

MISSION MESSENGER

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GREAT MEN AND SMALL MEN

BY ROY LONEY

In a recent issue of the *Gospel Advocate*, Bro. H. M. Phillips had this to say: "Great men can differ and not abuse each other but reason together. Most men now when they differ, try to see how much sarcasm and wit and abuse they can use instead of argument and reason in a Christian way. I fear that there are too many small men in the church and by this test the preachers are not exempt. Argument and reason are good, but abuse and foolishness are disgusting. Let us help make some more great men and less little fellows. All have a part in this great work."



be shown a "better way," and that "better way" is not the way of sarcasm, ridicule or contempt. Aquila and Priscilla might have driven Apollos from public life with the barbed darts of sarcasm, but by expounding unto him the way of God more perfectly, a powerful soldier was added to the ranks of Christ's great army (Acts 18: 24-26).

Nothing can show either the littleness or the greatness of a man's heart like criticism of his life or belief. The way he will react always tests the sincerity and honesty of his belief. If he is absolutely sincere and honest in his convictions, then truth and an appeal to the scriptures is all he will feel is needed to defend his cause. When Paul preached a new gospel to the Bereans of old, they showed a real nobility of character and a love for the truth by "searching the scriptures daily whether these things were so" (Acts 17: 11).

Today many live issues face the children of the Lord, and the belief and practice of many are being called in question. Name-calling and even buffoonery are the chief stock in trade of those more concerned with maintaining their standing before an unsanctified and pleasure loving audience, than to prove the scripturalness of their position before God. They are far more concerned about their standing with men than in being prepared for the Judgment of God. When Paul brought the knowledge of Christ to idolatrous Ephesus, Demetrius and his fellow-craftsmen were more concerned about their craft than in proving the divinity of their God, hence their intense anger against

Paul; and to day when the scripturalness of the "located Minister" system is being so forcefully called in question many are far more concerned about the effect on the system than the question of its scripturalness.

For a true child of God, there is no other question other than "What saith the scripture?" To promulgate teaching that will, as some say, put a "For Rent" sign on the "Minister's" parsonage is neither a cause of warfare nor of anger. Let the issue be debated on scriptural grounds, and the final appeal be made to the scriptures. "To the law and to the testimony, if they speak not according to this word, it is because there is no light in them" (Isaiah 8: 20). If the system is defensible by an appeal to the scriptures, then let us have the scripture and thus settle all controversy. To use ridicule, sarcasm and contemptuous words, is an open admission of a weak and indefensible cause. Truth needs no other weapon than its own strength. A personal victory in winning an audience's approval, does not settle the question for eternity. It is God who makes the final decision—not a crowd of people who can be carried about by "every wind of doctrine," and brethren, wouldn't it be wonderful if all the "valiant Knights" who come forth in their "shining armour" to defend their own cause would spend lengthy hours in fervent, humble prayer for God's spiritual guidance and like the humbled and penitent Paul would daily pray, "Lord, what wilt thou have me to do?" In such a case I am sure the controversy would be far less noisy, bitter and personal and more wholesome in reaching a decision as to what the heavenly Father approves or condemns. O, for more really great men and fewer little pigmies!

The above is thought provoking and well expressed, and should commend itself to all who love the truth. To argue, dispute and debate is not out of harmony with the spirit of Christ; for he was constantly in argument with his opposers in Jerusalem. He met the strongest and ablest of his enemies and put them to rout without losing his dignity; and the same thing was true of the apostle Paul. He fearlessly met all "comers" in public discussions and with courage and honor defended the truth against all error. In so doing, he was contending for the faith "once delivered unto the saints" (Jude 3). The Christian soldier must engage in combat with enemies, numerous, varied and resolute; but his only *divine* weapon is the "Sword of the Spirit—the word of God." He needs no other weapon, for this sword is "mighty through God to the pulling down of strongholds." Paul declares it to be "sharper than any twoedged sword" and if we use it as did Stephen (Acts 6: 9, 10) our enemies will not be able to "resist the wisdom and spirit, by which we speak."

It is human nature to wish to win a personal victory, but if we are true soldiers of the cross, no personal element can or will enter into our thinking when we are engaged in any conflict with an enemy of the truth. Our only desire is to uphold the truth against the errors of Satan in such a manner and by such a method as will win the deluded followers of error to the freedom of the truth. Jesus said, "Ye shall know the truth and the truth shall make you free" (John 8: 32). The adherents of error must

THE ELDERS OF THE CHURCH

BY W. CARL KETCHERSIDE

In this article we continue our discussion of those qualifications of the bishop which are generally applicable to moral conduct and faithfulness. The next in order is *patience*, an attribute of great worth in those who must deal with others, and help them with their varied problems. It requires a spirit of longsuffering and forbearance, coupled with gentility of manner and kindly demeanor. An elder must not be rash, hasty in spirit, nor ungentlemanly in disposition. He must be willing to listen carefully to another and weigh all of the facts in any case.

9. *Not a brawler*. The word from *amachon* means one who is "not contentious or fond of fighting." A quarrelsome, violent person will seriously injure the church, especially if placed in a position of leadership for which he is ill-fitted because of ill-temper. There is no excuse for making faultfinding one's chief vocation on earth. A disagreeable attitude toward others who disagree with you indicates a lack of proper maturity and general maladjustment which incapacitates for serious positions of trust. The original word implies "quarrelsome over wine."

10. *Not covetous.* The term (aphilarguron) means "not a lover of money" and the late revision so translates it. It is not a question of whether a man has any money or not, nor a matter of how much he may possess. It is not the sum in possession, but the attitude toward it. A man might fall under this condemnation who had no money, while another might be free from it who had much. Some men who have never had money greatly love it and eagerly pursue it, others who from birth were in more prosperous circumstances seem to care but little for the gold of this world.

