

MISSION MESSENGER

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BURDENS

By A. E. WINSTANLEY, Tunbridge Wells, England

"The Bible is full of contradictions!" I hear this reckless assertion many times—most often when preaching the gospel in the open air. It is utterly false. The Scriptures are the product of the mind of God—and the Almighty never contradicts himself. Usually, the objector is unable to produce a single "contradiction"—which is remarkable when the Bible is supposed to be "full of them"! Occasionally though, he will refer to texts, which on the surface *seem* to contradict each other. The solution to the apparent difficulty is always to be found in the passages themselves—or in their contexts—if we seek sincerely for it. Moreover, a study of these "contradictions" is invariably rewarding—for it always lays bare great and important truths. Our subject is a fine example of this.

Galatians 6:2 states, "Bear ye one another's burdens, and so fulfill the law of Christ." Three verses later we read, "For each man shall bear his own burden." There is no conflict here. Taken together, these inspired statements present two great truths to our minds: one very heartening, the other most solemn.

I. Burdens that can be shared

There are some "burdens" that the saints can bear together—that can be shared. What are these? The word used tells us plainly enough. It is the Greek term "*baros*," and is defined as "the pressure of a weight which may be relieved or transferred." Metaphorically it describes the heavy weight of trial or temptation. We are here exhorted sympathetically to share one another's loads of sorrow and care. The context particularly concerns

BURDENS CAUSED BY SIN

In this chapter the inspired writer is giving instruction regarding action to be taken to "restore" one who has been "over-taken in a trespass." He insists that we have a right attitude in dealing with such a one—we must manifest a "spirit of meekness, looking to (i. e., considering) ourselves, lest we also be tempted." How can we despise such a one when we ourselves are just as prone to sin, just as likely to fall? We are not to adopt an arrogant attitude. We are not to be vindictive. When the transgressor has been restored, we are to show him our love by manifesting a true, sympathetic understanding. We are to help him lift his burden of grief—even though his

own transgression brought it upon him—and do everything humanly possible to aid him in future faithfulness. Truly "fellow feeling makes us wondrous kind."

BURDENS DUE TO OTHER CAUSES

Much of our suffering is due to our own folly or transgression. But often we suffer through no fault of our own. So long as we are human, we shall know bodily weaknesses—illness, pain and disease. The grief of bereavement is among our greatest burdens—for despite our blessed hope in Christ, an ineffable sadness settles on our hearts when one beloved is taken from our side. These loads—and all kindred weights—are covered by the "burdens" of Galatians 6:2. The glory of the Christian life is that we never bear our burdens of sadness alone. The ready hands of other faithful saints stretch out to lift, to share, to carry them with us.

We share one another's burdens because we are able to feel with the afflicted one. Our mutual love and relationship in Christ is such that what affects one member of the family must affect the others also. "... the members should have the same care one for another. And whether one member suffereth, all the members suffer with it..." (1 Cor. 12:25-26). When any limb or organ in the physical body is injured, the whole is affected—necessarily so, because of the nervous system running through all parts of the body. So with the spiritual body—the body of Christ. The throbbing pain of grief that rends the breast of any believer touches the heart of his brethren too.

By bearing one another's burdens we "fulfill the law of Christ." That law was stated in the immortal words of the Saviour thus: "A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (Jn. 13:34-35). It is not onerous to "lend a hand" to a distracted disciple. It is not grievous to bear on our hearts the weight of worry that frets another pilgrim. It is a glorious privilege, and we do it because we can do no other, for we are brethren, and we love one another.

"Love ever gives, forgives, outlives,
And ever stands with open hands,
And while it lives, it gives;
For this is love's prerogative,
To give—and give—and give."

Strangely too, when we bend our backs to another's load of care, grief or distraction—we find to our surprise that it ceases to be a burden, and becomes a blessing! I'm reminded of the cockney lad who was carrying his younger brother on his back—toiling labouriously up a hill. Said a passer-by: "That's a heavy burden you're carrying, my lad." A look of disgust sprang to the youth's face. "Gorn!" he said, "*This ain't no burden—this is my bruther!*" Remember that when the voice of love clamours on your ear—beseeching you to lift a brother's load. It isn't a burden—it's your brother!

II. Burdens we can't share

"For each man shall bear his own burden." "Burden" here is quite a different word. It is the Greek term "*phortion*," meaning "a specific load." It was used, for example, of the freight that a ship carried. That freight was the burden, the load, the cargo belonging particularly to that ship. Likewise the word was applied to the kit that a Roman soldier carried. That was a burden, a weight, that had to be carried by him—it was *his own specific responsibility*. That is exactly what this Scripture teaches. A burden that cannot be shared is that personal

BURDEN OF RESPONSIBILITY

We each have a burden that cannot, under any circumstances, be placed on another's shoulders. Notice how the apostle reasons in Gal. 6:4. He shows that "every man"—each individual Christian—must "prove" (put to the proof) his own work (actions). Then he says that each one will bear his own burden. In a word, we shall all be held accountable to God *for our own actions*.

Government departments in this country are often twitted about "passing the buck"—and certainly they excel in this! That isn't surprising either—it's a very human weakness. Well, there will be none of that when we meet God in judgment. Then, every one of us will be held accountable, and will answer for, his own actions. If anyone doubts this, let him hear this: "... we shall all stand before the judgment-seat of God..." So then each one of us shall *give account of himself to God*" (Rom. 14:10-12). Don't overlook the fact that these words were addressed to Christians. "*We shall stand before the judge of all the earth; 'each one of us' will have to narrate to God the story of his behaviour. If these words reach the eye of any who have become indifferent to the Saviour they once loved, I urge such: remember—as you value your soul—that in that last great day, each one of us will*

bear his own burden. It may seem plausible to blame your conduct on someone else. It may salve your troubled conscience to point the finger at some other person—and make no mistake about it, whoever puts a stumbling-block in another's path must answer to God for it—but that won't help you in the judgment day. "For we must all be made manifest before the judgment-seat of Christ; that *each one* may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5:10). You'll be there—and so shall I. Each of us will answer for himself. Let's live so that we shall be prepared for that great day of accounting.

