

# MISSOURI MISSION MESSENGER

P. L. Faenger  
Bonne Terre, Mo.



VOLUME 10

ST. LOUIS, MISSOURI, MAY, 1948

NUMBER 5

## OUR YOUTH OF TODAY

Radio Sermon by RICHARD KERR

Our talk today is directed to all high school students. Having graduated from high school only four years ago I feel that



we have much in common and will mention a few problems which are apt to trouble you. Let us keep in mind two favorite proverbs, "A stitch in time saves nine" and "Look before you leap." By so doing, you will not only greatly enjoy your present years of high school work, but will also be

laying the foundation for a happy, highly successful life.

When the word "school" is mentioned we always think of books, so that will be the first problem for us to consider. However, before we proceed further let us all make one resolution which will solve our problems for 1948 if sincerely and energetically carried out. Here it is: "We shall place God and His kingdom first in all that we do." Now we may return to our school books. It will undoubtedly be necessary for you to take a few courses which you dislike and it is also probable that you will have a few teachers whom you will not like. Now, instead of griping about such a condition, heed the apostle Paul's admonition in Philippians 2: 14, "Do all things without murmurings and disputings," and then see how much happier you will be.

One of the most deplorable conditions to be found in our schools of today is the lack of discipline. Christians are to bear in mind that just as children are to obey their parents (Eph. 6: 1); wives their husbands (Eph. 5: 22); disciples their elders (Heb. 13: 17); and servants their masters (Col. 3: 22-24); so the same principle of obedience also applies to the student-teacher relationship. The refusal to obey your teachers, therefore, not only brings punishment from the school but also a much greater punishment—the condemnation of God. Just as disobedience brings a double punishment so obedience brings a double reward—praise from the teacher and blessings from God.

As you progress in your school work you will be permitted to select several of your courses. The question is, "Which does God want me to choose? This can be answered

only when you carefully and prayerfully determine how you will be able to best serve God, Christ, the church, and your fellowmen. Having thus reached your decision, choose those courses which will best prepare you for such noble service and then study diligently, unto the Lord, not to obtain earthly honor or wealth, for such ignoble motives as these obliterate the true purpose of education.

Thus far we have considered only the mental and spiritual view of school life. How about football, basketball, baseball, track, and other sports? They are fine—in their place! When out of their place they can easily become as tyrannical as Hitler himself. God created the body of man to be active and wants us to keep it that way. Paul states in I Cor. 6: 19, 20, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." As long as physical exercise remains in the position of a servant to help you glorify God in your body and in your spirit all is well, but when you permit your great interest in athletic events to keep you from reading the Bible, teaching God's Word unto others, visiting the sick, and attending church services as you should, you have chosen it to be your master. Thus you have placed sports before God, Christ, and the church, and are therefore in danger of eternal fire.

The desire for earthly pleasure, praise, and glory is the basis of this modern idolatry. American high school students must refuse to bow the knee to the god of recreation if our country is to be spared the wrath of God, who will have none other before Himself in the hearts of men. This desire for vain glory is also manifested at times in all extra-curricular activities. In Galatians 5: 26 we read, "Let us not be desirous of vain glory, provoking one another, envying one another," but many high school students are not Christians and thus when some fellows fail to make the varsity they become envious of those who succeed and then begin to slur or provoke them. The same holds true many times with those who fail to get a leading part in a dramatic production or an office in a class election. Such provocations do not come from God.

Another problem is presented when the crowd wants you to participate with them in some activity which is of the world and not of the Father. If it be of the "lust of the flesh, the lust of the eyes, or the pride of life," (I Jon. 2: 16), we must refuse to go with them, for we are called upon as sons of God to "have no fellowship with the unfruitful works of darkness, but rather reprove them." In this scripture, Eph. 5: 11, we learn that we must not only refuse to go with the crowd, but we must also explain to them our Scriptural reasons for objecting to such activities. Any weakling can string along with the crowd but only a strong person can refuse to act by the pressure of circumstances and companions and always be governed by principles. That giant of courage among the Israelites of days gone by speaks to us in Exodus 23: 2 warning the Joes and Jills of the present day to "not follow a multitude to do evil."

A few years ago a fellow high school student told me, "Yes, I know that I'm not living right and will go to hell unless I change my ways, but I don't care because I know I'll have plenty of company there." His chief interest was to be with the crowd regardless of their future state. Listen—all of you—if companionship is what you crave you are only following a God-given desire so why not be logical and go to God and His people to find your friends and loved ones? They will love *you*, not just your clothes, social position, money, or automobile.

Beware of your worldly-minded so-called friends. They are your worst enemies, for they are in the best position to keep you away from Christ and therefore take you with them hand-in-hand to that bottomless pit of fire.

