

# MISSION MESSENGER

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NUMBER 1

## THE GOD WITH TWO HEADS

BY W. CARL KETCHERSIDE

January received its name from Janus, a god of the Romans. This mythical object of worship was always depicted with two heads, one looking forward, the other looking backward, as if the god were retrospective and prospective in his glance. Janus was the god of all gates, doors and openings. The doors of his temple were always open during time of war, and closed during times when peace prevailed. For a period of



over seven hundred years, those doors were closed but three times, and then only for a brief period of time. Standing at the door of the New Year, we might well recall the classical connection, and glance at the past, the while we seek to plan for the future.

The year of 1950 brought a great deal of both joy and sorrow! Outstanding of course, as always, was the fellowship of brethren in our Lord. In the year past that was extended to brethren from Canada to Texas, in special service for our Lord. We recall with joy the Bible Studies at Midland, Texas; Beech Grove, Arkansas; and Windsor, Ontario, Canada. To close the year we had the privilege of daily communion in spirit with the students from nine states who met for devotion and service at the Bible Study in St. Louis.

During the first 11 months of the year 190 persons ate at our family table, many of them staying a night or more. One stayed six weeks, one stayed a week, and many stayed several nights. They came from Michigan on the north to Honduras, in Central America, on the south; and from California to Pennsylvania. In every instance they were cooperative and understanding, realizing that Nell and I must work on a schedule beset by deadlines in the publication of the paper and kindred other matters. Their sincere fellowship was deeply appreciated and helpful to us. It was inspirational and encouraging and they meant much to us!

If God, who holds the future in His hands, wills it so, the year ahead will hold much for us and the Cause which means more to us than life itself. We begin with a meeting of prayer and praise in Saint Louis lasting until midnight on the eve of the New Year,

and then start soon in a daily Bible Study in Arkansas. Soon after we shall leave for Ireland, and a special mission which will last more than four months, and will present a glorious opportunity to assist in taking the gospel of God's dear Son to a nation of sincere folk across the sea.

Returning, we shall be privileged to share in the wonderful meeting planned at New Castle, Indiana, and then shall return immediately to the southland to carry the Word of Life to hungering and thirsting souls. There will be very little time to be spent at home during 1951, and our work of editing will be by air mail and special delivery, but we trust that we shall have your

prayers for the labors we will be carrying on, solely to His glory. It is difficult to carry on often thousands of miles from loved ones, but God is over His own wheresoever they may be. In spite of opposition, hatred, malice and the venom of those who persecute, let us remember that if God be for us, it little matters who shall be against us.

We are thankful that unlike the Romans who had many gods like Janus, that to us there is but one God, the Father of all, who is above all, and through all and in us all. It is into his hands we commit our souls for keeping, and unto him do we commend you, beloved brethren, for the year that lies ahead. Let us lift up our eyes unto Him. Let us take courage. Before us lies an unbroken field of the New Year! Let us plow and sow, that we may reap, and know that "joy cometh in the morning."

## PRAYER FOR THE NEW YEAR

BY ROY LONEY

We are standing upon the threshold of another year. The old year with its opportunities, its sunshine and shadows, its joy and its sorrow, is forever past. Nothing we can ever do can bring it back except in memory. Its days have been numbered and finished. The door is closed and God holds the key. All we can do with reference to it is to try and rectify the mistakes that have been made and profit by the lessons that have been learned.



But how few there are who will do so. We forget the lessons learned and are too proud to acknowledge our mistakes. How foolish we are! It seems but yesterday that the old year was ushered in, now it is gone. How few will stop to realize the rapid flight of time. It never idles by the wayside, but is rapidly bearing us onward to the Judgment bar of God. Each day and each year that we live brings us that much closer to eternity, and that portion of time which we mispend will have to be accounted for in that great day.

We may look back over this past year and realize the mistakes made, opportunities squandered and time misspent, and vainly wish that we might live it over again, but

that is now impossible. Only the infinite God could bring it back and that he will not do. But he does try to make us realize the value of time which is going by on the wings of the wind. Many times we stand appalled at the rapid flight of time, but we cannot stop it—we can only use it as it comes. Prepared or unprepared we must soon go out to try the realities of an unseen world. Time is that which is given to us to make our preparations to meet God. Sad indeed will be our fate if the closing door of time finds us still in sin!

Many live as if they had an indefinite lease on life and time was of little value. How mistaken they are! "For what is your life? It is but a vapor that appeareth for a little time and then vanisheth away." A poet has written

Like shadows that fly,  
Like clouds in the sky  
Or vapors that vanish away;  
As stars shoot at night  
Our years take their flight,  
We fall as the leaves that decay.

The only way we can make proper use of our lives is to spend them in the service of our God. How many there are like Felix and "wait for a more convenient season" to give their hearts unto God? But there may be but one step between them and death! One heart beat may separate us from eternity.

God demands that we make the proper use

of the time we now possess rather than to wait for an hour which may never come. Soon the angel of time may declare that "time was, time is, but time shall be no more." When that pronouncement is made, dear friends, what will be your condition in the sight of God? What the new year has in store for us only God can know. We cannot pull aside the curtain that separates us from tomorrow. It is beyond our power to see even one step before us, but the present is in our hands to do with as we think best, and we can only prepare for the future by making the best use of the present. We can make or mar the future as we please.

Each new day and each new year comes to us clean and unspotted, but if at the end it is found soiled and spotted, we will have no one to blame but ourselves. The record that will be revealed will be of our own making. If we allow greed, selfishness and

carnality to dominate our lives, the finished year will provide a record unpleasant to read, but if we humbly let the Savior lead us, it will be a pleasure to take a trip through Memory's Hall and view the events of the past.

My hope and prayer in behalf of the church for the year ahead is that we may all be a little kinder to each other and a little blinder to the faults of others. More willingness to forget and forgive rather than to criticize and find fault, more desire to encourage instead of knock, more correction of self and less desire to correct the other man. Above all, a sincere desire to permit the Savior to lead us in the paths which he thinks best. May the whole church truly learn by experience the meaning of David's rapturous expression "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

## WHAT'S IN A NAME?

BY MILLARD A. VAN DEUSEN

Many religious leaders have adopted the language of Shakespeare to quiet the uneasy fears of followers who dare question certain "Christian" practices:

"What's in a name? that which we call a rose  
By any other name would smell as sweet."

