

MISSION MESSENGER

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THE BIG "M" MINISTER

BY ROY LONEY

In the Gospel Broadcast of February 2, 1950, James Lovell, while "Talking Things Over," had this to say: "Once upon a time there was a man who had 100 sheep. One of them went astray. Do you happen to remember the teachings of Christ on the subject? In this present world there are millions and millions of lost sheep; then, too, according to our measuring reed, there are a few saved.



Among the latter group are several thousand preachers who actually shepherd the saved. Now according to Christ's teaching, what is the duty of our ministers with the big 'M'? Should they spend all their time with the saved (one out of one hundred), or should they seek the lost? You know the answer as well as I do. As long as they can preach a couple of sermons a week and 'administer' the balance of the time all for a big fat salary, gas for the car and many times a house to live in—why should they worry about the lost unless they figure the average congregation as lost?"

A few years ago while Bro. Lovell was publishing his paper, *The West Coast Christian*, he told of overhearing a group of elders trying to make a deal with one of these big "M" ministers. The Minister stipulated the amount of salary he'd require and then demanded a certain amount extra for each new member gained during the period of his big "M" ministry. In other words, besides ministering to the saved, he was to get a bonus for each soul saved! Dollar Salvation! Evidently saving the lost sheep requires more arduous labor than feeding the saved. What a rich bonanza Paul missed! With his ability as a soul saver, he could gather in the shekels today under our efficient modern system of salvation! But, I'm afraid that few present day elders would have hired him. He'd be inclined to turn the work of ministering to the flock over to the elders while he went after the lost! The present day elders are only financial agents who raise the Minister's salary, so he can minister to the flock in their place. His is a new office created to meet modern conditions. He must have the tact of a diplomat, the education of a philosopher, the culture and polish of a socialite, with the oratorical powers of

a Daniel Webster so he can charm his indolent audience (which can't edify itself) into a state of beatific repose! Surely the blunt, plain-spoken Paul would have been as much out of place in such an office as a bull in a china shop!

Both Paul and Peter put the work of ministering to the flock in the hands of ELDERS. Paul told the Ephesian elders (Acts 20: 28) to "feed" the church over which they—not the big "M" Minister—were the overseers; and Peter gave identically the same instructions to the elders in general, to whom he wrote 1 Peter 5: 1-4. But you see those ancient "fogies" were unable to look into the future and understand the modern conditions which would make common elders too much out of date for such a difficult and technical position of "ministering" to the flock in these days of fast changing spiritual values! The modern elders are to furnish the pulpit and the salary, while the polished, super-educated "Minister" furnishes the oratory to soothe and comfort the sleepy souls of the saved *while the lost go to hell!* No wonder that Satan, the archangel of iniquity, is still the king-pin of the world!

The Rider on the white horse (Rev. 6: 2) "WENT FORTH conquering and to conquer. His conquests were made through the instrumentality of his chosen evangelists who went everywhere preaching the word. They received no stipulated salary with a bonus for each soul saved. The result was that in the New Testament times, innumerable captives were released from Satan's snares. Those heroic characters were SOUL SAVERS. They stormed the battlements of sin and set the captives free! Actuated by lofty ideals and noble ambitions, they set out to conquer the world for Christ and all the perils and dangers of hell could not quench their burning zeal. The zeal of the modern big "M" Minister is only aroused to fiery heat when someone dares to question his scriptural right to drift into heaven on "flowery beds of ease, while others fought to win the prize and sailed through bloody seas."

Heaven's highest ambition is the salvation of the lost. Jesus said: "For the Son of man is come to save that which was lost"; and Peter stated that "God is not willing that any should perish, but that all might come to repentance." It pleased God by the foolishness of preaching to save them that believe (1 Cor. 1: 21). But how can they hear without a preacher, and how can they preach

except they be sent? (Rom. 10: 15). The feet of them that should be out on the mountains of the world taking to the wandering souls the glorious news of salvation are now shod in polished dress oxfords that shine only in the up-to-date pulpits ministering to the "saved." They are so powerfully saved their strength will not permit the "Minister" to go out into the byways of sin to save others! That would require that he give up his "big M" and be nothing but a gospel evangelist with a little "e"! The number of the lost that is being saved today is pitifully small compared to the number that could be saved if all of our preachers were Biblical evangelists rather than pampered "Ministers."

One of these spiritual parasites once wrote to me and said that men like himself were entitled to a better living than the ordinary members because they were working for the Lord! That did not sound to me much like consecration to the Lord, but consecration to himself. He soothed and flattered the flock while the flock fattened him, and the work of the elders was to see to it that the flock in no wise failed in its financial duties to this pampered darling! But the promised support was not entirely raised so he betook himself to greener pastures while the stingy flock was left to the tender mercies of the inefficient elders.

But I do not wish my readers to weep too much over this sad story, for a new big "M" Minister was in due time obtained and everything soon returned to normal. The "Minister" ministered with dulcet tones while the flock browsed in quiet contentment, and the lost sheep continued to rush headlong into hell! It was only a small, though disturbing event in the life of a modern flock who had developed too delicate an appetite to be fed by the New Testament kind of elders.

JULY FOURTH MEETING

The one day mass meeting at New Castle (Ind.), which was announced in detail in a previous issue, will be on Wednesday, July 4, and will consume the entire day and evening. Reservations for food and lodging will be furnished by the church to include Tuesday and Wednesday nights. Notify Beryl Dickey, 1331 P Avenue, or Lloyd Shaffer, 923 S. 20th, New Castle, Indiana, as soon as possible if you intend to go. Advise them of the full information of your group—number, how related, etc.—to facilitate making arrangements.

Notify us of any address change.

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

Proverbs 18: 24

We frequently hear someone quote this verse, then soar off into an eloquent tribute to Jesus. He will be praised as the greatest of all friends, even exceeding the friendship of a man's brother. I believe all of these statements about Jesus are true, and that his benevolence toward all mankind goes far beyond anything that was ever practiced among human beings. But that is not what Solomon meant in this noted passage. The friend that the wise man had in mind was thus because friendlessness had been shown toward him. But Jesus was the "Friend of publicans and sinners."

