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AGE AND YOUTH

An Analysis of a Church-destroying Conflict

By W. CARL KETCHERSIDE

There seems to be an eternal conflict between old age and youth. This is true in the social and economic realm. It is also true in the church. Apparently it stems from the nature which characterizes these two stages of human existence. Advancing age brings inflexibility of will, determination and averseness to change or alteration. Youth has vivaciousness, zeal and a desire to be ever moving in some direction.



Age brings a longing for rest, youth has a restless longing.

The church needs both the wisdom of age and the courage and fervor of youth. Energy should not be stifled, but directed in a proper channel and utilized for power and growth. A mutual recognition of the role each is to play in the advancement of the Cause of Christ will produce a happy interlocking of the efforts of those who are aged and those who are young, and will eliminate the warring and jangling in senseless fashion, which can only result in friction and division. In order to bring about an understanding of the responsibility devolving upon all, everyone should be willing to study and discuss dispassionately the subject upon a Biblical basis.

Unjust criticism by either group will increase, rather than mitigate a difficulty. Standing at a distance and throwing mud balls at one with whom you disagree seldom makes him admire your judgment. True Christians in any congregation can sit down calmly and discuss varying viewpoints without rancor or hate. Those who cannot do so, or who refuse to do so are not Christ-like, therefore not Christian.

As a working basis for unity of effort between young and old in the church it should first be remembered that both are to respect each other. To the young comes the injunction "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God: I am the Lord" (Leviticus 19: 32). The same passage which teaches respect for age, teaches reverence for God; the truth is that the first is based upon and proceeds from the second. One

cannot manifest the latter except as he demonstrates the former. To assume that a man is to be disregarded because he has attained a ripe age, is to make a fatal error in reasoning, since age likewise produces experience and wisdom in counsel. "The beauty of old men is the gray head" (Prov. 20: 29).

No less is it true that age should show proper respect for youth. "Let no man despise thy youth" carries an accompanying injunction for the young man to act in such a manner as to deserve and merit respect, but the expression "no man" indicates that having conducted himself properly, the aged are not to hold him in contempt merely because he is young. It hardly needs proving that a suggestion is not necessarily good merely because it is made by a man seventy years old; nor is a suggestion necessarily bad because made by a youth of twenty. Youth has often stumbled on to great truths which age has missed. Truth does not become such because of the age of the one who expresses it, but is such by its divine nature.

One of the common mistakes made by young people is to assume that a mere knowledge of textbook lore should enable one to judge in all matters better than a knowledge gained by experience. In the first place, no textbook can contain anything that the writer has not learned by previous observation or experience. Research is nothing but experience of investigative impulse. Consequently, experience is superior to textual learning inasmuch as it precedes and produces it—the creator being always superior to the created. Many who never went to school long enough to secure five years of formal knowledge, have lived happy and successful lives, whereas college graduates have often been social misfits and unable to get along with their fellowmen. Herein lies the fallacy of modern educators in assuming that the mere possession of a college diploma should gain for the possessor advantages denied to the one who does not hold such a credential. It is not what someone has written about your attainments on a sheepskin parchment that counts, it's what you are.

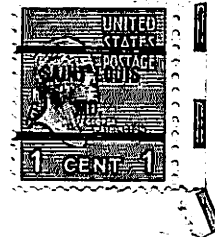
My father did not go beyond McGuffey's third reader in a little school located far from the beaten trail, back "in the sticks," yet his judgment was excellent, and his

capacity for understanding and sympathy amazing. I not only lost my father when a building fell and crushed him but I also lost my best friend. My wife's father grew up in the Ozark hills and had very little "book-learning," but he reared a Christian family, became an elder in the local church, mayor of his city, and is today sound in his judgment. I would as soon advise with him about a matter as any man on earth. He learned more by snaking logs out of the woods with a yoke of oxen than the average student learns in four years of high school.

A great many times I've heard young people in the church criticize those who were their seniors by several decades. Sometimes disrespectful terms such as "bunch of deadheads," "old-fogies," etc., are used to designate the elderly leaders. Nothing is to be achieved for the permanent good of the Body by such uncharitable, un-Christian epithets. In many instances while the young are criticizing the leaders for not doing anything, those same leaders are lying awake nights trying to think of something to do to secure the cooperation and aid of the young. How much trouble could be avoided in this world if we would gauge all of our actions by the golden precept, "Do unto others as ye would that they should do unto you."

Recently it has been called to my attention forcibly how far men will go when motivated by a spirit of jealous hatred and a desire for personal vengeance. How much could be done to bring about understanding if all who differ would sit down with a recognition of God's abiding presence, and discuss their differences, rather than circulating wild tales secretly and avoiding personal contact with those whom they dislike. Young men in a local congregation who feel the natural impulse of youth to "Let us then be up and doing," should go to the older brethren not in a spirit of carping criticism and arrogance, but in a spirit of love and respect. Undoubtedly such a course will produce understanding and efficient service for God.

I believe that much of our present conflict is the result of ignorance, and all the ignorance is not on the part of the young people. Many parents have not worked at the job of being a parent, and consequently the task is now bigger than they are. Prior to the birth of a firstborn child, the prospective parents will get all of the bulletins available on "The Care and Feeding of Infants." That's good, but it is not nearly so important as studying, "How to Advise the Adolescent." If you knew nothing about taking care of



your baby, there would always be a number of good old women who could come in and help. But very few tell you how to get a sixteen-year-old boy safely over Fool's Hill, and started down the other side. They don't know either!

Often those who are elders cannot understand and do not try to sympathize with the ambitions, desires and hopes of youth. The merest suggestion for betterment of the program of service is squelched with the retort, "We'll run this and you young people can come along and keep your mouths shut." Is it any wonder that at a certain age many young people drift into sectarianism or lose interest in religion altogether?