This is not a recent development; but throughout the passing centuries men have controlled religious and political thinking by a carefully planned sabotaging of words—words commonly associated with the apostles' doctrine.

"Mother Rome" cheerfully asserts that individual thinking on religious matters is needless and leads ultimately to confusion. Play safe—hearken to the theologians and accent the dogmas pronounced by "his holiness," that Lawless Man Paul referred to: "He is the product of all that leads to death, and he sets himself up in opposition to every religion. He himself takes his seat in the Temple of God, to show that he really claims to be God" (2 Thess. 2: 3, 4). By casting aside the Word, containing all necessary doctrine, the pope *speaks for Christ* and rules the church ipso facto. Challenge his authority and he is branded as an heretic. Moreover, he does not stand alone in asking "What's in a name?" but is joined by a great host of spokesmen, representing the unscriptural Romish offspring. These latter are bold enough to announce a uniting process that will eventually band together some seven denominations, and they shall be known as the United Churches of Christ. There is a great deal of difference between being a single unit, or body; and being many bodies trying to squeeze into limitations of the *one scriptural body* the contents of as many differing creeds.

Now for a few of the words they misuse:

(1) Why be so concerned about the *name* your church wears? The Jerusalem church belonged to Christ; still does in fact—but where, oh where is it? Christ paid the great price; it became His prized possession. "You have been redeemed at tremendous cost" (1 Cor. 7: 23; Acts 2: 28). Individually, we are Christians because we have accepted Christ completely, and dwell in Him; at the same time He dwells in the believer's heart, taking possession of the inner man. Collectively, we have been called out of darkness into light (1 Pet. 2: 9). Our assembled members compose His church, to which he has added us; thus, as His Body, His Bride, we wear the name, Church of Christ. That name carries a sweet-smelling savor to the very throne of God, where it is received with joy. Any other name stinks with the foulness of Satan's abode, for it has no scriptural authority. The only way to test a name's authenticity is to measure it by God's Word of truth.

(2) Why object to the *clergy* system? Isn't it the best man could devise to conform with the Levitical priesthood? These theological discoveries and the resultant systems of man mean nothing to the Christian. Catholicism and Protestantism are not alone in the reprocessing of words to fit the needs of the moment . . . of late they have been joined, and almost surpassed, by a not-so-strange bedfellow, Communism.

We search the inspired pages in vain to find the accepted meaning assigned to the term *clergy* by the apostate bodies. We do find that congregations, in apostolic times, had a permanent oversight, which authority was given to scripturally appointed presbyter-bishops. The temporal responsibilities of the church were placed in the hands of

deacons. Evangelists were directed to preach the Word of God; to remain instant, in and out of season; to reprove, correct, and encourage, using the utmost patience in their teaching (See 2 Tim. 4: 2, 5). Nothing is said about pastoring over a congregation—usurping the authority of the elders; but the evangelist, like all other ministers in Christ's Kingdom, is subject to the authority of his elders—they are not placed under him.

The term *clergy* comes from the Greek *kleros* (1 Pet. 5: 3) and is used to mean the entire body of believers, a purchased people, the heritage of God. The apostates, however, apply the term to individuals who have arrogated the work and authority of duly appointed elders, the preacher or minister becomes, in fact, the overseer of the flock. Our digressive brethren would do well to take notice; for they have adopted the apostate clerical system, together with its appendaged institutions. The introduction of this system by Ignatius (his letter to Ephesians) led to further digression. Once the early church had departed from pure doctrine, there was no halting its march toward complete apostasy; as they twisted the truth to serve their own ends—and Satan's.

The answer to the clerical problem does not rest in the Old Testament Levitical priesthood. We Christians are members of spiritual Israel and dwell in a new age, the cross came between the Mosaic and Christian dispensations. It marked the ending of the Old, and the beginning of the New. To return to the Old Covenant makes the New of no effect, and cancels out Christ. If that be true, then we are still in our sins, and our obedience has been in vain, there is no redemption! Thank God, there is a loyal remnant! God's children are a royal priesthood (1 Pet. 2: 9) and Christ is our High Priest. In view of what the Scriptures teach, why will men continue to distort the Word and bring upon themselves the destruction of God?

The Man of Sin has been revealed as Paul foretold, when he wrote to the brethren at Thessalonica: "You will probably also remember how I used to talk about a 'restraining power' which would operate until the time should come for the emergence of this Man. Evil is already insidiously at work, but its activities are restricted until what

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W. Carl Ketcherside

Editor and Publisher

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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.

I have called the 'restraining power' is removed. When that happens the Lawless Man will be plainly seen—though the truth of the Lord Jesus spells His doom, and the radiance of the coming of the Lord Jesus will be his utter destruction. The Lawless Man is produced by the spirit of evil and armed with all force, wonders and signs that falsehood can devise. To those involved in the dying world he will come with evil's undiluted power to deceive, for they have refused to love the truth which could have saved them. God sends them, therefore, the full force of evil's delusion, so that they put their faith in an utter fraud and meet the

inevitable judgment of all who refused to believe the truth, and who have made evil their playfellow" (2 Thess. 2: 5-12). What could be plainer than God's Word? Dare anyone digress in view of the plain language used?

A rose by any other name might smell as sweet; but, this certainly does not apply when we are dealing with scriptural terms. In religion, we're not handling flowers, but men's souls. One fades quickly and is no more; the other shall live forever if nurtured in Christ. To the apostate, a name means nothing; to the Christian, it means *everything!*

usual reply when we reproach them for hiring themselves as the pastor when the church has pastors, or could have pastors, provided by the Holy Spirit.