BURDEN OF SINS

Do you remember the publican in the Temple—how heavily burdened he was with a consciousness of his own unworthiness? Standing afar off, he "would not lift up so much as his eyes unto heaven, but smote his breast, saying, God, be merciful to me a sinner" (Luke 18:12). How heavy, how crushing is the burden of our iniquities. Who among us would dare to confront a holy, righteous God with the load of our transgression upon our souls? We need not do so, for, blessed be God, divine provision has been made for our forgiveness. In that magnificent foretelling of Messiah's suffering and death, Isaiah declared: "But he was wounded for our *our transgressions*, he was bruised for *our iniquities*, the chastisement of our peace was upon him; and with his stripes we are healed . . . the Lord hath laid on him the iniquity of us all" (53:5-6). How utterly foolish that anyone should stagger through life and up to judgment with a crushing weight of iniquity upon his soul.

How futile! How unnecessary! Jesus "bore our sins in his own body on the tree, that we, being dead to sins, might live unto righteousness, by whose stripes ye were healed" (1 Pet. 2:24). Reader, if you have not yet done so, decide now—at once—to submit your life to the Lord Jesus Christ. Believing in him, repenting of your sins, be immersed that he might wash your sins away (Acts 2:38; 22:16). In olden times, at various places in London, there were "porter's rests." These consisted of a flat, broad piece of wood on two upright posts about the height of a man's shoulders. Porters (men who carried heavy loads about the city) could stop there and rest. They used to ease their heavy burden onto the "rest" and spend a while free and relaxed before resuming their journey again. Well, the Saviour is God's "porter's rest" for you and me as we tread life's difficult road. With this difference: when the porter put off his heavy weight it was for only a little while—and he had to resume it again. When the Lord—upon your obedience—blots out your transgressions, they are finished, forgotten. "Their sins and their iniquities will I *remember no more*"—that is the divine word of promise to all who embrace Jesus as Saviour. Then, as we walk in the light (live obedient lives) "even as he is in the light, we have fellowship one with another, and the blood of Jesus his son cleanseth us from all sin" (1 Jn. 7:7).

"At the cross of Jesus, let thy burden fall,
While he gently whispers, I'll bear it all.
Give thy heart to me. Once I died for thee.
Hark! Hark! The Saviour calls:
Come, sinner, come!"

assumption that one class is forever superior to another class who must remain forever "hewers of wood and drawers of water." But America's greatest document declares that all men are created equal, that the Creator has ordained that every individual has the right to "life, liberty and the pursuit of happiness." By embodying those sentiments in the Constitution of our land, America became the Mecca for all the downtrodden and enslaved of the world. The oppressed of every land looked with longing eyes to this "land of the free and home of the brave." In no other land has individual dignity been more honored and human worth more highly valued than in America. Our proudest boast is that the boy born in a rude log cabin and reared in penury and want, may someday become president of this great nation. The office boy often becomes the head of a great corporation, the lowly section hand becomes the ruling hand of a vast railway system.

In God's dealings with enslaved Israel, the promise was that every man would be permitted to dwell safely under his own vine and fig tree. The blessings bestowed upon the entire race of Israel were distributed equally to every man when the land was divided by lot, and a peculiar provision was made that their land could not be sold to an outsider forever.

State socialism and Communism deny the worth and equality of men. They make the state supreme while the individual is nothing, upon the presumption that a favored few have such superior intelligence they are privileged to rule the "inferior." The mass of people cannot be trusted to choose their own rulers or enact their own laws. They must be forever subservient to their masters. Democracy is just the opposite. It is the rule of the people, the right of every man to cast his vote and influence his government, to regulate the laws and choose his own occupation. By giving honor to the dignity of the individual we thus honor the Lord who endowed man with the instincts of freedom and liberty.

For many generations the Mikado of Japan claimed a divine origin, thus placing himself above the common people. The world received with much interest the recent announcement of the present emperor that this claim was not founded upon fact, and that he was of the same clay as other mortals. Today the reins of power in his hands constitute his only superiority. This was a most significant act giving hope to the oppressed millions of the earth that the lofty may be brought low and the lowly raised to positions of trust and responsibility.

A history of religion, both of paganism and so-called Christianity reveals a shocking denial of individual worth and dignity. Priestcraft has been notorious in its intellectual degradation of the "laity" and the exaltation of a special caste. It is an arrogant denial of equality in religion. The *laity* is looked upon as only a mass of humanity,

THE WORTH OF THE INDIVIDUAL

BY ROY LONEY

In the Korean war, it is reported that Communist soldiers shot their enemies with soft nose bullets, which exploded in the head and ruined the face. To the traditional Chinese mind this is the greatest indignity that could be inflicted, because in destroying the face it destroyed the mark of individuality.

Almighty God respects the individuality of each person. He leaves it to each to make his own choice of life or death, good or evil. "I have set before you this day the way of life and the way of death" (Jer. 21:15). By the wisdom of God man was made a moral agent with power to work his own destiny. In creation, God gave man the intelligence to make a choice and he respects that intelligence, but man must accept the responsibility for his choice. Man is an individual, a separate living entity, and he can never attain to that degree of happiness which is his birthright unless he has a free choice

in life—a choice that does not infringe upon the rights and privileges of others.

In a sense the features are a mark of individuality. A cowed and beaten slave will reveal his unhappy condition in a sullen, despairing look. His head is bowed, his shoulders bent, and the lackluster condition of his eyes reveals the degradation in his heart. There is no smile on his face, no music in his voice, nor hope in his heart. He becomes a clod of the earth, a lump of clay. The greatest crime against man is that of murder, for it entirely destroys the individual from earth. Long ago, it was said, "All that a man hath he will give for his life." Life is his one priceless possession, but what is it worth when robbed of all freedom, initiative and responsibility? To take from the individual the right of choice is to rob the individual of real dignity and worth.

Slavery is a denial of human equality, the

while priests claim they alone can approach the Deity.

In ancient Peru the *Inca* posed as a divine being whose ancestors came from heaven, so he was a god entitled to political and spiritual honors, and the priesthood instituted by these men fattened upon the people who were taxed heavily. The people had no redress from the heavy yoke of bondage, they could own no property, and a fourth of the crops on their little doles of land went to support the haughty priesthood subject to no one but the Inca.

The Catholics have their "Lord God the pope" whose impious assumptions clearly identify him as the "Man of sin sitting in the temple of God and showing himself as God." He is the vicegerent of God on earth. His priestlings stand between the people and God. The laity have no recognized rights in choosing their priests, bishops, cardinals

or popes, and they cannot individually approach the loving Father except through the intercessions of this mercenary priesthood.