The prevailing subject of the book of Proverbs is the proper conduct of man in this life, and whatever is said regarding his relation to a higher power was pertaining to God. The person of Christ was not within its scope, except as we may see Him with the eye of New Testament interpretation.



Moffatt's Translation of our verse says, "There are friends who only bring you loss; there is a friend more loyal than a brother." The verse has the meaning of saying, "If a man wants to have friends, he must be friendly himself." Of course the passage is considering only the ones who appreciate acts of friendship in others. A man's fleshly brother may do him a favor from the feeling of obligation due a blood relative.

Solomon wishes us to see that there is a more unselfish cause of such a friendship, and that is the principle of gratitude. The tie that is formed on the basis of true helpfulness from others is one that does not depend upon blood, for such relationship sometimes fails one when there is no other inducement for the friendly feeling. But such a disappointment will not occur when a friendship has been formed by beneficial deeds of practical benefits; such a friend will "stick closer than a brother." This same idea is taught in Luke 6: 38. So if we wish to have grateful friends, we must do something for which they can be grateful and friendly to us. "Give, and it shall be given to you."

This passage also tells us that the sacred writings of God's utterances compose a self-interpreting book. This is another proof of its divine authorship and inspiration. We read that none of it is of "private interpretation" which is from the Greek word meaning "one's own." Therefore, no part of the sacred writings of God's utterances is of one's own interpretation. This means that the Book must interpret itself which is precisely what it does. No part of it can be isolated from the rest, but the Scriptures as a whole are complete and each part is complementary to the other. We have a good example of this in the account of the writing on the cross at Christ's crucifixion. All four gospel writers quote "The King of the Jews." Luke adds "This is," Matthew adds the name "Jesus," and John adds "of Nazareth." From these writings we get the complete wording of the title on the cross—"This is Jesus of Nazareth, the King of the Jews." The writers were thus complementing and not contradicting one another.

We will now take this question of inspiration back to our Lord himself. Of him it was said, "He spake as one having authority and not as the scribes." He said of himself that he was given all power both in heaven and in earth. In Matt. 5:18 he said, "Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled." The "jot" mentioned here is the smallest letter in the Hebrew alphabet similar to our letter "i." The word "tittle" is even more significant and has reference to the small curl found in certain Hebrew letters. In our language therefore, this verse could read, "Not a dotted 'i' nor the cross of a 't' shall pass from the law till all be fulfilled." In such terms our Lord stamped his authority on the divine utterances of God.

You will gather from this that I am contending that every word of Scripture is of divine origin and utterance. This view of Scripture is known as "verbal inspiration." Let me emphasize that this "verbal inspiration" applies only to the original Scriptures and not to the wide variety of modern translations. These are, for the most part, very good and soundly reliable, but grammatical errors, etc., have crept in and one needs to be acquainted with the usage of terms at the time they were written. For example, Heb. 1: 1 says, "God, who at sundry times and in divers manners. . . ." Now the word diver today means a man who goes in a special suit to the bottom of the sea and this man was unknown at the time Hebrews was written. The word really means "diverse" which is just what Heb. 1: 1 infers.

To return to our theme, I am earnestly contending that every word of Scripture from Genesis to Revelation has been inspired of God and must be heeded and understood. If the higher critical doctrine, which calls the Scripture mythology and allegory, is true then the word of God is not

TALKS ON TIMOTHY

BY HAROLD BAINES, MORLEY, ENGLAND

The Inspiration of the Scriptures

We are about to discuss together the deepest and most profound subject in this whole series. I want you, my young brother, to be very firm in your mind in regard to the truth we are about to expound. The authenticity of the word of God is a truth we must accept, otherwise we reject the whole canon of Scripture.



Scripture means merely "writings," but here in 2 Tim. 3: 16 it means "sacred writings."

In our text, the word "is" is not actually in the original and if we leave it out we read, "All scripture given by inspiration of God." This suggests the thought that there is scripture (writings) that is not given by inspiration of God. Men, great men, have tried to imitate and substitute in the affairs of men by writing but, because they lacked divine inspiration, failed to endure.

Inspiration in this verse is from the Greek word *theopneustos* meaning "God breathed." So, we have the thought here that all writings God breathed are profitable. If you turn to Acts 7: 38, Rom. 3: 2, Heb. 5: 12, and 1 Pet. 4:11, you will read of the "oracles" of God. The word here in the Greek is *logian* which means "utterances" and if we take the last passage quoted (1 Pet. 4:11) we read, "If any man speak let him speak as the utterances of God." We then find we have the great thought suggested "the inspired utterances of God." Once this great truth sinks into our minds we are amazed at the audacity of man in daring to even question, let alone interfere with, Holy Writ.

Let me take this a little further. Turn with me to 2 Pet. 1: 20-21 where we read, "Knowing this first, that no prophecy of the Scripture is of any private interpretation, for the prophecy came not in old time by the will of man but Holy men of God spake as they were moved by the Holy Spirit." Think on these three—Holy men, Holy book, and Holy Spirit.

what it says it is, but is the biggest fraud ever foisted upon a long-suffering public. The devil cast doubt on the word of God in the garden of Eden and by doing so he set about the fall of man. He employed the use of three Satanic principles—the doctrines of doubt, denial, and substitution. These are still in use and deceive even the very elect.

The Bible is the world's most marvelous book and, had it been a fraud, it would have been found out long ago. It is by far the

world's best seller by the standard of salesmanship, the world's most discussed book by the standard of literature, and has achieved more for the good of man by the standard of accomplishment than any other book.

There, brother, is the doctrine of the inspiration of the Scriptures as briefly as I can put it. Believe what is written, not of me, but of God and make His word your guide and chart. When next we meet we shall discuss "reproof and correction."

sary cares and interests of this life. Before brethren invite another such attraction into their homes, they would do well at least to firmly resolve to keep it in its place and seek first the kingdom of God. It is better to forego a small degree of pleasure or benefit of this world than to lose the soul (Matt. 16: 26).