The antagonism between youth and age even crops out among preachers. Often a man will preach 25 years, using the same formula, and sometimes giving the same talk in the same place to the same people on every visit. By-and-by the church will arrange for someone to come who has enthusiasm and courage. The younger man will do personal work, put in many hours daily, get new faces into the audience, baptize a number, and revive the work. As a result he is called back again. Perhaps the other man feels he has been supplanted, or laid on the shelf, and he develops a spirit of animosity toward the other, which manifests itself in sly insinuations and innuendoes calculated to destroy his influence.

There are certain basic principles which ought to be enunciated here for the good they will do all preachers, both young and old. First, no man can place another "on the shelf." If he did, he couldn't keep him there unless he crawled upon the shelf and sat on him, which would place both on the same shelf. Men crawl up on the shelf by their lack of recognition of the changing factors about them. Not being able to meet the exigencies of the world they withdraw themselves into a shell where they often develop a "martyr complex" to shield their fear of inability to cope with situations. This generally leads to a "persecution complex" with all the charges and counter-charges of opposition.

No man can build himself up by tearing another down. Older brethren cannot save the brotherhood by trying to deprecate the work or character of younger brethren. They may, in frenzy, pull both down together, but generally the one who tries to climb to the heights by stepping upon other men, is plunged into the depths of despair.

God has a place in his kingdom for parents and children, for masters and servants, for aged women and younger women, for old men and young men, for Paul the aged, and Timothy the youth. The same one who wrote to fathers because they "knew him that is from the beginning," wrote also to young men, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" (1 John 2:14).

Let us have done with silly, insane fight-

ing among ourselves. We have some of the most wonderful young men on this earth in the preaching field today. God bless them in their noble, pure, courageous efforts. Let's encourage them, not discourage them. They're not going to capture the brotherhood "lock, stock and barrel" and carry it off into apostasy. It has been my observation that most of the divisions in our brotherhood in by-gone days have been caused by older preachers, not younger ones, anyway! The young are generally too busy "overcoming the wicked one" to take time out to fight each other.

I thank God for the faithful older men, fathers in the faith, who are committing unto the younger what they know. Let us banish jealousy, evil speaking, and false assumption. "Charity thinketh no evil." Let us seek that Christian basis by which we can work together down here and go home together up there. I want to see all of our brethren young and old, on the Ship of Zion, when it reaches that true "Fair Havens." I intreat the older men as fathers, and the younger men as brothers, let us labor side by side, age and youth, wisdom and strength, until we all reach that ageless clime where "none shall ever grow old."

THE SIGNS THAT FOLLOW

By W. G. ROBERTS

Can modern "healing cults" get any comfort from the Bible for their refusal to use medical aid and their insistence upon what



they call "divine healing"? They employ Mark 16: 17, 18 as one of their main proof-texts. Let's examine it!

Verse 16 says, "He that believeth and is baptized shall be saved," then the next verse says, "these signs shall follow them that believe" and some of the signs are mentioned thus: "In

my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." Their "logic" is, that since Jesus said "These signs SHALL follow them that believe," that all believers can be healed.

They overlook the fact that Greek pronouns must agree with their antecedents in gender and number. "Them" in the text is plural; "he" is singular in number. "He" (that is, baptized) cannot be the antecedent of "them" (who were to be followed with miraculous signs). To this all must agree. This scripture does not include ALL BELIEVERS, as the cultists affirm. Then who are the believers whom the signs follow?

The apostles were the "believers" the signs were to follow! Christ was giving a commission to his apostles and told them what the result of their work would be as long as they remained believers. It may be affirmed that this is not grammatical. I admit it may not look reasonable to the casual student, but when we remember that the Christ was speaking both to and of the apostles, the matter is changed. At least two of the apostles were absent but had to be included in this speech. Neither Paul nor Matthias was present, but had to be included, for Paul was the principal apostle

to the Gentiles and had to use much evidence to confirm the Word to the heathen, convince them of the gospel and get them to abandon their idols. Thus, Christ spoke in such a manner as to include those who were absent.

Christ was giving this commission to the apostles, telling them what to do and assuring them of the results if they believed, for the New Testament was not completed until some sixty-five years later, so all depended upon what these apostles taught and did. They performed many miracles, all of which were to make believers (John 20: 30, 31).

Modern "healers" (?) claim when they fail to heal one, that the sick did not have enough faith, or some of the relatives were not believers, and therefore the preacher could not heal the sick individual. But that isn't the way the Book reads. You'll observe that the commission was given to the preachers and they were told what the results of their work would be. On one occasion, the disciples failed to heal a diseased person (lunatic), and Christ had to perform the act. The disciples asked, "Why could not we cast the demon out?" Jesus said, "Because of your unbelief" (Matthew 17: 4-20). It was not the unbelief of the patient, but of the preachers that kept them from success.

The Bible reveals more places where persons without faith were healed, and raised from the dead, than where they were believers. I am sure there was no faith in the lifeless bodies in the casket or grave, of those who were raised from the dead. Many who had heard no testimony to produce faith in them were healed, so modern cultists err when they try to make the world believe that lack of faith upon the part of the ill person accounts for their lack of visible success in healing.

It is true that Christ told the apostles, "He that believeth and is baptized shall be saved," but he did not tell them that "he" (the baptized believer) could go out and

(Continued on page 6)

DISCOURAGEMENT

By ROBERT T. HARTMANN

I remember unwinding myself from a South Pacific foxhole after a particularly savage strafing and opening my Bible to the fly-leaf where my beloved wife had written these words of God to Joshua:



"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

They gave me great comfort then; they have given me greater encouragement since in crises not of the flesh but of the spirit.

Of the sins that dog the stumbling steps of the Christian, none is more common than the sin of discouragement. It may seem a rather trifling sin. Unlike more spectacular trespasses, discouragement afflicts the well-doer more readily than the wicked. All of us, I am sure, have yielded to it at least momentarily.

Yet with a fervent prayer for pardon I submit that all the heresies of history are not so much to blame for the low ebb of the pure Gospel in the world today as the widespread sin of discouragement among the saints.

Admittedly, there is much that seems discouraging both in the world and in the Church. But this is hardly new. The strongholds of Canaan must have appeared forbidding indeed to Caleb and Joshua, yet not half so disheartening as the attempt of their own people to stone them for their invincible faith in the promises of God.