Protestant churches are guilty of the same sins except in lesser degree. Only their ordained ministers can officiate at their services, baptize their children and bury their dead. Among them all with but few exceptions, a special class of "reverend gentlemen" assume liberties and privileges denied to the laity. These priestlings are obstructions between the people and God, and are the only authorized teachers of the law, who keep the people in perpetual bondage and dense ignorance of the scriptures, while neither understanding what they say or whereof they affirm. They claim to speak for God and the people are limited to their teaching for all of their knowledge of right or wrong. Is the church of Christ free from all such evil tendencies?

assembled at Manchester Avenue. God has been good to us, Carl!

I thank you, brethren, and now a few more words to you! I think I have never been reminded of so many of life's experiences as during my short stay in Saint Louis. My heart was constantly mingling with joy and sadness as my hand was so frequently clasped by the sons and daughters of such godly men as John White, W. S. Mayberry, J. H. Mabery, Frank Thompson, George Lawson, and many others with whom I have labored in the past, but who have passed on. Because of their lives and fellowship my heart bursts forth in praise to God. But the loss of their fellowship so fills my heart with sadness that only through unrestrained weeping can I find relief. When the burden of hearts becomes so great that our tongues will not utter words, what great consolation is found in the words of Paul recorded in Romans 8: 26, 27? Sons and daughters of godly parents, I plead with you to keep alive within your hearts the torch of eternal truth which death removed from their hands. If you do not, they will have lived and died in vain insofar as you are concerned. Though your parents be dead may they speak through you. Do not crowd their prayers and influence from your hearts.

(EDITOR'S NOTE: Yes, I remember! I recall, too, that we met in a grove of trees under the flickering light of gasoline torches, because we had no other place to meet, until the handful of brethren bought an old saloon building, moved it to a new location and converted it into a humble gathering place for humble saints. And I do not forget our debt to my uncle, the writer of the above article, who first learned the way of life, and whose tireless and abounding zeal sparked the labors of the rest of us.

REMINISCENCE

BY L. E. KETCHERSIDE

It has been more than a score of years since I offered an article for publication to any journal. This is my first to this publication. I have had no quarrel with this paper or its publisher. A constant reader of it from the first issue, I have profited much from the timely and constructive articles appearing in it. Its journalistic qualities have been of high average, its spirit unusually fair. I sincerely hope that my infrequent contributions will not lower its high standard. In this article I wish to do some "unloading" (a characteristic of advancing age) and I pray that both editor and readers will suffer my imposition.

During the recent Ketcherside-Wallace debate in Saint Louis, I had the great pleasure of meeting many friends and brethren whom I had not met for years. I cannot hope to meet many of them again in this life. The time I could spend with each of them was all too short. It was hard to say goodbye so soon, but each of them will continue to live in my memory.

The four days of fellowship at 7121 Manchester Avenue, with that large group of brethren from so many states and Canada provided a real inspiration to me. Many of my past experiences with their joys and sorrows were made to live anew in my mind. I was compelled to look upon that wonderful meeting from a different viewpoint than any other there, I imagine! If you readers will excuse my rudeness, I wish to address my thoughts to the editor, personally, for a few lines.

Carl, you are familiar with the history of my anxious desire for and struggle to learn the will of God, and how that after learning it I would not be restrained from making it known to others. Perhaps you

recall that it was in the very room where you were born but a few short years before, that a few of my friends and neighbors gathered at my invitation to study the Bible with me. I think you might have been old enough to recall that our audience increased in numbers to where it was necessary to improvise seats and lights and have the study in the yard. During those studies, your father was the second person to accept Christ. As an indirect result of your loving father embracing the hope of eternal life as we gathered under the star-lit heavens, you and I were enabled to enjoy the fellowship of that fine group of brethren, forty years later

DUG SKULLS AND SKULDUGGERY

BY W. CARL KETCHERSIDE

A group of "scientists" who who have been trying to prove that man is an upright ape, have been shown to be downright monkeys, by some of their fellows. Here is the story in all of its laughable aspects. Charles Dawson, a British attorney, dug a skull and part of a jawbone out of a road gravel pit at Piltdown, Sussex, about 1912. After examination, anthropologists hailed these bones as those of a "missing link" and christened their one-time possessor Eoanthropus, "The Dawn Man" and speculated that he stalked in all his hairy glory across the English landscape from 100,000 to 600,000 years ago—a variation of a mere half-million years meaning nothing to a gang of wild guessing paleontologists.

Eoanthropus was second in importance only to Pithecanthropus Erectus, reconstructed from a fragment of skull cap, a

piece of thigh bone, two back teeth and a whole lot of imagination. The bones of this "gentleman" were picked up in Trinil, central Java, by DuBois in 1894. But *Grandpa* Eoanthropus was given lots of publicity. He made the grade in our own Smithsonian Report, and came in for a full share of attention in such august publications as American Journal of Anthropology, Outline of Science, Antiquity of Man, and H. G. Wells' Outline of History. The latter published a full personal letter from Sir Ray Lankester on the subject. Even the Encyclopedia Britannica gave its label of approval to the importance of the relics.

Now for the sad awakening! On November 21, three eminent British scientists, Dr. K. P. Oakley of the British Museum, and Professors J. E. Weiner and W. E. Le Gros Clark, of Oxford University, declared the

Pittdown man was an unscrupulous hoax, and the most outstanding fake in scientific annals. They asserted that chemical tests prove beyond doubt that some practical joker planted the jawbone of a modern ape which died at the age of ten years, and Dawson dug it up!

What about the countless volumes of "scientific" trash which teach that the Pittdown man is an *authentic* link with the chimpanzee? What about all of the articles in encyclopedias and scientific journals which claim that "The Dawn Man" bridged the gap between gorillas and "more modern scientists"? Instead of worrying about the skull

of some long forgotten ancestor, the "scientists" will now have to punish their own throbbing craniums to come up with a scientific explanation of their unscientific deductions. And let them no longer laugh at the story of Samson slaying three thousand Philistines with the jawbone of an ass. We've just seen thirty thousand scientists knocked cold with the jawbone of an ape! And while we hail this latest finding with appreciation, no doubt the greatest glee will be felt by the apes, for it will prove that they are not really akin to such silly specimens as some human beings have turned out to be!