THE WATERS OF SILOAM

In the days when Ahaz was king of Judah, the ten tribe kingdom of Israel joined hands with Syria to attack Jerusalem. Pekah was king of Israel, Rezin the king of Syria, and their desire was to dethrone the lineage of David, and set up the son of Tabeal in his stead (Isa. 7: 5, 6). In their conspiracy they overlooked the fact of God's promise to David's royal posterity, and felt that by sheer force they could accomplish their wicked designs.

God's ways are often simple and quiet. He does not need the clash of arms or the din of battle to gain his victories. His purposes flow calmly and smoothly as the waters from a deep pool. And when men refuse to trust in him and place their confidence in the turbulence of war, in armed might and force, God sometimes allows them to have what they have chosen. He leaves them to their own designs and permits their punishment by an overwhelming enemy until they learn that the Most High ruleth in the kingdoms of men.

So it was with Pekah and Rezin. They misjudged the strength of humility, and God permitted the king of Assyria to sweep across their lands and utterly devastate them. Isaiah had predicted this: "Forasmuch as this people refuseth the waters of Siloam that go softly . . . now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria . . . and he shall come up over all his channels, and go over all his banks" (Isa. 8: 7).

America is in grave danger of placing her trust in armed might today. We may underestimate the force of quiet meditation, of humble prayer and meek submissiveness. We may put our faith in rearming Germany or Japan. The waters of Siloam flow softly but there is more force and might in them than in all the navies and armies of the world. We need a spiritual re-armament; an armor for the soul. Let us build up a bastion of strength within our hearts, a fortress for our God. "Take heed, and be quiet; fear not, neither be fainthearted" (Isa. 7: 4).—*W. Carl Ketcherside.*

OUR THANKS

We sincerely thank Lester, Louise, and Lad Stevens, Louis, Norma, Carol, and Janet Warren, Ron Wofford, and Curt Burton for the help in mailing out the May issue. We really appreciate this assistance from these untiring helpers.

IS TELEVISION SINFUL?

BY ROY HARRIS

It seems there is quite generally an indifferent attitude among members of the church toward the question of good or evil as applied to television. Many seem to take it for granted that it may be used as Christians wish with no harmful results. I believe such an attitude is dangerous.

In determining whether a thing is sinful, there are at least three questions that need to be answered. First, is there any specific scripture legislating on the matter? Second, is that which is under consideration wrong within itself, that is, does it violate some general teaching of the Scriptures? Third, is the use that is made of it wrong?

I do not believe we can find any specific scripture to condemn television as such. Furthermore, I do not believe the system of televising programs contains anything wrong within itself. Yet, if anyone should ask me whether there is anything wrong with television today, considering the general type of programs and the use that is made of the receiving set by the average family that owns one, I would unhesitatingly affirm that I believe there is.

Television, like the atom bomb, the automobile, or money, is neither good nor bad within itself. Surely there is nothing sinful about a picture of the right kind, and it does not change the principle if that picture is transmitted through the air. Yet there are many reasons why I am alarmed at the influence of television. People who live in areas where it has not yet come into prominence may wonder whether it is even an issue, but we shall all hear more of it as time goes on and already it is a very live issue in some localities.

I used to think that perhaps my brethren would be selective of the type of program they would permit in their homes. That was, in general, a naive assumption. In most places where I have been able to observe the thing in operation, they have used the video set as they did the radio—without discrimination. Many of the programs telecast are not profitable for grown-ups, much less children. Many of the programs in the hours immediately after the close of school are the "blood and thunder" type, designed to arouse interest of young folk to a feverish

pitch. How anyone could uphold such and then condemn the Hollywood movie at the neighboring theater puzzles me. If brethren had will power and understanding enough to cull the programs, it would be a different matter. Perhaps, there are exceptions to this. Also, it may be that the general run of programs in some localities is of a higher quality than that I describe. Or, it may be that there are acceptable programs if listeners are selective of the quality. However, I cannot help believing the conditions I have described are fairly typical.

I don't know whether all evangelists have noted this, but it seems to me that among members where there are many television sets, there is a noticeable lack of zeal and interest in the church and a lack of spirituality in the public worship. I believe it is because television has become one more attraction, and a rather strong one, that has helped to put the spiritual life on at least a lower plane to them than it was before. I have heard of instances where brethren stayed away from evening meetings to watch a television program. Such use of it is wrong, even if there is nothing else harmful about it (Matt. 6: 33). At best, it is likely to be another attraction that will be one more hindrance to the church if we let it exert a strong influence over our lives. For most people, especially where there are children, it is very difficult to choose only "good" programs, such as news, music, or harmless entertaining features. Before buying a set at all it would be well to ask, "Am I going to become absorbed in this to the extent that I will let it hinder such activities as my attendance at church services, Bible study, visiting those I should, or private devotionals?" It is my contention that these spiritual activities have been hindered by the use many members have thus far made of television. I fear that many believe that just so it does not keep them away from services on Sunday morning, and possibly Sunday evening, it cannot do them any harm. Let us be careful that we do not "make provision for the flesh, to fulfill the lusts thereof" (Rom. 13: 14).

Already it is a struggle to maintain interest in the spiritual life against the neces-

THINK ON THESE THINGS

BY J. ED ULAND

The church of Christ believes that the office and work of evangelists is still a part of God's eternal scheme of redemption. The



Book teaches that Christ gave gifts to evangelists at the time of his ascension when he was miraculously preparing the church during its infancy for great growth and prosperity. The laying on of apostles' hands and the miraculous manifestation of gifts have ceased, but the office

and work of evangelists continue in the church of our Lord. The name evangelist is given to a herald of salvation who meets the qualifications and accomplishes the work that God has assigned to him in His divine revelation.