We cannot prevail on preachers hired to strong churches to go to work and help those churches train efficient overseers, and many have a long time forgotten that a pastor must be selected from the congregation of which he is a member. Since organized churches have most of the preachers tied up with them to do the work God told the overseers to do, and churches say they will die if the hirelings leave them, what becomes of the Great Commission? It is an evident fact, that if the church increases and is to fill the earth with its doctrine, the pastors hired to churches cannot lay claim for any credit or anything accomplished.

Churches instead of sending evangelists out, put in their time scheming around and swapping pastors and wasting the finances of the churches. I should say that not more than one preacher out of a hundred trained in Bible Colleges has the least knowledge of what it means to be an evangelist of the type that Paul trained. It just simply isn't taught in the colleges. However, I confess we have young preachers who would develop into evangelists of a fine type if they did not have so many examples of the other kind before them. But the real evangelists in the South, with but few exceptions, are turned out in the pastures to make the best progress they can on their own hooks and pocketbooks. However, they are the only ones who are doing any real evangelizing.

We have preachers who have served as pastors for half a century, and if they ever planted a new church it was "luck" or an "accident" or when their church agreed to "release" them from their "regular" work, as though there is nothing permanent about the work of an evangelist. Such ideas strike my truth-enlightened ear with a grating sound. I am free to confess that I have never been captivated with this propaganda that some preachers put out that they are not pastors but are working "under" the elders. I do not think the expression is scriptural and leaves too much room for a dishonest preacher to hide the true nature of his work. A preacher who hires himself as a pastor and then denies it, saying he is working under the elders, is nothing but a minister of Satan. If he is not a servant of Satan, a hireling that Christ depicts, then I have never learned the New Testament to much profit.

The pastor system has a train of attendant evils as Walter Scott used to say and many of the wild speculations and theories sprang up with it. It courts the spirit of the world. I have noticed that one hireling pastor will put in his time as Demosthenes trying to emulate another popular pastor rather than to imitate Paul and Apollos as

## FROM THE DEEP SOUTH

(EDITOR'S NOTE: The following is from a well-known preacher of the gospel in the state of Mississippi. A contributor to a number of religious papers in the southland, he sent this to us with the notation that any part of it might be published. We think that our readers will be interested, and we commend the letter to Bro. J. A. McNutt, of Paragould, Arkansas and those who have endorsed his efforts to boycott congregations opposed to the hireling pastor system).

I feel grateful for your support and encouragement toward a few of us in the South who are tired of drinking from the cup of Babylon. I have fought sectarianism and digressionism ever since I started out to preach the Word of the Lord. The churches of the north made a serious mistake, just as the churches of the south were attempting to rid themselves of the octopus hold of the pastor system, when they permitted the products of pastor schools to plow among them, trying to find flocks to fleece. These men always pose as "located-evangelists"; a term so ridiculous and unscriptural, that the mere title is enough to expose its sophistry though the clergy give us long spun theories attempting to justify the creation of an office unknown to the New Testament. Since the days of Christ we have never had enough preachers of the right sort, but schools are turning out droves of men who are not only killing the spirit of evangelism; destroying the work of overseers; retarding the planting of new churches; but they are bankrupting the church and binding the Great Commission to the walls of great churches with hired pastors who draw salaries which compare favorably with those of business executives.

There is nothing so pathetic as to see droves of young preachers as soon as they leave school or a church, become obsessed with the idea (so much so as to become a burning zeal with them) that they must find a church that will pay them a salary for "all of their time." *If they ever evangelize to any extent it is when they are out in the field searching for located work.* When they

get a "position" they expect the congregation to spend the bulk of its collection on them. Our college presidents advocate that the elders must do their preaching "through" others, as if the Lord ever knew anything about second-hand preaching. It is selfishness of the deepest dye, as well as laziness on the part of elders, who will employ our best evangelists to work with them in summer meetings, when small churches are dying for want of proper teaching and great fields are neglected where a gospel sermon has never been delivered. Too, if a preacher wants to preach for a church, he must be asked from what college he graduated, with little regard to his soundness in the Word or his loyalty to the truth. Churches are going to sleep because they are fed on the polished utterances of young men, instead of the deep learning and experience of men who are able to impart the meat of the gospel. I believe in lending young preachers every encouragement to develop themselves, but it is altogether foolish to make novices the pastors of churches.

Not long ago I visited a strong church here in Mississippi. The church had employed a graduate of a Bible College as pastor. Some brethren told me as soon as I came on the grounds that he preaches for them every Lord's Day, but the church sent him to "mission" points when they could "spare" him from the "regular" services. Yet that church had eight or ten elders, some of whom had been elders for years. I warrant there was not an elder in that congregation that has ever been trained to stand before the people and deliver an intelligent discourse. Hence they "hired" a pastor to feed the flock instead of training their own congregation. They should have had half a dozen elders that could preach the gospel. After services I was introduced to the pastor posing as a "located evangelist." I asked him, "Are you the pastor of this congregation?" He had the audacity to tell me he was not, when his brethren told me they had employed him to preach every Lord's Day. But that is about the

gospel preachers. . . . The church is dying because of smooth, polished preaching. Scholarship has grown to be the great desideratum, and human methods walk rampant and unashamed.

I ask how were overseers and preachers trained in the days of original Christianity? Did Christ reinstate the rabbinical schools in the churches? Did the Lord intimate that his system would ever be changed? Did Paul

ever appeal to his training under Gamaliel as a proof of his fitness to teach the truth, or was it not rather to the living and effectual Word? Was it not Apollos' zeal for the truth that prompted the brethren to recommend him to the churches? Did Paul teach elders that they should train their teachers elsewhere than in the local congregations? Let us face these things in the light of God's revelation!

against the door casing and marking the boy's height every now and then. At each measuring, the happy little fellow had grown "just a bit." The mark was slowly creeping higher and it was difficult to tell whether father or son was the more pleased at the growth the child was making. One day when his height had been carefully recorded, and it was found he had grown a quarter of an inch since the last checkup, the happy little fellow looked up into his father's face and asked earnestly, "Daddy, do you still grow?" That question set the proud parent to thinking. All through the day it kept coming back, pressing for an answer. He was getting a real thrill in watching the growth of his son, but he had quit growing. It is a good question for us to ask ourselves as Christians—are we still growing? Did we grow in 1950? Will we grow in 1951? The answer for the future is with us. We must either grow or shrivel. This inventory business may be a bit tedious, but it will do us all good. And the dawn of a New Year is the best time for inventory.