11. *A good report of those without.* An elder must be a man of good reputation among outsiders. His standing in the community, as a citizen, must be above reproach. Hypocrites stand between outsiders and the truth. When such are placed in the leadership of the church, their influence for evil is multiplied and the occasion for reproach is magnified. Often when a man's reputation has not been good he may be inclined to despair and recklessness of behavior. Under the idea that it will avail him nothing if he does live right, since his past will always be held against him, he may succumb to the seductive devices of the devil. Certainly the snare of Satan will be more liable to catch one who is thrown off guard by despondency and discouragement caused by remorse for past conduct. Placing one in a prominent position always increases the whispered accusations against him. If allowed to remain quietly and unobtrusively in the background, he may safely live down his past, and the outside world cease to blame him for that of which he repented.

12. *Not self-willed.* An insolent, stubborn person who is always right and never makes an error in judgment, in his own estimation, is wholly unfitted for the sacred trust of a shepherd in the church. How much division and contention has been caused in times past by those little souls who tried to carry on this big job of riding roughshod over their brethren. An unbridled exhibition of impudence and pride, to the utter disregard of the feelings of others, or to purposely wound them, is out of character for one of God's overseers. Humility and modesty coupled with meekness, will set a far better example for the flock.

13. *Not soon angry.* This qualification has to do with the control of the emotions. Our word "anger" comes from the Latin *angorem*, "compression of the neck," from *angere*, "to choke." The Greek term also means "to press tightly." It is temper that manifests itself in action, and generally in physical reaction. It may be either selfish or disinterested, but in either case it renders the individual who indulges in it incapable of thinking clearly. It affects the whole person, physically, mentally, and spiritually. Thus it is certainly a harmful pastime in which to engage. One may be driven by circumstances to the point where his guard is

beaten down and he finally lapses into anger against some ill either real or supposed, but an elder must be temperate in his conduct and emotions.

14. *A lover of good men.* The Greek *philagathos*, means a "lover of good" and it may refer to good men or good things. Certainly the translation "good men" does no violence unless it be that an undue limitation is placed upon the meaning of the apostle. An elder must be a lover of all good men, of whatever race or color. He must have an interest in the souls of all those who seek to manifest a proper spirit toward God and their fellowmen.

15. *Just.* The implication of this word is "fair, equitable, honorable." It generally has to do with our relationship with others, and implies that in all such relations we must be considerate, and maintain the rights and dignity of those with whom we have dealings. Sometimes men have been placed in the eldership who have two standards, one for themselves and one for others. If members of their immediate families do those things which are unbecoming the action is hushed up or minimized; if members of other families do the same thing they are made to publicly confess their errors. Such partiality is unfair. Sin is sin. It is so if committed by some member of my family. It is so if committed by a member of any

other family. We must make no distinctions where God has made none.

16. *Holy.* This word has to do with our responsibility to God, who says, "Be ye holy, for I am holy." To be holy means to be sanctified, consecrated and fit for the Master's use. A man is not holy who is worldly. It is certainly not becoming for an elder to frequent the movie palaces with their suggestive scenes; to engage in playing cards; to tell smutty stories and double entendre jokes; to pull and puff on cigarettes, and generally to show such lack of control as to pull the moral standing of the church to a lower level than that upon which many non-members stand. Without holiness no man shall see the Lord. And a church will no more rise above its leadership than a stream will rise above its fountain source. If the elders are giddy the church will not be serious; if the elders are following after the pleasures of this life, the members will be "lovers of pleasure more than lovers of God." We should pray that men will be raised up among us who love the Lord more than anything in this world, and who will seriously, prayerfully, earnestly contend for the faith, setting such examples before the flock that they may safely pattern after them and some day be justified at the coming of our blessed Lord and glorious master, who is the Shepherd and Bishop of our souls.

"THY KINGDOM COME"

RADIO TALK BY RICHARD D. KERR

What is commonly referred to as "The Lord's Prayer" is never so designated in the Scripture. This prayer, as recorded by Matthew (6: 9-13) and Luke (11: 2-4) was the answer of our Savior to the request of His disciples, "Lord, teach us to pray, as John also taught his disciples." Jesus did not speak these words to His Father in prayer, but to the disciples as a pattern or example for them to use when they prayed. It should more appropriately be referred to as "the disciples' prayer."

Of the ten New Testament references to the prayers of Christ only four record the words He spoke. These prayers were uttered at Capernaum (Mt. 11: 25, 26), at the tomb of Lazarus (Jno. 11: 41, 42), in the upper room the night of His betrayal (Jno. 17), and in the garden of Gethsemane (Lk. 22: 42). Of these four, that prayer which constitutes the seventeenth chapter of John is most outstanding and if any one of Christ's prayers could be referred to as "The Lord's Prayer" this would undoubtedly be it.



"Why is it wrong for us to pray, 'Thy kingdom come'?" The answer is simply this: because the kingdom has already come. There are some erroneous theories abroad in the land today to the effect that the kingdom has not yet come but will be set up when Jesus comes to reign on earth a thousand years.

The propagators of these speculative theories, most often referred to as "premillennialism," completely ignore the teaching of God's Word that when Jesus comes at the end of time He will not even set foot upon the earth, but we shall meet Him in the air. The Bible tells us, (1 Ths. 4: 16, 17), "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

If, then, the kingdom will not be set up at the second coming of Christ, when will it be established? Your guess would be as good as mine, but since neither of us wants guesswork let's turn to the Bible for the answer.

The prophet Daniel, in declaring the God-given interpretation of King Nebuchadne-

ar's perplexing dream, said, "And in the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever" (Dan. 2: 44).

What kings did Daniel refer to? It is commonly acknowledged by students of both sacred and secular history that those kings were of the Roman Empire, the fourth world empire described in this dream. God was to set up this indestructible, imperishable, immortal kingdom in the days of the Roman kings.

In the days of those kings, the Roman kings, John the Baptist preached in the wilderness of Judea, saying, "Repent ye: for the kingdom of heaven is at hand" (Mt. 3: 2). He did not say the kingdom had already been established. Neither did he say he was establishing it. Nor did he say that it was to come hundreds or thousands of years later. He said it was "at hand." It was almost there, but not quite. It was near by, but not yet in existence.