God knows that you boys like to be with the girls and He wants to help make your life more enjoyable in that respect. Why then do you continue to ignore Him, as though He knew nothing about girls, when He is the one who made the first woman, and is yet the one upon whom the very existence of all girls now depends? Let's be reasonable, fellows, and seek His advice before we make a date with that nice-looking girl who causes our hearts to beat a little faster. Read the New Testament and you will then know what kind of a girl God wants you to ask for a date. Too many young men have depended upon their own judgment and as a result our divorce courts are full and homes are broken in such a great number as to alarm our nation.

(Continued on page 3)

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

### Matthew 28: 19

For many years this verse has been used as a formula for baptism. It is used as if the words "in the name of" means *by the authority of*. Nothing could be farther from the truth. The word "in" is from *eis* and means into or unto. It has no direct connection with the idea of authority. It would be possible to baptize a man into the name of John Doe without so much as raising the question of the authority of Mr.



Doe. When Jesus gave the "great commission" to the apostles he was merely telling them what to do with the penitent believers. Just how or why such a result would be accomplished must be learned from other passages. A bystander could witness such a baptism and never know that the candidate was being inducted into the three names.

There is a class of professed believers in divinity who oppose the use of the above text as a formula for baptism. But their

objection thereto is not on the ground that it is not the particular form that should be used. No, it is because they do not believe in the separate personality of each member of the Godhead. In other words, they are infidels with regard to that subject. In order to make a showing of consistency in their disbelief in the Trinity, they insist on using Acts 10: 48. But this is as far from being a divine formula as the one above. The word "in" is from *en* which means *by the authority of*. It merely means to state the authority on which Peter commanded them to be baptized.

No man living can prove that anything was ever said in direct connection with the physical act of baptism. If a sinner has become penitent through hearing the Gospel, he is a proper subject for baptism. If he then makes his confession and requests some man to baptize him it can be done scripturally. Furthermore, if such a desire is carried out, the administrator will be baptizing him by the authority of Christ. Also, he will be inducting him into the name of the Father, Son and Holy Spirit. And all this will be accomplished even if not a word is said at the time.

tion regulating the settlement of differences between brethren (Matt. 18: 15-17). During Christ's personal ministry there was what might be called a transition period between the Law and the Gospel. The Law of Moses was still in force but Christ was laying down many principles belonging to the gospel. The church as mentioned in this passage was not a reality till the Pentecost after Resurrection. Christ's promise to the thief on the cross was in this period (Luke 23: 43). He could dispense his blessings as he saw fit as his will would not go into effect till his death.

The instruction to the Jews not to kindle a fire on the sabbath day (Exo. 35: 3) is best understood when known to be addressed to a people living in a climate where they would not suffer without heat. It could not apply to those of a rigorous climate.

Knowing the place where a thing is spoken encourages one to learn its customs and practices and be better able to understand certain passages. For instance, Matt. 3: 12 mentions the "fan" (winnowing shovel, in the Revised Standard Version), and Dan. 2: 35 the "chaff" and "wind" of the "threshing floor." Methods of the threshing referred to in Palestine were not by machinery, but tramping out the grain by cattle or by use of a flail; then tossing the chaff and grain up, allowing the lighter chaff to be blown away, and the grain saved.

Being acquainted with proverbial expressions of a country assists interpretation. Jesus said, "It is easier for a camel to go through the eye of a needle, than for a rich man ("them that trust in riches," verse 24) to enter the kingdom of God" (Mark 10: 25). This was an expression used in Palestine indicating impossibility, the camel being the largest animal well known. People from India would probably have used the elephant in this illustration.

The reason for presentation of definite lessons is well illustrated in Paul's first letter to the Corinthians. He wrote to correct prevalent evils, and to answer certain questions. These conditions were known from reports of Chloe (1 Cor. 1: 10-11), by common report (5: 1), and from a letter received from the church (7: 1). This helps the student to a better understanding of the letter.

But I suppose that some of the best examples of the purpose of the speaker assisting in interpretation, is in Christ's parables. "Watch therefore" in Matt. 24: 42 introduces the lesson that is climaxed in the

## RULES FOR BIBLE INTERPRETATION

(No. 4)

By L. C. ROBERTS

Other rules that we should keep in mind are: the period in which the passage was spoken and the place of speaking, as well as the purpose for which spoken. It is not always enough to know whether it was the Patriarchal, Jewish or Gospel age. Sometimes the particular portion of the dispensation must be known. The Hebrew letter was addressed to the Hebrew Christians living in Judea, especially in the city of



Jerusalem. The temple service was still being followed, as Heb. 8: 4-5 states that "there are priests that offer according to the law." Hence it must have been shortly prior to 70 A. D. when the temple was destroyed and the daily sacrifice ceased. The temple splendor and the rites and ceremonies were a strong influence to the Hebrew Christians to return to the law of

Moses. They were suffering severe persecution from the unbelieving Jews and their Jewish brethren who would bind circumcision upon Christians as essential to salvation. (Acts 15: 1). They are repeatedly exhorted to "hold fast" to that which was "better." This knowledge helps to clear the meaning of the "day" referred to in Heb. 10: 25. This "day" was approaching (see also verse 37), and could not have been the Judgment, but rather the destruction of Jerusalem, and the dispersion of those in the city; thus largely removing this persecution and temptation.