## DO YOU STILL GROW?

SUBMITTED BY MRS. CHARLES BATE, WINDSOR, CANADA

As a boy, I worked in a general store, and I couldn't understand why, once a year, we had to go to the trouble of measuring every yard of cloth, weighing every keg of nails, counting cards of buttons, estimating the gallons of gasoline in the tank, reckoning the value of every tin of canned goods, weighing the sugar, beans, cornmeal, etc. I dreaded the task, for there were so many tiny articles to count and list, as well as numberless items of larger value. We handled everything in the hardware line from pins to barbed wire and most anything one might use.

It soon dawned upon my undeveloped brain that this was the only way the firm could tell at the end of the year, whether they had made a gain as a result of their business transactions, or, if after all our labor, they were worse off financially than when the year began. Firms record either a loss or gain at the close of the year. So it is with individuals. We are either better or worse than a year ago. Too many of us, after a certain time in life, feel that we are holding our own—not growing, but standing still. In reality, we are either growing or shrivelling, progressing or backsliding.

It was Nicholas Murray Butler who said the epitaph of most men might be written on their tombstones in these words "Dead at thirty—buried at sixty." A brief biography of many a life. At thirty growth stopped. No new ideas acquired after that, no lessons learned, no effort for self or others. No new friendships made, no seed sown, no harvest gathered in. Just at the time in life when we have had experience enough to really begin to live, too many of us settle down complacently to do nothing the rest of our lives.

It may be some trouble to take inventory, but we will be well repaid. As we look back over the year which has gone we will find a story of growth or retrogression. Are we better citizens than a year ago? Have we grown as a companion in the home, as a father, mother, brother, sister or friend? Have we built up our health or formed habits which are tearing us down physically? How about the spiritual side? Are

we as faithful in our devotions, in our church attendance, in helping our fellowmen, in giving of our means to support the church and its activities? If we have not grown, we have slipped back. There has been no "just holding our own."

A father, whose young son was dear to his heart, had been keeping tab on the little fellow's growth by having him stand up

## TALKS ON TIMOTHY

BY HAROLD BAINES, MORLEY, ENGLAND

### *The Christian Soldier*

(A series, in imagination, of a course of talks given by an old Christian to a young one on the latter's conversion and enlistment in the army of the King of Kings).



*"Thou therefore endure hardness as a good soldier of Jesus Christ."*

So you have joined the army at last! From now on you are a servant of the Most High God, and not only a servant, but a soldier, a regular in the greatest of all armies, that of the King of kings. You asked me in your letter if I could give you some advice and help to fit you for your new life. That I can, and will gladly do so, from the greatest of all books, the Bible.

I shall draw for most of my material on the first and second epistles of Paul to Timothy, so at the outset, my dear brother, read these letters and familiarize yourself with them to enable you to follow these talks with an informed mind, a great help in seeking to absorb knowledge.

First, let us study 2 Timothy 2: 3, "Thou therefore endure hardness as a good soldier of Jesus Christ." I want you to think of that term "hardness" in two ways; one, "a hardening process," the other a "hardship" process. We shall need, in these talks to draw similitudes between the Christian and the carnal soldier. Both have many things in common, but a vastly different object in

view. The basic principle behind carnal warfare is "Kill or be killed." All the training is based on that principle. The weapons of such warfare are invariably of offence, attack destroy, and the watchword is "Destroy or be destroyed!"

You too, brother, have a basic principle of warfare which is "Save and be saved," "Saved to serve," and "Serve to save!" Your weapons are of construction, not destruction. "We wrestle not against flesh and blood but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6: 12). However, Christian soldiers, like their counterparts are drawn from all walks of life, rich and poor, old and young, male and female. The Christian army knows no such thing as barriers between class, color and clime. All are eligible for enlistment and service in this heavenly army!

Again, it has hardships, sacrifices and sorrows. Many of its warriors are called upon to leave home, country and loved ones, and even to lay down their lives in the grand and glorious work and warfare, of winning men back to God. In carnal warfare there must be continuous training. The muscles of the heavy worker have to be softened and made pliable, while the sedentary worker has to have muscles developed and strengthened. Moreover, the carnal soldier is taught to almost love his rifle, to treat it as a friend. He is told that it may be his salvation!

The Christian soldier also must be trained. That is where the hardening comes in. That

process of training must equip you physically and mentally for the spiritual warfare in which you are shortly to be engaged. All the training has one object in view, which is known as "active service," service on the field of battle, and only well-trained and disciplined soldiers can hope to survive the rigors of an active campaign, to which a lifetime of Christian service will subject you.

"Hardship" is the other aspect of hardness, which Paul had in mind. We are a comfort loving lot these days. Earthly soldiers will go through veritable torture to serve earthly kings and emperors; will suffer almost unimaginable hardship and discomfort in the pursuit of carnal warfare. This is where the Christian soldier falls short, yet, my brother, if you expect to be a "good soldier" hardships must be endured, otherwise we are unworthy.

The Christian soldier is well provided with spiritual armor (Eph. 6) but he has only one weapon of offense "the sword of the Spirit which is the word of God." It will be your duty, brother, to become a good swordsman, one well able to "handle aright the word of the Living God." Here you can take a leaf out of the book of your worldly counterpart. As he is taught that his rifle is his best friend, so you make the Bible your best friend. He is taught that his rifle may be his salvation; the Bible is your salvation, so work out that salvation in fear and trembling by diligently giving heed to its divine utterances.

A good soldier is well disciplined. Discipline has been defined as "Training which produces orderliness, obedience and self-control." Ours is no regimented discipline of human robots, but a self-imposed discipline born of love for our Captain but it means a life of orderliness and self-control.