Mark tells us (1: 14, 15), "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel.'" The fact that Jesus was preaching the gospel of the kingdom, telling his hearers that the time was fulfilled and they must repent and believe the gospel would seem to indicate that the kingdom was already there. Remember, though, He also said that the kingdom of God was yet "at hand."

The kingdom was still in the future when Jesus taught His disciples to pray for its coming, "... Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come ..." (Mt. 6: 9, 10). He would not have taught them to pray for it to come if it had already been established. That He told them to pray for it indicates they were to expect it to come in their lifetime.

Another passage of scripture reveals the same thought. Seven days before the transfiguration Christ said to the people and His disciples, "Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power" (Mk. 9: 1). If the kingdom has not yet come there are some people living in the world today who are almost 2,000 years old. In comparison with them Methuselah would have been a young man when he died at the age of 969 years. Jesus said the kingdom would come while some of them were yet living. It did. It came that year.

Some time after the transfiguration Jesus sent out the 70 disciples with instructions to preach unto the people, "The kingdom of God is come nigh unto you" (Lk. 10: 9). It was nigh unto them, but not yet with them.

Even at the supper it was yet in the

future. On that night of His betrayal Christ said to His apostles, "I shall not drink from henceforth of the fruit of the vine, until the kingdom of God shall come" (Lk. 22: 18).

Jesus said in Mk. 9: 1 that the kingdom was to come with power. Shortly before His ascension, Jesus promised this power to His apostles. He told them to tarry in Jerusalem until they were endued with power from on high (Lk. 24: 49). The apostles were true to the instructions of their Master and He was true to His promise. On the Pentecost following the ascension of our Lord the apostles received this power (Acts 2: 1-4).

Subsequent to Peter's confession of Christ, "Thou art the Christ, the Son of the living God" (Mt. 16: 16), the Savior promised him, "I will give unto thee the keys of the kingdom ..." (Mt. 16: 19). Keys represent authority. Peter was given authority to open the door of the kingdom, that is, to declare the terms upon which one might enter it. This he did on Pentecost when he answered the question, "... what shall we do?" with the words, "Repent and be baptized every one of you ..." (Acts 2: 37, 38).

Three thousand devout Jews became citizens of the kingdom that day by obedience to the divine command. "Then they that gladly received his word were baptized: and the same day there were added to them about three thousand souls" (Acts 2: 41).

A few years later Paul wrote that God had translated them into the kingdom: "Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son" (Col. 1: 13). The kingdom is no longer referred to in the future tense. Here it is spoken of in the past tense. It had to be in existence for them to be translated into it.

According to Heb. 12: 28 the kingdom has already been received and cannot be shaken, "Wherefore, we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear."

Those disciples who lived in the days of Jesus were to pray, "Thy kingdom come," but there is neither precept nor example for praying, "Thy kingdom come" by anyone after the day of Pentecost.

THE LAND WE LIVE IN

By HAROLD BAINES, Morley, England

It was in the dark days of the 1914-18 War that our story opens. A group of brethren, by virtue of their employment, moved to Ardsley and for a while journeyed to Wakefield and Birstal. However, being of an evangelistic turn of mind they did not let their service rest there, but by mixing among the denominations and addressing various meetings, they aroused great interest in the New Testament cause, eventually leading to at least one conversion.

These brethren then got their heads together and were not long in deciding to attempt to form a church, and so it was on Lord's Day, October 31st, 1915, that seven brethren, namely Brother and Sister Wright, Brother and Sister Wintersgill of the Wakefield Church, Brother and Sister J. Holmes and the new convert, Brother Warren of the Birstal Church met together in the home of Brother and Sister Holmes for the breaking of bread and a Gospel meeting. The latter was so well attended that they continued in the same the following Lord's Day; this time the Gospel Meeting was crowded, inasmuch that they determined to look for a suitable meeting place.

East Ardsley, being a small place, this wasn't easy, but eventually they secured a fairly large room in Bradford Road and met till they acquired their present premises.



The young Church grew fast, under the able evangelism of the present editor of the *Scripture Standard*, our esteemed Brother Walter Crosthwaite. It was under his able preaching that the present writer was brought to the Gospel, being baptized at Morley on November 16 and added to the Church at Ardsley on the following Lord's Day—being, if one's memory is correct, the twenty-fourth member of the church that had been formed only twelve months before.

The young church soon found itself the center of attraction and also of bitter hostility, not just because of the forthright preaching of Brother Crosthwaite and Brethren Holmes, Wintersgill etc., but also because of its tolerant attitude to "Conscientious Objectors" of that day, men who preferred prison to military service.

There was in Wakefield jail in that year 1916, quite a number of brethren of Churches of Christ who readily availed themselves of the little Church at East Ardsley, and would journey up on their bicycles on a Lord's Day, among them Brother Robert McDonald, now treasurer of the Evangelists' Committee. One recalls the Brothers Cartwright, W. and Frank Cook and many others, and it was common in that little community to have often a dozen C. O.'s and a sprinkling of Service men all fellowshiping together in the best of spirits.

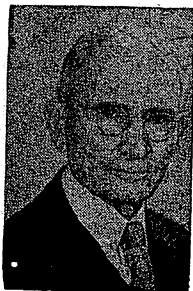
This tolerant attitude to these "scum of the earth," as one heard them referred to, roused the ire of the local population and it was quite a common experience to have

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

Amos 6:1-5

The commonest misuse that is made of this passage is to apply it against instrumental music in the worship of the church. It is claimed that it pronounces a woe unto those who practice it, basing their theory on the fact that the passage begins with the word "woe" and closes with mention of instruments of music. The argument is advanced that God condemned instrumental music in the Old Testament even, and certainly He would not approve of it in the New Testament. By such a theory it would be right to conclude that if God approved of certain practices in those times they would be right now. That theory would let us use animal sacrifices and literal incense in the services of the church. But that proves too much and whatever proves too much proves nothing. Besides, in 2 Chronicles 5:11-14 is an account of the use of musical instruments in connection with religious services, and it is stated that the glory of the Lord filled the house, which would not have occurred had the Lord dis-



approved of it. There is no point in saying this was not the main part of the temple. The truth remains that it was in religious service and the Lord shed his glory on it.