What is this "trifling" sin of discouragement but lack of faith?

Unfortunately, it is not always the world that discourages Christians. In their fellowship they can endure the scorn of skeptics, the indifference of unbelievers, the taunts and temptations of the world. Trials from without strengthen the bond of peace within.

But discouragement is a sore that generates and festers within the Body of Christ itself, weakening and disabling it. When the zealous Christian has poured out sweat and tears (though not often, nowadays, blood) to advance the Cause and Kingdom, and finds himself mired in the apathy of a self-sufficient, somnolent congregation; when he has with much difficulty buried self and hears his motive maligned by those lusting to envy, his own brethren in the Lord, he is sorely tempted to haul up the white flag.

Especially is this true if censure, actually with respect to persons, is unlawfully cloaked in the white robes of Scripture. Love is absent from such speaking of the truth,

as it is when Satan quotes from the sacred writings. Under such foul blows the Christian longs to cry out: "Wherefore doth the way of the wicked prosper?"

Discouragement, however justified it may seem at the time, cannot be justified in the last accounting. Actually it is desertion in the face of the enemy. Not treason, going over completely to the foe, but cowardice, hanging back while others storm the pill-box shouting: "If God be for us, who can be against us?"

If we would judge ourselves we would see the sin of discouragement for what it is—one of Satan's subtlest weapons for slowly paralyzing Christians whose armor will withstand the more carnal temptations. It is aimed at the Achilles heel of self-righteousness, which members we are most loath to mortify.

The good fight of faith is not for the faint-hearted. Those who shy from opposition, who tremble at the prospect of close combat, who are reluctant to press forward lest the battle be joined, already are casualties to Satan's slow poison—discouragement.

Scriptural Bishops

By F. WILFORD LANDES

Let us consider "vigilant" as a qualification for the eldership. According to "authorities" I have at hand, the word would more correctly be "temperate" (American Standard Version Revised Version, Strong's Concordance). Thus the general explanation of "watchful" is correct. To be temperate is to be watchful. "Temperance" is a misused word today (generally applied to alcohol, which Paul condemns) and used to



mean total abstinence. In 2 Peter 1:6, we are bidden to add temperance or "self-control" (A.S.V.) to our Christian life. To control self is a big task and many of us fail ignominiously. A man who cannot control his temper, his physical or sensual desires, is not the man to control others. First we control self, then others. This covers much: the tongue, temper, appetite, yea, even the five senses as a whole.

Let us consider "sober" as the next qualification. The A. S. V. gives "sober-minded" and Strong says, "grave, sober." Sensible would be a good definition. Sober is not used as opposed to drunkenness in this connection, but refers to a serious mind. A man without sense of humor is lacking in one of the qualities of a good human nature, yet he should be able to control that. Solo-

mon said there is "a time to laugh" and thus there must be a time to be sedate and settled. An acquaintance has sold grave markers for some time, yet is one of the jolliest persons I know. He knows when to be sober and to care for his business. A man with a knowledge of God's Word, yet with no control over his sensibilities, would be of little value as a teacher or elder. The term "good behavior" should be considered in this connection. It means "orderly, not boisterous or rude." A combination of sobriety and orderliness will produce "good behavior."

A New Book Coming!

We take pleasure in announcing that the MISSION MESSENGER will soon present another new book to the brotherhood. For years we have observed that one of the weakest spots in the armor of the church, is its lack of discipline. Much of that lack is the result of ignorance of the teaching of God's Word and how to apply it. We have long felt the need of a book, written in interesting fashion, true to the Word of God, and practical in nature, which could be placed in the hands of every member of the church, and help all to know God's plan and place for discipline in our lives. Since no one else saw fit to produce such a book, we have undertaken the job, and we are happy to say that before long we will be able to present to you a volume that will be one of the best and neatest you have ever seen. This is not said in boasting fashion, but because facts will substantiate the claim.

The church cannot always survive the shock of factionism and division! It cannot continue to harbor sin and worldiness. We must either come under the teaching of the Word of God, or we shall go under! The strength of a nation is the understanding of its government by the people and their participation in it. The book which will be called "A Clean Church," will cultivate such an understanding in the commonwealth of spiritual Israel. Chapter after chapter will take the teaching of the Bible and synchronize it until God's plan for adjusting personal and public offenses can be known by all. This volume is one which every preacher, elder and leader will need and want. Brethren who wish to avert future difficulties in their local churches will want to see that every member has a copy. The book should be placed in the hands of every new convert to lead to a more abundant spiritual life.

It has taken courage to produce this book at a time when the costs of printing and allied arts are at the highest peak in history. Only an abiding faith in this brotherhood has enabled us to do it. We need your advance orders. We cannot tell what the cost of the book will be, but we promise you that it will be held to a minimum. It will be cloth bound, and have an attractive jacket. The cost will be below two dollars. Beyond

that we cannot say. We're not asking for money now, but will you have us reserve for you as many copies as possible, to be sent immediately upon receipt of the books from

the printer. We'll bill you later. If the book isn't worth many times the price asked, we'll cheerfully refund your money. Please tell us how many you'll reserve NOW!

SELF-EXAMINATION

Two Views on the Same Subject

By ELIZABETH GINGRICH

Oakland, California

Inasmuch as I have not read every article concerning the now much-discussed subject of "Closed Communion" (neither have I found such a term in my Bible) perhaps I am not enough informed to say a great deal on the subject. However, I have several things on my mind, which I would like to share with others, whatever their value.

Although I do not believe that unbelievers *should* eat of the Lord's Supper, can we exclude those who have not been baptized, but allow anyone who has been immersed to partake? There are many who have been baptized who are no more qualified to partake of the communion than some who have never believed. Some may urge that "they are drinking condemnation to their souls." We advocate that if one has never been immersed into Christ, he is condemned already, therefore his state has not changed. We are to be communing with our Father and Elder Brother, but if we are wondering if there is another communing in the audience who has no right to do so, do we have our minds in the right place?

