

# MISSION MESSENGER

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## WHAT MUST I DO TO BE SAVED?

RADIO SERMON BY W. CARL KETCHERSIDE

Every person who hears this program today has a soul. Everyone who has a soul will either save it or lose it for eternity.



You are either in a condition, where if you die today, you will rest forever with God, or be banished forever from all that is good. If life for you ended while you were listening to this talk, where would you be? How have you treated God's word in the past? What have you done about the one

thing that is worth more than all the world—your soul? Jesus asks, "What is a man profited if he gain the whole world and lose his own soul?" What is your answer to that question? Let us ask the most important question on earth, "What must I do to be saved?"

Only God can answer that question. Let us not care what men may say, for their schemes cannot save us. Let us go the Bible, the source of the Truth as revealed from heaven. Let us drink deep of the cooling stream of the water of life which flows from it. Let us heed the words of the Lord!

In order to be saved you must come to God! In order to come to God you *must* believe. Listen as I read, "For without faith it is impossible to please Him, for he that cometh to God must believe that he is and that he is a rewarder of them that diligently seek Him" (Hebrews 11: 6). Are you a seeker after God? If so, do you seek him diligently, or are you one of the devil-may-care, drift-along-easy, good-time Charlies who does not exert any *effort* to find the Lord? You must believe that God exists. You must believe that Jesus Christ is the Son of God to be saved. He says "Ye believe in God, believe also in me" (John 14: 6). God gave His Son so that you'd believe in Him and find life. "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life" (John 3: 16).

To be saved you must be freed from your past sins. This necessitates not only *faith* in God and Christ, but a complete *repentance*. That means an absolute turning from your past life of wickedness. You need to know today that unless you have accepted

Jesus Christ and his law of pardon that you are a sinner—a sinner lost and doomed, unless you repent! Jesus said in Luke 13: 3, "Unless you repent you shall all likewise perish." The apostle Paul said that while God once winked at the times of ignorance, he now commands all men everywhere to repent" (Acts 17: 30). All men includes you, and everywhere includes wherever you are today. You are commanded to repent—to cease your wicked deeds, ungodly thoughts, and life of sin. "Let the wicked forsake his ways and the unrighteous man his thoughts, and let him return unto God." Thus spoke the prophet of old; thus God speaks *now* to you!

To be saved you must confess your faith in Christ. He asserted once, "Whosoever shall confess me before men, him shall I confess also before my Father which is in heaven" (Matthew 10: 32). Have you ever confessed Him before men? If not, you expect to hear Him confess your name in heaven? If you do that expectation will be in vain, for he declares "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Perhaps you insist that you have neither confessed nor denied him. But you cannot do that! Your very refusal to confess Jesus before men is a denial of Him. He laid down that principle when he said, "He that is not for me is against me, and he that gathereth not for me scattereth abroad!" The very refusal to go to the place where He is worshipped and to give of your means to help preach His word is a denial before your friends and neighbors of the Son of the living God! You are in a serious condition this very afternoon if you are not living for Jesus Christ in the way he has told you that you must.

You must confess Him with your mouth. You cannot hide away from the world and refuse to publicly witness for Jesus Christ. Listen to the great apostle again. "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved" (Romans 10: 9). Yes, your confession must be made with the mouth and it must be before men. Let the world know that you believe in Jesus. Let the assurance and conviction of your heart ring out in the words of acceptance of Christ as the Son of God and Savior of the world. Less than this is not enough to please God.

You must be immersed in water to be saved from your past sins. It is by this act of obedience upon your part, that God has chosen to remit your transgressions against His truth and name! It borders upon blasphemy to say it is not necessary, for it denies the teaching of Jesus and all of the holy apostles who spoke as they were moved by the Holy Spirit. Jesus said after his resurrection, and before his ascension to Heaven, "Go ye into all the world and preach the gospel unto every creature. He that believeth and is baptized shall be saved; he that believeth not shall be damned" (Mark 16: 15, 16). You are one of the creatures of earth. The gospel has been and is being preached unto you. What are you required to do to be saved from your past sins? Jesus says, "He that believeth and is baptized shall be saved." You may say that this isn't the way your church teaches it—it isn't the way your preacher explains it—it isn't the way you've always understood it. But it is what Jesus says. And it doesn't make any difference what any church or preacher says, it is the Word of God, and you cannot change it! Why not just obey it and be safe!

On the day of Pentecost when 3000 souls heard the gospel and asked what they must do, they were told by the apostle Peter, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit" (Acts 2: 38). That's God's command to you today! If Peter were talking over this station and you were to telephone in and ask what you must do, would he not say the same thing he said back there? Would he not tell you to repent and be baptized? Then if I were to tell you anything else would it be right? If you did anything else would it be right? The way by which God has chosen to remit your sins is by your faith in Jesus, your repentance of your wrongs, your confession of faith and your obedience in baptism. Have you been baptized into Christ? If not, you have not yet obeyed His Word and you have no promise either of salvation or remission of sins.

This is a serious matter—the question of what we must do. Upon it will hinge our hope of eternal life or our fear of eternal death. Did you ever stop to think that in the Book of Acts, which is really a book of conversions, there was not a single individual who was told what to do to be saved, but it included baptism? The 3000 on the day of Pentecost were baptized in water! The believing multitudes in Samaria con-

verted by Philip's preaching, were baptized, both men and women. The Ethiopian eunuch said to the same preacher, "See here is water, what doth hinder me to be baptized?" Philip said, "If thou believest with all thine heart thou mayest." He confessed Jesus Christ and his faith in him, and stopped the chariot." They went down into the water, both Philip and the eunuch, and he baptized him."

Saul of Tarsus was told to "Arise and be baptized and wash away thy sins." The apostle Peter said at the home of Cornelius, "Who can forbid water that these should not be baptized?" If you had been present would you have forbidden it? Would you have been the one to step forward and say that there isn't anything to it—you can be saved just as well without it? I wonder why Peter did not tell them that? Friends, I plead with you today to do all that God has

required of you. If you are affiliated with an institution that does not preach the whole truth, or which tries to scoff at a portion of God's Word, or undermine the sacred teachings of His blessed commands, then go where you can hear the whole truth without compromise or addition or subtraction!