Such a use of our heading text misses the very point the prophet is making. The leaders of the nation had become corrupt in both their personal lives and in their teaching. But they wished to make a show of being still devoted to the Lord and thought they could do so in spite of their corruptions. The plan they attempted was to mix some of the things that God endorsed with their own corruptions, thinking that He would accept or overlook the latter for the sake of the former. The Lord had shed his glory on the use of musical instruments as we have seen. However, these selfish leaders were indulging themselves in a life of ease and living off the best provisions of the nation. The sixth verse says they were not grieved for the afflictions of Joseph or the people of God; a like passage is in Isaiah 5:11, 12. So our heading text does not pronounce woe on them for their use of instruments of music had their other actions been righteous also. They are condemned for trying to be approved in their corruptions by coupling them with some of the approved services of the Lord.

GOD'S PLAN AT WORK

God told the first man and woman to "multiply and replenish the earth." Paul teaches the younger widows to "marry and bear children." All the scriptures teach that a husband and wife are to produce a family. Sometimes illness or physical defect makes this impossible, so in order to supply this family, children must be adopted into the home. Physicians realizing that to have a happy, contented home, there must be children, often advise the adoption of them, knowing that will supply an outlet for the parental love God placed in human hearts.

Since every Christian pair has a duty to fulfill aside from natural desire, it is doubly necessary that children be taken into the home, so they may be brought up "in the nurture and admonition of the Lord." Our hearts were made to rejoice about a year ago when Brother and Sister Covington of the Madison Avenue Church took a little girl into their home. According to Indiana laws a period of one year must elapse before an adoption can take place. This has now been done, and a look of contentment is on the faces of Betty and her new parents.

Betty was eight years old when she came to them. Before that she had been boarded out in homes by the Welfare Board. At first she seemed uncertain of what would happen to her next. She soon overcame that and was calling them daddy and mother as naturally as if she had been theirs always. She has progressed so rapidly in Bible learning that she is comparable to other nine year olds who have attended classes from infancy. She seems anxious to learn.

So many who desire to adopt a baby must have one which looks just so. They also want to select the sex. But there are a lot of children who are even older than Betty, who need to be taken into Christian homes and given the love and protection and teaching which will make them happy and contented persons. "Of such is the kingdom of God."—*Flora B. Roberts*, 1104 East 29th St., Anderson, Indiana.

FROM KOREA

Greetings in His name! God has answered our prayers this night. I returned but a few minutes ago from a small tributary of the Imjim river, which flows nearby, in which

I immersed two Koreans, as a result of many months of teaching, complicated by lingual difficulties and by the fact that we were sometimes separated many miles during my term of service over here. I am sure that these two realize fully the importance of the step they have taken, and will form the nucleus of a congregation. One is the battalion interpreter, the other is attached to the battalion as a houseboy. He has shown a deep interest in the church and the Christian life. He received some previous religious training from his parents, who were members of some denominational church, but both parents were killed and our brother does not know of any living relatives. He has a remarkable memory and can recite fundamental scripture better than many of his age in the states. The two of have sung together many of the older hymns, as he is able to remember them in the Korean tongue from the teaching of his parents. "What a Fellowship" really sounds beautiful in the Korean tongue.

I wrote the enclosed tract, and we translated it into the Korean tongue. With the help of the battalion mimeograph we made 800 copies which will be a big help in the future personal work of our new brothers, Kim Myung Soo and Kim Byung Chang. As I am being shipped back to the states soon, I ask an interest in your prayers for my safe arrival, and also for the continued faithfulness of these brethren who remain behind to carry on the work for Christ.

—*Norman Hawbaker.*

BOND OR FREE?

Under the heading "Are You Bond or Free?" Vernon Hurst, Central Station, West Virginia has presented a six-page bulletin on the subject of the hiring pastor system among the congregations of Christ, which ranks high in our estimation of literary productions on this challenging issue. Free from personalities and emphasizing principles, it sets forth six incontrovertible objections to the one-man ministry. It should be read by all who love the glorious plan of our absent Lord. Write Brother Hurst as above.

Send for your copy of Wallace-Ketcherside Debate. The cost is only \$3 per copy. Be informed on these issues!

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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.

The Land We Live In

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small boys gather under the windows during service time, making rude noises, cat-calls, etc., and one recalls that on more than one occasion when members of the Church had the temerity to take these "Conschies" to tea, groups of Ardsley women would gather outside the house and create an uproar, banging on tin pans and shouting abusive threats to occupants of the house and their guests.

Not only this, but the Church also crossed swords with the Mormons in the same year, which by the way is known over here by the high-sounding name of "The Church of Jesus Christ of Latter Day Saints." Brother Walter Crosthwaite, our erstwhile evangelist, challenged their leader to a three-day debate in the local Council School under an independent chairman. In those days our esteemed brother was in his prime and speaking metaphorically, he smote his opponent hip and thigh, so much so that their leader and his flock packed up and went.

The Church at Ardsley was a real live force in those days, in fact the editor of a local paper saw fit in a lengthy article entitled "Beware of this Peculiar Sect" to warn his readers of the "danger in their midst;" needless to say, it "Cost Something" to be a Christian in those days and one's youthful memory is crowded with incidents such as these and looking back on them echoes the fervent expression of a Brother, "Those were the days!"

After the 1914-18 War ended and shouting and tumult died, the little Church continued to grow and became quite mature. It had a preaching staff of four and won many converts. Altogether more than a hundred converts have been won to the Gospel by this church in thirty-seven years and some have found their way to all parts of the globe—Australia, Canada etc.—and to all parts of the British Isles. At the time of writing all of the original seven are living but one, Sister Wintersgill passing to "Higher Service" in 1940. Brother and Sister Holmes, now well advanced in years, reside at Goole, but Brothers Frank Wright and W. Wintersgill are still the mainstay of the church, the latter in his 83rd year.

We now come to the much younger church of Dewsbury, which has been revived and is now quite a good church of some thirty or so members and was formed in 1946.

The Cause of the New Testament goes back however much further than that, in fact it is known that a Church existed in Dewsbury, as far back as 1880. It had a varied existence but the 1914-18 War proved too much and about 1920 it ceased to exist.