You say that you realize you have taken on a tremendous task. True, brother, but be not dismayed. "He that is for us is more than they that be against us." In Christ we are more than conquerors through Him who loved us and gave himself for us. The Lord be with you and give you strength!

### KANSAS CITY STUDY

The daily Bible Study conducted at 26th and Spruce Streets, Kansas City, is now in progress, having begun on January 1. It will continue for six weeks. The study is being taught by that godly and consecrated proclaimer of the gospel, our good brother Robert Brumback. Brethren everywhere are urged to attend and gain these great lessons of truth that are daily taught.

### MEXICO PROSPECTS

Arthur Freeman reports the greatest prospects for the church at Mexico, Missouri that he has seen in the history of the congregation. Five were added in the two weeks prior to December 3, with others much interested. We rejoice with them.

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

### Luke 22: 19

The word *remembrance* will be given attention in this article. The following is a typical speech that may be heard from the one presiding at the Lord's supper: "Jesus knew that man was a forgetful creature, and so that his disciples would not fail to remember him this institution was established." Besides being a perversion of the scripture, such a speech is foolish. We do not take flowers to the cemetery on Memorial Day to make us remember our dead friends, but because we have not forgotten them. If we should forget that we have friends in the graveyard we would forget to take flowers there. We take and place flowers on the graves as a public sign that we have not forgotten our loved ones. By the same token, if we were to forget that Jesus died, we also would forget to attend the supper.



The passage means that we keep the ordinance in *remembrance* of Christ, because we do remember him, and to make it known

publicly that we have not forgotten our Saviour. In 1 Corinthians 11: 26 Paul quotes Jesus as saying that in the observance of the supper we shew the Lord's death. That word is from *kataggello* which Thayer defines, "to announce, declare, promulgate, make known; to proclaim publicly, publish." It is for the information of the public, and that is why the Lord's supper cannot be observed by individuals in private.

In 1 John 5: 8 we are told that there are three that bear witness in earth, "the Spirit, and the water, and the blood." The Spirit is constantly bearing testimony through the Word. When Jesus started on his public work he had come through the blood line of David, and at his baptism the Spirit was in evidence as well as water. On the cross a fountain of blood and water came forth. At every act of baptism the testimony of water is exhibited, and at the observance of the Lord's Supper, in which is the fruit of the vine, the blood of Christ is "announced." Thus we see that the sacred institution is to shew to the world that we remember our Saviour who died for us. I wish my brethren would make themselves better acquainted with the scriptures. They should "speak as the oracles of God."

## NO CHILDREN ADOPTED!

The superintendent of Boles Orphan Home wants you to know that you are "barking up the wrong tree" if you think you can adopt a youngster from that organization. Two kinds of people irritate, aggravate and agitate the institution. One group is composed of childless couples who yearn to take homeless children and request the home to permit them to have some of the fatherless to visit in a more substantial way than by truck. The other is composed of those who criticize the home for wanting to build on more rooms while refusing to allow the children to be placed with foster parents.

To stop those letters which do not contain donations and consequently are not much appreciated, an article appears in the May 1950 issue of *Boles Home News* on "Why Boles Home Does Not Adopt Children Out." Five definite reasons are given as excuses why the home has adopted such a policy, but will not adopt children!

(1) "Boles Home is not a licensed adoptive agency and in the State of Texas it is a violation of the law for any person or institution to adopt or assist in the adoption

of any child without being first licensed by the State Department of Public Welfare as an adoptive agency."

But the superintendent does not tell us if it would be possible to have the children placed in foster homes through a licensed adoptive agency. The truth of the matter is that Boles Home does not want to adopt children out, does not propose to take any steps enabling them to do so, and one reason for writing the article was "that of stopping the requests we receive for children for adoption."

(2) "Boles Home receives children in large family groups as a general rule and practice. It is not Christian or considerate to dissolve these family ties for the permanent placement of children apart from one another."

May we be permitted a few questions? Isn't it a fact that many of these "large family groups" have a father or mother living? Would it not be better to leave these children with such parent? If it be argued that it would cost too much, we reply that Boles Home receives some \$120 per month



to take care of each orphan. Now if a family group consisted of five orphans that would be \$600 per month. If this was handed to a widow with five children, don't you think she might be able to stagger through life financially? We can cite you to a good many "large family groups" getting by on *slightly less* than \$600 monthly. Of course, if the church maintained the homes which God organized, it would mean the end of the ones which men organized, so it is not likely to happen.

Since when has Boles home reached the opinion that "It is not Christian or considerate to dissolve these family ties"? If it is not Christian to separate children from each other, is it Christian to separate them from a parent? Or do family ties exist between parents and offspring in these days? Does Boles Home become "considerate" of family ties after they get the children, but ignore such before they get them? How does this superintendent know that there are no Christians who will take in a family of orphans? I know a family that has reared seven orphans and did not ask the church for a dime.

(3) "At least 95% of the people desiring to adopt children are seeking children under one year of age. Boles Home does not receive children under three years of age."

Is that "Christian or considerate"? Suppose there are 5 fatherless children one of whom is a baby six weeks old? Will Boles "dissolve these family ties" by taking the four oldest and rejecting the last and least? Shall we say to the little one, "Cheer up, little baby, in three years you can qualify to join your brothers and sisters, and be under a nice superintendent, but meanwhile you'll have to try and get along with a substitute papa and mama." Of course, at the age of three, there will be no diapers to change or wash, and the housemother will probably not have to contend with the colic! If there are two orphans in your community, one of them nine years old and the other nine months old, "the one shall be taken and the other shall be left." Will Boles Home tell us what is to happen to children who are left as orphans before they are three years old? It could happen, you know!

(4) "Very many of our children have a living parent from whom the children should not be separated permanently. These parents are honorable and worthy people but have found themselves unable to meet the economic problems they confront in trying to provide for a large family group alone and at the same time maintain the home and give the training to the children they must have. It would not be a Christian way of dealing to take these children away from them forever just because these parents had some misfortune in life."