God has but one plan of salvation for the world. We must accept that plan—all of it—in order to be saved! The churches of Christ represent a sincere movement back to the New Testament order of things—back to Jerusalem, and the early church with its simplicity and power. Will you come and investigate our plea? Will you study with us the sacred light of divine truth that all of us may grow in grace and knowledge? We are anxious about your soul. Others may be concerned about your money—we want to know if your heart is right with God and your soul safe for eternity.

## TALKS ON TIMOTHY

BY HAROLD BAINES, MORLEY, ENGLAND

### Exhortation

My talk today, brother, as I intimated when last we met, is on exhortation and its twin service, edification. Both these are used in the service of the church and are profitable for the encouragement and correction of the brethren as well as one's self.



This is perhaps your first exercise in spiritual swordsmanship. Much depends on how you wield the sword before your brethren as to how you will fare when you

wield it in the world of men.

Oh, so you think you should not have to use the sword of the Spirit in the church of God. Don't you believe it, brother! This sword is needed just as much in the church as out of it. By it you uproot error, correct mistakes, and order conduct, besides instructing and imparting knowledge—God's knowledge—to old and young alike.

The carnal sword is useful only for destruction, but the spiritual sword is for constructive purposes and is destructive only to sin and iniquity. It is able to penetrate the mind and discern motives, so that no matter what we may say our actions betray us. Hebrews 4:12 tells us, "The word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Remember, brother, your thoughts and intents are the first that it will read, so mind how you handle it. The first that can be

hurt by it is yourself. I take it you have done a fair amount of reading since last we met. You have? That's fine. Now we can start talking.

We will take exhortation first. Exhortation is that form of address usually used on the Lord's Day when the church is gathered around the Lord's table. "To exhort" means "to urge on; to encourage." When the apostle here in 1 Timothy 4:13 urges us to give attention to exhortation, he has in mind the human need of encouragement. All the addresses you prepare under this heading should have that object in view.

You will find this difficult at first, for among the members of your congregation you will see many who have grown old in the faith and who have probably forgotten more than you know about the word of God. However, they need encouragement like anyone else and nothing delights an old brother's heart more than to see a young brother like you do well in the service. Remember the old adage, "One is never too old to learn and never too young to teach." So, for your exhortations choose subjects and texts designed to encourage and urge on those who may be growing weary in the fight.

The same applies if you are at the "listening end" of an exhortation as our text suggests primarily that we "give attention to exhortation." When listening to one, note the speaker's text or subject, subject matter or theme, and then his application, for it is in this that the lesson lies.

There is a wide variety of subjects that come under the heading of exhortation. Some of these subjects might be faith, forgiveness, stewardship, and the like. All should be designed to help our brethren and

sisters on the way of life. Given in the proper frame of mind, they are of inestimable value in the Christian walk.

Now let us take what I have called the twin service of edification which means "building up." Exhortations can be said to deal with personal conduct and edifications with doctrinal matters. As I am dealing with doctrine in my next talk, we won't say much about it today.

Addresses for edification require a deeper approach to the word of God and to the listener alike. The beginner should confine himself to exhortations, drawing on his own experience for illustrations and the word of God for guidance. He should only attempt edifications when he is doctrinally sound, for unless he is built up himself he can't very well build up others.

Edifications are a test of our knowledge of scripture, so when you give one you must know your subject. It may not be long before you can give one, but much will depend on the time it takes for you to master the great doctrines of scripture. Having once learned a doctrine, you are well qualified to edify the church on that doctrine.

It will be profitable for you to note in this case the edification of more experienced brethren. Notice not only their method of delivery, but the scriptures used. I used to borrow the notes of other speakers and study the passages of scripture they used. It enabled me to live again that particular address until the doctrine taught was well in my mind. This method may not always be possible, but you can note the scriptures that have been referred to and read for yourself "what saith the scriptures."

There you have them, brother—exhortation and edification. Think on them and use your edifications to so "build up the walls of your faith" that you may be able to "withstand in the evil day and having done all, to stand."

### NEW READERS

It is possible that you have received this issue of the paper as a sample, requested by a good friend. If you did not subscribe, why not do it at once, so that you will keep abreast of the work of the Lord?

## MISSION MESSENGER

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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.

# AN UNSCRIPTURAL PASTOR SYSTEM

BY ROY LONEY

The word "pastor" is found eight times in the Old Testament. It is from the Hebrew word "Raah" meaning "to feed," and is the same word from which we get "shepherd." In the New Testament the word is found just once (Eph. 4:11). It is from the Greek word "poimen" from which we get the word shepherd; thus shepherd and pastor are exactly the same in meaning, and from the same word.



In the New Testament those with *official authority* to feed, are called bishops, which word is found five times. It is applied to Christ once (1 Pet. 2:25), and to elders four times (1 Tim. 3:1, 2; Titus 1:7; Phil. 1:1). The word bishop is defined as "overseer" or "superintendent." The church, as the flock, is committed to their watch-care or oversight, and their duty is to *feed the flock* (Acts 20:28; 1 Pet. 5:2). This feeding consists of teaching the Word; for one of their qualifications is to be "apt to teach" and to be able "by sound doctrine both to exhort and convince the gainsayers." This means an elder is to be a well-developed public worker, capable of teaching and exhorting to convince the wrongdoers, or false teachers. As a bishop, he has official authority to oversee or rule the flock. This is God's arrangement found in the perfect law book that supplies us with "all things pertaining to life and godliness" (2 Peter 1:3).

But according to modern teaching and practice, each congregation, in addition to elders and deacons, **MUST** have a "minister" to sermonize each Lord's day and supervise perhaps 90% of the work of the church. Does not that make him a pastor or feeder? "Oh no," say some, "he is just a minister, not a pastor." Well, what is the difference? A minister is a servant and that word is applied to all classes of workers in the church, even to women (Matt. 27:55; Rom. 15:1), or even to a slave (Philemon 1:16). To apply that word exclusively to the "local" preacher is to follow the Catholics who apply the word "priest" exclusively to their preacher, or pastor. The word "evangelist" is applied to a distinct class of public workers, (2 Tim. 4:5) the preachers; and large portions of the church today have so far departed from the simplicity which is in Christ, that in addition to the evangelist, they have another class of preachers—"the Ministers." With them one who works locally with a congregation, is a minister; but the preacher whose time is spent in protracted meetings is an evangelist. The proof on this point is so abundant that no one

dares to deny it! Such a distinction is nowhere found in the scriptures; and hence, is a departure from the New Testament practice. All Christians should use "sound speech which cannot be condemned" and not use a word to describe something that looks like a fish, in an effort to make it appear a horse!