PART V—ROME, THE ETERNAL CITY

By TEDDY L. RATLIFF

Flying to Rome from Athens I passed over several sites which shall be set down in history books to come. These places were made famous during World War II by the shedding of American blood in some of the fiercest battles of that war. Salerno was just below Naples, and Anzio was just north along the coast. These two places were beachheads during the invasion of Italy and some of the hardest fighting in the war was done at the two points.

We flew on up along the Appian Way to Rome and then circled the city before landing. This gave me the opportunity to orient myself as to the locations of all of the famous sights which I wanted to see during the next few days.

The sky was heavily overcast when the plane landed at the Ciampino Airport and I took my raincoat out of my flight bag in case it started raining. As I was walking across the field from the plane to the customs house a band started to play. I paid no attention to the music until a guard abruptly stopped me. It seemed that the music was Italy's national anthem and everyone was supposed to be standing at attention. The occasion was the return home of Italy's Foreign Minister.

The customs official opened my luggage, the only time my baggage was opened in the 18 customs inspections on my tour around the world. He found something very interesting. I could tell that by the evil gleam in his eye. It seemed that the limit on unexposed movie film was two or three and I had twenty in my suitcase. He spoke no English, but I finally made him understand that I was a photographer, and he then passed me through.

It started to rain as we drove into the city, but fortunately the rain did not last long and the sun was soon beaming down. It was an interesting drive through the countryside from the airport. Along the roadside were the ruins of old aqueducts built by the early Romans, and in several places we saw the ruins of walls and towers.

feet square. The tile mosaic floors of the baths are still in place.

Our next stop was at the gate of San Sebastiano. This is the gate to the Appian Way. We made a few pictures and then rode on along the Appian Way, one of the world's oldest continually used paved highways. Built before the time of Christ it is still a main artery of travel.

We rode on out to the Catacombs of San Sebastiano where a brown robed monk took us on a conducted tour of the catacomb. These catacombs are caves and tunnels which were used as burial places by the Romans, but when the Emperors of Rome began persecuting the Christians they began holding meetings in secret in these caves.

Lamps are still setting in many places where the Christians had placed them when they were worshipping here. Many graves dating back to the first century had crosses on them. These could be the graves of early Christian martyrs.

CHRISTIAN ATMOSPHERE

On the Lord's Day prior to the Saint Louis debate, G. K. Wallace chose to attend on Lord's Day morning at Manchester Avenue where the salaried pastor system is deplored. Since he later stated that he did not come to worship, it is obvious that "he came in privily to spy out our liberty which we have in Christ Jesus" (Gal. 2: 4). Brother Flavel Owens, a deacon and humble servant of the Lord presented the edification talk. Now from unimpeachable witnesses comes the word that Wallace stated in Florida that he received pay for his services, and that all of the churches in this area pay the Sunday speaker \$10 to \$15 each time. Since none of the brethren in Saint Louis who thus serve the churches ever receive a cent for their work, the elders at Manchester have issued a statement branding such accusation as wholly false and pointing out that "all liars shall have their part in the lake that burns with fire." It is an indication of the weakness of a man's cause when he is forced to resort to insinuation, innuendo and falsity. We exhort Brother Wallace to remember that he is now a teacher in one of "OUR schools" and he must be nice and show dignity. If he continues to be naughty, what will people think of the atmosphere?

MISSION MESSENGER

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Dedicated to the task of arousing churches in this state and elsewhere to a greater zeal in mission work, and assist in developing the talents of all to be used to the glory of God.

At last we drove through the gate of the city and I was surprised to find that the old walls of the city are still standing. We went first to the British European Airways Terminal and asked them to help us find a hotel reservation. The service they gave was superb, for in ten minutes we were in our hotel.

The hotel was not the best in Rome, but we wanted something economical and we had it. I was still traveling with Dr. Cralle and Dr. Bossing whom I had met in Istanbul and by the three of us sharing a room it cost us \$1 each per night including breakfast. The room had no bath, but was very clean and convenient.

The next morning the three of us walked to the old Roman Forum which now stands in ruins, but many of the pillars and arches are still standing. We hired a buggy and rode down a wide cobblestone street to the Colosseum. The Colosseum is one of the most famous landmarks of Rome, or should I say "infamous." It was here that the Christians were killed for their belief in God. Even in ruins this gigantic structure is magnificent. We didn't have long to linger here so we climbed aboard our buggy again and rode along by the huge Arch of Constantine that was built at the order of that great Emperor. Our next stop was an unscheduled one. A very proud Italian father saw us riding along with cameras around our necks and he stopped us and asked if we would take his little son's picture and send him a copy. We told him we would if he would make our picture for us. He agreed and we hung three cameras around his neck and posed while he snapped the pictures. I still have that picture of the three of us and the driver in the buggy and the little boy in his bright red Studebaker "Kiddie Car" alongside of us.

After this little experience we rode on to an old bath house which is now in ruins. This building was the height of a three-story building and the baths were of various sizes ranging from about 20 feet square to 75

WHAT IS THE DIFFERENCE?

BY JAMES MABERY

In the November issue of "The Preceptor" is an article captioned, "What Is the Difference Between the Christian Church and the Church of Christ"? The scribe advances some points noteworthy of attention. He was dealing with a denomination, but where does his reasoning place those allied with "The Preceptor?"

In the first paragraph he states that most people think the only difference between the two groups is the use of instrumental music, and adds, "The Christian Church leaders want people to believe that, for not nearly so many unsuspecting and uninformed people will be caught in apostasy when the facts are known." The sectarian spirit runs true in all on that side of the fence. Why is it that college brethren employ the same "hush-hush" tactics and boycott method when debates and meetings are held by the opposition. Why is it that the leaders attempt to keep their college students from hearing both sides of the issue in the schools? Why do not their editors publish the pro and con? Could the answer be that "not so many unsuspecting and uninformed people would be caught in their apostasy when the facts are known?"