The Scriptures are plain and revealing on the positive qualifications of evangelists, as recorded in 1 and 2 Timothy and Titus. These qualifications do not come by miraculous impartation of the Holy Spirit but by teaching, training, and diligent study. Some of these are as follows: sound in faith and doctrine (1 Tim. 1: 19), able to teach and reveal the word of God clearly and present the whole counsel of God to a lost and dying world (2 Tim. 2: 24-26), a good report and reputation in his local congregation (Acts 16: 1-3), pure character and conduct and an example of the believers (1 Tim. 4: 12), faithful in the discharge of every spiritual duty and obligation (1 Tim. 4: 13-16), willing to suffer hardships of all kinds for the cause of Christ (2 Tim. 2: 3-4), and ordained to office by a local eldership (1 Tim. 4: 14).

The general work of evangelists in any given area is to be law-proclaimers and not law-makers. They are to convert as many people as possible to Christ and the divine cause of truth. These baptized believers are gathered into local congregational units with local autonomy and authority (Titus 1: 5) and the things lacking are to be supplied by the evangelists through teaching and training. Elders are then to be proved and approved for office when they are qualified according to New Testament standards (1 Tim. 3: 1-7). There are many specific duties that fall under the heading of the work of an evangelist which we do not have time to refer to at present.

Paul gave a great and grave challenge to the young evangelist Timothy when he stated, "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." I am wondering if the church isn't failing in many respects to qualify men of God for this great work of carrying the gospel to the

world and establishing and confirming the disciples in the faith. There are some glaring weaknesses on every hand today that we should notice and seek to correct according to God's plan. First of all, there is a lot of emphasis placed upon the development and training of preachers when the greatest need of the church is an effective eldership. Too many young men are trained for evangelistic work who then either don't have places to preach or the support when they endeavor to labor in the vineyard. Second, it seems advisable that young men should travel with older evangelists for a period of time to test their capabilities. Letters should be given for recommendation when a brother has proved his ability and faith to the brethren and is truly qualified to serve the Master in this office. Too great a number of congrega-

tions considers a "gift of gab," an education, good-mixer qualities, and personal appearance or connections as requisites to this office. Third, the gravest danger that deals with this subject is that some evangelists are trying to do that work and also serve as elders in a local congregation. Others are doing weekend preaching and conducting an occasional funeral and they are held in the same esteem and position as those evangelists who spend full time in the field. Several full-time evangelists have been forced to leave their calling because of lack of support and cooperation. Others don't have places to go because congregations prefer men who do not point out sin and are therefore not popular. Brethren, these things ought not so to be.

Let us here resolve to train men for the work of evangelists, keep them in the field, cooperate in all good and righteous efforts, stop making big reports of little events, and work for the furtherance of the Kingdom.

MAKING A HOME FOR CHRIST

BY ROY LONEY

A young man once came to Christ saying, "Lord, I will follow thee whithersoever thou goest." But Jesus said to him, "Foxes have holes, and the birds of the air have nests, but the son of man hath not where to lay his head." There never was a more homeless man than Christ when he lived here among men. At his birth, there was no room in the inn, so he was born in a stable and cradled in a manger. His home people at Nazareth cast him out of their city when he preached to them. The Samaritans would not receive him and the Gadarenes expelled him from their coasts. Even when he died, they had to lay him in a borrowed tomb. Truly, he had not where to lay his head.

Perhaps there is no word in our language which brings more tender emotions to our hearts than the simple word "home." It is to us a place of rest and repose where one can cast off momentarily the weary burdens of life and find peace, rest and relaxation among his loved ones. Certainly "there is no place like home."

Christ, who left his father's home in heaven in order to bless mankind, became a homeless wanderer on the face of the earth. Only occasionally was a hospitable home opened to him. When Zacchaeus's home was occupied by the Lord, he heard the joyful news "This day is salvation come to this house." A home blessed with the presence of heaven's King is one that is truly honored. But how few homes there are that are opened to him. In many homes mottos hang on the wall mentioning his name but seldom do those who dwell therein speak to him or permit him to converse with them. He still desires the comfort and hospitality of a home for he says, "Behold I

stand at the door and knock: If any man hear my voice and open the door, I will come in to him and will sup with him and he with me." I am sure that you would feel honored indeed to have the President of the United States in your home and would be most eager to give him the warmest hospitality. Think how much greater an honor it will be to have the King of Glory as a guest in your heart. He can and will enter the door of every heart that is opened in loving welcome to him. But, if you knew he was coming into your material home, you would wish first to make the proper preparations to receive and entertain him. The house would be well cleaned and swept and the things provided would be only such things that would be agreeable to him. There would be no beer in the refrigerator, no cigars in the humidor, no playing cards on the table, no jazz music on the piano, and no television set turned to brutal wrestling and boxing matches. Showing honor to the divine guest would require that we provide only those things which would harmonize with his character and holy teachings.

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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.

Paul expressed the hope to the Ephesian Christians that Christ might "dwell in their hearts by faith" in order that they might be "rooted and grounded in love" (Eph. 3: 17). The heart of man is now the only dwelling place that can be occupied by the Savior of man and everyone who is a true and sincere child of God should be most happy to make a home for Christ in his heart. This should be a place where he can abide not as a guest only, but as a divine helper—a friend and brother who will increase our joys and lessen our sorrows. But he will not dwell in a heart that is filled with worldliness and carnality, as such things are contrary to his own character and purposes. There can be no concord between Christ and Belial, nor can there be communion between light and darkness. In almost every heart a real house-cleaning is needed to make it a fit habitation for this heavenly guest. Neither will he dwell in a heart that is filled with malice, ill-will, and hatred. He, who so loved the entire world that he died for every man, demands that we love our fellow man as much as we love ourselves. How terribly grieved he must be to find in the hearts of his followers the corroding rust of malice, jealousy, and hatred. Let's sweep out the cobwebs of worldliness and the muck and stench of hatred from our hearts and cleanse and beautify them as home for him "who did no

sin, neither was guile found in his mouth." The heart is the seat of our affections and those affections are to be centered on "things above." If Jesus is our daily guest we will love the things he loves and hate the things that are an abomination to him.