Webster's Dictionary defines the modern Pastor thus: "A clergyman or minister, having charge of a church or congregation," and when a church *hires* a preacher to be its minister, he then is its *pastor* according to modern usage of that word! He then does most of the public and private work of that church, and the elders are seldom mentioned in the announcements or advertisements of their public services. He presides over practically every public service. In their pitifully undeveloped state they would be lost without him. Generally when he is absent, there is no edification given to the church. The services are shortened by about one half because he has been doing a work no one else has been trained to do. In Phil. 1:1 mention is made of "bishops and deacons." Was it an oversight that no mention was made of "the Minister"? Was this church temporarily without a "minister"?

In the church at Corinth, the edification was produced by the local members, each speaking unto edification: "Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying" (1 Cor. 14:26). Robert Young, editor of Young's Analytical Concordance of the Bible, commenting on the above verse, said: "From this and other passages, it is clear that the upbuilding of the church was not confined then, as now to one or at the most two of the congregation, but was the privilege of all the members of the church; and though such a practice is liable to abuse, yet it is possible its entire disuse has led to still greater evils obvious to all."

If an Episcopal D.D. can understand the plain meaning of the word of God and the practice of the early church, isn't it strange that many claiming to be members of the **TRUE** church will deliberately ignore and even violate such teaching? A church that can't edify its members except through the use of the indispensable man, the Minister, surely is not the church which Paul said was to "edify itself in love" (Eph. 4:16).

Lyman Coleman, in his Church History says: "In the college of co-equal and co-ordinate presbyters, some one would naturally act as moderator or presiding officer; age, talent or influence might give one an accidental superiority over his fellows, and appropriate to him the standing office of president of the presbytery. To this office, the title of Bishop was now assigned; and

with the office and title, began to be associated the authority of a distinct order." Reading the above carefully we learn that in the New Testament church, each congregation was ruled by the presbytery, or eldership. But in the process of time, the "Bishop" or presiding officer took precedence over the presbyters, and thus was developed a distinct and new order, or office. The same thing in principle holds true today in many churches; for the elders become subordinate to the "Minister" who presides over the assembly. Listen to this: J. L. Hines in the American Christian Review of Oct. 9, 1945, says: "The church of this age has become worldly minded, carnal and organization conscious. There has been built up among us a clergy that controls the churches under the guise of obeying the elders; but the elders of this age are only financial agents and political bosses, and the church wishes it so."

C. M. Pullis, in the Apostolic Times of October, 1942, said: "The growing tendency to the 'pastor system' by the churches of Christ, is alarming. We preach against it and at the same time practice it. . . . The preachers are being called in by the larger congregations to preach exclusively to them. The larger the congregation, the more helpless it is. They have reached the point where the preacher is not allowed to evangelize the world in holding meetings where they are needed. . . . The large congregations are burying grounds for talent. The larger they are, the more this is true. The members of the church grow to trust the preacher for everything. They feel they pay him to do it and therefore they are relieved of all responsibility in teaching or in conducting the services." In view of the above, was not J. D. Tant right when he said: "Brethren, we are drifting"? In addition to evangelists, elders and deacons, we now have "The Minister" who has become the most important figure in each congregation! Who can say there is no Pastor System among the churches of Christ?

To show the real spirit of sectarianism manifested by those who defend this system, I now refer to a circular written and distributed by Maurice Meridith, pastor of the church at Canon City, Colorado, stating "we learn that the twelve apostles remained in Jerusalem for the first 40 years, ministering to the churches there." Yet, inspired Mark stated that "they went forth and preached *everywhere*" . . . Mark 16:20. When a man will deliberately pervert God's word in order to sustain his position, I can safely conclude that this system is of man and not of God.

We will take your order for 3 copies of volume 1 of Zerr's *Commentary* on the New Testament at \$10 or 1 copy for \$4 to be published late this year. Send to the Mission Messenger, 7505 Trenton Ave., University City 14, Mo.

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

### 1 Timothy 2: 12

Many people would say this passage should have been considered at the same time as the one cited in this column in the last issue, thinking they



are both on the subject of "Woman's duties and privileges in the church." But that is all wrong, for neither passage is on that subject, and the reason is that no passage has been written on that subject. All scripture that is on the subject of duties and privileges in the

church pertains to both men and women and no distinction is made between them on that matter. On the other hand, the New Testament plainly says that in Christ Jesus there is neither male nor female (Galatians 3: 28, 29). Since the Inspired Word makes no distinction between the brothers and sisters as to their privileges in the church we dare not do so. Whoever makes such a ruling or teaches such a doctrine is adding to God's Word and is guilty under Revelation 22: 18.

In studying the heading text it should be noted that there are two things the woman must not do, and they are to teach and usurp authority. And most of the hobbyists on the "woman question" try to stop there if you permit them to, for I have never yet met an extremist who will treat the scripture fairly. Both of these things the woman is not to do are modified by the remainder of the passage which is, "over the man." Of course that would be wrong whether in the public worship or elsewhere, or whether engaging in worship at all. The passage applies to the proper relation of the woman to the man in any and all of life's relations, and that shows the angle at which the official subject is joined that was considered in the last issue. But even man's authority over the woman is modified by the provision that in the matter of mutual ministry he has no right to restrict her. She has a perfect right to teach or exhort and contribute her part to the spiritual strength of the church. But whether in the church or the home, she has no right to assume the role of rulership over the man. She should be womanly, not mannish.

(Eph. 1: 22, 23); "to the general assembly and Church of the first born" (Heb. 12: 23).