We want to know why it is right to separate children temporarily from parents who are honorable and worthy, but economically distressed? Since every negative has a posi-

tive, the Superintendent of Boles Home is virtually affirming, "Children should be temporarily separated from a parent who is honorable and worthy but cannot pay his bills." Who is to determine how long children should be separated from a worthy parent and placed under institutional care? If it is wrong to separate children from an honorable parent *permanently*, why is it right to do it at all?

Why not let the local church under its elders, relieve such an economic problem? If it cannot do so, let other congregations send to the elders to meet the need in their own community. If it is not "a Christian way of dealing to take these children away from parents forever just because they have had some misfortunes in life" why is it a Christian way of dealing to take them at all? Is it a Christian way to "enter into houses, and haling boys and girls, commit them to Boles Home," while a parent stands helpless because of financial distress? Why not let the local church relieve the economic problems as they did with the widows at Jerusalem?

(5) "A good many of the children admitted to Boles Home are of such previous experience and background that they should not be adopted by people, and would not be acceptable by reason of age and experience to most people who think they want to adopt children."

This really puzzles me! If children should not be adopted *by people*, then by whom should they be adopted? Boles Home takes the place of the natural parents according to the testimony of its own paper. Are not the children in that home reared by people? Have we been laboring under a delusion when we thought that the superintendent, housemothers, secretaries, cashiers, etc., were all people? If it is meant that these children are of such experience and background that they should not be reared in private homes, may we ask if they would not have been so reared if they had not become orphans? If so, does the fact of becoming an orphan render them unsuitable for private homes from henceforth.

The language of the Boles Home News is an insult to childless couples who want to share their homes with children. The writer speaks about "most people who think they want to adopt children." As if all such were either self-deceived or hypocritical. Is he a mind-reader? I know of plenty of homes that *know* they want to adopt children, and a number of them *think* that organizations such as Boles Home stand in their way. I rather think so myself!

There's one thing about Boles Home, however, that will make a lot of our "college" brethren sit up nights to figure out! A pretty fair sized bunch of them are opposed to the church going into the "school business" directly! My good friends Roy Cogdill, Cled Wallace, et al., are averse to taking money that has been put into the church

treasury to support schools teaching football, manual training and typing. As they see it, if you want to help the Cause through Christian education, you can hold back from the Lord's storehouse your "tithes and offerings" and pass it over to the College "Minister of the Exchequer" and it will be "hunky-dory" with the Lord! The idea seems to be that it is all right to steal from what the Lord has prospered you and give it to a human organization to do His work, provided you just keep it out of the hands of the elders and don't ring it up on the church cash register!

But all of these brethren endorse homes like Boles Home. It is supported by the churches as such from their treasury, and then takes part of the money and finances an elementary and high school. At the graduation exercises for 1950, sixteen were graduated from "Boles Home High School" and fourteen of them will go on to Abilene Christian College. One received a medal for track and field events, another received one for outstanding work in English. All of this was preceded by a Junior-Senior banquet carrying out a gypsy motif. Why is it wrong to take money from the church treasury to support a college, but right to give it to an orphan home to support a high school? We suggest that Abilene Christian College could eliminate criticism on the part of the Gospel Guardian folks, if they would start an old folks' home. Then the churches could give the money to the home and the home could support the college. Or would this be carrying the "gyp-sy" motif too far?

## THE RUMINATOR

BY KENNETH MORGAN

### On Being Offended

Did you ever hear some near-sot defend his obnoxious habit with "Well, you know it says in the Bible, 'Drink a little wine for thy stomach's sake'?" If you have (and who hasn't?), you doubtless felt the sensation of someone using a rasp on your patience. The Ruminator has often undergone this patience-fraying experience; and not only this, but there are many other cases in which a number of people will use the Holy Scriptures to justify outright sin, littleness of spirit, cruelty, stinginess, and other faults.

For instance: there are many thin-skinned and cross-grained persons who justify their hurt feelings and general petulance by quoting statements from Jesus and his apostles on the subject of "offending." It seems that someone is always slighting these persons, or picking on them, or misunderstanding them, or speaking over-harshly to them, or insulting them—you know, "offending" them. And yet there isn't a passage in the Bible to uphold them in their "hurt feelings." In fact, were we to discuss these things in the light of Jesus' teaching, we could reach only

one conclusion—"do good unto them that despitefully use you." Many church troubles have grown out of such offenses, and yet there is not one shred of defense for the "offended" who takes up arms of vengeance.

As to the Bible use of the word "offend"—it is universally used in the sense of *causing or caused to stumble*. Cruden's Concordance defines "offence" thus: "Anything that a man finds in his way, that may occasion him to stumble or fall, whether physically or morally. The Revisions often translate it 'stumbling block' or 'occasion of stumbling'." We submit the following selections from the New Testament to illustrate the New Testament teaching on the subject:

"Whether therefore you eat, or drink, or whatsoever you do, do all to the glory of God. Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God: even as I please all men in all things, not seeking mine own profit, but the profit of many, that they might be saved. Be ye followers of me even as I also am of Christ." "All things indeed are pure; but it is evil for that man that eateth with offense. It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." "Wherefore, if meat makes my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

## New Testament Commentary

Plans are going forward for the publication of the first volume of the New Testament Commentary, written by E. M. Zerr. It is estimated that the book will contain notes, comments and explanations on every verse of the first five books of the New Testament, Matthew, Mark, Luke, John, Acts. The date of release will be sometime in the autumn of 1951, God willing! This publication is made possible by the fact that many brethren subscribed in advance for 3 or more copies of the first volume at \$10 for the three. This pre-publication price still holds good until the day the books are released. We are also now taking orders for single copies at the price of \$4 each, payable on order. If you wish to reserve a single copy, send at once, enclosing check or money order for \$4. The book will be mailed immediately upon its release. If there are three or more persons in a local church who wish to order, they may send their order through one person and take advantage of the 3 for \$10 rate. Such books will have to be sent to one address however!