It was at the end of 1946 that a group of brethren headed by Brother R. McDonald decided to try to revive the cause in Dewsbury. Brother Lewis Murphy had made two attempts, one at Mirfield, to establish a church, but at last this third attempt suc-

ceeded. About Christmas time in 1946 they met for the first time to Break Bread in the "Friend's Meeting House (Quakers) Bradford Road, Dewsbury.

Their progress has been steady but sure and not only English and Scots form their membership, but Czechs and Germans as well, and they are in very truth a happy little church. Being in hired premises handicaps their advertising somewhat, but the Meeting House is a fine one, set back from the road in its own grounds and along with its sister Churches of Ardsley and Morley, and under the able guidance of its leaders, Brethren McDonald and Murphy, is doing much to enhance the cause of Christ in this locality.

A TRAGIC ERROR

Perhaps one of the gravest mistakes in our attempt to restore the congregation as originally set up by our Lord through his chosen ambassadors, has been the lack of development of godly men to serve as bishops. We have constantly sought out and encouraged brethren to qualify and go forth as evangelists, often to the utter neglect of training those in the local congregations who should superintend and feed the flock. It is God's plan that each congregation be under a plurality of older brethren who meet the qualifications laid down by the Holy Spirit. This should be the goal of every band of believers. It must be the aim of every scriptural evangelist who bands together a company of saints, to work himself out of the congregation as soon as possible, that he may go to another field and reproduce this same work. This requires that he commit what he has learned "unto faithful men who shall be able to teach others also." Here is where we have seriously fallen down!

An elder must "hold fast the faithful word as he hath been taught." Only by this means can he fulfill his two-fold obligation, by exercising his requisite ability to encourage the church and to convict the opposers, by his sound teaching. Lack of prepared men to shepherd the flocks has given rise to a human expedient, the employment of a professional class from outside the congregations to come in and supply the need, for salaried gain. Every innovation arises as result of a failure in some department of spiritual activity.

The missionary society arose because the congregations were not doing mission work. The centralized, organized orphan homes came into existence because the brethren failed to exercise Christian charity in their respective communities. The one-man hiring system is the result of our past failure to fulfill the second part of the "Great Commission." Satan allows no vacuums to exist. He has a substitute ready for every breach of Zion's walls. Once entrenched with power, prestige and pelf, no false system

can be dislodged without the agonizing efforts of faithful servants of the Most High God.

What is the remedy for the sectarian pastor system pilfered from Rome? We must remove the cause. The cure will follow. Let us revive respect for the eldership. Let us encourage those in that office and hold up their hands. When we plant the cause in a new place, let the evangelists nourish, cherish and train all of the saints. When men are qualified, let them be solemnly placed in office as bishops, then let the evangelists move on to the regions beyond, and allow the shepherds to feed the flock. Let us pray that God will raise up faithful men as elders, and let us contribute to answer our own petitions by developing those who are faithful. Thus we shall free the congregations from enslavement and bondage to a system which has gradually yoked them to sectarianism.—W. Carl Ketcherside.

A BIG CHANGE

G. C. Brewer, in *Gospel Advocate*, September 9, 1937, under the heading "I sat Where They Sat" has the following to say:

"... I then resolved to write one article in which I would tell of the contents of one issue of the paper in each of three years, or three volumes twenty years apart—one in 1896, one in 1916, one in 1936. In trying to decide which week of each of these years to take for the comparison, I thought it would be interesting to take the "protracted meeting" season, so that we could see the number of baptisms reported in the same week each year. I saw at once, however, that there were no reports to speak of in the old issues. Under "Personals" and "Miscellany" some meetings were mentioned and the number of baptisms given, and then in some issues there were some special articles about some meeting, but the "reports" were so few that this point of comparison was hardly possible.

The issue of 1936 that we had to take to have the same week of the same month each time, contained *eight pages* of reports! Why this difference? Well, we have many, many more preachers and churches now than we had then. This is one cause; then (tell it not in Gath) preaching may be more of a profession now than it was then, and we preachers, therefore, advertise more than they did. We may not only in some instances be "pastors" but we may also in some other instances be professional evangelists who do not evangelize in new and needy fields, but who "hold meetings" as a sort of a "racket." This is not an accusation or an indictment of any of "us" but it is something to think about as we go along."

TREE OF LIFE

"He drove out the man: and at the east of the garden of Eden, he placed the cherubim, and a flaming sword which turned every

way to guard the way of the tree of life." Thus closes the episode of man's existence in the original paradise. Man driven out, access to the tree of life forbidden, a flaming sword barring the way. This was the result of disobedience. Sin produced all the dire consequences attendant upon separation from that tree which produces life.

Now hear another passage. "Blessed are they who do his commandments that they may have right to the tree of life and enter in through the gates into the city." The curse resolves into a blessing! Those who were driven out may now enter in! The flaming sword which turned every way, now points to a new and living way! The right to the tree is restored. But that right is conditional. It has always been so. In Eden man *retained* the right, only by obedience; now he *regains* it by the same means. Man was rejected for disobedience; he is accepted for obedience!

The human mind cannot conceive of all the woe resulting from loss of the tree of life. Neither can one describe the eternity of joy which will accrue to those who gain entrance to it. The first act brought separation from God and ushered in a universe of tear-dimmed eyes, where death reigns, and mourning, crying and pain wring anguished hearts. The second state is described as one in which "The dwelling of God is with men. He will dwell with them, and they shall be his people, and God himself shall be with them; he will wipe away every tear from their eyes, and death shall be no more, neither shall there be mourning nor crying nor pain any more, for the former things have passed away."

God drove man out of the first garden but he will not drive him into heaven. God could not have been God had he allowed sinful man to remain in Eden; man cannot be man if allowed to choose whether he shall enter heaven. The door to paradise was closed to the disobedient, the door to heaven will be open to the obedient. This is a serious matter. We have friends who are not obedient. We have relatives who are not obedient. They are lost forever if they die in this state. Eternal misery will be their fate. Will you not hear our plea before it is too late? Will you not crucify the old man of sin that he may no longer have dominion over you, and bow the knee to our precious Lord and embrace his sovereignty? "Right to the tree of life!" What a promise! What a hope! We want you to share in that promise and hope!

