

MISSION MESSENGER

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RESTORING THE NEW TESTAMENT CHURCH

BY W. CARL KETCHERSIDE

It was Sunday evening and the fashionably attired members were filing into the large brick church edifice. The men halted momentarily upon the top steps and took a last long draw upon their cigarettes before flipping them into the yard. Ushers in faultless attire led them down soft carpeted aisles to cushioned pews. The jingle of gold bracelets was heard as painted women put dainty hands to well-arranged coiffures. Everyone was relaxed in the air-conditioned comfort. It was a momentous occasion because the new minister was to speak on "Restoring the New Testament Church." A special invitation had been given through a costly advertisement in the Saturday paper, for all members of sectarian churches to attend. Some of these had accepted and were already present.

The minister left his air-conditioned study in the six room parsonage adjoining the church building. He paused in front of the hall mirror to give his tie a final pat, and to arrange the flower on his coat lapel. In front of the church building, he paused again to admire the large lighted sign: "CHURCH OF CHRIST—James A. McKendree, Minister." It was a distinct honor to be the minister of such a congregation. He recalled the statement of his instructor at the theological seminary in Nashville when he was a preacher student. "You men can write your own paychecks. You can get fifty, eighty or one hundred dollars per week. It just depends upon what you'll be satisfied with." The minister smiled. His check read more than that each week. Now if he could just convince some of the prominent Baptists and Methodists that this was the New Testament church, his reputation was made!

During his sermon he was irked by the lack of attention of his own members. One of the elders slept off the effects of a heavy afternoon meal. Two of the women who taught classes on Sunday morning whispered to each other during the service. But the people he sought to impress—the sectarians—gave good attention. He belabored human creeds, sprinkling for baptism and instrumental music in worship. He pointed out that none of these were characteristic of the New Testament church, and we must eliminate them if we would restore the church our Lord died to purchase. After the sermon, he shook hands with the departing

crowd. He was thrilled when the vice-president of the First National Bank congratulated him and said that he and his wife were considering coming in. He said, "Two of your elders are members of the Rotary Club and they are always kidding me at the Wednesday luncheons about the fact that my sprinkling didn't have enough water in it to wash away any very big sins."

The preacher did not often dream. His slumber was generally undisturbed. But on this Sunday night, he had the church on his mind. Perhaps it was that, or perhaps it was the Swiss cheese sandwich he ate just before retiring. In any event he had a strange experience in his sleep. He found himself in a narrow cobblestone street in a foreign city. He knew that it was the Lord's Day, and he had never missed a gathering of the church. But how could he locate it? Strangely enough he found himself able to understand the language of the others on the street and to speak the language. He accosted a man who was richly dressed in native costume, "Sir, can you tell me where I can find the Church of Christ?" The man stared at him uncomprehendingly and shook his head negatively. But a poorly dressed individual with a slave owner's brand on his forehead waiting until the rich man passed on, stepped to his side and whispered, "Perhaps, sir, you look for the congregation of the holy ones! Come with me!"

They walked a mile before turning down a darkened alley. The preacher shuddered. In a narrow aperture between two buildings a flight of stairs led upward. The guide began to climb. Two full flights he went before he stopped in front of a rude door. He opened it and went in, beckoning for the preacher to follow. A company of men and women sat around a long table containing food. "It is the feast of love," said the guide, "come, be seated!"

An aged and bearded man arose and said, "Welcome, brethren, to the feast of charity. As our beloved Paul hath said, so have we done. When we came together to eat, we tarried one for another. Now let us thank God for his rich mercy." Food was passed to the guest, strange food but well prepared. Those who appeared to be possessed of some means served the poor, the slaves and the ill-clad. It appeared that each esteemed other better than himself. Inquiries were

made as to the welfare of friends who were not present.

At the close of the meal, the aged man who had extended the welcome at the beginning, now took his place at the head of the table. Before him were placed a loaf of bread and a cup of liquid. The aged one spoke, "Dearly beloved, let us engage in praise to God and edification of one another!" A man arose and began a hymn of praise. It was different than anything the visitor had ever heard. It was more like a chant than a song. At its conclusion, a man arose who identified himself as a shoe cobbler. He spoke feelingly of the need for personal consecration, for separation from the world. He told of his complete surrender to Christ and how he could no longer do the things that he would, but like a slave, was wholly subject to the will of another. When he sat down, the slave who had guided the preacher to the place arose. He declared the preceding remarks stirred him to give personal testimony to his own faith. He belonged to an unbelieving master. He was often beaten. He had secured the right to attend that day by toiling all night at the waterwheel in the irrigation canal. But his spirit was free. He urged all who were free in body to use that freedom to free others from sin. Some wept openly as he spoke to them.

He was followed by a fruit merchant from the bazaar, who relinquished his place to a weaver of cloth. When no one else signified a desire to speak, the president with a tone of sadness said, "Brethren, beloved, you know that our dear Jason was apprehended in the week past for proclaiming the words of life in the marketplace. He has been sentenced to banishment, and is now awaiting the ship to bear him away. He will need our prayers and our assistance. Let those whose hearts are stirred to have fellowship in his suffering, give to his succor, and the servants of the congregation will see that he receives your grace ere he sails." Everyone arose by common impulse and moved toward the head of the table. Some placed money on the table. One man stripped off a beautiful cloak, and folding it, placed it before the one who presided, saying, "He will need it more than do I, and may our dear Lord be merciful unto him." Another removed the sandals from his feet and placed them with the garment.

Then a solemn hush fell over the assembly at the table. The bearded patriarch took the loaf in his hand. He gazed upon it and the tears trickled down his cheeks. He spoke of suffering, of cruel death on a tree, of hope springing anew from an open tomb. Lifting

his eyes toward heaven he gave thanks. Every man and woman present at the table said "Amen." The bread was passed to all. Next the cup was given to them and tears coursed down the cheeks of rich and poor, master and slave alike. Afterwards they all kneeled and one after another prayed fervently. The slave petitioned, "Dear Master, bless our guest this day"—and just at this juncture the preacher awakened!