**IMPORTANT!** Since it has been decided to publish the book, we will have to put up at least \$2000 in advance. Will those who have ordered 3 or more, and can do so, send payment as soon as possible to offset the necessity of our borrowing additional funds? This is not necessary, however, and if you

prefer, you may await receipt of the book. If you do wish to help in this matter since publication is assured, will you please send at once, and be sure to state that it is for books previously ordered. You will be receipted accordingly. We have examined the copy for a portion of the book of Matthew and we can truthfully state that this volume will bring an intensive Bible Study course into every Christian home. The books will be worth many times the cost of each volume. The word studies alone are worth the price!

## A GOOD RESOLUTION

Make it a part of your determination to study the Word of Life during this coming year as never before. To help you in your study we suggest that you secure *now* a copy of the first two volumes of Bible Commentary, by E. M. Zerr. These cover every verse of the Bible from Genesis through Job. The cost is only \$4 each, or \$8 for the two. Don't be without them! Start a set for each of your children. One of these days they will no longer be obtainable.

## OUR THANKS

We are deeply grateful to Pearl Bailey, Carol Bailey, Don Anderson, Darrell Bolin, Jim Mabery, Kenneth Tucker, Arvel Watts, and Nell, Jerry and Sharon Sue Ketcherside for assistance in getting out the *MISSION MESSENGER* last month.

## NEW INDIANA CHURCH

With the accession of four members from the Christian Church at Alexandria, Indiana to the congregation meeting at Anderson, it was announced that the new members will form a nucleus for a New Testament church at Alexandria, to be launched soon. We salute these brethren in the notable work they contemplate.

## FARMINGTON BUILDING

The contract for purchase of the Christian Church building at Farmington (Mo.) was signed by representatives of the Bonne Terre and Flat River churches. A new congregation will be started in the very near future.

## ARKANSAS STUDY

The Bible Study with the church at Beech Grove (Ark.) will begin on January 8, and continue for two weeks. It is planned that there will be sessions of study each afternoon and night, with development work for the brethren in the morning.

## DECATUR FELLOWSHIP

The church at Decatur (Ill.) met in a special service with the congregation of colored disciples in that city on the afternoon of December 10. Participating speakers were John Fleener, John Patrick, Ray Turner and William Baker. At the night

service a joint meeting was held in the meeting place of the white brethren, which was addressed by William Baker, one of the young colored preachers who has been in attendance at the St. Louis Bible Study. John Patrick also spoke.

## SAINT LOUIS STUDY

On December 18, W. Carl Ketcherside began a series of nightly studies with the colored brethren in Saint Louis, which was productive of much good. The study was arranged by Leroy Durley, one of the colored preachers in attendance at the St. Louis Study held at Manchester Avenue church. It climaxed several gatherings in mutual worship of the white and colored congregations.

## WORK IN IRELAND

At present our plans are to leave the United States on February 10, via the S. S. America. Any late mail will reach me if addressed: Mr. W. Carl Ketcherside, Passenger, S. S. America February 10, c/o United States Lines, Pier No. 61, North River, New York. Such mail should be sent in time to reach New York before February 10. My address abroad will be given in the next issue of the *MISSION MESSENGER*.

## ANOTHER BIBLE STUDY

Announcement has been made of another Bible Study to be taught by W. Carl Ketcherside, from January 28—February 4. It will be conducted in St. Louis, at the meeting place of the colored disciples, located at 3501 Evans Avenue. Studies will be held every night with everyone invited to attend.

## FOR THE NEW YEAR

We sincerely trust that 1951 will be a year of happiness and joy to all of our readers, with peace and unity prevailing.

## AVAILABLE FOR SERVICE

Roy Loney, Rfd 2, Wellsville, Kansas, has some time open immediately for lessons on tabernacle types, church government, or general Bible Study. Congregations wishing to grow in grace and knowledge should write him at once and keep him busy.

## SOMETHING YOU NEED

Every Bible student needs a concordance and Bible dictionary. We can supply you with Cruden's Complete Concordance, \$3; Peloubet's Bible Dictionary, \$3, or Smith's Deluxe Bible Dictionary, \$3. Why not send for these aids to Bible study?

## PLEASE HELP US

You can be of great assistance if you will notify us at once of any change in your address. It saves both time and money. Please help us in this matter.

# THIS and THAT from HERE and THERE

C. R. Turner did a great work for the Lord at Asphalt (Ken.) where 21 made confession of shortcomings, and 2 were immersed. We earnestly pray that this congregation may become an example of working faith to all who are about them. We also commend Bro. Turner for his good work at Ellington (Mo.) where the faithful few keep house for the Lord at Odd Fellows Hall. . . . Art Freeman reports 2 more added at Mexico (Mo.) Nov. 26, with others who are not members in constant attendance. . . . A faithful group of disciples invites you to worship in their home at 1109 Park Street, Flint (Mich.) when in that area. . . . C. R. Turner receives our thanks for 5 subscriptions sent in. . . . Congratulations to Mr. and Mrs. Ray Webb, Pomona (Calif.) who were married on the morning of Thanksgiving Day. She was formerly Irma Tindall. . . . Two were immersed since last report at Nowata (Okla.) and we thank God for the work our brother in the flesh and spirit, Paul Ketcherside, is doing in that area. . . . Millard Van Deusen reported 2 immersed in his meeting at 63rd and Blue Ridge, Kansas City (Mo.) up to December 3. . . . Bob Duncan has just completed a Bible Study at Topeka (Kans.); Roy Harris has just finished another at Chillicothe (Mo.) and Hershel Ottwell another at Vincennes (Ind.). . . . Thomas Dennis reports the additions at Fairbury (Neb.) which we credited to Red Cloud in our last issue. Sorry for the error on our part! . . . Lula Fetters reports a spiritual feast at Promise City (Iowa) Nov. 6-12 with L. C. Roberts, and Nov. 13-20 with Winford Lee. She also reports a good meeting at Unionville (Mo.) with Hershel Ottwell. . . . D. C. Montgomery notifies us of the death of our aged brother, J. H. L. Hickman, Martinstown (Mo.) who would have been 87 years old in March, had he lived that long. Our hearts go out in sympathy to the suffering and grief-stricken. . . . Wayne Riley, Bicknell (Ind.) sent a five year subscription to the paper as he was leaving to be inducted into the army. May God's blessings attend him wheresoever he may be called to go. . . . We greet Roseanne Marie, who came to bless the Leon Frederick home at Muskogee (Okla.) Dec. 6. . . . A. W. Harvey spoke at Phoenix (Ariz.) Nov. 26. The congregation there had a Thanksgiving dinner at the Robinson home. . . . We salute Sharon Sue, who came to bless the Ormal Seamon home (Phoenix) on Nov. 9. . . . E. M. Zerr closed the Sullivan (Ill.) Bible Study December 15. . . . Clarence Cassell reports work progressing on the new meeting house at Pomona (Calif.). . . . Millard Van Deusen spoke at Green Mound (Kans.) Dec. 10, 11, 12. . . . Henry Boren expects to get his degree of