The one body is spoken of as a kingdom (Matt. 16: 18, 19; Rom. 14: 17; Col. 1: 13; Rev. 1: 9). The word "kingdom" signifies the government of the Lord's people, while the word "church" signifies that they have been called out from other people. We are called out by hearing, believing, repenting, confessing Christ and being baptized into him or into the Church which is his body. Whenever a man is baptized into Christ he is then in the Church, hence in the kingdom.

The word "kingdom" embraces not just one local congregation, but all the redeemed; while the word "church" sometimes just refers to a local congregation. This is all the distinction I ever make between the Church and kingdom. If there were only two Christians in the world they would compose both the church and kingdom, and it would be proper to speak of them as the kingdom; but if there were four Christians on earth and two of them were in Chicago and two in Boston it would hardly be proper to speak of the two in Chicago as "the kingdom" because "all the redeemed" would not be in their city. It would be "the church in Boston," or "the church in Chicago." Matt. 16: 18 refers to the redeemed in the aggregate, for Christ is the King of all the redeemed.

The word "church" means, 1, "the called out," and as applied to Christ's followers, means the redeemed in the aggregate. 2, a local congregation, as the church of God at Corinth, at Rome, at Ephesus, etc. The "church of God at Corinth" (Cor. 1: 2), is taken in a local sense, and refers to the Christians of a community who meet to worship God. A man could be a member of the Church of Christ without being a member of the church at Corinth.

Paul said: "The churches of Asia salute you" (1 Cor. 16: 19), and John wrote to the "seven churches in Asia." To speak of one of them would be to speak of a church, but it would be a church in the sense of a local assembly. The word "kingdom," when applied to the people of God, signifies the redeemed in the aggregate (all the redeemed), but is never applied to a congregation, while the word "church" (ekklesia) sometimes is. "He that believeth (kai) even is baptized, shall be saved." "Repent (kai) even be baptized . . . for the remission of sins," (is the way some put it.) Thus those believing and obeying God's law are saved, saved from their past sins, hence in the Church and kingdom of God. How, then, will you annihilate one without annihilating the other? If a man is in Christ he is in the Church, therefore in the kingdom.

The prophets, angels and apostles all tell us that this kingdom never should end, would stand forever, could not be moved, etc. (See the following scriptures: Dan. 2: 44; 6: 25, 26; 7: 13, 14, 18, 27; Luke 2; Heb. 12: 28). Many, many more teach the perpetuity

## THE KINGDOM AND CHURCH COMPARED

by W. G. ROBERTS

Some say there is no distinction between the church and the kingdom; others say there is. Some say the kingdom is in existence, others say it is not. Some say the kingdom is the government with the church on the inside of it. Some say the kingdom and church were both destroyed during the dark ages, others say the church was destroyed and the kingdom preserved. Some say the kingdom is just simply the law—



Bible—while others say it is the law and all the righteous, but the most popular idea in the ecclesiastical world is that the church is in existence but the kingdom is not and will not be established until after the resurrection, and then Christ will take his seat as king upon David's throne.

The primary meaning of the word "ekklesia" (from which we have the word "church") is: 1. "To call out, to summon,"

or 2. "An assembly or congregation." But the word *ekklesia* does not express the purpose of the "called out," and in the first sense, it may apply to anyone, or many, that have been called out in any manner, or for any purpose. The manner and purpose of the called must determine the kind of *ekklesia*, or church.

For instance, in Acts 19: 32, we have the *ekklesia* spoken of. It was a church; but not the Church of God or of Christ, for it was called out in the wrong manner, and for the wrong purpose.

In 1 Cor. 1: 2 we again find the "called out" and it is "The Church of God," because it was called out in the right manner and for the right purpose.

The term "church"—*ekklesia*, is sometimes limited to certain people in a certain place or city: the church in Jerusalem (Acts 8: 1); in Antioch (Acts 11: 26); of Asia (1 Cor. 16: 19; of Galatia (Gal. 1: 2); but may be extended to all of God's people, as "Upon this rock I will build my Church" (Matt. 16: 18); "gave him to be head over all things to the Church, which is his body"

of the kingdom. The following scriptures teach that the apostles and early Christians were in the kingdom: Col. 1: 13; 1 Thess. 2: 12; Heb. 12: 28; Rev. 1: 9. Get Paul, John, the Thessalonian brethren, the Colossian brethren, and the Hebrew brethren out of the kingdom if you can; and you will have to do this in order to establish the kingdom at Christ's second coming. Paul says in 1 Cor. 15: 24 that Christ is reigning now and was in his day. The kingdom is therefore in existence and Christ is reigning as "King of kings and Lord of lords" (Rev. 19: 16). Rom. 6: 1-4; Gal. 3: 26, 27; Col. 2: 11, 12; Acts 2: 37, 38; 10: 47, 48, tell us how they got into the Church and kingdom. Whatever puts a man into the church puts him into the kingdom. Then how are you going to destroy the one and leave the other? Remember the prophets and apostles tell us that it is to stand forever, and we are not infidels, hence believe these scriptures. We cannot, then, believe the kingdom was annihilated during the dark ages. To believe these scriptures is not to believe the Baptist theory of "church succession," but it is to believe God's word which says the church went into the wilderness where God fed and preserved her (Rev. 12), until she came out in the days of Campbell, Scott, Stone and Smith. Since then God has fed her in the local assemblies. Instead of the Bible teaching the annihilation of the Church it teaches the reverse. God fed and saved the church during that time. Men were continually being put to death for preaching—Catholicism? No, a thousand times no, but for preaching the gospel and condemning the doctrine and practice of the Catholics. The kingdom is composed of all the redeemed, and it was to stand forever, never to end, and could not be moved. This is the word of God upon the subject.