The next morning as his wife set the ham and eggs before him for breakfast, he said to her, "I had the craziest dream last night. I dreamed I was in some foreign country, and asked the location of the church. Some fellow who looked like a tramp took me upstairs in a building that had no sign on it,

so I couldn't tell what it was. We went into a room where some crackpot group was holding a religious service. I don't know what kind of fanatics they were, but they shed a lot of tears and it was the funniest place for a meeting you ever saw—no pulpit, no minister, no sermon, no order to their service—anyone who wanted to could get up and talk, even shoe cobblers and servants. I wonder how a person can dream such fantastic things!"

"Did they have instrumental music?" asked his wife smilingly.

"No, they didn't have that," he replied.

"Humph, they were right on one thing at least," she said.

"That's about all!" said the preacher.

THE WORTH AND DIGNITY OF THE INDIVIDUAL

BY ROY LONEY

Genesis records the impressive fact that God created man in his own image and gave him dominion over every living creature that moveth upon the face of the earth. Man was created to be a king, the ruler of the world, because in Him was placed the Spirit of the Almighty. He was made but a little lower than the angels. Every provision was made for man's happiness and well-being. His bride was formed from a portion of his side. An earthly paradise, called Eden, was given him for a home. All this done in man's behalf indicates the high regard in which he was held by the Creator. Perception, intelligence and understanding placed him on a pedestal far above all other creatures. Well did David exclaim, "What is man that thou art mindful of him, and the Son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hand, thou hast put all things in subjection under his feet."

A scoffing scientist once said, "The universe is a gigantic flywheel and man is just a sickly fly taking a dizzy ride on it." But the fact is the universe revolves around man and was made for him. Without man the universe would be utterly meaningless with no ear to hear the melodies of nature, no eye to see the splendor of the setting sun, and no mind to comprehend the greatness of God's power. Man is the one important fact in the universe. What would color be without an eye? What would the law of gravitation be without a mind to understand it? A mindless universe would not be a universe. An intelligent comprehending creature living amidst this momentous cosmos gives meaning and purpose to the wonderful works of God.

We marvel at the gigantic size of the universe. Our sun is hundreds of times larger

than the earth. The earth is but one of nine planets revolving around the sun. Astronomers state that our sun is only one of a hundred million other suns in our galaxy alone. Many of these suns are so huge as to completely dwarf the monstrous orbit which lights the earth. Hence the earth is but an infinitesimal speck amid unnumbered planets, moons, suns and stars, and man but a tiny speck on the earth. Yet man is really the center of the universe. A noted astronomer recently observed, "It makes me marvel, not so much at the bigness of the universe, but at the ability of man to comprehend it. The mystery is that this little creature wandering around on the face of the earth has a machine in him—a mind—which can reach out to the universe." The immen-

sity of the universe is staggering to contemplate, yet the mind of a tiny creature which can grasp such magnitude is the greatest product of all creation.

When Galileo made the discovery that the earth was not the center of our solar system, that the earth revolved around the sun, and not vice versa as it appears to us, his teaching ran counter to contemporary beliefs because he seemed to cast aspersions upon man's importance. Many learned men asked, "How could man be such an important being if he is but a little mite on a small planet whirling about the sun?" They overlooked the essential fact that earth, so insignificant in the size of our solar system, contains the only observer of the universe—MAN!

The present knowledge of our greatest scientists indicates that life is limited to our little world, and the great suns, moons and stars in the vast spaces of the universe are but twinkling lights to show the way to God. This is what David meant when he said, "The heavens declare the glory of God and the firmament showeth his handiwork. Day unto day uttereth speech, and night unto night showeth knowledge." Man can look upon all the grandeur of the heavens and hear the voice of the Almighty saying, "Be still and know that I am God." The great planets silently speed on their way in quiet mysterious constancy year after year and century after century, neither hearing, seeing, nor understanding. Only the tiny creature, man, can know and understand that "The spirit of God hath made me and the breath of the Almighty hath given me life." To man, and to man only, has God said, "See, I have set before thee the way of life and the way of death." The heavens show forth the power and majesty of the Creator. Only man can render willing obedience and give affectionate service to Him.

THE OLD TIME RELIGION

BY J. A. FREED

Everything seems to be in a whirl of modernism. This is a fast age and each day contributes something to make it faster. The amassing of wealth, discoveries of science, advancement in education, and great inventions of machinery, have produced an age of unrest and discontent. Fashion, pride and worldly distinction are sapping the life from religion. It has become more of a formality and show than an expression of the heart. Modernism not only saps the life of society, but overturns its very foundations—the family and the church. The family as instituted by the Creator is the divine arrangement for the perpetuity and happiness of humanity; the church is the divine arrangement for salvation of humanity.

As we gaze at society, we ask, "What has become of the old time modesty in dress, the old fashioned sociability and hospitality?

When do father and mother take the children for an all day visit with loved ones? When do friends gather as they once did at log rollings and other occasions to help a neighbor? When do they come together to help a neighbor in sickness or need?" Selfishness seems to have taken hold of man and robbed him of his old time love and brotherly kindness. So each goes his own way, paying dues to the lodge to keep him when sick, and to insurance companies to help him in distress.

The wife looks for more expensive things to provide comfort, instead of rejoicing in the simple duties of caring for her children and teaching them respect for their parents and the aged, and to be industrious. She may leave the housekeeping to a hired servant, while the children are turned loose to amuse themselves, to roam at will, coming

in contact with profane talk and that which degenerates. Meanwhile the mother interests herself in latest fashions discussed at the Woman's Club. Wealth, pride and fashion have set the example. All seem to think that happiness can be achieved by keeping up with the times.

Meanwhile the world is starved for genuine love. How many poor wives and mothers go to the grave starved for words of comfort and love which they should have from their companions and children? How many husbands are influenced to seek other companions through failure to find love and fellowship in their own homes? There is but one remedy for this. Let the old time love reign, which God had in mind when He said, "For this cause shall a man leave father and mother, and be joined to his wife and the twain shall be one flesh." Let sorrow and joy, sickness and health, poverty and wealth, be borne with this love and consideration, and happiness and contentment will be assured.

