish to thank those who enclose stamps when they write for information. Our stamp bill runs into many dollars each month and your thoughtfulness is appreciated, for you help us bear a heavy burden as we labor to serve you. . . . Mary Hendren reports three immersed recently at Berlin Street Church, Belfast (N. Ireland). . . . George

P. Miers informs us that L. C. Roberts spoke twice at New Castle (Ind.) August 6, with Roy Loney scheduled to be there on August 27. . . . Bro. Miers has been conducting the midweek services of the church at Hagerstown (Ind.). . . . Borden Higginbotham preached at Fredericktown (Mo.) July 30, and near Bowling Green (Ky.) August 6. . . . Thanks for a good letter from Mrs. E. E. Eggleston, Dodge City (Kan.). . . . Earl Gray reports the church at Excelsior Springs (Mo.) has grown from 15 to 39 in membership under the oversight of James Truitt. There were four restored, three immersed, in the meeting which closed July 15. . . . Ruth Cassell says the church at Pomona (Calif.) may start its building soon. . . . Bertha Bower reports great meetings at Summersville and Flat Rock (Mo.) with A. C. Warren. . . . Ashley H. Elson, 1709 East 7th Street, Pueblo (Colo.) writes that so far the little congregation there has received but \$100 on their appeal for assistance in securing a meeting place. The church at Des Moines (Iowa) responded with that amount. The need is great and the brethren are worthy, as was pointed out in the letters sent forth by Bernell Weems. Can you assist them? . . . Two were added in the meeting at Bethlehem church, near Polo (Mo.) conducted by Kenneth Van Deusen and Hubert Long. There were 163 present in the morning and 170 in the afternoon on the date of the all-day meeting. . . . One added by membership at 5344 Lillian (St. Louis) August 6. . . . Two added by membership transfer at Southwest Church (St. Louis) July 30. . . . If you are a good automobile mechanic, with at least 5 years experience, and want a job with a Christian employer, write Harry Thurman, 603 Ann St., Festus, Missouri. . . . Trueman Sterner has placed copies of "A Clean Church" in the libraries at Franklin and Red Cloud (Neb.). . . . Ruth Herndon reports 182 enrolled in the Vacation Study at Denver (Colo.) taught by Bernell Weems, and commends J. Ed Uland for his strengthening sermons in a two weeks meeting during the summer. . . . Louisa Thompson reports 2 immersed by Bob Duncan in the meeting at Goodwater (Mo.). . . . J. Ed Uland reports fairly good interest in his Bible Study at Colorado Springs (Colo.) which closed recently. . . . Carolyn Houser reports that the meeting held at Charleston (Ill.) by Roy Loney and Leland King did much to strengthen the disciples. . . . John McCallum reports that John Steele has been conducting a most interesting study on the subject "The Church" at Blackridge, West Lothian (Scotland). . . . Roy Harris and Maurice Howard report an enrollment of 52

in Vacation Studies at Ozark (Mo.). . . . Milard A. Van Deusen says that the church at Compton (Calif.) is sponsoring much of his work at Oceanside, and wishes to announce that he would appreciate active participation of other faithful churches in that area. . . . Greetings to David and Diane, the little twins who came to bless the home of Lemuel and Alta Kelley, August 8. Their home is Flat River (Mo.). . . . Congratulations to Bicknell (Ind.) on the remodeling job on their place of meeting. . . . Thanks to E. A. Lowry, Chattanooga (Tenn.) for five subscriptions. He will be 92 on Nov. 17. . . . Kenneth Van Deusen performed the ceremony uniting Alice Vining and Dorsey Orr, at Kansas City (59th and Kenwood). . . . The August issue of "Revival" containing "Fireside Sermons" was sent to us by Leonard Morgan, Hindley, England. It is good. . . . Stanley and Catherine Stine, West Plains (Mo.) have adopted a little boy whom they have named William Harvey. Our commendation and congratulations. . . . Davis Taylor spoke at 6305 Blue Ridge, Kansas City (Mo.) Aug. 6. . . . J. H. Mabery reports good meeting with James Baysinger at Salem (Mo.). . . . To correspond with Phoenix (Ariz.) church, address Wilbur Storm, 565 North 9th, Glendale (Ariz.). . . . Ken Morgan says Ellis Crum was with the Klamath Falls (Ore.) church July 31, with Herb Clark there on Aug. 6. . . . "The Fellowship News" edited by Lloyd A. Boyll, Sullivan, Indiana, carries a statement from David King on its cover for August. A footnote says "David King was a pioneer and a stalwart among English congregations." We'd like to see the *Fellowship News* publish what this pioneer and stalwart had to say about "the minister" system which it defends and upholds. That would be a bombshell in the professional ministerial ranks. . . . The *Gospel Guardian* has been waging war against the growing tendency toward centralization in mission work in the south. James D. Bales has arisen as the champion of the opposition. He has been very effectively taken care of by the *Gospel Guardian* writers. But why will they fight so bitterly against some human organizations to do God's work, and then defend others? . . . William Freeman Jones in his "Footprints of Time" which is being used as a mouthpiece of those who champion intoxicating wine for the Lord's Supper has come out against "a set order of worship." A short time ago he was advocating that the service should open with prayer in order to be scriptural. How extreme can extremists become? . . . We recommend that you go back and read the article by Roy Loney once more.