THE FIGHT IS ON

From Houston, Texas, Ray C. Rankin writes: "I want to thank you for the wonderful letter received from you about two weeks ago, and by your statements and sentiments contained therein, I can see that we speak the same things, think the same things, and are earnestly desirous of the same things. I learned the truth on these questions, viz.,

institutionalism, the pastor system, etc., by a thorough study of the word of God, trusting no man, to come to unshakeable faith in the only institutions—the Church of our Great Lord and the home—which are all-sufficient to do all the Lord commands. The fight is on now, and it will be up to us who are spiritual to try our best to divert this great apostasy. May God give us courage and will-power, and a spirit of love, because there are many adversaries. . . . If you know of anyone who would want to debate this institutional question either publicly or privately, I am here, and ready."

SILVER AND WINE

When Israel revolted against God, he sent his holy prophets to cry aloud and spare not. One such prophet was Isaiah, who described their condition with the words, "Thy silver is become dross, thy wine mixed with water" (1: 22). The same thing might be justly affirmed of spiritual Israel today. To mix dross with silver is to *pollute* it; to mix water with wine is to *dilute* it. The first corrupts, the second weakens.

Silver represented that which was precious. It had to do with integrity of heart. We still say that a man who is honest is of sterling character. But when those who lead the people are influenced by gain, so that they cater to their own selfish interests and neglect the poor and destitute, the entire body is polluted. This was true of Israel. The next verse declares, "Thy princes are rebellious and companions of thieves; every one loves bribes and follows after rewards: they judge not the fatherless, neither doth the cause of the widow come unto them" (1: 23). Accordingly when God asserts, "I will purge away thy dross, and take away all thy tin," he adds, "And I will restore thy judges as at the first, and thy counselors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city" (1: 25, 26).

So long as God's people maintain as leaders those who sell themselves and their talents for hire, who professionally barter their time for personal gain, seeking popularity with the well-to-do of the congregations, living in luxury, even supported in such by widows and destitute poor, they cannot be righteous or faithful. They have tin mixed with their silver. They need to be purged.

Wine was used for strength and health. But an admixture of water so weakened it that its stimulating qualities were lost. God has provided his truth as a tonic for the soul. But it is often so mingled with men's ideas, and watered down through fear of men it cannot invigorate. Congregations are dying due to a dearth of spiritual vitamins. Men will not condemn card playing, theater attendance, dancing, beer guzzling, immodest dress, profligate talk, and trashy literature. There are too many in some congrega-

tions who do these things and salve their consciences by paying a preacher to spoon out soothing syrup.

We need men like Isaiah to say, "Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow" (1: 16, 17). Let us clean up our lives. It is better to have a congregation of a dozen who are holy, consecrated and fit for the Master's use, than to have a hundred worldly, compromising, giddy, unconverted souls who look upon the church as a glorified social club and a spiritual backdrop for demonstrations of pride. Silver mixed with dross is worthless. Wine mixed with water is useless. The polluting and diluting elements should be eliminated. Men should either clean up or clear out!

—W. Carl Ketcherside

MOUTHS WIDE OPEN

It is a sad thing in this land where prince and pauper can receive a free education, where institutes of learning abound, and the rate of literacy is the highest in history, that so few know anything about the wonderful revelation of God. Many members of the congregations of Christ, glibly affirming to speak where the Bible speaks, have only a superficial knowledge of the Book, limited to a few well worn passages repeated parrot-like. Hundreds of brethren have no acquaintance with the humble farmer, Amos, who was sent to the big city to decry evil over protest of the urban residents. They know even less of Hosea's experiences with two wives, both of whom were unfaithful and lived with other men. Some few know a great fish swallowed Jonah, but have never caught the significance of a heathen city repenting at the message of a foreigner, while God's own people rejected his prophets. Nor have they realized that Jonah was a narrow, conceited victim of race prejudice, who did not want to go to Nineveh for fear God would spare them.

God does not force his word into our hearts or food into our bodies. He sent bread from heaven—manna—to feed Israel. But they were forced to gather it. And each man had to gather it for himself. They could not hire someone to do the gathering. There was enough for all, but it had to be gathered daily. Israel was forced to rise up early and harvest it before the sun took it away.

The Bible is our bread from heaven. No one else can eat that bread for you. You cannot pay someone to do your searching. If you attempt to live only upon what you have learned, it will do you no good. Some day the coming of the Sun of Righteousness will remove your opportunity. God wants you to grow but will not force feed you as is sometimes done to a rebellious prisoner on a hunger strike. God said to Israel: "I

am the Lord which brought thee out of the land of Egypt: *open thy mouth wide*, and I will fill it" (Psalm 81: 10).

Open your mouth wide! Have you ever watched a baby robin being fed? Guided only by instinct and insatiable craving it opens wide its beak. Don't try to sip God's Word through human straws held in clenched teeth. Open wider! Leave the salad course and get to the main course. There's real meat to be served! Don't be content to munch. Open wider, folks!

—W. Carl Ketcherside

THE PATH TO FREEDOM

One time our Lord made a speech in the temple treasury (John 8: 20). He was speaking to Jews who were living under intolerable servitude to the foreign power of Rome. To them our Lord said, "When ye have lifted up the Son of man, you shall know that I am he." Interpreting this to mean a seizure of power and exaltation to the throne in Jerusalem, "as he spake these words many believed on him" (8: 28-30). "Then said Jesus to those Jews which believed on him, If you continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free." That he spoke of liberation from the galling yoke of sin is evident by his language following: "Whosoever practices sin is the slave of sin."

Freedom is a result produced by truth. A knowledge of truth is conditioned upon true discipleship. This results from continuance in the Word. In reverse order, one who does not continue in His word cannot be a disciple in verity; one who is not such a disciple can never know the truth; one who never knows the truth can never be made free. Man is only free in proportion as he knows the truth. He is enslaved to the degree that he does not.