Jesus said, "If you keep my commandments you shall abide in my love, even as I have kept my father's commandments and abide in His love." This is the test of discipleship in the religion of Christ. The religious world is fast falling away from the truth by ignoring it. Jesus has given a plan of salvation that is perfect. Happiness and contentment result from obedience to it. The old time religion makes all of us members of the same family, and brethren together. There is no clergy and laity, no rich and poor. All are one as a family. In such an assembly love and brotherly kindness prevail as the ties that hold hearts together. With one voice all sing, "Blest be the tie that binds our hearts in Christian love!" Each esteems others better than himself. When this rule is established fully, brethren will not rush from the meetinghouse to their homes, but all will linger to greet each other with words of cheer and comfort, and relieve the burdens of life. Instead of dressing in such style as will keep the poor, the widow and the orphan away, each brother and sister will encourage them to come and make life easier by providing for them that which they lack. Deeds of kindness, words of cheerful encouragement, these brighten life and make it worth living.

Oh, let us go back to the old time religion, so our money may be spent to do good, to spread the gospel, instead of for pride and show. Instead of investing thousands of dollars building temples of pride which are largely for display, let us spend it to teach that way of life which can satisfy the longings of the soul, and make the poor rejoice to know they are as much loved and respected as those who have much of this world's goods.

Our Savior said, "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." Though rich, with power, glory and honor,

he laid these aside for our sakes, that through His sacrifice we might enjoy the riches of a Father's love. Seeing He has done so much for us, let us joyfully follow His example and embrace His precious promises.

Death is never satisfied with his victims, but calls for more. The drunkard's craving is never satisfied with drink; the drug fiend is never satisfied with dope; neither is the craving for worldliness, pride and fashion ever satisfied. Paul condemns that which is "not in any honor to the satisfying of the flesh" (Col. 2: 21, 22). The flesh cannot be

satisfied in religion any more than the drunkard's thirst. The more worldly our minds become, the more worldliness is called for, until there is no distinction between world and church. "I beseech you, brethren . . . be not conformed to this world, but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable and perfect will of God" (Rom. 12: 1, 2).

(The above was written by the late J. A. Freed, at Braymer, Missouri, December, 1916, and discovered among his effects after his recent death.)

ISTANBUL—CITY OF CONTRASTS

BY TEDDY L. RATLIFF

It was about ten thirty at night when my plane landed at the Istanbul airport, and a cold wind was sweeping across the field. I was very uncomfortable as I was still wearing the light summer clothing I had on when I left Bangkok, Siam, thirty-six hours before. I put on a light sport coat and a plastic rain coat as a little protection from the wintry blasts.

I encountered a few difficulties with the Turkish immigration authorities as I was landing in their country without a visa in my passport. Actually I had not been able to secure a visa, since I had decided to visit that country some two months earlier while in Australia. They took my passport at the immigration desk and said they would keep it there until I left the country.

I boarded the airline bus and rode with a few of the other passengers across the darkened countryside toward this fabulous city on the eastern tip of Europe. As we rode on toward the city I thought of the great part this metropolis had played in history. This was a part of the Greek and Roman Empires, and during the Roman control it was named Constantinople and kept that name until about 20 years ago when it was changed to Istanbul. It was the capital of the Byzantine Empire and the chief city of the Ottoman Empire.

After a few minutes the lights of the city appeared before us and soon we were driving down the streets of this famous city. I went first to the Park Hotel where I thought I had reservations for the night. Upon arriving at this hotel I found that no reservations had been made and furthermore there were no rooms available. I then went to the Konak Hotel and they too had no vacancies. At that point I did not know what to do and was ready to give up in disgust when a man came up and introduced himself as a representative of an airline and offered his assistance in helping me to find a room. There were two other men in the same predicament as I, and the three of us went with this stranger out into the then darkened streets of this strange city.

We went down a dark narrow street with him stopping at practically every door looking for a vacant room. Block after block, door after door, we tried but there was not a room available in the city. We tried every hotel from the most luxurious Park Hotel down to the lowest flop house, all without luck. This stranger then invited us to his office and said we could sleep on benches there. We went with him to his office where I spent the night trying to sleep on a bench. The stranger had been sleeping in his office on a cot but he turned it over to one of the other men, and the office boy who had been sleeping on a makeshift bed made of three chairs gave his bed to the other man and slept on a shelf in the toilet.

After a very uncomfortable cat nap I was awakened by people pounding on the door. It seemed this was a rendezvous of passengers of a flight to the Far East. Seeing that sleep was impossible, and dawn was breaking, I and my two new companions bid our stranger friend farewell and started out to see the city.

At breakfast we introduced ourselves for the first time. (Last night we were too tired to even think of introductions.) One of the men was Dr. Nelson Bossing, Professor of Education at the University of Minnesota, and the other was Dr. Robert Cralle, Professor at the University of Southern California (now Executive Secretary of the Public Schools of Southern California).

We joined a sightseeing trip of the city that morning and visited several of the famous Mohammedan mosques. The most spectacular was the Blue Mosque, the largest Moslem mosque in the world. It was a tremendous structure of blue stone with beautiful carpets on the floor. We put slippers over our shoes and entered into the darkness of its interior. Over near a window facing Mecca was a devout Moslem praying to Allah. He was kneeling on the floor and every few moments he would bow until his head touched the floor, then slowly raise himself up again.

One of the things that impressed us about

these mosques is that they appear so unfriendly, and their interiors were extremely cold and damp.

We also visited the Mosque of St. Sofia, the most famous of them all. During early Christianity this was used as a temple, then turned into a mosque, but now is only a museum.

In the city street horses and carts and wagons went side by side with Buick convertibles. Roman aqueducts still stand throughout the city, and the old Roman wall still surrounds the old section. As we stood at the gate to the city watching the donkeys pull their carts through the opening in the huge walls we imagined we were living a thousand years ago, but as a modern Euro-

pean sports car sped through the gate it erased our dreams in a trail of exhaust.

We also drove along the Bosphorus to the Black Sea until we could look out over Russian waters. This Bosphorus which is Russia's only all-year ice-free port entry divides Europe from Asia. Standing on one side you can look over into another continent, only a quarter of a mile across the water.