"For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts" (Mal. 2: 7). This cannot apply to any priest to-day as it was given during the Mosaic period. Sometimes Psalms 150: 4 is interpreted as license to use instrumental music in the church today, but it was addressed to those of a different period, not under the Gospel law.

Another good example is Christ's instruc-

### MISSOURI MISSION MESSENGER

Published on the Fifteenth Day of Each Month in St. Louis, Mo., Subscription Rate \$1.00 Per Year

W. Carl Ketcherside

Editor and Publisher

Publication Office

7505 Trenton Ave.

University City 14, Missouri

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.

parable of the Ten Virgins, begun several verses later. The conclusion of the parable in chapter 25: 13 re-emphasizes this lesson by repetition of "watch therefore."

On another occasion, Peter's question of, "How oft shall my brother sin against me, and I forgive him? Till seven times?" (Matt. 18: 21); brings the answer, "not until seven times; but until seventy times seven," and is followed by the wonderful parable of the Unmerciful Servant, teaching the necessity of frequent and absolute forgiveness on the part of disciples toward one another if we would expect to receive the similar expression of God's forgiveness.

The occasion of the three parables in Luke 15th chapter is the murmur of the scribes and Pharisees, that "this man receiveth sinners and eateth with them" (verse 2). They often accused Jesus on this point and he had answered, "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance" (Luke 5: 31-32). But he goes further in these three parables, and shows that not only he, but we, his followers should strive to recover the lost sheep, the lost coin and the lost boy, which are the "sick and sinners" mentioned.

## OUR YOUTH OF TODAY

(Continued from page 1)

The only solution is for every high school boy and girl to follow the directions of the Bible in selecting their companions and then pray, pray, and pray to thank God for His invaluable aid and to seek His blessings for the future. Here is what our Savior has to say on this subject in Matt. 7: 7-11, "Ask, and it shall be given you; seek, and ye shall find; knock and it shall be opened unto you: For everyone that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?"

The churches of Christ stand ever ready to help you live a natural Christian life. Do not become naturalized in the unnatural by attending the corrupt Hollywood movies of today or by engaging in the modern dance. Turn your back upon the jazz, smoking, drinking, gambling, cursing, smutty jokes, and suggestive talk of this sin-cursed world and from this day forth follow Christ by studying and teaching the Bible, overcoming temptations, performing all good works possible, and ever worshipping our Father above. Live for Him now in your formative years of life and you will never regret it. Be strong! Fight the good fight of faith.

## AS IT SEEMS — — — — — By Bernell Weems

### Movie-Craving Church Members

*It seems to me* there is a popular trend among church members to attempt justification of modern moving picture theaters.



In the past few months I have heard several members express themselves favorably. Here are a few facts which should cause you to shudder if you've helped support Hollywood in its crusade against the clean minds and pure morals of our American youth.

Pictures projected upon the modern silver screen thrive upon lust. Every night thousands of young people sit in darkened theaters worshipping the gods and goddesses of the film colony. These innocent children are led to sacrifice their virtue upon the altar of lust and passion. Did you know that statistics prove over 50% of all juvenile delinquency can be attributed to the influence of modern lust-laden, passion-prompted, devil-dictated pictures of today? What devout disciple can

say there is no wrong in supporting such? Did you know that if you spent \$12 last year in attendance at these "synagogues of Satan" your money was used to plant the "seed of delinquency" in the heart of some mother's boy or girl? These places you supported taught more than half of America's delinquents the art of crime. Some people say, "It's my money and I'll spend it as I please!" Then for the sake of the blood-bought church of God's Son, do not pretend to be reproofing all evil, and at the same time court the mother of lust! "Lust when it conceiveth, brings forth sin" (James 1: 15).

The next time you lay down money at the theater window, think ahead a few years. Vision a heartbroken mother whose boy has just disgraced his home and ruined his entire life. All this because Hollywood loved silver more than souls, and money more than morals. Ask yourself, "Can a Christian support such a corrupt craft?" Read the title of this article again. It is not hard to find movie-craving church attenders, but who will venture to find a church-craving movie attender?