## GLEANINGS

Arlene Kerr writes that the south side congregation, Chicago (Ill.), is now meeting at 1605 W. 66th St. just off of Ashland Ave. . . . Sister Wm. Johnson of Fredericktown (Mo.) says she looks forward to each issue of the M. M. because it has so much good reading in it. Thanks. . . . Loren McCord reports the baptism of a young mother at the Agra (Kans.) congregation. . . . Be sure to get your booklet "Suggested Outlines for Scriptural Studies" by Roy Loney. They sell for 35c per single copy or 4 for one dollar. Send to Roy Loney, Rt. 2, Wellesville, Kansas. . . . Our thanks to E. M. Zerr, Wilford Landes, May McKibben, Loren McCord, E. M. Smith, Roy Loney, Roy Harris, and others for their encouragement to the editor. . . . We appreciate the cooperation of the following for sending in 5 or more new subscriptions or renewals: Gus Ferguson, Sullivan (Ill.); Fannie Lowe, Des Moines (Iowa); Miriam Lawson, New Castle (Ind.); Ed Whyte,

Hartford (Ill.); and Paul H. Harmon, Urbana (Ill.). . . . Ed Whyte, Hartford (Ill.), reports that one was added to the church there on March 4. . . . Bro. Lloyd Riggins writes of successful work in Riverside and Downey (Calif.) and also that he will begin work in Midland (Texas) in June or July. . . . Hershel Ottwell mentions that the interest is ever increasing in home studies at Hartford and Granite City (Ill.). . . . John and Norma Patrick are now making their home in Denver (Colo.). John will hold the Vacation Bible Study for the congregation at Champaign (Ill.) in June. . . . The address of the church in Champaign is 1501 W. Park St. at Draper Ave. . . . Sister John Gabauer, St. Joseph (Mo.), and Claude L. Mahoney, La Junta (Colo.), write that they enjoy the good articles in the MISSION MES-

SENGER. . . . Best wishes to Philip and Ruby Hintz, Spokane (Wash.), who were married March 11. Philip has received his call back into the Marines for active service. May the Lord bless and be with him. . . . Robert Brumback reports that he closed a good study at Anderson (Ind.) during which nine young people were baptized and that he will begin laboring with the Oakland (Calif.) congregation. . . . Congratulations to Paul and Doris Cassell, Pomona (Calif.) on the birth of Paul LeRoy, Jr. . . . Garner Copley was appointed elder over the congregation at Springfield (Mo.) on February 25. . . . Elizabeth Turner, Pomona (Calif.), reports a wonderful day of fellowship at the annual all-day meeting at Pomona, March 4. She also commends especially the article by Roy Harris in the March MISSION MESSENGER.

## DIARY FROM IRELAND

BY W. CARL KETCHERSIDE

I spoke to many others during the day about the religion of the Bible. Contacts were made with people from Switzerland, France, England, Scotland, Ireland, and Canada. I have resolved to open the matter with a professor from Columbia University, whose wife is a teacher in New York City. They are refined and companionable.

Feb. 13.—Discovered a young lady from St. Louis today. We are the only Missourians aboard. She is a Catholic, so I invited her to sit in on a four person religious discussion with the Chicago University professor, and the young man from Basel, Switzerland. It was interesting, but unavailing.

At afternoon tea, I prevailed upon a group of Scots to sing "The Lord Is My Shepherd" to the tune of CRIMOND. Beautiful.

Feb. 14, 15.—During the intervals when the others were at the movies or dancing, I spent pleasant hours writing, reading the Bible and praying. We expect to land at Cobh, at 7:30 a. m. Friday, Feb. 16, and I'm getting anxious for the fellowship of the saints again. . . .

Feb. 16.—We anchored this morning in the sea off Cobh. All who were disembarking in Ireland were alerted for an early breakfast. Later, the immigration officers inspected passports in the lounge, and then came farewells to traveling companions who were going on. Tears were in the eyes of some whom we had known less than a week. The tender which took us to land was crowded with passengers and mail. Customs officers were kind and soon we were on the train for Cork. With a few hours to spend I walked over this ancient city, my heart moved within me to behold it almost wholly given over to Catholicism. But at 1:15 p. m., we boarded the crack train "The Enterprise" and at 7:45 p. m. we arrived in Belfast. As

I passed through the gates of the huge station I heard voices raised in song:

"For Christ and the church let our voices ring,

Let us honour the name of our own blessed King;

Let us work with a will in the strength of youth,

And loyally stand for the kingdom of truth."

Ere all four verses were finished I was in the loving arms of the saints in Christ. We went to the hospitable home of Bro. Wm. Hendren, and after a late tea, I retired to prayer and to sleep. The first part of the journey was over.

Feb. 17.—This evening a welcome meeting and tea was held at the meetinghouse. All day it rained and snowed intermittently. The evening was bitter cold, but a goodly crowd was gathered. On the platform a beautiful table was spread for tea. Here I sat down with the five members of the oversight—Brethren Hamilton, Millar, and George, Charles and William Hendren, the latter presiding. Tea, sandwiches and little cakes were served to all in the audience. Then a well arranged program was carried out. Back home again at a very late hour, the family gathered about the little hearth. Each took a turn in reading the scripture and I voiced our prayer.

Feb. 18.—On this Lord's Day we gathered at 11:30 for the breaking of bread. My talk to the church ended at 1 p. m., then to Charles Hendren's for a warm dinner, and a walk back to the meeting house at 3 p. m. for the children's Bible Study. About 75 youngsters took eager part in a number of classes until 4 p. m. Upon their dismissal at that hour, a class of young men and women convened until 5 p. m. After tea, I spoke at the gospel meeting from 7:30



p. m., then met with the oversight until 10 p. m. It was nearing midnight when family prayers were ended and the long day coupled with more than 5 miles of walking in the cold made sleep come easily.

Feb. 19—I spent the day in writing and in becoming acquainted with this land where cookies are biscuits, doughnuts are coffee rings, and candies are sweeties. An application for my ration book will require another trip to the food office for an identity card, plus the names of my milkman, grocer and butcher with whom I must register. No one is starving in this country. Certain foods are obtainable in fair supply, but the necessary protein foods are rationed. Yet these are the essentials. The meat ration for a week is about 4 oz.; cooking fats, 2 oz.; and the egg ration, 2 per week. Sugar and tea are quite limited; brown sugar hardly being seen. But all the sisters are adept at the economical and tasty use of what is available. Tins of Crisco, Spam, and the like certainly serve to assist when someone from America sends a parcel.

Tonight we had the regular singing class taught by George Hendren. "Singing the scale" as we call it occupied the first period, although there are no notes, only the "sol fa" method. Ample time was given for practicing a number of songs. These brethren can sing.