The old and the new, the east and the west, Asia and Europe all live side by side in Istanbul, the city of contrasts. A very interesting place to visit. But we had to be off again on more adventures; this time we travel down to the seat of classical history, Athens, Greece, but that is the story for next time. (3545 Lafayette, St. Louis 4, Mo.)

THE LIVING BREAD

BY PAUL S. KETCHERSIDE

"I am the living bread which came down from heaven." So spoke Jesus in John, chapter 6. Jesus is to the soul what bread is to the body. He is not presented to us in the Scriptures as merely a teacher of fine theories, of exalted ideals, of exquisite conceptions. He is pictured as the answer to a universal want, an absolute necessity for life.

"I am the bread of life." He spoke this to an audience he had just fed with loaves and fishes. He knew the importance of bread in a physical diet. He also knew its importance in a spiritual sense. We repeat that Jesus is to the soul what bread is to the body. Bread has always been referred to as a support of life. The human diet is so arranged by the Creator that the partaking of bread, or its equivalent, is essential to a well balanced and healthy existence. Natural life is dependent upon proper food. Bread is not only conducive to health, but it is indispensable to life. Cut off this supply, or destroy its nutritive value, and the body will waste away and eventually die. Every man, more or less, realizes his need of the divine bread which only Christ can supply. Often we see men feeding the cravings of the soul with stimulants which do not produce life but will result in death. Error, fanaticism, denominational zeal, false experience—these are but a few things which will leave the person worse than he was originally. Let us realize that God alone can supply the living bread. He only can fill the void of the human heart. Not the world, not nature, not philosophy, not the creature, but Christ with His love and grace. He alone can relieve our moral darkness, quicken hope, give beauty to the spirit, life to the affections, and nourish the soul to everlasting life.

But bread to be of value must be eaten! Many feel that all that is required is to sit, while all will be placed in their mouths and thus they be filled. What is true in the

physical realm is also true in the spiritual. If we would not put forth *our* hands to partake of the physical blessings God has provided, our bodies would soon pass away. So it is with the bread from heaven. God has placed it before us, but we must put forth our hands if we would partake of it. To multitudes of sinners Christ is an unappropriated Savior. They read or hear his messages and they admire the provisions of His grace. But they never call on him, they never cast their souls in guilt and ruin upon His promises. They perish in sight of the Father's house—perish with the bread of life in their hands, yea, perhaps in their mouths. Jesus said, "I am the bread of life." He also said, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart and ye shall find rest for your souls."

Bread must be eaten daily! It is not enough to satisfy the appetite but once. It must be repeated continuously. Jesus knew this for he taught his disciples to pray, "Give us this day our daily bread." Listen to him again: "If any man will come after me, let him deny himself, and take up his cross *daily* and follow me." This principle was followed by God in feeding the wilderness wanderers with manna. He decreed a daily gathering. It is a shame to see the spiritually hungry in this day trying to satisfy their craving with the "stones" of untruths found in human creeds so prevalent in the world. It is just as saddening to see members of the church who prove by their action that they think they can eat of Christ one day per week and receive enough to carry them through the entire week to follow. It would be a near miracle if I ate enough in one day that I would not know hunger for six days to come. Does Christ perform miracles today? Remember, He is to the soul what bread is to the body.

Daily feeding on Christ is essential. I would to God that all of us would grasp this fact. There would not be so many weak and sickly among us. I know the church needs instruction upon this point. But the popular style of preaching is wanting in those elements which nourish a pure, vigorous Christian life. The people are gratified, excited and often entertained. They are *not* fed—fed on the substantial and living bread of the Word. Hence our leanness of spirit. Hence the feeble flow of the life currents of Christianity. Hence the lack of health and vitality of action throughout the church. Brethren, let us think on these things.

SPECIAL NOTICE

Brethren in St. Louis will attempt to provide housing for as many as possible who wish to attend the Ketcherside-Wallace Debate in St. Louis, October 26-30. The facilities are limited due to the crowded apartment space and the distance from the place of the debate. Those who wish such accommodations should write at once as they will be allotted in order received. If you desire reservations at motels or hotels, the brethren will try to make such arrangements for you. Address: The Elders, Church of Christ, 7121 Manchester Avenue, St. Louis, Missouri.

BIBLES!

We have a few special Bibles left. For young people, we can furnish a leather-bound Bible with excellent print, concordance and center reference for \$6. We also have **WORLD** Teachers' Bibles, leather bound for \$8. This is cheaper than you can possibly get these books anywhere else. Send for yours today!

ARTIFICIAL APPETITES

A selfish gratification of this desire for preaching produces an artificial appetite which can no longer relish the less exciting, but far more wholesome provisions furnished in the scriptures and institutions of God, just as to live upon sweetmeats and stimulating sauces will destroy the natural appetite for wholesome food. Nothing can be expected from such a course but a meager, miserable, dyspeptic, and diseased condition, whether it be natural or religious.—*Millennial Harbinger*, 1841, page 493.

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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.

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

Matthew 17:20

For many years it has been a common thing to see a wrong view taken of the age of miracles, and to hear it claimed that such works can be performed in our day the same as of old. However, the error has usually been caused by misunderstanding the purpose of miracles and the time when they were to be discontinued. But my attention was lately called to another perversion of the text, namely, that Jesus meant the grain of mustard seed would act as a "charm" if a person wore it and "had faith in it." I might have thought such a notion was the whim of some isolated extremist had I not seen evidence that it is widely circulated. That evidence consists in the fact that a much-advertised piece of jewelry is offered to the public to which a literal grain of mustard seed is attached that is supposed to bring the wearer of it some "good luck." Such a degrading use of the Sacred Text is on par with carrying a rabbit's foot in one's pocket for a like effect.

A similar passage is in Luke 17:5, 6 where the apostles asked Jesus to increase their faith, to which He gave them an answer in words like our heading text. A grain of mustard seed grows by making use of the materials placed within its reach by the Creator, and not by having its size added unto by lumps or sudden increases. Likewise Jesus had given abundant evidence by his miracles and teaching that should have caused them to have increase in their faith to the point where they could not only cast out this devil, but also remove a mountain if such needed to be done. Of course no miracle was to be performed merely to satisfy the curiosity of anyone, but any needed or beneficial act could be accomplished regardless of how impossible it might seem to be. The apostles wanted the Lord to give them some special power as a direct qualification, without any concern on their part about exercising their task of absorbing the effects of divine evidences.