Jesus was occasionally a guest in the home of Mary and Martha at Bethany and, on one occasion while Martha was busy in the kitchen preparing the meal, Mary sat at Jesus' feet entirely absorbed in the gracious words which fell from his lips. The obligations of hospitality were forgotten in her desire to hear more words from him who "spoke as never man spake." Martha, feeling that Mary was neglectful of her duty as hostess, sought the Lord's help in getting Mary into the kitchen. May we never forget the Lord's gentle rebuke to her, "One thing is needful" and "Mary hath chosen that good part which shall not be taken away from her." Christ seeks not a home in our hearts just to be fed and entertained; for he came not to be ministered unto, but to minister and to give his life for all. To the sorrowful heart he brings words of comfort and cheer. To the discouraged heart he brings hope and strength. Every sinful heart he can cleanse and fill with holy purposes and righteous desires. He is one who is "able to do abundantly above all that we think or ask." Open wide the door of your heart and let this heavenly guest enter in!

"Let's Do Something Religious"

BY BESSIE MCCLAFLIN

Three men with more liquor than experience went out in a dilapidated boat. Far from shore, in a severe storm, their leaky craft began to sink. Realizing their danger, one of them asked if the others could pray. They could not. Next he inquired if they could sing a hymn. They could not. In sheer desperation he begged, "Well, let's do *something* religious—let's take up a collection."



I found a smile, a shudder, and much food for thought in this story which was related by the fisherman who rescued the tipsy trio. Certainly a collection is quite all right under proper circumstances, and since a drowning man will grab at a straw, we can smile in pity at the ignorant overture, sincerely hoping that these men became Christians after their harrowing experience. But suddenly our smiles are erased by the realization that the ocean of life is filled with leaky crafts whose occupants are trying to appease God by "doing something religious"—even though that something is absolutely without command, example or inference in His teaching! Like the Jews described in Romans 10: 3, "they have a zeal of God, but not according to knowledge. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God."

Long, long ago, Cain tried his own ideas in worship and was rejected. Instead of repenting when rebuked by God, he tried to "get even" by killing his brother who had worshipped as God wished. Peculiar reasoning, yet that same disposition still rears its ugly head—with a pious face!

As time went by, God called out a people for His name and promised many blessings on condition that they obey Him. But, while their leader, Moses, was with God in the mount receiving their special law, they decided their cause was sinking and wanted to "do something religious"—so they melted their jewelry and made a golden calf to help out in their worship! That was a clever idea, and the finished product must have been dazzling, but it brought death to three thousand men!

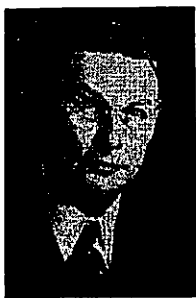
While Jesus was on earth he seemed to find special comfort in the companionship of Peter, James and John and to them was given the privilege of seeing His transfiguration on the mount. Awaking from sleep, surprised by the presence of Moses and Elias, awed by the surrounding glory, and "not

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GOD'S ELDEST SONS

BY L. C. ROBERTS

In Hebrews 12: 23 we find this statement, "To the general assembly and church of the firstborn, which are written in heaven. . ."



Paul was not referring to Christ as the head of the church but to Christians whose names, he says are recorded in heaven. This thought is brought out in later translations. *The Revised American Standard* renders this, "To the assembly of the firstborn who are enrolled in heaven," *The Twentieth Century Translation* says, "To the assemblage of God's eldest sons whose names are enrolled in heaven," and *Berry's Greek Interlinear* translates it "To the assembly of firstborn ones in the heavens registered."

This language is based upon the law of primogeniture which granted the bulk of the father's inheritance, titles, and special privileges to the firstborn. This law was not repealed by Great Britain until 1925. It was practiced by the patriarchs and was included in the Law of Moses, and is mentioned as "the right of the first born" who received a "double portion" (Deut. 21: 17).

It was this right that Esau sold for a mess of pottage (Gen. 25: 31-34), and was forfeited by Reuben's lust and given to Joseph (1 Chron. 5: 1-2, Gen. 48: 22). The firstborn son in Israel inherited the birthright, but all the saints have the birthright and hence are called the firstborn. Under the law the firstborn, both of man and beast, belonged to the Lord, but under the gospel all have received the "adoption of sons" (Gal. 4: 4-5) and have the same privileges as a part of God's family. The literal application is to those "whose names are written in the Lamb's book of life" (Rev. 21: 27).

This gives us a better understanding of our heavenly relationship, and should assist us to lead a humbler life that we may "rejoice because your names are written in heaven" (Luke 10: 20). To be a part of God's family means more than to have one's name written on a church record here. Under the law of primogeniture the eldest son assumed the responsibilities of his father: the payment of outstanding indebtedness, the support and maintenance of the members of the family that were orphans, widows, or handicapped. We too, then, must assume the responsibilities that the Father has laid upon his elder sons and fulfill them to the best of our abilities.

DIARY FROM IRELAND

BY W. CARL KETCHERSIDE

April 22—Today has been a busy one indeed. At the breaking of bread Bro. William Hendren delivered a most excellent edifica-



tion built around the theme "The Man Moses." A goodly number of boys and girls attended the study classes at 3 o'clock and at 4 o'clock I conducted the class in the study of James. The last 15 minutes were given over to volunteer prayers for the success of the special mission which began tonight.

We had but one hour from the time my class closed until we were to be back again for the open air meetings, so I went for tea to the home of Sister Montgomery, in easy walking distance of the meeting place. At 6 o'clock we were back again and 18 of us marched through the district, stopping at appropriate places to sing a hymn and to announce the meeting which started at 7 o'clock. The house was filled, and we launched a good service, which we trust will be duplicated every night. We are unfortunate in that a great many brethren have to work overtime, but we shall do our best to carry on. A query box will be placed at the entrance of the building, and questions dropped in will be publicly answered. We shall use the blackboard to make the lesson clear.

Brethren Nat Cooper and Jim Brown have been working late every night in printing the handbills for the special mission. The brethren have a small press, and they are using it to get out an attractive notice. Last night 1200 of these were distributed in the vicinity of the place by a special group under direction of Tom Sell, and consisting of Audrey Winnington, Eden Lindsay, Robin Sell, Sandy Cooper, Nat Cooper, Billy Johnston, and Gordon Richardson. While they were doing that we were conducting our regular Saturday evening Bible Study. By the time you read this our meeting will have come to its close. We earnestly hope that souls may be brought to Christ.