In the second paragraph of said article is this: "As much as the Christian Church people try to avoid the responsibility for the division, they will nevertheless have to admit the accuracy of the foregoing statement. The division began to take form by the formation and introduction of a Missionary Society to handle the 'missionary work' of the church." Brethren, you may vainly attempt to accuse others for the division which exists over the educational society (college) but when you finish, history's unerring finger will be pointed at you, and you will hear the solemn announcement of your fate for causing the division. He who drives the wedge splits the log. As the brother states concerning the Christian Church, "The division began at the introduction of the Missionary Society," so we can affirm, "You created the present controversy by introduction of educational and charitable societies."

The article continues: "Such an organization was separate and apart from the congregations; was above and over them in supervising missionary work, while the only organization in the New Testament for doing the church's work was the local congregation. God's plan was for each congregation to be its own missionary society." Are not the schools separate and apart from the church? Are they not over and above the church in supervision and teaching of the Bible? God's plan was for each congregation to be its own training school. The penman then quotes, "Unto him be glory in the church, not in the missionary society" to which we tack on, "Not by a Bible College either."

You brethren had better stay off the Christian Church. You'll whip yourself if you do not!

We are unable to note all the points because of space, but here are a few more. The Christian Church was condemned for being fickle and worldly and entertaining to draw the crowd. But, brethren, take away your "Minister" and see where your crowd goes. He affirms the Christian Church has become "just another denomination among sister denominations. It has nothing distinctive, has left the original ground of 'speaking where the Bible speaks,' and is drifting farther from the truth all of the time." Are not "Churches of Christ" drifting farther from the truth and losing their distinctive plea? Where does the Bible speak of "trial sermons," "release from contracts," "Minister's homes," and "Fifth Sun-

day Contributions" in the sense in which those terms are bandied about today?

The article says "The church of Christ stands where it has always stood—on Bible ground!" Is that not a questionable assertion in the light of the foregoing? I could not help but notice that what once was a distinction was omitted. The cry "pastor system" once rang out loud and long when condemning practices of the Christian Church. It is growing very faint now! Why shouldn't it? It would be ironical under present conditions. You brethren have the one-man pastor system. All you've done is give the "officer" a different title. "The Minister" is just as much out of place as "The Pastor" when applied to such a man as the local preacher.

The Christian Church has societies. The church of Christ has societies. One has the one-man pastor system. The other has it too. One is growing more worldly, and so is the other. Really, brethren, what IS the difference?

THE ELDERS OF THE CHURCH

BY W. CARL KETCHERSIDE

A very sincere sister writes as follows: "Your paper did not have enough Bible on how to elect elders to satisfy some. Don't you really think when you read those very strict qualifications that it is the highest office a man can hold on earth today? They were given by God. It does seem when a man desires the office and strives hard enough to attain them he would be one, just as we are members of the church of Christ when we obey Him. Today there are no inspired men to know the minds of men and elect them. In all truth and honesty before Almighty God don't you think it was meant to be that way?"

Reply to Above

I agree that there is no higher office in the church than to be one of several bishops in a local congregation. But the fact that the qualifications are given by the Lord and are strict does not imply that a man "grows into the office" and need not be selected and appointed. It is true that a man becomes a Christian by obedience of God's law for making Christians, and one becomes an elder by obedience to all of God's law for making elders. Just as one becomes a Christian when he submits to the initiatory act of baptism, so one becomes an elder when he submits to the act of appointment.

The qualifications were specified in the letter to Titus, yet Titus was told to "ordain elders in every city." Why was the evangelist told to ordain them if they just developed the qualifications and automatically became bishops? On what basis can we argue that inspired men were ever needed

to select officers of a local congregation? When the first public servants were selected according to Acts 6: 1-5, the inspired men (apostles) refused to select them. Instead they called the whole congregation, gave them the qualifications, and told them to choose the men. Thus in the days of direct inspiration, those who were inspired turned the work of selection over to the uninspired.

Surely men must be selected on the basis of the qualifications. Which of these qualifications demands inspirational insight? Do I have to be inspired to observe whether a brother with whom I am in intimate communion is the husband of one wife, addicted to hospitality and having aptitude to instruct? What inspiration is required to determine if a man has his children in subjection? If the congregation would have to be inspired to know when a man met the qualifications, then why would the man not have to be inspired to know when he met them?

I know when a man becomes a Christian. He becomes one when a public act is performed for him by another. Nothing is said about the action of baptism to the one being baptized. In every instance when the action of baptism is referred to, the person administering it is addressed. Now at what juncture does a man become an elder if the action of ordination performed for him by another is not essential? On what day does the church become subject to his rule. Who determines it? Who announces it? Since we are commanded to "obey them that have the rule over you and submit yourselves" (Heb. 13: 17) at what time do I start to obey and submit to a man's rule? If you say the day

and hour that he becomes qualified, then how can I know when that day and hour cometh, seeing that I am not inspired? And if I can know when he becomes qualified, why could I not aid in his selection?

The querist says I did not have enough Bible on how to elect elders to *satisfy some!* I gave several scriptural quotations and my reasoning on them. I did not write to satisfy some! Even God could not give enough Bible to satisfy some! There isn't enough Bible on baptism to satisfy some, so they reject what there is, and do something else. The same holds true with some in the church.

Using the querist's words, "In all truth and honesty before Almighty God," I hold that the local congregation should "look out from among them" (Acts 6: 3) men to serve the congregation; that these should be chosen by the whole multitude (Acts 6: 5), and appointed to office (Acts 6: 6). I believe that elders should be ordained in every city (Titus 1: 5) that is, in every church (Acts 14: 23). And just as men did not become bishops then until ordained, they do not now! If that is not enough scripture, it is certainly more than the querist cited, which was *none!* She gave all there was for the position suggested, for where the Lord has not given any scripture it is hard to find it! The Bible clearly teaches that the church should select from among its number those who meet the qualifications for public office, and such should be ordained by an evangelist. Inspiration is not required either to choose for office or appoint one to it!

LETTERS TO THE EDITOR

"I would not have missed the Saint Louis debate for all I am worth. The day services at Manchester Avenue were a revelation of how the Lord's people reared in different environments can meet in public assembly and discuss their differences in a calm, dispassionate manner and come to agreement, at least to such an extent as to cement a united fellowship. Truly a new day has dawned!"—*Roy Loney*, Wellsville, Kansas.

* * *

"I doubt that many of us have arrived at all truth and we all need to be searching after truth much more than we are. I have enjoyed many of the articles in your paper and think that on a lot of things you may be nearly right. The pastor system that you speak against, seems to me to be unscriptural although many are into it not of their own choosing. The church mixed with the world is perhaps one of the worst things in our day."—*Raymond J. Kenney*, Louisiana.