When Paul gave instructions concerning the communion in 1 Corinthians 11 (which is about the only information we have on the subject), he was writing to a group of "immersed believers" it is true, but they were in a very low spiritual state. He tells them they are not even eating the "Lord's Supper"—they were making it a drunken feast. Yet he does not tell them they are not "worthy to partake" or that they must refrain from partaking because they have been sinning in this instance.

I have known brethren to refuse the emblems on the Lord's Day because they felt they were not "worthy" by reason of some act committed during the previous week. We can hardly take this position, for we are commanded to partake of the emblems on the first day of the week, and few of us go through a week without some sin. We are to gain strength (spiritually) for the coming week when we eat of the bread which is (spiritually) Christ's flesh, and I like to think of it as receiving a "transfusion" of "new blood"—the blood of Christ himself.

The word "unworthy" is not contained in this passage, as it is so often misquoted; it is "*unworthily*"—the manner in which we partake of it, when we do *not discern the Lord's body*. That is the way we eat and drink unworthily, and drink condemnation.

Nevertheless, Paul told them: "Let a man examine *himself*, and so let him eat of that bread, and drink of that cup." He did not say one man was to examine another, and tell him if he could eat of the bread or drink of the cup, even though he was writing to *erring brethren*. They were still privileged to eat and drink of that institution.

When the Lord gave a command to his people concerning which he did not want any misunderstanding, he gave that command in such definite words that it could not be understood. Inasmuch as we have no such definite details, I am inclined to think that was not what he wanted to portray. Concerning this institution, we are commanded: (1) To gather on the first day of the week to partake of it (Acts 20: 7); (2) Each is to examine himself (1 Cor. 11: 28); (3) To discern the Lord's body (1 Cor. 11 29).

For many years we have ridiculed people of the denominations who practiced "closed communion." (That, in itself would make it neither right nor wrong, however). But the *only* argument I can find in *favor* of it is: that the Lord's Supper is an antitype of the passover, and it is true they were *not* to allow strangers, or any who were not Hebrews or those bought with their money, present with them when they ate of it. But God gave them definite instructions (Exodus 12: 43-45).

By L. C. ROBERTS, Jerseyville, Illinois

In 1 Corinthians 11: 28, the apostle says, "But let a man examine himself, and so let him eat of that bread and drink of that cup." To whom does this passage apply? It is generally understood that the 21 epistles were addressed only to Christians; either to churches or to individual disciples. The First Corinthian letter was written, "Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus" (1 Cor. 1: 2).

This instruction could not apply to everyone who might be present at the breaking of bread, but only to those who had been baptized and were in full fellowship with the church. It cannot include such characters as those mentioned in 1 Corinthians 5: 11, of which the fornicator is an example. The church had been commanded to judge such, and to "deliver such an one unto Satan" (1 Cor. 5: 5, 12). These had forfeited every blessing and privilege of the Lord's institution, including the right to participate in the memorial supper. They were to become

to the church "as an heathen man and a publican" (Matt. 18: 17). They were to be marked from social intercourse in the common meal (1 Cor. 5: 11). Not that this attitude was essential to the salvation of the faithful, but to make the disfellowshipped member conscious of his condition, and cause him to be ashamed (2 Thess. 3: 14). If he was not to be included in the social intercourse for the reason mentioned, certainly he would be forbidden the higher privilege of communion with God's people.

The instructions regulating the supper were delivered to the CHURCH (1 Cor. 11: 23). Hence verse 28 has no application to those not yet become members of the Body. This examination was not to be of the character of the participant, but rather was a scrutiny of the manner of partaking. In mingling the Lord's Supper with the common meal, the Corinthians had lost sight of the memorial feature, and were exhorted to "discern" the Lord's body. The word rendered "discern" is defined as follows: "1. To separate, make a distinction, discriminate. 2. To learn by discrimination, to try, to decide" (Thayer).

Because some had partaken in an unworthy manner, they were said to be "guilty of the body and blood of the Lord" (verse 27), and had received the chastening of the Lord in sickness or death. In verse 31, Paul tells the church that "if we would judge, or discern ourselves (that is, our manner of partaking), we would not receive the chastisement of the Lord. We should mention that the word "judge" (verse 31) is from the same Greek word as "discerning" (verse 29), but the last word "judged" refers to the chastening of the Lord as shown in verse 32. This chastening of the Corinthians was to correct them so they would not be condemned along with the world (verse 32).

This chapter regulates the eating of the supper by those who had that privilege as members of His body, but has no reference to those who are not members.

Parents of small children need to secure for them the books: "Story of the Gospel" for \$1.00; and "First Steps for Little Feet," \$1.25. For older children and the parents as well we recommend "Story of the Bible," \$2.25. Everyone needs the Bible Commentary, by E. M. Zerr. Two volumes completed. Four dollars each. Order these books from us. Immediate service!

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

Hebrews 10: 25

If I were to rephrase this verse to make it represent the common interpretation, it would be as follows: "Forsake not the



regular assembly on the first day of the week to break bread, but exhort each other to assemble, and so much the more as you see the first day of the week approaching." I am sure this fairly shows the view commonly taken of this verse, but it is almost entirely wrong. It assumes that some partic-

ularly assembly is referred to and that it is the one commonly called Sunday. Under that assumption it would require the ridiculous idea that disciples should exhort more earnestly (so much the more) on Friday and Saturday than on Monday or Tuesday. That the exhorting would increase its intensity up to Saturday night, then drop back to a reduced emphasis on Monday morning so as to be able to start increasing the earnestness again.

Another phase of the common opinion

adds another day that is seen approaching which is supposed to be the motive for the exhortation to attend upon the assembly on the first day of the week to break bread. That the "approaching" day was the destruction of Jerusalem that was near at the time Paul wrote. Still another view is that the day of judgment was the approaching one that was in the mind of the writer. Doubtless each of these items is correct. However, since the destruction of Jerusalem has taken place, the day of judgment is the one which disciples today should be expecting.