I think you'd like to be brought up-to-date on what is happening in this country, so I shall mention a few items. One matter of debate in the government is over the cheese ration. By special vote it was raised to 3 oz. per week, but the Ministry of Food cut it back to 2 oz., declaring that there is not enough to provide the increased ration. However, eggs are in greater production in North Ireland at present. When I first came the ration was fairly strict and amounted to 2 per week. It is expected that soon the ration restriction will be lifted. I note that all of the shop windows seem to have an

abundance of eggs now, with about as many duck eggs as hen eggs being sold.

The sinking of the submarine Affray, with the 75 men aboard, has been the subject of many of the news broadcasts, which are neither as descriptive nor as frequent as in America. This tragedy of which you have no doubt read in your papers comes home with more force to those who have loved ones abroad. They are still searching for the sunken vessel as I write and still theorizing as to cause. The possibility of sabotage has not been utterly discarded as yet.

Before the Parliament in London is the problem of the gypsies, of which there are a number in this part of the world. That they do present a problem is evident from the fact that the day I visited the North Irish parliament at Stormont, the subject was up for debate. These wanderers who left their native tribal home in India more than a thousand years ago, and drifted through Persia, Turkey and into Greece and Rumania, have never been absorbed into the civilizations where they have gone. Their language still bears the imprint of many of the tongues which they have dealt with. I have seen many of them in Ireland, driving their teams pulling colorful wagons, stopping to camp by the roadside. The question now confronting the country is that of educating their children and providing some degree of sanitation. But the gypsies are an independent people and what the outcome will be, no one seems to be exactly sure.

On May 14, you in the United States are going to be subjected to a full dress publicity parade for the sale of Irish linen. Those who live in the larger cities especially will see windows dressed up with tiny Irish cottages, Irish costumes, harps, etc., and will behold clerks wearing shamrocks or green carnations. This is to boom the sale of Irish linen for the dollar trade. In the economy of the world the dollar is now the life's blood it seems. Last year the sale of Irish linen in America was half again as great as the year previous. Now it is hoped to increase it even more. It is altogether possible that when you buy Irish linen, you may purchase some that has passed through the hands of a brother or sister in Christ, in the processing.

The conditions here at present are reminiscent of ante-war days in our own America in some respects. Special drives are being made to bring in the scrap iron from the farms. Even in the remote mountainous valleys, collectors will search out the old plows, mowers, and other discarded farm machinery as they reverse the Biblical adage and seek to beat their plows into swords. The sulphur industry in America really holds the fate of this nation in the balance. Modern industry cannot survive without this

yellow dust, and it is problematical that the U. S. may cut down upon its exports of the precious substances. If so, British industry will suffer a tremendous setback.

We have received food parcels from churches in the United States and wish to thank all who have mailed these for your kindness and generosity. Of course, I will acknowledge receipt of each parcel directly but this will serve to let you know that your fellowship is very deeply appreciated. Let us again thank you!

April 28—This morning Mary Hendren, Margaret Wilson, and Charles Hendren took a group of the boys and girls down to a recording studio and they recorded some of the children's choruses for me to bring back with me to America. I feel sure that all of the little boys and girls in our land will be happy to hear the little Irish children sing, and I am looking forward to playing the records wherever there are those who are interested. Some of the choruses will be new to American children and they will delight in learning them.

This afternoon, through courtesy of Bro. Frank Page, I was taken on a trip into the hill country surrounding Belfast. From the top of Cavehill which is an eminent height near where I have been living, we looked down on the city spread before us. It is a beautiful setting with the Lough stretching out to the sea beyond. As we drove through the country, we could see the many little fields all separated by hedges. These constitute the most popular style of fence over here, and some of the hedges are generations old. One misses the huge fields and the wide expanses of America, but it must be admitted that these tiny fields sprawled out against the hillsides like a crazy quilt thrown down, present a scene of surpassing beauty. Here and there appear the small brown patches which represent the cultivated areas. Most of the land is given over to grazing and is covered with heather, bracken and gorse. It is a wild land when you get back into the mountain fastnesses. The curlews calling gave it a lonesome touch.

We noticed a number of farmers plowing and harrowing, using what we at home call Ford Tractors (Ferguson system). Over here the name Ferguson appears without the other. It seemed to us that the tractors here were smaller even than at home. The high cost of petrol would force farmers to use them very conservatively, although they are given a rebate for use with farm machinery.

Many fields contained sheep, which were of a different breed than any we have seen at home. The long wool on these big land types veritably drags the ground as the animals walk, and makes them look like miniature hay stacks in the field. There are a number of lambs gamboling about, and these too are quaint looking little animals compared to those at home. We drove into a typical farmer's yard. I think that our American farmers would like to know that

most of the farm buildings are attached to the house, and they are built in a courtyard. That makes it convenient in bad weather, as you would not need to get out from under the roof to milk the cows or feed the pigs.

At the close of our first week of gospel mission tonight we held conversations with two who are almost persuaded, with the result that they made the decision to obey the Lord in His own appointed way, and they will be immersed into the ever blessed name on Monday night.

April 29—Today marked the beginning of our second week of the special series of services continuing every night. We are pleased to announce that one was restored to the fellowship of God's family at the morning service.

About 25 persons joined in the open air meetings this evening starting at 6 o'clock. We marched through the streets singing hymns and stopping at convenient corners to announce the services. Our last hymn in the open air was sung immediately in front of the meeting place and when we got inside, the building was packed. All of the available benches from the other room were brought into the hall, and the crowd was a capacity one. They listened attentively to the message of one hour duration and the feeling was commendable. We anticipate excellent audiences throughout the remainder of this week. The query box is proving to be very interesting and we are getting a number of very excellent questions. A great many nonmembers are in attendance for which we are sincerely thankful to our God. By the time this is read by you, the mission will have been concluded and I will have departed from Ireland for other fields. May God grant that the work will honor his name and be for lasting good.