* * *

"Many thanks for the book 'A Clean Church' which I have received from you. It is a helpful and well written volume and brethren everywhere should find it useful. I have read it with profit."—*C. E. Lawrence*, Holmsley, England.

"I feel like writing a few words of commendation and encouragement for the paper and your aggressiveness against innovations. Your recent articles 'The Elders of the Church' should be read by every member. I have always looked forward to 'What Does That Mean?' by Bro. Zerr and hope that 'Word Studies in the Bible' will be as instructive."—*E. F. Davis*, Brookfield, Mo.

* * *

"When visiting Canada we invite all to worship with the brethren meeting at 4615 Tecumseh Road, in Windsor. This little band of brethren plan to erect a meeting house in the spring. Midweek Bible studies are held each Wednesday. Phone Whitehall 5-7674 upon arrival or contact the writer in advance."—*Ellis Crum*, 1242 Labadie Road, Windsor, Ontario, Canada.

PENNSYLVANIA STUDY

A two weeks Bible Study will be held at Mt. Eagle (Penn.) starting January 3. In the morning sessions Vernon Hurst will teach Ephesians analytically, and Darrell Bolin will instruct in Galatians. Afternoon sessions will be in the nature of an open forum. Evening meetings will feature the theme "Restoring the New Testament Church." For reservations write to Darrell Bolin, 111 South Fairview, Lock Haven, Pennsylvania.

IMPORTANT!

One of the most important events in this generation is scheduled for April when Leroy Garrett and Bill Humble meet in the large Masonic Temple auditorium in Kansas City Missouri. The seating capacity is 1800, and it should be filled to hear this outstanding debate on the college and minister questions by two representative men. Full details will be furnished later. Watch for them!

A WORTHY REQUEST

A small group of faithful disciples began meeting in Louisiana, Missouri, March 1, 1953, with a great deal of courage. They meet in an upper room which is impossible of access to some of the elderly ones, and their efforts to obtain a more suitable location have proven fruitless. They are convinced that they will have to purchase a lot and erect a modest building, and to do this they will need the help of all of us. They are not asking you to do all of the sacrificing for them. They are willing to go the limit of their own resources. But they do need your assistance and they are worthy of it. Bro. Hershel Ottwell has labored with them in planting the work and will testify to their willingness to spend and be spent for the Cause. Send a contribution to W. A. Bolomey, Maryland Street, Louisiana, Missouri, and encourage the effort being made. Brother Arnold Shaw is laboring with these brethren at Louisiana.

BREWER'S APOLOGY

In the "Gospel Advocate" for Nov. 19, G. C. Brewer publishes a little off-hand statement which he thinks clears up his deliberate falsehoods and unfair attack published in the same paper at an earlier date. Brewer calmly admits that he cannot prove the charges and asks not to be quoted. This comes after those same unproven charges were circulated far and wide both in the paper and in tract form. It demonstrates that the Gospel Advocate will stoop to any kind of unfair smear tactics. In the same issue with his little article entitled "Carl Ketcherside Misrepresented" Brewer takes out after the editor of "The Preceptor." He closes with these words about that editor: "I shall dismiss him with my blessings, and advise him to be more careful in displaying what he knows and less profuse in giving us an example of what he does not know." We recommend to "Doctor" Brewer that he take a dose of his own medicine. It is a poor "doctor" who will not, you know! Physician, heal thyself!

DALLAS DEBATE

The discussion of the ministry question by Flavel Colley and W. Carl Ketcherside, took place at Dallas, Texas, December 1-4, with a large and attentive audience present each night at the Beckley Theater, site of the debate. Leroy Garrett acted as time-keeper for Ketcherside, while Colley had Sammie Swim and A. G. Hobbs acting in like capacity. Brother Colley was reluctant to defend the current practice of the Dallas churches in their ministerial setup.

Day sessions were held morning and afternoon attended by an excellent representation from 13 states and Canada. With freedom of expression permitted a number of controversial issues were introduced, all of which were discussed in lively fashion, but without rancor. The consensus of opinion was that such debates offered a grand opportunity for brethren from many sectors to come together and explore avenues of thinking leading to a closer unity among those who seek a complete return to Jerusalem.

Announcement was made of a two weeks Bible Study to be held in Dallas in June. Among the teachers assisting in the investigations will be Leroy Garrett and the editor. Plan your vacation for the first two weeks in June.

LETTER TO CHRISTIANS

A monthly feature of this paper starting in February will be a brief article entitled, "A Letter to Christians." Written by L. E. Ketcherside, Peoria, Illinois, the objective will be to edify, exhort and comfort the brethren. The pungent articles will deal plainly with wordliness, indifference, lack of discipline and other evils affecting the churches. They will seek to arouse all to a closer walk with God.

WORD STUDIES IN THE BIBLE

BY E. M. ZERR

LOVE

It is not only true generally speaking that "words are signs of ideas," but some words are outstanding in their significance. It is the purpose of this column to select some of such words and explain their meaning. Some words in the King James Version come from more than one original, and again there are cases where more than one English word may come from the same original. These considerations do not always affect the meaning of the words but frequently they do. By careful observation of such phrases of our general subject, we will be able to clarify some apparent contradictions and other difficulties.

The word selected for this article has caused some confusion because it is thought to have the same meaning in every passage, which is not true. We are commanded to love our enemies, and that includes even those who might be the most hateful and contemptible of characters. It is considered as difficult if not impossible to have a kindly or affectionate feeling for such persons.

Such a line of thought is due to regarding the word "love" as having only one meaning, which is a mistake. It comes from two different Greek words which are AGAPE and PHILEO. The first is a noun and the other a verb. However, each may be used in either form depending on the connection, but the meaning will be virtually the same whether used as a noun or a verb.

The first is defined "good-will, benevolence," which means to have an interest in the welfare of another. We can and should have that feeling for even the worst of characters since they need salvation. The second Greek word is defined "to delight in, long for," which means to have the sentiment commonly thought of as affection or personal attachment for another. We are not commanded to PHILEO a hateful or spiteful character, but are told to have AGAPE for him. We may not be able to have an affectionate feeling for such and we are not required to; we can and should be interested in his moral and spiritual welfare.