No one uses such reasoning in any other field of relationships. Our state law declares "Every one having children under the age of sixteen years must enroll them in school." Suppose a mother of one child argued with the truant officer that the law did not apply to her since she did not have "children" but just "a child." Would she be excused before the bar of justice?

4. How old must a man's children be before he can qualify? The Bible does not say, and any attempt to specify an age limit would be speculation and unwarranted presumption.

5. Must a man's children be in the church before he can qualify? I do not think so. The King James Version says: "Having faithful children not accused of riot or unruly." The Revised Standard Version says: "Whose children are *believers* and not open to the charge of being profligate or insubordinate." The problem can only be resolved by an understanding of the word rendered "faithful" and "believing." These are translations of the Greek "*pistos*." There is not a thing in that word which indicates or suggests an object of belief. It means "trustworthy, faithful, of good fidelity, reliable, trustworthy." It is the word which would be used to describe children who were trustworthy and obedient to the father's will, as opposed to those who were profligate or insubordinate. We think it is thus used in Titus 1:6. The faithfulness is to the will of the parent.

Paul did not give two sets of varying qualifications to Timothy and Titus. To Timothy, he said, an elder must "manage his own household well, keeping his children submissive and respectful in every way." The "faithful children" in Titus are the "submissive and respectful" children in 1 Timothy. The word "*pistos*" was used among the Greeks "of persons who show themselves faithful in the transaction of business, the execution of commands, or the discharge of official duties." The term is not a religious or ecclesiastical term. When used in the framework of the New Covenant, it is true that it frequently designates believers in God. The New Testament lexicographers, knowing this is true, may be inclined to see that idea in the word every time it is used whether the object of the fidelity is stated or not.

6. If a man has no children of his own, but adopts and rears orphan children, may he thus qualify? Certainly so. The requirement of children is not to test a man's physical ability of procreation, but his executive ability. A man might be able to sire offspring and his wife be sterile. So long as he has children as a part of his household and demonstrates ability to keep them in subjection he has fulfilled the constitutional requirements in this respect.

Cruden's Complete Concordance, \$3.50; Smith's Bible Dictionary, \$3.50; Johnson's People's New Testament (2 Vol.) \$5.00.

THE ELDERS OF THE CHURCH

By W. CARL KETCHERSIDE

Again we come to a controverted subject in connection with the qualifications of the bishops of the local congregations. I give my very sincere and humble ideas of what the Bible teaches, with the hope that if I am in error, brethren who are better informed will set me right. We must be ready to consider what contradicts our views and to weigh all in the light of God's revelation. Let us consider our present topic in the form of questions and answers.

1. Must a man have children in order to qualify for the eldership? My answer is in the affirmative based on 1 Tim. 3:4 and Titus 5:6.

2. What is the purpose of this qualification? To guarantee the ability of a man to govern in the congregation. By properly ruling in the home (God's first social unit) he manifests his ability to govern in the church (God's last organization). "If a man does not know how to manage his own household, how can he care for God's church?"

3. Must a man who has all of the other qualifications, have at least two children before he is appointed? No! The word is not so used legally, or in the Old or New Covenant Scriptures. In legal circles: "The words 'child' or 'children' are often used interchangeably. Authoritative writers as well as

the habits of educated society, show that an accurate speaker may, without impropriety, use the term 'children' for the purpose of indicating offspring, or descendants, or posterity, in whatever degree"—*Corpus Juris*.

A good example in the Old Covenant Scriptures is found in Genesis 21:7, where Sarah says: "Who would have said to Abraham that Sarah would suckle *children*? Yet I have borne him a son in his old age." The word children is used despite the fact that Sarah never suckled but one child.

In 1 Timothy 5, the church is instructed to honor widows that are real widows (verse 3) but "If a widow has children or grandchildren, let them first learn their religious duty to their own family and make some return to their parents; for this is acceptable in the sight of God" (verse 4). If a widow has only one son, who is making ten thousand dollars per year, can she demand the congregation support her because she does not have "children"? Would anyone be so foolish as to argue that if a widow had but one child, he would not need to learn his religious duty toward his family? When the apostle said, "Fathers do not provoke your *children* to anger," did he imply it would be right to provoke your first child until a second was born?

TO EXCLUDE THE CLERGY

Christianity can never be fully developed, nor can the points of difference between Christ and antichrist ever be fully settled, till the liberty of the ministry to all (male) believers be fully understood, and freely admitted as valid and sufficient. This is the axe that strikes at the root of the tree of popery, inexpugnable by any other instrument, but by this, ultimately to be averted. To deny all distinction between clergy and laity, prohibits at the threshold the advance of any other papal argument; neither pope nor prelate can plant his feet where this is boldly set forth. It meets him with confutation and expulsion at the door of the sanctuary; and by referring to the sole priesthood of the divine Head of the church, who assumes into union with Himself, all His people, and places them with "boldness and confidence" in the "holiest of all" as "priests to God and the Father" renders it impossible for any clergyman to intrude into the fold of Christ, and to usurp functions which his brethren may not perform with an authenticity and validity fully equal to any that he can claim. But it is marvelous to see how this important truth of the gospel has been neglected, and how Christians (antichristians) have, in almost all Protestant denominations, set themselves to the work of consolidating such a form of church government as should reduce the priesthood of the whole body to a naked theory, and make that a mere idea, abstracted from anything, practical or tangible, which was intended to be a governing principle of the church upon earth. — *The Christian Messenger and Reformer* (March 1840), page 33.

MOTHER EVE

Eve's name was Adam before she was married (Gen. 5: 2). She was the first woman, first virgin, first wife and first mother. She was the first nurse, first companion, first bride, and first kinsman. These eight positions of honor were passed to us by the first woman and they suggest purity, love, fellowship and devotion; also comfort, fidelity, affinity and conjugal ties. The brightest flowers bud and blossom in the family garden; the sweetest incense rises from the family altar and the rarest jewels sparkle in the sunlight that gilds and gladdens its gateway—A. A. Moore.