Feb. 20—Tonight we held the regular children's meeting. More than 100 boys and girls converged on the meetinghouse from all directions. In spite of the cold weather they were happy as children generally are. We had choruses and Bible stories for an hour, except for a question period in which I answered queries about America. It seems strange to see so many children gather in on a week night.

Today I saw my first funeral procession in Ireland. The hearse was drawn by two beautiful black horses. Behind it walked perhaps 100 men, two abreast. Following them were 2 more carriages. The drivers wearing tall silk hats sat on a raised seat outside. Funeral services are never held in church buildings except by Catholics. Women never accompany a funeral procession to the cemetery, but remain in the home where the brief service was held.

While on the subject of differing customs we may turn to the happier theme of weddings. Before such can be conducted in a meetinghouse the place must be licensed by the government, and the registrar must be present, observe the service, and secure the signatures of the bride and groom, else the proceedings are not legal. The expenses of a wedding and reception are very great, just as in the States.

I think the sisters would like to know that every woman and girl wears a hat to every service in the meetinghouse. A scarf is not an acceptable substitute, but custom and tradition decree it must be a hat. It is observable that facial makeup is lacking and

the natural complexions are a decided and refreshing improvement on some of the rather hideous masks created by too much dabbling on of vari-colored pigments to which we've grown accustomed. That the custom here is in danger of being unwisely influenced by Hollywood and American tourists is evidenced by the words of caution to Irish women found in the advice columns of the newspapers.

Feb. 24—The week was culminated with our first of a series of Bible studies tonight. On Wednesday night a goodly number was present at the gospel meeting. Thursday night (our only free one of the week) I enjoyed the gracious hospitality of the Hunter home where Nell and I stayed on our previous sojourn in North Ireland. Friday night I spoke at the weekly meeting of the sisters. Our study tonight was well-attended. We began an investigation of the grand theme "The Kingdom of Heaven," our first two hour session dealing with the harbingers of this rule of heaven under the Christocracy. The interest was excellent, for which we praise our God.

Feb. 25—The "breaking of bread" service was addressed by Wm. Hendren, who based his remarks on 2 Sam. 1:17-27. In the afternoon I taught 2 classes, one in the Old Testament, the other in the epistle of James. After tea at the George Hendren home, I was privileged to declare the unsearchable riches at the gospel meeting. The house was filled as Joe Hamilton arose to preside. At the close, a man and wife who are the parents of three children announced their decision to be immersed into the name of Father, Son, and Holy Spirit. Those who were present sang gladly "Praise God from whom all blessings flow," rejoicing in these as the firstfruits of our mutual labors. We ask your prayers that many more will enlist in the army of the Great King.

March 3—With another week passing into history it may be well for us to give a brief résumé, and a picture of this place where we now labor. On last Wednesday night our hall was packed for the gospel meeting. The baptismal service was efficiently handled by Dick Hendren. Last night I visited City Hospital to bring cheer to one who has been an invalid during his entire life span. One of two great hospital centers in the city, this is so huge that you could tuck our own Barnes Hospital Group (St. Louis) in one corner of the spacious grounds and lose it.

For your information, Belfast (originally called "Ballycoolregalgie") is the capital of Northern Ireland, the 8th city of the British Isles, the United Kingdom's sixth port, and the world's greatest linen center. Americans will like to know that it was here that a Scotsman, John B. Dunlop, invented the pneumatic tire, and made possible our automobile industry. But we also helped Belfast. The American Civil War was responsible for making this city the Linenopolis of the world. When that tragic conflict

decimated the cotton supplies, linen came into demand. Belfast boomed into prosperity. Now, in every peacetime year, enough fabric is woven from flax to cover an area of 25 square miles with 3 folds of linen cloth.

This is literally a city built on stilts. The enterprising people have made a huge harbor open to great ships at all tides by carving the silt deposited by their narrow and meandering river. The city has literally risen out of the mud so every edifice is built on piling driven or sunken through the sands.

The largest industries, beside linen-weaving, consist of shipbuilding, tobacco processing and rope-making. Scores of lesser, but nonetheless important, manufactories contribute to the general welfare. Measured by American standards the wage scales seem quite low. A railway engineer gets \$16.00 per week, a stenographer \$9.80, a Woolworth employee about \$4.50, a pipefitter about \$15.40. If this seems quite inadequate, I know members who pay 85c a week as the rental on a small house of 5 rooms. Last week I gave 22c for a haircut, and that after a recent raise. I rode a tram (streetcar) a considerable distance last night for 2c. A cup of hot tea at Woolworth's lunch counter costs 2½c in our money, and you can get a fair 3 course luncheon for 44c at a good restaurant. Hotel rates generally include bed and breakfast and reservations can be made at a good place for around \$1.65 per night. That is about the price of a meager breakfast on a railway dining car at home.

March 4—The brethren assembled to break bread at 11:30 a. m. Brother Millar, age 72, presided. The service began with a hymn for which the audience stood, as they do for every hymn. Following a prayer by the president, the hand of fellowship and welcome was given to the brother who was immersed on Wednesday night. A chapter was read from the Old Testament by a brother, following which another read a chapter from the New Testament. After another hymn the Lord's Supper was introduced by appropriate remarks. A brother returned thanks for the bread, after which the small loaf of light bread was broken, and placed upon two silver plates. Two brethren passed these to the disciples. These brethren do not use unleavened bread but a baken loaf with leaven. Thanks having next been offered for the unfermented juice of the grape, this fruit of the vine was distributed in 2 large goblets. A singing of another hymn closed the feast after which opportunity was given for the prayers of the church. Two brethren prayed in succession. After a brief exhortation to unity and peace as becometh the saints, delivered by one of the brethren, our hearts were lifted up. This was preceded by a contribution for the work, collected by 2 brethren who passed among us to facilitate the giving. Following another hymn and prayer at 1:00 p. m. everyone sat down again for a brief space, giving no indication

of a desire to rush away from the scene of this sacred service. Later, they separated with cordial greetings and cheerful hand-clasps.