The chief mistake is in thinking that the Lord's day assembly is the "most important" one for Christians, and that we *must* attend to it, but that it is optional with us whether we attend the others. The New Testament makes no such distinction. Instead, whenever a faithful congregation makes provision to assemble for exhortation and edification, it is the duty for each member to be there, whether on one day or more in the week. In view of the great day that is coming upon the world, faithful disciples will not forsake any of the assemblings of the congregation, but will be present to join in the exhortation to be making preparation for Judgment.

AS IT SEEMS _ _ _ _ _ By Bernell Weems

It seems to me that too many individuals are intoxicated with the practice of "seasonal seasoning"—especially the autumn season. It has been the custom as far back as I can remember to have a "big meeting" each fall, where generally the membership gets all pepped up, full of ambition, and begins to take the statement seriously, "Ye are the salt of the earth" (Matt. 5: 13).

Salt is one of our greatest seasoning agents. Even Job asked, "Can that which is unsavory be eaten without salt?" How often are the Lord's disciples to be a seasoning power for good? Many who are abundantly potent in the fall meeting, turn out to have been "seasonal seasoners" when the first blast of winter swoops down. I think much good can and should be done during the autumn, meetings and all, but I do not feel God is pleased with merely two weeks of zealous influence as a substitute for the fifty-two weeks of ardent service he demands of us.

Paul said, "Be instant in season, out of season" (2 Tim. 4: 2). Again, "Therefore

my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord" (1 Cor. 15: 58). That doesn't sound like a seasonal labor, does it? What happens to all of the enthusiasm, fervor, love, zeal and ambition of a fall campaign after it has closed? Listen, brethren, during the more difficult seasons is when the church needs a greater sacrifice from you, that the world groping in darkness may see the beacon of Christianity shining radiantly throughout the entire year. It is by incessant service that many will be saved!

Let us reassert ourselves! Let us feel deeply the tremendous truth that we are salt that can and must season a world that is far from palatable, winter, summer, spring and autumn. It is my fervent prayer that more disciples will allow some of the intense zeal and enthusiasm of the more pleasant seasons to carry them unflinchingly through the icy blasts and stinging winds of a more unfavorable season.



HANDS ACROSS THE SEA

To the Members of the Churches in the U. S. A.:

As my affliction confines me permanently to my bed, I find much time for thought and reflection, however, I am finding it very difficult to express my feelings of gratitude to all of the brethren and sisters who have so kindly sent me the cards and good wishes in response to the request of Bro. Ketcherside in the *MISSOURI MISSION MESSENGER*.

The cards have simply poured in, and each post brings more. I have received up to the time of writing, 38 cards and letters. This surely is proof that the teachings of our Lord are being wonderfully carried out by the members of the Churches of Christ overseas.

I could not possibly reply to all who have sent me their messages, so I hope that you will all understand, and that you will accept this letter "individually" as an appreciation of my deepest gratitude. Finally, I would like to thank Brother Ketcherside for his thoughtfulness which has been instrumental in giving me one of the greatest pleasures I have ever had. Yours gratefully, *Edna Adlington*, 28 Beulah Road, East Kirkby, Nottinghamshire, England.

FORUM NEXT MONTH

Initial articles in the forum on "Women's Work in the Church" will be presented to our readers next month. Those who have convictions upon this subject, are requested by the editor to file your articles as soon as possible for inclusion in subsequent issues. The forum will continue until in our judgment, sufficient time and space have been allotted to it.

SAINT LOUIS STUDY

Reservations for rooms should be made soon by those who expect to attend the six weeks session of the Saint Louis Bible Reading, which will begin on Monday morning, January 3. If you expect to attend, you should write immediately to The Deacons, Church of Christ, 7121 Manchester Ave., Saint Louis, Missouri. Please write early!

SONGS WE SING

"He Leadeth Me: O Blessed Thought!"

By ROY HARRIS

"He Leadeth Me: O Blessed Thought!" was written by Joseph H. Gilmore in 1862. It was during the turbulent times of the great Civil War; there was no promise of an early settlement, many religious people were depressed, and needed the kind of comfort and encouragement this song could give.



Psalms 23 is the scriptural background for this hymn, and much of the psalm's simplicity and tenderness, confidence and peace are reflected here. As we sing this song, we can with an eye of faith see the face of the Good Shepherd gleaming through its lines, watching over his dependent children, caring for them with love unending.

While the author wrote other verse, this is the only one by which he is widely known. In a biographical sketch of his life, we are told that he was a great writer in various fields, notably rhetoric, logic and oratory; yet he never again rose to the spiritual and literary heights that produced "He leadeth me!" Too, this was written while he was a young man, at the beginning of his career. He leadeth me; O blessed thought! O words with heavenly comfort fraught! Whate'er I do, where'er I be, Still 'tis God's hand that leadeth me.

How can one prove that he is following God today? Jesus said, "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, He goeth before them, and the sheep follow Him: for they know His voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers" (John 10:3-5). God calls us through His word; if we do not heed, but follow strange voices, we cannot truthfully claim that he is leading us (John 6:66-68). Sometimes 'mid scenes of deepest gloom, Sometimes where Eden's bowers bloom, By waters calm, o'er troubled sea, Still 'tis God's hand that leadeth me.

Here are pictured the contrasts that make up life. Not always does the way lead through green pastures, and beside still waters (Psalm 23:2), but whether through sadness and gloom, or rose-bordered bowers; whether the going is rough or smooth, let not man reject the guiding hand of God. One should be content to serve Him in whatever state he finds himself, even as did the apostle Paul (Phil. 4:11).

And when my task on earth is done, When, by thy grace, the vict'ry's won,

Even death's cold wave I will not flee, Since God through Jordan leadeth me.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me . . . Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever" (Psalm 23:4, 6).

AN IOWA APPEAL

Bro. Dewey Lowe, one of the elders of the congregation at 2907 Dean Avenue, Des Moines, Iowa, asks the brotherhood to give serious thought to the call being made for aid in the work of two small congregations in that state.