Ph.D. at Illinois University next spring. Good going! . . . Any servicemen from the churches of Christ who are sent to hospitals in the San Francisco (Calif.) area are urged to contact Bro. L. S. Hasty, 408 41st Street, Oakland 9, California. This is especially true of those sent to Oak Knoll Hospital. Will all brethren keep this address and notify the Oakland brethren of all servicemen who are hospitalized, that spiritual fellowship may be given them? . . . We ask an interest in your prayers for the following: Sister Rhoda Ditrack, Shelbyville (Ill.) who was hospitalized at Decatur; Sister Agnes Hasten ill at her home in St. Louis (Mo.); Sister Hattie Cochran, Summerville (Mo.) who underwent surgery at St. Louis. . . . In the rush of other duties we misplaced a good report by our faithful brother and fellow-servant Harold Shasteen. We rejoice at the great things he is accomplishing for our Lord in Illionis. Harold is now in a Bible Study at New Liberty, near Windsor (Ill.). . . . Ray S. Schnelle reports good attendance at West Concord (Mo.) and we rejoice to hear of it. . . . Mrs. Gerald B. Cook, Fredericktown (Mo.) who received the MISSION MESSENGER from a friend appreciates it and especially the articles by Bro. Winstanley. . . . We will carry a timely article by our good brother, William Hensley, in the next issue. . . . Let us help you start the New Year right with a set of Johnson's Peoples' New Testament With Notes, at only \$5 the set. . . . Art Freeman reports one immersed as a direct result of on-the-street preaching of the gospel at Fulton (Mo.). . . . Otto Schlieper reports 5 immersed at Hartford (Ill.) Dec. 17, making 8 added within three weeks. . . . Art Freeman concluded special development work with the Carrollton (Mo.) church on Dec. 31. . . . Thanks to Marilyn Waller, Alton (Ill.) for five subscriptions. . . . Wilford Landes will soon be in work with the Nevada (Mo.) church. . . . Bro. T. Nisbet, Haddington (Scotland) is teaching 5 adults in his home. We need more of that kind of ministry of the Word. . . . Joe Kerr reports two persons immersed recently at Tranent (Scotland). . . . Sister Warren reports good talks at Farmington (N. Mex.) by Roy Harris on November 19. . . . The church at Pomona (Calif.) meets in Townsend Hall pending completion of their new meetinghouse. They have a 15 minute program on KPMO at 8:30 o'clock each Lord's Day. . . . Robert Liles reports 3 immersed into Christ at Windsor (Canada). . . . The church at Mout Ayr (Iowa) meeting in the Ivan Dennis home recently completed a study of Genesis and Exodus. . . . We have an untitled article which is also unsigned, which came to us in an en-

velope postmarked Rivermines (Mo.) and we would like to publish the article which has merit. However, we cannot do so without knowing the name of writer. Will the one who sent it please identify yourself? We presume the writer merely forgot to sign the article. . . . Thanks to Ray Hall, Bogard (Mo.) for 6 subscriptions. . . . Bertha Bower, Summersville (Mo.) tells us that A. C. Warren and family plan to move there in March. Bro. Warren will be a great strength to the south Missouri churches. . . . Roy Loney was at Colby (Kans.) from Dec. 22-24. . . . Thanks to J. A. Franklin for an Indiana University Engagement Calendar for 1951. Joe is Vice President and Treasurer of Indiana U. . . . W. G. Roberts wishes to express appreciation to all who so kindly remembered him on his birthday. He also announces that the supply of the book "Lessons From Yesterday" is now exhausted and no further orders can be filled. . . . You can still get the large book "New Testament Questions" for reviews and study, by writing to E. M. Zerr, Box 149, New Castle (Ind.) and sending one dollar. Better get one while you can. . . . Thanks to T. A. Graven, Sullivan (Ill.) for five subscriptions. . . . Harry Knott, Granger (Wash.) tells us he is in full accord with our position relative to the hiring ministry system. . . . Iva Robinson, Oakland (Calif.) says the church there is moving along smoothly and with talent developing. . . . We want to urge parents to get their children a Bible of their own, and let them grow up with it as a personal possession. We can supply you a good Bible for young people at a cost of only \$2.75 or \$3.00 and these have concordance and center references. You cannot afford to neglect purchasing a book at that price. . . . Raymond M. Weekly reports that Bernell Weems will be with the church at Exeter (Calif.) in February. The little band there continues with unabated faith. . . . We plan to publish a report each month of our work in Ireland. But you will have to keep your subscription up to get this interesting account. No subscriptions will be received or credited from May 1 to July 1, so be sure yours is not allowed to lapse. We suggest that many others would like to read of conditions abroad. Why not ask them to subscribe or send them a gift subscription? . . . Roy Loney and John Patrick visited the Agra (Kans.) church during the month of December. . . . A full and interesting program of spiritual edification was enjoyed by the Saint Louis churches until midnight on New Year's Eve. . . . W. Carl Ketcherside spoke at Flat River (Mo.) on December 24. . . . The MISSION MESSENGER is a good gift for the New Year.