CONCERNING CHRISTIAN COLLEGES

The book bearing this title, written by W. Carl Ketcherside, is intended to answer without quibbling the arguments of those who contend for the advance units of the parochial school system among churches of Christ. If you have not read this book you need to do so, and equip yourself to meet institutionalism and its threats. The cost is 50c per copy; \$5 per dozen. Order from MISSION MESSENGER today!

BIRDS OF A FEATHER

Due to opposition in some quarters, a few congregations which cannot even take care of the needy without setting up organizational machinery, have switched their contributions for orphans from homes like Tipton and Boles, to Maude Carpenter Home at Wichita, Kansas. This is mainly the result of the inconsistent reasoning of men like G. K. Wallace, who refuse to affirm that Tipton and Boles are scriptural but offer to try and defend the Wichita setup.

The "Boles Home News," Nov. 10, 1953 reports that "Superintendents of ten homes of children among the churches of Christ met at the Tipton Home, October 28 and 29, to discuss problems and procedures common to such work with boys and girls." It is further announced that this is to be an annual conference or convention which will

formulate methods of pressuring churches for more finance. Caring for orphans is big business these days. Visiting the fatherless and widows will be arranged for you by a national conclave of superintendents. Present as delegates to the first convention were Mr. and Mrs. W. D. Rhodes, Maude Carpenter Home, Wichita, Kansas, lending their support to superintendents of organizations branded as unscriptural by G. K. Wallace. Will he inform churches where to mail their orphans and money now, since the Maude Carpenter administration is hooked up with administrations he says are contrary to the Book? Wonder if it might not save a lot of trouble if the churches would just close down all of these places, take their orphans back home, look after them, visit them, clothe them and supervise without benefit of clergy?

DEBATE BOOKS

The Wallace-Ketcherside Debate held at Paragould, Arkansas has been printed and we can furnish you copies at once. This debate lasted five nights and covered the questions of hireling ministry, the work of evangelists, and the colleges. The cost of the book, bound in cloth, stamped in gold is \$3. We urge all of you to read this book and study it carefully. These are live issues among the brethren today. Be informed! Send your

order to Mission Messenger, 7505 Trenton Ave., St. Louis 14, Missouri. Do it today!

ANOTHER BREWER

Virgil Lawyer, Justin, Texas, takes a leaf from the notebook of misrepresentation as carried by G. C. Brewer, and makes a report in the In-Firm Foundation, as follows: "During August I held a two weeks meeting in Chillicothe, Mo. . . . Brother Joe Lemmons is preacher for the Chillicothe congregation. It is small, only fifteen members, but gives well and will grow, I am sure. Carl Ketcherside is the ruler of most of the congregations in that area and as a consequence the church is dead, cold and full of petty grievances. Brother Lemmons has the patience and faith to press on, in spite of these obstacles and I do believe the simple New Testament church is there to stay."

The truth of the matter is there is a good congregation, with well situated meeting facilities in Chillicothe. Two faithful elders watch the flock, and the brethren are serving the Master in godly fashion. Sometime ago, Brother Lemmons gathered up a small group composed of several who had been excluded from the fellowship and started a faction to meeting. It was for this faction that Brother Lawyer held the meeting, and because he could not divide the church of the living God, he is cross and soured on the brethren. What does he know about the condition of the churches in that area? He visited none of them except the little faction where Brother Lemmons holds sway! It is noteworthy that he remarks in true clerical fashion that the church where he preached "gives well and will grow, I am sure!" That is the only measuring rod these salaried pastors have! The ability of a church to grow is estimated according to the money thrown in! The church is dead to their appeals to hire a clergyman, cold to their attempts to divide them, but the petty grievances seem to be on the side of Virgil and Joe! I do not have the rule of any congregation anywhere in north Missouri. Virgil just falsified there! He covered up his own failure by trying to make me the scapegoat. This should serve as a warning to all churches in north Missouri that there isn't any depth to which these clerical advocates will not stoop!

RIGGINS REPORTS

Lloyd Riggins will be at Carmichael (Calif.) a short time in January, after which he will work in Reedley and Exeter. He has several meetings in the midwest in the summer of 1954.

Please send in a list of subscribers during this new year. Many would read the paper if you would suggest it to them.

* * * *

A number of new features await you for 1954. Be sure that your subscription is paid up and kept alive.

THIS and THAT from HERE and THERE

C. R. Turner immersed 5 at Topeka (Kans.). . . . We regret that Robert Dudley of Sullivan (Ill.) has been confined in St. John's Sanatorium, Springfield (Ill.) suffering from tuberculosis. Please write this faithful brother or send him a cheering card. . . . Thanks to W. R. Clark, Unionville (Mo.) for 6 subs. . . . Bill Hensley is working in Hagerstown and Speedway (Ind.) during this month. . . . Wm. J. Campbell, Davis City (Iowa) passed away Oct. 6 in Leon Hospital after surgery for cancer of the stomach. He was buried at Manchester (Okla.). . . . Clyde Owens reports a Bible Study taught by E. M. Zerr at Vincennes (Ind.) starting Nov. 23. . . . We are the recipients of a wonderful gift of huge pecans from the Inous Wisenbaker family at Valdosta (Georgia) the chief contributor being his mother who was 72 years old November 13. Thanks a million, folks. . . . There were 3 added by membership transfer and 1 restored at Manchester Avenue (St. Louis) Nov. 15, and three added at Southwest (St. Louis) same date. One was immersed at Lillian Avenue Nov. 15 and another Nov. 29. Those who came forward at Southwest brought the total number added in two weeks to six. . . . One was immersed at De Soto (Mo.) Nov. 22, and two immersed at Anderson (Ind.) Nov. 15. . . . Five have been added at Womack (Mo.) where Thurman Miller has recently banded together a new congregation to keep house for the Lord. Thurman is a member at Fredericktown. . . . Fred Killebrew has recently concluded a Bible study at Fredericktown, while Roy Harris has just finished a short one at Brixey (Mo.) where he came after work in Indiana. . . . Robert Brumback baptized two at Rock Hill, near Carrollton (Mo.) and went next to Hammond (Ill.) for a protracted Bible Study. . . . We rejoice to hear of the rapid recovery from his operation made by Bro. L. J. Dasher, Valdosta (Ga.) who reports that Leroy Garrett did fine work at Madison (Fla.) during his short stay there. . . . C. Munn Riddle tells us that two more families have united with the brethren at Oklahoma City (Okla.) recently. . . . We thank G. C. Stillinger, Ontario (Calif.) for 21 subs and E. F. Davis, Brookfield (Mo.) for 6. The latter reports hearing Leroy Garrett at Chillicothe (Mo.) in a wonderful meeting. . . . Elizabeth Turner, Pomona (Calif.) reports that Bill Nicoll was sent overseas recently. Sister Turner says she is enjoying the travelogues by Teddy Ratliff. . . . Sonya Gayle came to bless the home of Naomi and Paul Rees, Windsor (Ill.) on Nov. 16. . . . Edith Smith reports good study in Hebrews conducted by L. E. Ketcherside at Galesburg (Ill.). . . . Four