The church at Council Bluffs has secured Raymond Wofford for six months of development, Bible Study and personal work. An appeal by letter brought in only \$130, and more is needed in this worthy field. You are asked to send to Vern Harris, 2532 H Avenue, Council Bluffs, Iowa.

The church at Newton is erecting a small meeting-house, doing the carpentry work themselves, but hiring part of the masonry done. They need \$1200 to complete this, and are attempting to raise \$600 among themselves. They ask your aid on the remaining \$600. Checks should be made out to Harold Ingle, 1313 North Fourth Ave. East; Newton, Iowa.

These places are worthy. Can you help them in their undertakings for the Lord? If so, please do not delay!

Outstretched Hands

By LAVENE WASH

"She stretched out her hand to the poor; yea, she reacheth forth her hand to the needy" (Prov. 31:20).

The sisters at Anderson, Indiana (21st and Madison), meet to sew for the needy one day each month. Used clothing is brought by any member any time, and on the day set for sewing, it is taken to the home of the sister where we meet, and repaired or made over to the best advantage. We have repaired everything in the clothing line from layettes to clothes for the aged. We request clean clothing, but it is sometimes necessary to launder it, and others must be sent to the dry cleaners. Sometimes we mend, wash, iron and pack it for shipment in the same day.

Part of the clothing has gone to needy ones in our congregation; some has been placed where desperately needed in the community, through contact of one of our sisters, who is a school teacher. Several cartons of

clothes have been shipped to brethren over the ocean.

We were led to this work through study of God's Word. The Ladies' Class in studying the women of the Bible, felt the urge to do something of this nature, and when we came to the story of Dorcas, we knew that we must begin. At that very meeting we set a date for our first sewing. These meetings produce an advantage additional to the knowledge of rendering a service to God. The day of fellowship of older and younger sisters is good for us. The arts of sewing and mending passed from one to another, are very helpful, and we now wonder why this service has been so long neglected.

REAL MISSION WORK

"I'm in a meeting about 14 miles southeast of Clarinda (Iowa) in a community where the Truth has not been known in its fullness. We are holding services in a Community Church building, where no services, except an occasional funeral service, have been held for years. Response has been good, outside attendance for the first week ranging from 12 to 20—Winford Lee (Aug. 30).

WARRENSBURG MEETING

Fifteen congregations were represented in the 115 persons who attended the opening day services in the new building at Warrensburg, Missouri. Three elders spoke at the morning session. They were Carl D. Landes, George Kreeger and Sam Lawing. Speakers in the afternoon were: Ivan Dennis, Mexico, Mo.; Raymond Stevens, Kansas City; Talmage Weekly, Lamine; C. C. Teghtmeyer, Kansas City; D. M. Elliott, Richmond; L. C. Roberts, Jerseyville, Illinois; and William Hensley, New Castle, Indiana. Basket dinner was served at noon in the Central Missouri State Teachers' College. Bro. Hensley continued a series of meetings with the Warrensburg congregation until Sept. 4, then began at Richmond, Sept. 12.

The Signs That Follow

(Continued from page 2)

perform all of the miracles. The law governing pronouns in their agreement with antecedents will forbid any such strained interpretation to uphold a false doctrine and an impossible practice. It was the apostles whom the signs were to follow, and of them it is said, "And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following." Modern pretenders to miracle-working may have deceived themselves; and it is certain they have deceived those who follow them.

You can still obtain a free copy of the bulletin, "Outlines for Short Talks." Write us for yours today. It will be sent at once.

THE WINDSOR MEETING

Because of the interest in the cause in Canada, we are making a more extensive report of the series of gospel meetings, held by the editor at Windsor, Ontario. These meetings which began on September 5, and continued 2 weeks, resulted in four being immersed into Christ.

The church at Windsor is a congregation after the New Testament pattern. Firmly adhering to mutual ministry, they have successfully resisted the encroachment of the "one-man pastor system" as well as the colleges which are the spawning grounds of professional preachers. There are about 60 members, practically all of whom are originally from England and Scotland. They have two elders, William Horrocks and Adam Bruce. Five deacons serve the church in acceptable fashion. There is a clear cut understanding among them as to the different obligations of the offices.

The "speaking plan" made out by the elders, gives every brother a chance to function, limited only by his ability to edify. Six of the brethren, three of them still quite young, can preach the gospel with force and power. A different brother presided each night of the two weeks. Services are carried on much as across the waters, and served to bring back a flood of memories of fellowship with brethren over the ocean.

The congregation has a Bible Study with seven classes on Lord's Day, followed by the "breaking of bread" service. One of the members preaches the Word on Lord's Day night. The young people gather for Bible Study on Monday night. The sisters meet on each Wednesday afternoon, studying the Word one week, and sewing for the poor the next. There is a Bible Study taught by one of the elders on Thursday evenings. Once each month the congregation sings at a hospital in the city. Frequently they have "open air" invitation meetings, at which the church sings as they pass along the streets to invite people to attend the meetings.

In addition to preaching the Word, I taught Bible Study classes on Saturdays and Sunday afternoons, employing at least seven hours of solid study in that fashion. I also assisted in the appointment of two men to the office of deacon, who had been first proven by the church. Hospitality was wonderful, and was extended not only to my wife and me, but also to a number of others from St. Louis who came to work with us in the meeting, and to those from other states who attended. We parted from the good brethren in Canada at a farewell meeting which closed with the fervent prayer that we may meet again. May God bless the faithful at Windsor.

THE HAMMOND MEETING

Visitors from Indiana, Missouri, Illinois, Iowa, California, Pennsylvania and Tennessee gathered at Hammond, Illinois on September 4, 5, 6, with the attendance hit-

ting a peak of over 300 on Labor Day. Brethren from all sections took part, with 17 speakers and 18 song directors participating in a 2½ hour program on Monday in the High School gymnasium. An "Open Forum" was conducted on Sunday afternoon with audience participation in queries from the question box. The Hammond church thanks all who attended and invites your return next year, when Bro. Charles Fleener will be host for the Monday meeting at his farm home. The brethren in Hammond are to be heartily commended for making possible this great occasion of fellowship and demonstration of Christian zeal. Bro. Roy Harris conducted evangelistic meetings for the church there from August 29 through September 12. He began at Holliday (near Green City, Mo.) Sept. 13.