FESTUS STUDY

A daily study of the Bible, lasting for two weeks, will be held at Festus, Missouri, starting Dec. 28, under direction of Harold Shasteen. Housing accommodations will be furnished by members, and numerous restaurants in the vicinity will facilitate eating arrangements. Those who have the holiday week free are urged to spend it in this study. Scheduled are the following events: 9:30-11:30 a. m., Study in Romans; 1:00-2:00

p. m., Open Forum; 2:00-3:00 p. m., Talent Development; 7:30-9:00 p. m., Study in Revelation. For reservations and particulars address Shirley Carron, 311 Virginia Ave., Crystal City, Missouri.

PUBLIC WORSHIP

There must necessarily be an assembling or coming together of the members of a church, in order to public worship; because such worship depends upon concert of action. Public worship is not merely worship performed in the presence of the public—though this would require an assembling—but it is worship engaged in by the public, or rather by that portion of the public of which the church is composed. Each member of the church is personally to engage in the Divinely authorized acts of worship. This makes an assembling indispensable. Hence Paul admonishes the Hebrews not to forsake the assembling of themselves together. — *The Christian Union and Religious Review*, April, 1852.

ONE MAN MINISTRY

So long as the "one man system" is regarded as the *beau ideal*, as it is by many, of what should obtain in our congregations, it will be impossible to bring them back to the practice of the ancient order of things. And in view of its entire want of Scriptural authority, and the manifest evils it has entailed on the church, we cannot but express surprise that any lover of truth, particularly any friend to the primitive customs of the church, should give this system the least countenance whatsoever. — *Millennial Harbinger* (1854), page 269.

THEOLOGICAL SEMINARIES

Glenn L. Wallace writes in "Christian Worker" as follows: "The church of our Lord has no place for hospitals, international welfare organizations, world-wide charity programs, and theological seminaries. The New Testament furnishes us with the complete pattern of Christianity. Any casual reader of that plan cannot help but be impressed with the simplicity of the program and the machinery to carry out that program." (EDITOR'S NOTE: Bro. Wallace is the Minister of College Church at Abilene Christian College, which advertised in "Firm Foundation" (April 8, 1919): "In addition to the College of Arts and Sciences we will have a complete, thorough seminary, in which work for preachers and others who desire to become efficient church workers will be given.")

BIBLE COMMENTARY

Three volumes of "Bible Commentary" by E. N. Zerr are ready to mail out immediately on order. They are \$10 for the three. Write for information if interested in these outstanding books.

WHAT NAME SHALL WE WEAR?

The hired servants in the Father's House are beginning to crawl on using the term "Minister." In one city they are at a real loss as to how to designate themselves. They all admit to doing the same identical work, but in their advertisements there are a few "Evangelists"; several "Preachers" and one "Minister." One of the "Preachers" informed me that he would not put the word "Minister" after his name since all of God's children are ministers and he did not want to be *the* minister. When I asked him what he did call himself he said "Preacher." I asked him if he was *the preacher*, since all of God's children are also preachers. It's pretty hard to find a scriptural designation for an unscriptural function!

PREACH CHRIST

Peter preached Christ on the day of Pentecost (Acts 2: 22-37). When the hearers had the facts of the gospel they asked for the terms of salvation. The terms were given in Acts 2: 38. What converted those Pentecostians? Was it the terms given? Was it not rather the Christ the Son of God who converted them from their sins. Our preachers today are trying to convince sinners they must be baptized. Very little is said of Christ and the great principles He gave to the world. I think that is what is wrong with the church in these days; it is filled with half-converted people.

Christ said that except a man be born again he cannot see the Kingdom of God (John 3: 3; 1 Peter 1: 23). Philip preached Christ (Acts 8: 5) then gave the terms of obedience (Acts 8: 12). Paul preached Christ (Acts 16: 31) the good news of the gospel, then the terms of salvation were made known to the jailer and his house.

I believe that Christ should be preached, and His love for all mankind. God so loved the world that He gave His Son that we might have life and have it more abundantly. May God help us to look unto Christ as the author and finisher of our faith.

E. D. Songer, Paragould, Arkansas.

TRUTH NOT WANTED

One of our preaching brethren was conducting a Bible Study in a Florida congregation recently. He was making a considerable sacrifice to teach the government and discipline of the New Testament church. A number of college men brought pressure upon the brethren to discontinue the studies, and informed them if they did not do so, that no preachers would ever work with them. They notified the brother that they knew his teaching was the truth, but since none of the other congregations about them practiced it, they would not be able to do so either, else they would be disfellowshipped. They closed the study of God's Word which had been opened unto all.

REFUGE OF LIES

"They have made lies their refuge and under falsehood have they hid themselves." These were the words of the ancient prophet describing some of the leaders of God's people Israel. They may also be applicable to some of the same class today. Advocates of "Christian education" and products of the schools which feature "Christian atmosphere" do not hesitate to stoop to any depth to destroy the opposers of those human organizations which they cherish more than they do the church of the Living God. It becomes ever more apparent that the Christian atmosphere of these theological seminaries produces gossip-mongering, hatred-sowing, political maneuvering which is worse than that of the smallest ward heeler in some precincts of our most corrupt cities. When I was in Georgia I learned of certain school boys who had worked overtime to thwart my coming. They had circulated the old moss-covered canard that I was over a number of churches, and that my wife manipulated them during my absence. To those who know our position relative to church government and women's work such silly, absurd and asinine charges are too contemptible to countenance, albeit there are preachers who are public purveyors of such putrid piffle, and no doubt some are ignorant enough to swallow it because they have confidence in one who is a graduate of one of our schools. Others were telling that I was the recipient of an immense income, in spite of the fact that Nell and I hold the firm conviction we should not accept beyond our needs, and have laid up nothing for the future, preferring to put our trust in the Lord. Such pusillanimous tactics are on par with those of one preacher who published that I had not reared an orphan but had five dogs chained in my backyard. I have never owned a canine flea trap in my life. It must be wonderful what you learn in college. I don't envy the fate of those who learn it.