At 3 p. m. we convened with the boys and girls, almost 100 being present. I spoke briefly to them after their study classes, then taught an adult class from 4 to 5 p. m. After a cheerful tea in the home of "Granny" Hendren, we began the gospel meeting at 7 p. m. with the hall filled to capacity. The message was received with good attention. We found our spirits so filled with the service of our God that even a cold rain which pelted us on the long walk from the bus could not dampen the ardor. It was 1 a. m. when we retired with these words in mind: And the night shall be filled with music,

And the cares that infest the day,  
Shall fold their tents like the Arabs  
And as silently steal away.

March 6—This afternoon, through courtesy of Mr. Oliver, assistant supervisor of the government press bureau, I was admitted to a sitting of the Parliament. It was fascinating. The huge building at Stormont is an architectural masterpiece. The senate room is a beautiful one of panelled wood and marble. An usher in full dress conducted me to the section reserved for myself and 11 other observers. Proceedings were very dignified. The speaker sat on a throne-like chair. He wore a long robe and had a long powdered wig which fell away to his shoulders. Before him sat the clerk (pronounced "clark") who had a shorter wig, which had marcelled waves and two tiny tails tied with ribbons extending down the back. Members of parliament sat in two tiers of seats on either side of the table, which occupied the center of the room, and contained the mace—a large golden wand which is always in place while the session is on. Two dispatch boxes on the table constituted the lectern for each speaker, who, upon securing permission, strode forward and spoke from a position at the table.

I was fortunate enough to be able to see all of the cabinet ministers who were being put through a series of questions as to their actions. That you may see the seriousness of conditions in a country beset with rations, I mention that much discussion was held with the Minister of Agriculture concerning a black market in pork ribs, knees, and pork bones, which it was alleged was being carried on by individuals from England. The Minister of Home Affairs was queried as to what steps had been taken to ensure that children found wandering with gypsies and other vagrants would receive a suitable education. The discussion became quite heated on issues involving religion, for the few members of the Irish Parliament who are Roman Catholic are agitators. But, they are kept in check by some of the quick-witted men I have ever heard perform, and of course the majority is Protestant here.



Meet Glenn Allen Stretch, recently adopted by Brother and Sister Hobart Stretch of the 63rd and Blue Ridge congregation, Kansas City (Mo.). He was 16 months old when adopted into this home and the parents say, "After waiting one year since we applied for a baby we are very happy our home was chosen for Glenn Allen."

Tonight our hall was crowded to its fullest with boys and girls attending the children's meeting.

March 7—Today I was guest of Mr. McIvor, efficient headmaster of Mount Collyer school, which is in the nature of an experiment in education in Ireland. I spent several hours with him last week, and went back today to visit the rooms, meet the faculty, and talk to some of the 800 youngsters in attendance. School opens with prayer and scripture readings plus a brief devotional talk each day. A full variety of both practical and theoretical subjects is taught. There is a requirement of 5 classes in religion each week by order of the law of North Ireland. I was permitted to examine the course of study which is to be non-sectarian in application. It appeared to be very thorough and comprehensive of the narrative portions of the Old Testament and the New Testament up to Acts inclusive. All of the teachers were very kind in allowing any type of question and in showing me their class work and systems. They are handicapped in the fact that children are demanded by law to be in school only until 14 years old. If a child passes his 14th birthday two weeks after the school starts, he need not finish, but may quit and go into factory or other work. Most of them do so. This is an improvement over a generation ago when children could be placed in the mills at the age of 9 or 10 to work six days per week.

The discipline in these schools is remark-

able. The word of the teacher is still law. When we entered some rooms every pupil arose and stood at respectful attention until the headmaster bade them be seated. When we departed the student nearest the door arose and opened it for us, remaining at attention to close it after we had gone. In every room were found cases of milk. Each child gets a bottle of milk every day. I was permitted to visit the lunch room at the noon hour. Most of the students go home but 200 were being fed. This day the supervisor of all lunch rooms in Belfast schools was present and she proved to be very charming and helpful. There are no kitchens at most of the schools, so all food is prepared at a central kitchen and transported by lorry (truck) to the various schools. The supervisor informed me that potatoes were included in every meal (they would be in Ireland) and 1½ tons were prepared daily.

The 200 children filed in, took their seats, and remained quietly seated until, at a signal from one of the teachers, they bowed their heads and returned thanks in unison. Then they filed past where the food was being dipped up by student helpers. The menu for the day was Irish stew, mashed potatoes, and cake with pudding sauce over it. The cost to each student is 5 pence (about 6 cents American). There were more than 30 children who were fed free because of poverty-stricken conditions in the homes from whence they come.

One of the greatest shortages is books for the library. I have arranged to contribute some of my books which were given me several years ago by Brother Boyd, county superintendent of schools at Ozark, Mo. I am quite anxious to do my little bit toward helping other nations of the world to understand our national motives, and know of no better way than to provide good books on the American scene for children who are hungry for good reading matter.

March 8—Today at noon we were given the privilege of addressing a group of men in the shipyards. This was preceded by a quick tour of a portion of this largest ship-building yards in the world. Three huge aircraft carriers were in process of construction besides numerous other ships, including a large tanker being constructed for Norway and a whaling vessel equipped to fully process the monsters of the deep when taken. Such a ship can stay out on the ocean for months until it has become filled with a rich cargo from the deep. All members of the crew share in the profits to compensate them for weary weeks away from home, as well as for the disagreeable and odoriferous work which they must perform. Incidentally, this ship which is well on its way to completion was the scene of a disaster shortly before my coming in which 28 men were killed and numerous others wounded due to the breaking of a gangway crowded with workmen leaving the ship. A disaster fund was begun and there have

been 2 letters from the Lord Mayor read to the church acknowledging their contribution to the relief of the stricken families.

A religious service of some sort is held daily in the Plumbing Department while men eat luncheon. The building is a huge one, so a portable speaker system was set up that more than 250 men could listen. I was accompanied by Billy Johnson, Bobby Hendren, Sandy and Nat Cooper. The first mentioned made the arrangement for our talk and the latter two sang for the men as a part of our program. The attention was good and at the close the brethren put out more than 200 tracts. I appreciated a tour of the plant in which workmen had been instructed to hold up processes until my arrival that I might see the various steps begin. We plan other such gospel meetings in the plant, as well as open air work to invite people to the meeting places. We held a gospel meeting tonight as well as last night. Bob Graham immersed one into our precious Lord last night.