TEN BAPTISMS

Borden V. Higginbotham immersed ten in the meeting at Peoria, Illinois, which closed on September 17. Five others placed membership, and five restored. The attendance was reported as good, with the house filled several nights. Brother Jacob McCoy of the Peoria congregation writes us that the church there heartily recommends Borden for evangelistic services wherever a faithful preacher is needed.

ANOTHER GOSPEL PREACHER

Kenneth Van Deusen, of Kansas City, Missouri is entering the gospel field for full-time service during 1949. He held two gospel meetings this year at Bethlehem and Gallatin (Missouri) where brethren highly commend him. Leonard L. Swearingin, one of the elders at Kansas City (26th and Spruce) says, "The brethren in this congregation endorse Brother Van Deusen, and commend him to the brotherhood as a faithful gospel preacher. He will be available for services in the field the first of the year."

MEETING AT LA JUNTA

"The Labor Day meeting here at La Junta, Colorado, was indeed inspiring and beneficial to all who attended. Twelve congregations represented from five states, and there were four preachers present. It is planned to make this an annual affair, holding it successively with various congregations. We plan a one month study of the Bible here in November. Those interested should write the elders for reservations as to room and board."—J. Ed Uland, 814 San Juan Street.

SPECIAL MISSION

Hershel Ottwell has just concluded a special teaching session at Tarkio, Missouri, using the Christian Church building by arrangement. Blackboard diagrams, question forums, chalk lessons were employed in simplifying the gospel story in this city where the faithful brethren have never before had an opportunity to teach the grand old Book.

A GREAT BOOKLET

The brotherhood owes a lot to A. W. Harvey, Bloomington, Indiana for his second edition of the booklet, "A Treatise on the Bible Colleges." This is a very attractive presentation of the subject, and Bro. Harvey presents with force the truth in answer to the various questions asked by apologists for these separate institutions to do the work of the church. Every member should read it, and pass it on to those in doubt on the issues of this question. There's no charge for the booklet, but we suggest a voluntary contribution to help in the tremendous cost of publication and mailing. Address Brother Harvey as above.

DO YOU REMEMBER?

Twenty-five years ago this month:

Edward Buttram baptized 5 at Lake congregation, near Brimson, Mo.

Jesse F. Love was in a meeting at Hammond, Ill., with 9 added.

J. A. Collins started at Liberty (near Belle, Mo.) on Oct. 6.

J. W. Brumback had 6 added at Higgins, Texas.

Brenton Chapel and Bicknell (Ind.) gave W. G. Roberts a surprise dinner in A. E. McClaffin's basement, Oct. 21.

A. R. Moore baptized 7 at Hale, Mo.

L. C. Roberts was in a meeting at Bethel Chapel (Louisiana, Mo.).

W. E. Ballenger was conducting a series of meetings at David Chapel (Mo.).

THE COMPTON MEETING

More than 175 persons from seven California congregations attended the annual all-day meeting at Compton, California, in a demonstration of the day's theme of "Christian Unity." The date was Sept. 19, one year after opening of our new meeting house, and 23 years from the banding together of the congregation.

Robert Sankey, elder, was chairman of the all-day program, consisting of ten minute talks by various ones on the "Unity of the Spirit." Speakers who participated and their subjects are given herewith: "One God," by Jewell Gastineau, Compton; "One Spirit," by Herb Clark, Oakland; "One Lord," by Roy Fiscus, Riverside; "One Body," by Paul McKenzie, Jr., Long Beach; "One Faith," by Walter Acree, Compton; "One Hope," by J. B. Ruth, Compton; "One Baptism," by Rufus Baker, Compton, David Kreeger, Pomona, presided at the Lord's Table. A half hour of prayers for unity in the evening was followed by three talks: "Unity in the Local Church," by Don Flick, Compton; "Unity among Neighboring Congregations," by Robert Hartmann, Compton; and "Unity in Our Brotherhood," by Clarence Cassell, Pomona. A summary of the day's activities and talks was given by the chairman who brought the gospel invitation to those assembled.—Robert T. Hartmann.

THIS and THAT from HERE and THERE

L. C. Roberts conducted funeral services for our aged brother, Charles G. Roller, at Stull (Kans.) the latter part of August. . . . Our brother, Harry Fisher, after six years of paralysis, went peacefully to sleep in Jesus, on August 25, in St. Louis. . . . Dave Kreeger tells us that Tom Booth recently baptized one into Christ at Pomona (Calif.). . . . L. C. Roberts closed a week of Bible Study at Stull (Kans.) August 27, having held another at Ottawa the preceding week. . . . Lloyd Riggins began at Canalou (Mo.) on Sept. 13. . . . There were 18 churches represented at the meeting at Saint Joseph (Mo.) Aug. 29. Jim Mabery spoke in the morning. Harold Hays presided at the afternoon meeting. . . . Bob Duncan spoke for the faithful church at Brookfield (Mo.) on the night of August 29. . . . Bob and John Patrick began a meeting at Ellington (Mo.) Sept. 1. . . . Bernell Weems starts a meeting at Ottawa (Kans.) Oct. 11. . . . Two were immersed when Bernell spoke at Kansas City (5906 Kenwood), August 15. . . . The church at Hagerstown (Ind.) meets twice each Lord's Day in the I. O. O. F. hall. This is a new congregation just started. . . . L. C. Roberts began a 3 weeks meeting at Independence (Mo.) Sept. 21. He was at Springfield (Mo.) Sept. 10-12; and at Coweta (Okla.) the week following. . . . Mary C. Journey reports 3 immersed by Robert Brumback in his meeting at Nevada (Mo.) which closed Aug. 29. Visitors attended from Ottawa and Iola, Kansas; Gladewater, Texas; Bloomington, Indiana; and Kanss City, Nixa, Rockville, Joplin, Chillicothe and St. Louis, Missouri. . . . Lloyd Riggins spoke at the Gallatin (Mo.) all day meeting, Oct. 3, and is at Springfield (Mo.) October 4-17, then will be at Kansas City (26th and Spruce, Oct. 18-31. . . . Ed Whyte, Alton (Ill.) says, "I deeply appreciate your efforts in bringing this "up-to-the-minute" clear-thinking, thought-provoking magazine to us. You and the other contributors have helped me no end." That kind of letter helps us too, Ed. . . . A lot has been purchased at Blue Ridge Road and 63rd Street, Raytown (Mo.) and plans for a new building will be made soon. The congregation will be started by Kansas City brethren. . . . William Hensley recently closed a series of meetings at Richmond (Mo.). . . . Winford Lee began a meeting at Topeka (Kansas) October 4, where the young people will hold a meeting Oct. 10. . . . Clifford Deister who teaches in the Scranton (Kansas) schools will speak at Stull, Oct. 24. . . . The gospel broadcast over KXXX, Colby (Kansas) is now heard at 9 a. m. (CST) and at 8 a. m. (MST). . . . The good news from Harold Shasteen is that he is rapidly recovering from his nervous breakdown. He sends sincere thanks to the many