HARRIS REPORTS

I was at Klamath Falls (Ore.) for a meeting and vacation study in July. Later I held a short meeting at Carmichael (Calif.) with 3 immersed. I preached two nights in Oakland, and later labored at Oildale (near Bakersfield) for more than 3 weeks in Bible Study and development work both morning and evening. I also renewed acquaintance with Bro. Leroy Durley. I later visited Phoenix (Ariz.) for a week of song training and Bible Study. I was privileged to visit the Labor Day meeting at Albuquerque (N. Mex.) and enjoyed a real spiritual feast. In passing I stopped a few nights at La Junta and Las Animas (Colo.) and was encouraged for the future prospects. I believe one great need is to see the opportunities at hand rather than lamenting those that are lost, or searching for big things beyond our reach.—*Roy Harris.*

BLOOMFIELD MEETING

The three day meeting at Bloomfield (Mo.) began with a public service on the Court-house Square, on Saturday afternoon. From then on there was a busy round of spiritual activities. Principal speakers were Fred Killebrew, Hershel Ottwell, Paul Ketcherside, Bob Marshall, Carol Bailey, Doy Rhoton, Bernie Crum, Maurice Howard, Otto Schlieper and Jim Mabery, who lifted the audiences to mountain top experiences by their lessons. Panel discussions were held two days. Brethren were present from Missouri, Illinois, Indiana, Georgia, Kentucky and Oklahoma. There were 325 registered, with a peak attendance at a single meeting under the tent around 250. A number of those present stated their expectation of being present again next year, and an invitation is extended to all to come and share in the rich feast of a program already being compiled for the occasion.

KIRKSVILLE, MISSOURI

Brethren have begun construction of the building which will replace the house destroyed by fire. Meanwhile they are meeting in the auditorium of Washington School. The little congregation needs our assistance in their building project and we entreat that you give ear to this plea in their behalf. O. M. Blackorby reports the following received to August 1: W. C. Ketcherside \$10; James L. Montgomery \$25; Dwane Montgomery \$25; Zester Hatfield \$5; Bertha Robinson \$10; White Oak Church, Ethel (Mo.) \$100; Church, Phoenix (Ariz.) \$25; A brother \$100; Gertrude Likes \$20; Tent Chapel, Blockton (Iowa) \$50; Claycomo Church, North Kansas City (Mo.) \$25; Church, Nixa (Mo.) \$100; A sister \$5; William Smith \$100; Mrs. Levi Gingrich \$2; Simon Gingerich \$5. Total \$607.00. If you can assist on this building send a check to Bro. Blackorby, whose address is Novinger, Missouri.

DES MOINES MEETING

More than 400 persons signed the register for the three day meeting in Des Moines, Iowa with a peak attendance at one service of 387. Richard Kerr had charge of the program in most of the meetings, which featured five minute talks by a goodly number of brethren. Panel discussions were also held on the first two days. The brethren at Des Moines had everything arranged to feed the large audiences which assembled for all of the meetings in the Armory building, secured for the occasion, and the system was very noticeable. Eight brethren passed out tracts at the entrances to the State Fair Grounds, the fair being in progress at the time. An invitation was issued to all who were present to return for another such occasion next Labor Day.

THINGS THAT HINDER

The churches are falling into disrepute in many places due to the lack of holiness in the lives of the members. In certain sections of the southland where we have labored there is a total lack of discipline and "every man doth that which is right in his own sight." Brethren pass over the solemn commands to exercise discipline upon the ungodly as if they thought God was only joking when He gave such admonitions. They bitterly and ruthlessly attack sectarianism over the radio stations and from the pulpit, but the congregations which they represent are as sectarian in practice as others are in doctrine. Recently I tried to engage in conversation with an aged preaching brother who is in the sunset of life. He could not hear what I said because he had his eyes glued on a baseball game on the television set. He was wholly uninterested in conversation about the Kingdom of heaven, and unconcerned about anything except the fate of the New York Yankees. I went to visit another brother who has done much to establish a congregation. He informed us that he was looking forward to the coming basketball season with much anticipation because he was anxious to watch the games of the nearby "Christian" college. Yet he lamented the worldliness in the church.

I have learned that the moral state of the membership in the region surrounding the Christian Colleges with their boasted atmosphere is often as corrupt as one would find anywhere on earth. It is time that those who love New Testament Christianity plead for holiness, righteousness and sanctification. What good will it do to convert sectarian people if we make them just as sectarian after they come in among us?—*W. Carl Ketcherside.*

APPEAL FOR AID

The little group at Moundville, Missouri have purchased the Lutheran meeting-house, complete with pews and stove for heating. Starting April 19 with 14 members they have had 9 added since. They are in debt \$800 and need assistance. If you will come to their aid, address a check to Church of Christ, Care of George Mayden, Moundville, Missouri. Your help will be greatly appreciated.

MEETING AT VALDOSTA, GA.

The meeting with East Gordon Street congregation in Valdosta, Georgia, closed Sept. 27 with two being immersed into Christ. Daily studies were conducted of 3 hour duration, and a daily radio broadcast presented over WGOV. Panel discussions were held two Sunday afternoons. During the meetings, Vernon Hurst and Bernard Haygood each spoke at Oak Grove (Florida). The brethren at East Gordon Street are planning other studies for the future.