Anything which operates to keep man from knowing truth is hurtful to his welfare. Prejudice, traditionalism, dogmatic creedalism, indifference—these are enslaving forces. They hinder the circulation and penetration of truth. The reliance upon men as special interpreters and authoritative expositors bottles up truth. Truth thrives in the arena of combat. It shines brightest in the forum when under attack. Truth belongs to light, not to darkness. Concealed it suffers; revealed it rejoices. Suffer nothing to hinder you from knowing that truth. It is the difference between salvation and slavery, hope and despair, heaven and hell.

Fear of men is one of the most potent but subtle forces at work today in the churches. There are those who would espouse truth and declare it but they fear being cast out of the synagogues. They would follow Jesus if they could do it secretly. They are in

bondage to spiritual fright. "If the Son shall make you free, then are you free indeed."

—W. Carl Ketcherside

MODERN REPORTING

If brethren reported in apostolic days as they do now in the *Firm Foundation*, we would have had such passages as the following, patterned after a report concerning the appointment of J. D. Thomas as assistant to Glenn L. Wallace, hired man for one of the congregations at Abilene, Texas. See how strange this would have sounded in the Book of Acts:

"Paul, professor of Bible in the School of Tyrannus, has been appointed by the elders at Ephesus as director of the church's educational program. Brother Paul will be in charge of directing a class in personal work and will work with Brother Barnabas, regular preacher, in other duties. Brother Paul has been at the School of Tyrannus since 59. He teaches courses in Bible, Greek and church history." What happened to that plea "We speak where the Bible speaks"?

DALLAS STUDY

The two week Bible Study in Dallas, Texas recently concluded attracted students from a number of states. Sessions were held daily from 9 a. m. to 4 p. m. with gospel meetings conducted each night. Bill Thurmon taught a daily class in New Testament Word Studies; Leroy Garrett taught classes in the prophecies and on the theme "The Christian Hope." W. Carl Ketcherside taught analytical studies in the Ephesian letter. One hour each afternoon was devoted to open forum investigations. Some of the questions discussed related to the use of classes in teaching; individual communion cups and the relation of the Christian to civil government. All who were in attendance testify to the usefulness of such studies in the teaching of the Word of God.

WALLACE-KETCHERSIDE DEBATE

The volume containing this debate may be secured from this address for the price of \$3 per copy. We urge you to secure a copy of the debate and read it carefully. The issues discussed are live ones, and the entire country is giving renewed consideration to them. Send your order to *MISSION MESSENGER*, 7506 Trenton Avenue, Saint Louis 14, Missouri.

BILLY GRAHAM

During our Dallas study, 13 members went one night to the huge Cotton Bowl, where Billy Graham was conducting a high-powered revival. They distributed 4500 copies of "Bible Talk" containing the article with reference to Graham, written by

Leroy Garrett. Scores of people surrounded the workers and they proclaimed the truth to them, with such effect that all through the next day the telephone was kept busy by enquirers who wanted to know more about the work. The brethren went back the next night and again distributed several thousand tracts with an even better reception. The results were electrifying and amazing!

DALLAS DEBATE

A debate on the question of the one-man hiring ministry system has been arranged for December 1, 2, 3, 4, at a suitable auditorium in Dallas, Texas. The disputants will be W. Carl Ketcherside and Flavil Colley. The latter was for 8 years the minister of the large Pearl and Bryan Church in Dallas, as was his father before him. He has been preaching for more than thirty years in the Texas area. The brethren expect to have forum discussions during the days of the debate, and you are urged now to attend when the time arrives.

OPEN FORUMS

In the Dallas study no attempt to restrain anyone from voicing his convictions on any matter was made. Sessions were open to all who had anything to air. Ervin Waters presented a defence of one container for the Lord's Supper, and his objection to classes for teaching purposes. Eugene S. Smith, Pat Hardeman, and Bryan Vinson, Sr., offered their objections to our position as regards the difference between teaching and preaching. W. F. Copeland stated his views in opposition to teaching in classes.

LABOR DAY MEETING

The congregation at 106 Rio Grande Blvd., Albuquerque, New Mexico will hold a three day meeting September 5-7, and will provide food and lodging for those who attend. Please write Robert Hand, 5114 Comanche Road N. E., Albuquerque and notify of your intention to be there giving full particulars.

THREE DAY MEETING

The congregation at 2907 Dean Avenue, Des Moines (Iowa) reminds you of their three day meeting to be held September 5-7, with services for your edification all day on the last two days. If you want to spend your Labor Day vacation with them, please address a letter to the church at the address given.

BIBLE COMMENTARY

If you have not secured the three volumes of Bible Commentary, completed thus far by E. M. Zerr, we will be glad to receive your order. The total cost for the three is only ten dollars. Other volumes are in process of being printed.