congregations and brethren who have given him moral and financial support, and says that your kindness makes him appreciate more than ever true Christianity. Harold will start a meeting at Rigdon (Ind.) this month. He has a few church directories left. You may obtain one for 25c, if you'll send to him at 209 Virginia, Crystal City, Missouri. . . . J. E. Goforth says the Saint Joseph (Mo.) meeting on August 29 was a great success with 18 congregations represented. Russell Phelps, Nevada (Mo.) reports that Tommy Wood was immersed into Christ, Sept. 5. . . . Ellis Crum, Jr., expects to continue his mission efforts at Bridgeport (Conn.) until next July. He is conducting training and study classes six nights each week. A new study has recently been started at Meriden (Conn.) . . . C. R. Turner who recently closed a good meeting with the faithful in New Castle, is at Rock Hill, Carroll County (Mo.) and will start at Wakenda, October 10. . . . We are saddened by the death of Bro. D. A. Bullock, of Wakenda, Sept. 11. He was the last surviving elder of the congregation. . . . Marvin Mayden reports six added by membership transfer at Wakenda recently. . . . Henry Van de Riet tells us that Roy Harris is expected to visit them at Dentonia (Kansas) during October. . . . We are happy to hear from Sister Smith, that E. M. Smith is able to be up some now, after being quite ill. . . . The church at Kirksville (Mo.) is considering a series of programs over Station KIRK in the near future. . . . Bob Marshall, Oakland (Calif.) plans to spend his vacation next year working with various evangelists, in order to secure experience. . . . We have already been invited to deliver the Commencement address at King City (Mo) High School next year. . . . David Albert has come to bless the home of Albert and Jean Winstanley in Bathgate, Scotland. . . . Leonard Channing of London (England) has just completed a week of mission work at Morley (England). . . . Finis Burnham, Clinton Wofford and Allen Phillips will direct the work at Southwest Church (Saint Louis) and have completed the program for three months which will provide a labor for every brother in the congregation. . . . Clarence Cassell reports another immersion at Pomona (Calif.). . . . Hershel Ottwell and the editor will hold a three nights forum discussion with teachers in the Christian Church School of Evangelism, Ottumwa, Iowa on October 11, 12, 13. . . . A. W. Harvey held an enjoyable six-day Bible chart review with the Jerusalem church (Ohio), closing September 19. . . . There were six baptized and 2 restored at New Castle (Ind.) during C. R. Turner's meeting. . . . We salute James Harold, who came to bless the home of Harold

and Bonnie Shasteen, September 9. . . . Eva Selby tells us that Thomas Dennis spoke at Antioch (Bethany, Mo.) Sept. 12. He will join with James Truitt in a meeting there during the last of October. Neighboring congregations are urged to attend. . . . W. Carl Ketcherside starts a meeting at Fredericktown (Mo.) on October 24. . . . Edna Shearer writes the good news that the new meeting house at Reedley (Calif.) is fast taking shape. . . . Don't forget to send for your copies of Bible Commentary by E. M. Zerr, Volumes 1 and 2. The price is \$4 each. Mail your order at once. . . . I've just read one of the most thrilling letters I've ever seen. It's from Art Freeman, Mexico, Missouri. On Sept. 26, three years ago, the church started there with five members meeting in a home. Now they average 47 on Lord's Day, are getting ready to build a meeting house when they can borrow \$4000, already having most of the lumber. They have 5 home Bible studies going weekly, and as a result of one at Fulton (Mo.), 25 miles away, they immersed two couples Sept. 12, and are already meeting there, having begun the new church on September 26. We salute the new congregation at Fulton! And I, personally, thank God for Art and Mayfred Freeman. I know their sacrifice, their labor and their faith. I'm humbly grateful I can be a brother to folks like them, and I wish we had a hundred more Arthur Freemans in this brotherhood. I mean that! . . . In the same mail comes a letter from a woman whose faith has been an inspiration to scores of us—Doris Fisher, Saint Louis! The death of her husband is announced on this same page. Such devotion to duty humbles my heart like nothing else. God help us to be worthy of the confidence of such people. . . . Don't forget to reserve your copy of the new book, "A Clean Church" advertised in this issue on page 3. Send a card or letter and tell us how many you'll want, and we'll see you receive yours as soon as they are ready. . . . The November issue bids fair to be one of the best we've ever produced, with new writers coming up for your edification. Be sure and renew now if your time is about up. . . . Always notify us of change of address as we cannot be responsible for your paper otherwise. . . . If you have friends who ought to be reading this, send them a gift subscription for a year. It's worth a dollar, and that is all it costs you.

Anything that comes between your soul and the path of obedience to God is an idol. Sometimes God has to take these idols away from us that Christ may have His rightful place in our hearts and lives,