THIS and THAT from HERE and THERE

A letter from Sister Gertrude Hill informs us that the congregation at Tunbridge Wells (England) is now meeting at the Y. M. C. A. building. Albert Winstanley, Leonard Channing and Raymond Hill have spoken the gospel on the beach at Brighton, a famous resort area, with excellent effect this summer. . . . Mary Hendren writes that new Bible study classes for children will be formed at a location on Ballygomartin Road, Belfast (Ireland) this autumn, with a view to teaching the youngsters and attempting to interest the parents in our plea. . . . Robert Keith, arrived on August 24, to bless the home of Brother and Sister Arthur Nighswonger, Independence, (Mo.). . . . Charles Cannon of Milan (Mo.) was immersed on August 19, and he and Waneta Frazier were married at the Milan meeting-house, August 23, with Harold Shasteen officiating. . . . Bro. Shasteen reports five married people immersed in his meeting at West Concord (Mo.) from which he went to Speedway City, Ind.) for a series of services. . . . Sister Millard Shasteen, Shelbyville (Ill.) underwent surgery August 18. . . . Our deepest sympathy to the Storie family, Webster Groves (Mo.) whose 14-year-old son, Chester, drowned in the Missouri River. The editor conducted funeral services, Sept. 5. . . . Sister Ida Topping of Lillian Avenue Church (St. Louis) suffered amputation of one limb as a result of an acute diabetic condition. Her husband, the late W. J. Topping, was formerly an elder at Lillian Avenue. . . . Leland King tells us that he is to be transferred to Korea, where he hopes to do effective work for Christ. . . . William Fleener whose name has appeared frequently in our columns has been returned home from Germany. . . . Wilbur Storm, who is entering evangelistic work full time will spend a part of October at Compton (Calif.) in training and development work. . . . The church at Palmdale (Calif.) began a short meeting in Palmdale Elementary School building, August 23. . . . Vernon Hurst reports two immersed and four added by membership transfers at Tenmile (West Virginia) in a work which began August 22. . . . One was restored at East Fultonham (Ohio) August 16. Darrell Bolin began a meeting there September 6. . . . Vernon Hurst will now receive his mail at Bristol, West Virginia. . . . We are sorry to learn of the illness of Sister Westbrook, of Advance (Mo.) who was confined to the hospital at Cape Girardeau. . . . William Hensley starts a two weeks meeting at Blue Ridge congregation (Kansas City) Oct. 19 where the annual young peoples' meeting will be held Nov. 1. . . . William Rogers and Dixie Skinner were married August 23 at Chillicothe (Mo.). . . . Bob

Duncan has just concluded a two weeks meeting at Hammond (Ill.) which began Sept. 13. . . . Robert McKee and Peggy Campbell were married at Cameron (Mo.) August 16. . . . There will be a young peoples' meeting at Topeka (Kans.) Oct. 3, 4 followed by a two weeks meeting beginning Oct. 5, with C. R. Turner, who will labor in that area for three months. . . . James Campbell began a series of meetings at King City (Mo.) Sept. 20. . . . Leroy Garrett will spend the first two weeks in November with the congregation at Independence (Mo.) and will labor at Chillicothe (Mo.) Nov. 15-27. . . . Roy Loney writes that he will take his tent to Centerville (Iowa) next June. . . . We wish to notify all subscribers that after this you will only receive two notices of expiration, rather than three as in former years. We will send you a card one month in advance. If you do not renew we will send you another card the month of expiration. The following month your subscription will be discontinued, as we will assume that you are no longer interested in reading the paper. We are taking this step in the interest of economy. We earnestly urge all readers to pay in advance and eliminate the cost of notification. It costs us enough to notify subscribers of expiration dates, that we could send the paper to 100 persons for a year. . . . Murl Howard, elder at Anderson (Ind.) writes that they returned from the Bloomfield (Mo.) meeting refreshed in spirit, and he believes it was one of the best meetings of its kind he has ever attended. . . . Fred Killebrew sent in six subscriptions. He started a two week Bible Study at Iberia (Mo.) Sept. 15. We are sorry to learn of the illness of his father in Tennessee. . . . Dale Schlieper and Herb Clark held a gospel meeting in Walnut Creek (Calif.) Aug. 23-30. . . . Day time sessions for edification will be held morning and afternoon during the debate at Saint Louis. . . . Louis Kappelman reports one added in the meeting at Beech Grove (Ark.). . . . Vern Atwell reports that Claypool (Ariz.) brethren are building additional class rooms on their building. Wilbur Storm will be with them for work starting November 1. . . . If you wish brethren in Saint Louis to arrange accommodations for you during the debate with G. K. Wallace, write at once, giving full particulars to: Elders, Church of Christ, 7121 Manchester Ave., St. Louis, Missouri. . . . Bob Brumback and Lawrence Swearingin had a good meeting at Charleston (Ill.) with 3 immersed. They also held a successful effort at Senath (Mo.). . . . We are profoundly grateful to Bro. J. Holmes, Yorkshire (England) for a most encouraging letter.

This faithful brother has been a member of the One Body for 63 years. . . . Bernie Crum had 5 immersed and 1 added by membership in the meeting he held at Dexter (Mo.). . . . Robert H. Lentz, Paragould (Ark.) says that he was privileged to worship at Senath (Mo.) and to hear Fred Killebrew. He commends the brethren there for their services. . . . Paul Ketcherside visited the congregation at Beech Grove (Ark.) enroute to the Labor Day meeting at Bloomfield (Mo.). . . . Bernard Haygood and Vernon Hurst were present to assist the editor in the work at Valdosta, Georgia with the congregation meeting on East Gordon Street. . . . Leroy Garrett writes his enjoyment of the all day meetings held at the Labor Day holiday in Albuquerque (N. Mex.). . . . Brethren everywhere should realize the need of Bible Study. The whole church needs to be informed. God wants all of His children to know their duty so they may do it. A well informed congregation is a safe one. Let us everywhere arouse to the need of studying the Word and translating it into living conduct that the world may see Jesus in us. . . . We recommend for your children the following books: Foster's Story Of The Bible, \$2.50; Bible Pictures And What They Teach Us, \$2.25; First Steps For Little Feet, \$1.35; Story Of Gospel, \$1.35. Order these today and we will attend to your orders immediately. . . . Roy Loney is considering the printing of a new tract in the near future. . . . The real strength of the congregation lies in maintaining the scriptural standard of godly living. Churches need to be pruned and purged if they are to bring forth fruits unto righteousness. The toleration of sin within the membership is like nurturing a serpent within the bosom. It can only result in death to the one who gives it shelter. . . . The word of God is to be shared, not jealously kept for selfish purposes. Those who do not sound it out will soon find themselves weak, sickly and ready to die. Activated service in the field of Christian responsibility is as necessary to growth as exercise is to the body. . . . If the Bible teaches anything at all it sets forth the idea that the strong church is the one which is self-edifying and self-perpetuating. One would not think a person was strong if only one member of his body were capable of movement. By what token can we call a church strong, regardless of physical size, if only one member is active in soul winning for Jesus? . . . There are some men who love peace more than purity. They feel that if they can be at peace with men they are at peace with God. They will compromise to stand in good with men.