THIS and THAT from HERE and THERE

The address of our new meeting place in Oklahoma City is 601 S. E. 18th St. (corner of S. E. 18th and Terrace Lawn). Write that down where you'll be able to remember it. Roy Loney closed a meeting at Oklahoma City, May 31. . . . Leroy Garrett is scheduled to begin a tent meeting at Midland (Texas) Sept. 27. . . . Paul Ketcherside and Roy Loney have recently concluded a tent mission at Greensburg (Kansas). . . . Vernon Hurst immersed one and Darrel Bolin immersed four in Pennsylvania. . . . Fred Killebrew has recently engaged in work in Washington and Oregon, teaching a study in the Ephesian letter in Portland. . . . Douglas Dee, weight 7 lbs., 14 oz., arrived on May 22 to bless the home of Louise and Paul McKenzie, Jr. . . . Loren McCord has been working in the Agra-Phillipsburg (Kans.) area since January 1. One was immersed at Agra, two placed membership and one acknowledged wrongs at Phillipsburg in this time. Loren has been compiling weekly articles for the Phillips County Review and presenting lessons on "The New Testament Church." He was summoned for induction examination for the armed services June 2. . . . Curtis Marston spoke 4 times at Bloomington (Ill.) on May 30, 31 with 1 immersed, and 3 confessing wrongs and renouncing sin. . . . Wilbur Loney and Ila Crown were married at Tulsa, Oklahoma, with Roy Loney performing the ceremony. . . . A preacher and former elder at Houston (Texas) says, "I have just finished reading the debate with Bro. Wallace. Let no man deceive you, for you gave him the worst beating he will ever get. I have known for many years there was something wrong with us down here in Houston. . . . Bob Hartmann spoke at Downey (Calif.) May 31, and C. C. Tegtmeyer was the speaker at Compton, on June 7. . . . Dina Embry writes from Madison (Mo.) her full endorsement of the "The Devil Wins" in our issue of June. . . . Darrell Bolin reports 9 immersed in a meeting in Pennsylvania with others almost persuaded. Joel Weaver is helping him in the work. . . . There were 11 added in the home talent meeting at Pomona (Calif.) in which the speakers were Clarence Cassell, Tom Booth, Ray Webb, Gabe Miller, James Storm and Art Freeman. Others who were in regular attendance have shown a good interest. . . . Thanks to S/Sgt. Bob Anderson, (Texas) for his aid in sending forth the truth to others. . . . Roy Harris reports 1 immersed at Dawt (Mo.) during his work with that congregation. He also worked at North Ozark Church in South Missouri, Kansas City (26th and Spruce), Dentonia and Larned (Kansas). Two were added at

Larned. He was with the church at Gallatin (Mo.) the first of June assisted by Don Mallow and Joe Lynn Bushong. . . . A. C. Warren has removed to Centerville (Iowa) where he will labor to start the cause in this new field. . . . C. R. Turner reports average of 84 in the first week of vacation Bible study at Farmington (N. Mex.) where he is also preaching at night. One had been immersed, one restored and two added by membership transfer at time of his report. . . . Richard Riggins conducted funeral services for our aged Bro. Slater at Cowgill (Mo.) who departed this life May 19. On June 1, Kenneth Van Deusen conducted funeral services of Bro. Stewart, of Cowgill, who was killed in a tractor accident, June 1. . . . We have learned that the daughter of our beloved brother, Robert Brumback, has shown improvement from her condition induced by polio. We are thankful for this and trust that Mary Louise may continue to show increasing strength. . . . We deeply appreciate a good letter from Joe and Beryl Nisbet, Tranent (Scotland). . . . Albert Winstanley has been conducting meetings twice weekly on the beach at Bristol, famous summer resort in England, and these open air services are attracting a great deal of interest and response. Pray for such work. . . . Jenna May Wiley arrived June 1 to bless the home of O. O. and Shelley Wiley, Gallup (N. Mex.). . . . Bill Norris, who is on the U.S.S. Carmick writes his appreciation for the series of articles dealing with the elders of the church. . . . Thanks to Howard Bettis, Burbank (Wash.) for an extra enclosure to help in mailing the paper to others. . . . We are sorry to chronicle the death of Bro. Walter Miles, of Oakland (Calif.) congregation who departed this life May 28. . . . If you can help in sending debate books to brethren across the seas we will deeply appreciate it. We'll enclose your name and address in each copy and the recipients will write you directly. The cost is only \$3 dollars each. We will pay the postage charges and wrap and mail them. . . . Here is Loren McCord's address: Pvt. Loren H. McCord, Btry C, 253rd Armd F. A. Bn, Div. Arty, 6th Armored Division, Fort Leonard Wood, Missouri. . . . The church at Hartford (Ill.) had a song fest on the afternoon of June 21. . . . Thanks to Brother Ebb Whisenand, Newton (Ill.) for five subs. . . . Richard Kerr spent about six weeks working with the church at Oblong (Ill.) closing his efforts with a two weeks Bible study. . . . Every mail brings new responses to the crusade against the clergy system which has encroached itself upon the churches of the saints. As a result we often get far behind in answering the mail. Please

excuse us, for there is little time to handle correspondence while one is busy in the field and away from home so much. . . . Do not forget that the dates for the debate with G. K. Wallace in Saint Louis have been set for October 26-30 inclusive. The same propositions will be discussed as in the Arkansas debate. For that reason you should read that debate. We will mail you one immediately upon receipt of your order accompanied by the retail price of \$3. Send for yours immediately. . . . Leroy Garrett is scheduled to assist in a meeting at Lawrence (Kans.) soon. . . . Carroll Wrinkle of Dallas (Texas) will be on a two month tour of gospel preaching by the time that you read this. . . . If you are not a regular reader of "Bible Talk" you are missing something that is very vital and worthwhile in these days. The paper can be yours for \$1 per year if you will send your subscription to 3600 Mount Washington, Dallas, Texas. We urge you to do that and keep abreast of the present attempt to restore the church in its New Testament simplicity. . . . All who know of the work being done by Darrell Bolin in the Pennsylvania region are rejoiced at the number of souls that are being led to Christ Jesus by his ardent campaigning for righteousness. Let us pray the Lord of harvest to send forth more such reapers. . . . In this connection we should also make reference to the valiant fight being waged by Vernon Hurst in West Virginia. He is a man who is both humble and fearless in his wielding of the sword of the Spirit. . . . The congregation at Walnut Creek (Calif.) is giving consideration to a Bible Study of protracted length there next year, with Herbert Clark an enthusiastic pusher for the same. He and his wife were present for the Dallas (Texas) study. He presided at one session of the open forum as did George Kreeger of Independence (Mo.) who was also present with his wife. . . . Our very sincere thanks are extended to a fine group of workers who last month helped us to get the Mission Messenger in the mails. This would be a real task for Nell and myself, were it not for the fact that each month a group of volunteers combine their efforts to get the paper in the mail. . . . Paul Ketcherside was privileged to speak at Larned (Kans.) during the tent meeting at Greensburg (Kans.) in which he and Roy Loney labored together. . . . Noel Wisenbaker of Valdosta (Georgia) is working with Jim Mabery and Bernie Crum at present. Noel will attend the study at Hartford (Ill.) and remain in this area until school starts. . . . Fred Killebrew reports an interesting series of meetings with the brethren at Portland (Oregon).