May 4—With good audiences attending the mission every night, it was deemed appropriate tonight to speak on the topic "Is the Age of Miracles Past?" In the surrounding territory a great deal of excitement has prevailed recently over the announced "cures" being wrought by a former Scotsman who is now over here from Canada giving out that "he is the great power of God." Our question box has had numerous queries about the subject of healing, as well as that of speaking in other tongues. We announced that we would answer all of those queries tonight. The hall was filled to capacity at meeting time with a vast host from the various bodies which believe that they are enabled to perform miracles. I spoke for 1 hour and 20 minutes. It was quite noticeable that many of them became more restless as to their position as time went on. At the close we engaged in discussion with several of them, and at one time, three different groups in the hall were deliberating the matter of religion. At 10 o'clock one young man decided to be immersed, so we called the audience back to order and he was baptized into Christ, the same hour of the

night. The congregation has baptismal robes made by one of the sisters and the immersion can be performed with no clothing preparation by the candidate. After the immersion, a cup of hot tea is always served to the one who was baptized into Christ. Following the baptismal service, we continued to talk with those who remained and at 10:30 p. m. a young lady announced her desire to be immersed on Monday night. We feel that sectarianism was given a setback tonight.

May 5—Tonight we had the whole church and their families as guests at a tea, served at 5:30 p. m. through kindness of the churches in Saint Louis and Flat River, Missouri. I had saved a number of items from the parcels so generously supplied by these brethren and arranged for all to be with us and share in the good things. A number of sisters agreed to bake the various ready-mix cakes, prepare the different flavors of jello and butterscotch, vanilla and chocolate puddings. I asked six more of the sisters to assist in serving. I was enabled to rent a tea boiler in which we made 200 cups of tea and we also rented catering tables. The caterer supplied huge loaves of bread already sliced ready for buttering and they took care of slicing the hams which the brethren sent over. Our menu consisted of ham sandwiches, puddings and jello, fruit salad, muffins and cakes of various kinds, and tea. Each person present also received a candy lollipop and a stick of Wrigley's Spearmint gum. There were more than 80 present. One of the sisters provided me with a real Irish linen apron with green shamrocks embroidered on it, which I wore as the representative of the churches back home, acting as their host. Following the tea, a program of songs was furnished by the church, after which we went out in an open air meeting. One was immersed after the gospel meeting tonight.

May 6—The Lord's Day dawned beautifully, and we began it with a long walk in the morning to the meeting place. A goodly crowd was present and I was restored to the fellowship at the morning meeting. In the afternoon I went with Dick Hendren to a meeting which he is conducting for boys and girls with the assistance of several others. It is across the city from the Berlin Street church. I spoke to the youngsters for almost an hour and afterwards autographed their Bibles and testaments. I gave them the privilege of asking questions. Their chief concern was if I knew Roy Rogers and Hopalong Cassidy. I had to confess that, while I had seen the former once in a parade and the latter on television, thus far both of the gentlemen had seemed to be able to make quite a success in their chosen field without my assistance or intimate acquaintance. Most of the youngsters over here look with awe upon an American who is alive, as the cinemas and comic books have led them to believe that all Americans have either

been scalped by the redskins or trampled to death by buffalo.

Our hall was again filled tonight for the Lord's Day evening meeting and a sister was immersed into the Lord Jesus. We rejoice that a family was thus united in Christ, as we had immersed her husband only a few weeks ago. We have decided to continue the meeting until tomorrow night and then I will again preach the gospel on Wednesday night. There has been an immersion every night again for four straight nights, and I have seen the 24th person immersed or restored to Christ since coming over from home. God grant that there may be many more led unto Him who died for us.

GLEANINGS

Alice Sumpter, Painesville (Ohio), reports much good for the church there was accomplished by the labors of Lewis Karkosky, Brookville (Pa.). . . . Lloyd Riggins will be in Midland (Tex.) and would appreciate receiving names of those in that area that he might contact. . . . Roy Harris has compiled a group of outlines for short talks which he will send free to anyone requesting them. His address is 137 South Oakley, Kansas City 1, Mo. . . . We are happy to report that 26 congregations from 3 states were represented at the all-day young people's meeting in St. Louis (Mo.) on April 29. Henry Boren, Champaign (Ill.), Bob Duncan, Bloomington (Ind.), Lavern Wheeler, Hartford (Ill.), and Bud Woodruff, St. Louis (Mo.) presented an interesting discussion of the hindrances in the church today and ways to remove them. . . . Borden Higginbotham reports that there is now a congregation meeting at Alexandria (Ind.). . . . J. Ed Uland plans to begin mission work in the vicinity of Cody and Lovell (Wyo.). . . . E. G. Johnson, Colton (Calif.) reports that Lloyd Riggins has appointed leaders in the congregation at that place where he has the oversight. . . . Winford Lee writes he has been laboring with the congregation at Kirksville and Martinstown (Mo.) and Topeka (Kans.). He addressed a home Bible study class of the Christian Church in Rockport (Mo.) and believes the listeners were much interested in our plea. . . . Robert Brumback, Kansas City (Mo.) spoke at the opening services in the new building of the congregation at Pomona (Calif.). He is teaching the history of the church at West Riverside (Calif.) for four weeks. . . . Thanks to the following for sending 5 or more subscriptions or renewals: Mrs. C. R. Phillips, Farmington (N. Mex.); Florence Tindall, Hartford (Ill.); and Harry Powell, Martinsville (Ind.). . . . Nell Ketcherside arrived safely in Cork, Ireland, where she was met by Carl. They have now left Ireland and are traveling in England and Scotland. . . . Four were added to the congregation at Pomona (Calif.) as reported by Elizabeth Turner. . . . Our prayers go with David

Oneth, Springfield (Mo.) as he enters the armed services. . . Roy Loney has obtained a tent which was paid for by a number of congregations, thus expressing their confidence in him and the power of the gospel. He has planned mission meetings using this tent but would be glad to hear from those in new fields who are planning meetings. Write him at Wellsville, Kansas, and plan work for next summer. . . We are certain that the congregation at Phoenix (Ariz.) will miss the Roy Bradshaw family which has moved back to Pekin (Ill.). . . Salem Wood and Clifton Ephland were appointed elders at the congregation at Nevada (Mo.) during the recent meeting held by J. Ed. Uland, La Junta (Colo.), and Loren McCord, Agra (Kans.). . . Best wishes to Leland King, Phillipsburg (Kans.) and Mildred Crown, Agra (Kans.) who were married May 27. . . Congratulations to Herbert and Maie Belle Cassell, Pomona (Calif.) on the adoption of their son, Timmy. . . Winford Lee is now conducting a Vacation Bible Study at Topeka (Kans.)