March 9—I wish that all of our readers could have been with us today. Through the kindness of Tony Reilly, who is a representative of a slate roofing concern, and who had to make an inspection tour of housing projects in various inland cities, I was privileged to make a trip to places of which I have often read. It was like a visit to a story book world. Through the country we passed tiny little white cottages with small doors and windows and thatched roofs which you could easily touch from the ground, so low were they. I saw villages with narrow winding streets and the inevitable town pump, to which every resident must come to draw water for household needs and find out the latest news and gossip.

The roads had but few cars and lorries, but we passed a number of people cycling into the villages from long distances. Many of them were old persons, but they pedalled the bikes with professional stamina. Our way lay through the peat bogs. These provide the fuel for many of the villages and all of the rural homes. Locally called "turf," this fuel is cut out of the bogs in chunks a little larger than bricks. It is then stacked to drain and dry. It makes a good fire as I can testify and the blue smoke curling up from it has a pleasant smell. In most of the obscure country homes all of the cooking is done over the grate fire, and in the late afternoon as the smoke came from low chimneys, one could imagine the housewife swinging the crane over the little fireplace and placing the kettle on for tea.

For several miles as we approached one town, we met farmers driving a few cows. I was informed that there was probably a "fair" in the town. Now that word does not mean here what it does at home. We would call it a market day. But all of the Irish farmers for miles bring their cows in to sell, barter, and swap to other farmers, and in turn to purchase livestock from the

others. The result is that the whole main street is crowded with cattle, farmers, and visitors from afar. The cattle have no inclination to move for a car to pass, and the people have less inclination to do so than the cows. So, you head your car slowly into the seething mass and work your way as gently as possible from side to side, seeking to find a way through. If you nudge an occasional cow or farmer out of your way it is all in the game. I never hope to see anything else like an Irish fair, and I am rather glad of the fact.

But I did see one thing that is a rival for it. Brother Reilly took me to Fintona to see the horsedrawn tram car. The railway junction is about a mile from town and the trains are met with this street car drawn by a plodding horse. We were privileged to see the ancient vehicle moving along, the horse walking slowly between the rails. Many passengers throw their luggage on the tram, then walk ahead of it into town and wait for its arrival.

Our trip was enlivened for me from the fact that we passed many of the camps occupied by American soldiers during the war. Some of the Nissen huts still stand and I could imagine the homesick lads who were quartered there. Some of them left an impress on the church in Ireland, among whom are some I know in the States. None is more often referred to, perhaps, than Clarence Grover of Hartford, Ill., whose sincere faithfulness endeared him to all. Then there was Verlin Carlock from LaJunta (Colo.) who now sleeps underneath a white cross in Luxembourg; Verlin Roberts, once of the same congregation as myself; Bob Cobb, Johnny Lancaster, Mason Pepper, and others from the southern states—all fine men whose character made them outstanding and long to be remembered and who have a home in Belfast if any of them ever return. God grant that they shall not have to come again in time of war!

March 13—Brother Albert Winstanley arrived on the Liverpool boat at 7:30 this morning, looking somewhat heavier than when we last saw him in Saint Louis, as he departed for England. He is now the father of a baby girl, Elizabeth Jean, making two children in the family. There were many things to talk about pertaining to the kingdom and mutual friends, and we got going almost at once. At noon we attended a concert presented by the Ulster Royal Constabulary Band in Wellington Hall. This group of police have one of the more than 150 good bands to be found in Belfast. Their special program consisting of many Strauss melodies was well received. Tonight we had a large audience of children for the weekly children's meeting, in spite of rain. Mary Hendren and Margaret Wilson put them through a routine of choruses, then Albert taught them some new ones in his inimitable manner which seems to make children want to sing with him. He told them a story with

a good moral, I told them another, and they marched out into the rain happy to have been with us. We went to Margaret Wilson's for tea and a chat before the open fire, with the hour of 11 p. m. coming all too quickly. After the long bus ride home, we sat in the home of my host, William Hendren, talking until after 2 a. m. which seems to be about our regular bedtime.

March 14—We were guests today at a linen mill for a specially conducted tour. We started in with the flax as it came in the stalk, and learned the process until the thread is finished. Most of the flax here comes from Belgium. The stalks are always pulled, never cut. The reason is that cutting would leave a few inches of the precious fiber in the portion of the severed stalk clinging to the earth. The stalks are then submerged in water for the process known as retting. A bacterial action consumes the stalk, leaving the long fibers. These are then scutched or combed partially free of encumbering portions of stalk and other foreign substances, and shipped to Belfast on a flax boat. Here the fibers are separated and the long process of forming thread is begun upon huge drawing, carding and spinning machines. In one department all of the work has to be done in an atmosphere of steam or hot water. All of the women and girls work barefoot through the long day. We saw some of them crossing from one building to another, walking barefooted on a day when I was shivering with shoes and woolen socks. It is easy to understand when one goes through this large mill why this city is the linen capital of the world. It is a beehive of industry.

Tonight we had a good audience at the gospel meeting. Albert presided. At the close of the service our souls were uplifted to hear a fine man acknowledge his decision to obey our Lord. Soon the baptistery was readied and he was immersed into Christ by Charles Hendren. *(To be continued)*

## OUR THANKS

To mail out the March issue we had the assistance of Lester, Virgil, and Shirley Stevens, Jess, Helen, and Jess Jr. Robison, Ray and Mildred Wofford, Emily Ramsey, and Curt Burton, in addition to our family. Thanks to all of them and to Curt for help in editing and proofreading.

## A STATEMENT

The Church of Christ, Beloit (Kans.), has just emerged from a trying condition imposed upon it by unfaithful men. I wish to announce publicly that this congregation is faithful and loyal, and has withdrawn fellowship from the disorderly ones. At present I have the evangelistic oversight of the Beloit congregation and invite all the faithful to worship with us whenever possible.

—E. M. Smith.