were immersed by Bob Duncan at Sulphur Springs, near Terre Haute (Ind.) and prior to that he baptized four at Sullivan (Ill.). . . . Thanks to Charles and Nona Fleener (Calif.) for 8 subs. . . . Leroy Garrett writes that he has signed for a debate on the college question with Bill J. Humble and the discussion will be held in Kansas City in April. We'll furnish you additional information in our next issue, so be on the alert. That is a debate you'll not want to miss. . . . We are indebted to J. C. Breakell for a clipping from Ulverston (Eng.) News, Oct. 31, with a picture and writeup of Bro. W. Crosthwaite, who celebrated his 80th birthday. A birthday party was arranged by Sister Woods which was well attended. . . . J. W. Roberts, in an article in *Gospel Advocate*, Nov. 12, 1953, takes issue with my interpretation of Eph. 4:11 as set forth in the debate with Wallace in Paragould (Ark.). . . . We regret that Lester Barron, Farmington (Mo.) had to be hospitalized in Saint Louis during the last month. . . . Buell Boyce, Kansas City (Mo.) reports he is gradually improving and able to attend services and we rejoice at the good news. . . . Leonard Morgan and Albert Winstanley were scheduled speakers at the New Year Social at Blackridge (Scotland) with David Dougal presiding for the occasion. . . . Four have been added to the congregation at Tunbridge Wells (England) recently, and there were other prospects in a series of gospel meetings in which Frank Worgan was assisting. . . . Robert Morrow reports increasing interest in the work at Klamath Falls (Ore.). . . . There were 64 persons present to celebrate the 80th birthday of Mrs. W. E. Rowden, November 22. Our aged sister is a member of Smyrna congregation, in central Missouri. . . . Brethren meeting at Bethlehem, near Millerton (Iowa) invite you to worship with them when in that area. They meet for Bible Study at the David Fetters home in Corydon (Iowa) each Tuesday night with Tom Dennis as teacher. . . . William Wyatt sends an invitation for you to worship with the faithful few at Tribune (Kans.) where Paul Ketcherside has recently been laboring. Bro. Wyatt may be addressed at Leoti, Kansas. . . . Robert Brumback calls our attention to the fact that the Kansas City Bible Study will be held from January 3 to February 13. . . . Roy Harris will conduct a Bible Study and training class at Beloit, Kansas from Dec. 28 through Jan. 3 with three sessions daily. Those interested contact Guy Underkoffer, 309 N. Washington, Beloit, Kansas. . . . We regret to report that it was necessary for Sister Turner to undergo serious surgery at Topeka, Kansas, while Brother C. R. Turner was laboring in

that part of the gospel field. . . . We appreciate very much the following subscriptions sent in clubs of five or more: Ray Hicks (Kentucky) 20; Mabel Prosbasco (Mo.) 10; E. M. Zerr (Ind.) 5; Mabel Bell (Mo.) 10; Pearl Munyon (Mo.) 26. . . . Loren McCord is now in the Canal Zone and plans to devote all of his spare time to the sounding out of the word in that area. Pray for him and his efforts. . . . Sister Florence Wilms, Downey (Calif.) celebrated her 79th birthday on November 30. . . . Glendale, Arizona plans a meeting from Dec. 27 through New Year's Day. . . . Thanks to Mildred Y. Van de Riet (Kansas) for 5 subs. . . . Hershel Ottwell and W. Carl Ketcherside will conduct a two weeks study at Beech Grove (Ark.) starting January 3. . . . Linda June arrived on December 6 to bless the home of Lynn and June Kinnamon in St. Louis. . . . One was added at Lillian Avenue (St. Louis) Dec. 6. . . . With this issue our series of lessons on "The Elders Of The Church" will end. We shall begin a new series of articles on "Restoration" in the succeeding issues. . . . The date for the discussion in Kansas City between Brother Garrett and Humble, mentioned on page 6 and also referred to above on this page, has been set for April 13 through 16. We mention again the importance of this discussion. Plan to be in Kansas City on those dates. . . . Vern Atwell reports 2 restored, 1 immersed at Claypool (Ariz.) where Wilbur Storm has recently closed two weeks of song instruction. Dick Riggins, of Phoenix (Ariz) was with the Claypool congregation, Nov. 29; Dick Jones of Claypool will speak at Phoenix, Dec. 13. Bro. E. M. Smith also visited the Claypool congregation on Nov. 22. . . . Thanks to Delia Barrett (Ind.) for 5 subs, and to a brother in Arkansas for the same number. . . . Uncle L. J. Dasher, Valdosta (Georgia) mailed us some real Georgia cane syrup, honey and smoked sausage. Now we can really live for a few weeks. Thanks a million! . . . One added at Webster Groves (Mo.) Dec. 6; one at Lillian Avenue (St. Louis) Dec. 10; one at Southwest (St. Louis) Dec. 13. . . . Three more added at the new congregation at Womack (Mo.) according to Hazel Moyers. . . . Clifford Deister performed the wedding ceremony uniting Arthur Ross and Veota Madden, in Kansas, Nov. 22. . . . Congratulations to Bro. Harley Spencer, Stull (Kans.) who celebrated his 70th birthday, Nov. 22. . . . Theron Roland and Elwin Mayberry, St. Louis, were both hospitalized in December. So was Eliza Hector of Southwest Church (St. Louis). . . . Paul Ketcherside was at Pueblo (Colo.) as the brethren prepared to meet in their new building. . . . Send in the name of a friend with a subscription!