"Let's Do Something Religious"

(Continued from page 5)

knowing what he said," Peter wanted to "do something religious" so he proposed building three tabernacles to honor Jesus, Moses and Elias. We know that all were very worthy characters, and if God had been as "broad-minded" as men of today, this would have been an ideal time to start three different denominations! But while Peter yet spake, a bright cloud overshadowed them; and from it came a voice saying, "This is my beloved Son, in whom I am well pleased: hear ye him." And this beloved Son did not then, or since, give anyone permission to build *any* religious institution as a rival or assistant for the church which He had already promised to build!

Almost every generation has produced men whose desire to "do something religious" has led to the establishment of different denominations with numerous missionary, benevolent, educational or fraternal appendages, all trying to do some part of the work for which Christ built His Church, apparently forgetting that He said, "Every plant which my heavenly Father hath not planted shall be rooted up." In these organizations there are many honest, intelligent, and consecrated members whose personal morals are above reproach. I love such individuals, and it grieves me to see them risking their eternal future upon their personal or parental preferences, content to "do something religious" even though that something is entirely foreign to the New Testament!

A current radio program bears the title, "People Are Funny"—and we are! If, upon good authority, you can show a man that he will lose a hundred dollars by his present course, he will thank you for the interest, consider you a friend, and change his plans

at once. But, if you can show by the Word of God, that he will lose his soul by his present course, he will probably be offended, consider you narrow minded, and go right on following his own conscience and the teacher who *trained* that conscience! Of

such Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men . . . and if the blind lead the blind, both shall fall into the ditch." In view of these scriptures, it is high time for all of us to keep our eyes and Bibles open.

REPORT FROM THE EAST

(The following is a digest of a report submitted by Vernon Hurst to those who are helping in the support of the work of the Lord in our eastern states.—*Editor.*)

Because the congregation at Jacksonville (Penn.) had had the benefit of several months' training it was not confronted with any immediate problems. Brother Lewis Karkosky was to work with them part time and we went to East Fultonham (Ohio) in January, 1951, where the need was immediate.

There are over 200 congregations in Ohio but all but three or four are modernistic in practice. Through the influence of the writings in the *MISSION MESSENGER* and those of Roy Loney, and through the personal work of L. C. Roberts, the church in East Fultonham decided to use a faithful evangelist for their meeting last October and selected me.

The brethren there were eager and willing to learn more about the Lord's plan and most of my exhortations were along that line. Brother Cecil Roberts had already begun to attack the support of extra organizations, one-man ministry, and lack of government, which caused quite a furor in the area.

At a business meeting held while I was there, it was decided that a more prolonged effort was needed. Since no one was available at that time to go there and the need was so immediately great, I talked the situation over with the brethren at Jacksonville and Bloomington and went to that area whose call I felt outweighed all others then.

The congregation was first led through a series of lessons on Bible interpretation and then the subject of church government was covered. We taught series of lessons on congregational ministry, the work and worship of the church, and the individual responsibilities of each member. We introduced analytical study and conducted a group of special assignments designed to bring out possible leadership ability among the male members. In addition, we spent considerable time with the young people who are all now able to take some public part.

One young brother, who will graduate from high school this year, is developing into one of the best speakers in the congregation. He plans to attend the St. Louis Bible Study in November, Brother Brumback's study in 1952, and the Kansas City Bible Study in July. Two other young people are also planning to attend the study at Kansas City this summer. Through these young people, we believe we can show the Lord's method so effectively that the extra

organization theory in this area will be rocked to its foundation.

After our study in church government, the brethren wished the congregation to be scripturally organized under the Lord's plan. At the business meeting I was given the oversight and it was planned that I should work with the congregation part time. This will not be too difficult as it is only about 100 miles from where we had planned to spend the last half of this year—Central Station, W. Va.

We believe the results of this meeting have justified our decision to come here. Two were added by baptism and two by restoration and we have reason to hope that something really worthwhile will result from the time and work spent here. I spent the first week of May with Harold Shasteen at the Tenmile congregation near Bristol (W. Va.), where there were five restorations as a result. I am to assist this congregation also throughout the rest of the year.

I recently purchased an amplifier to be used in outdoor meetings. I have felt that a meeting so arranged that people could drive in and listen without leaving their automobiles would get the truth before some who might never otherwise be reached. Brother Shasteen tried such a meeting in Illinois two years ago and it was met by much enthusiasm by the brethren there. I hope to devote much of the summer of 1951 to such work and would like to contact congregations willing to attempt such a meeting.

Because the responsibility is so great in this work, it requires isolation to a large degree, and it covers a scope far greater than I can hope to cover, I want to ask an interest in your prayers. I want to thank especially those congregations having fellowship with me in this work—Bloomington, Ind.; Sullivan, Ill.; Manchester and Lillian, St. Louis, Mo. I also want to humbly pay my respects to the brethren here who have endured the hardships of persecutions without "batting an eye," except to shed tears that would not be stayed. This is especially true of Cecil Roberts and his family. Until you meet these people, remember them in your petitions to God, and when you meet them, spare no words of encouragement to them. They have made difficult decisions in order to "be right with the Lord" and to stand by those decisions, face an all-out battle with the forces of digression.

Again, pray for us in our efforts, and we hope to see many of you at New Castle, Ind., July 4.