## SONGS WE SING

*Nearer, My God, to Thee*

By ROY HARRIS

"There let the way appear, steps unto heav'n; all that thou sendest me, in mercy given. . . ." Jacob saw a ladder set up on



the earth, the top of it reaching to heaven; angels of God ascended and descended upon it. The Lord stood above the ladder, and communed with Jacob. Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father, but by me" (John 14: 6). We know that God has been very merciful to us, but it may be hard to understand that everything He sends is in mercy given; yet I believe the statement is true. I am reminded of the words of Paul: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose" (Rom. 8: 28).

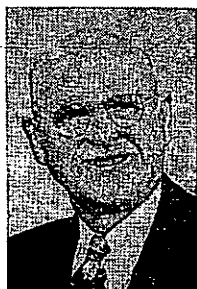
There are some people who cannot bear adversity gracefully; possibly there are more who cannot stand prosperity. We should remember the words of the song: "If on joyful wing, cleaving the sky; sun, moon,

and stars forgot, upward I fly; still all my song shall be, Nearer, my God, to Thee." In poverty or wealth, youth or old age, as king or subject, our prayer should be, "Nearer, my God, to Thee." We should work and pray that others might also be brought nearer to God. In a larger sense, this stanza more properly may be applied to the time we shall be free from this earthly body; when sun, moon, stars, and all things of this universe shall be forgotten, or fade into insignificance. Then throughout eternity our prayer may be a joyful reality: "Nearer, my God, to thee."

In 1912, men thought they had built a master of the sea, which could conquer the waves. However, as their creation, the giant Titanic, crossed the Atlantic it struck a huge iceberg, and began to sink. There were not enough life-boats to accommodate all the ship's occupants, for such a catastrophe had not been considered. Some were left behind; and as the others pulled away they heard "Nearer, my God, to Thee," wafted over the waves by men and women who knew they were only a few moments away from eternity, where they would be called upon to meet their God. I wonder why so many of us wait till such a time to prepare.



J. B. Ruth



R. Sankey

### THE COMPTON CHURCH BUILDING

Brethren throughout the land who contributed to the project will be happy to know of the excellent arrangements made for a place of worship at Compton, California. The church building is typically Californian in construction, with a gleam-

ing white stucco exterior. It is fitted with excellent rest room facilities, including a lounge and mother's room with sound proof glass window, permitting full view of the auditorium and speaker's stand. This room is equipped with loud speaker so that mothers may hear the entire service, and babies will not disturb. The pulpit is arranged with a glass front baptistery, and full drape curtains. The kitchen which can and does serve as classroom, has built-in features, and an automatic hot water heater facilitates the work. A large classroom is built at an end of the "L" and can be used for an assembly room with small audiences present. Elders of the congregation are Robert Sankey and J. B. Ruth. Brother Sankey, who is an architect-contractor, drew the plans and supervised erection of the building. We congratulate the congregation upon their forward look.

## THE LORD'S SUPPER

By ANDREW GARDINER, JR., Glasgow, Scotland

Under the above title, Brother Ketcherside had a fine article in the February issue of the MESSENGER. The issue he raises is not a new controversy to us, as he has told you. However, we will not gain so much by going into the details of the arguments which have been used during the last 100 years as we will if we think of the implications of a few passages of scripture.

In Acts 2: 41, 42 the inspired historian gives the events in the following order: 1. Reception of the Word; 2. Baptism; 3. Addition to them (the church); 4. Observance of the Lord's Supper, among other things. Now one of the principles of the Restoration Movement has been stated somewhat like this: "A New Testament precedent

is equally binding as a New Testament precept." Since I know of no passage of scripture which alters this order, I am forced to the conclusion that this passage regulates the question of who shall partake of the Lord's Supper. If anyone claims that we can alter that order at will, then I want to ask, "By what law will you alter it?" and "Where will you make the alteration?" If you claim the right to take the breaking of the bread and put it before baptism, then I have a right to put "addition to the church" before baptism, and thus we have "Open membership," and to this end will "open Communion" eventually lead. Moreover the brother who tampers with the order given in Acts 2: 41, 42 cannot com-

plain of the Baptist who alters the order in Mark 16: 15-16 or Acts 2: 38. Brethren, be careful!

In Matthew 26: 28 we read that our Savior said, "This is my blood of the New Testament which is shed for many for the remission of sins." Thus the cup is the symbol of the blood which takes away sin. Now, can anyone have communion with the symbol, who has not attained unto its blessings (see 1 Cor. 10: 16)? Moreover the supper is the memorial of the Savior's death. Can one remember that which has not a meaning for them? Remember Paul said, "So many of us . . . were baptized into his death." (Rom. 6: 3).

In Luke 22: 30 the Savior puts the table in the kingdom. According to John 3: 5, we enter the kingdom through being begotten by the Spirit's Word and being born of water in obedience to that Word. What right have we to take the Lord's Supper out of the Lord's Kingdom and give it to those who have not complied with the terms of entrance? I would not be granted the privileges of American citizenship until I had complied with the naturalization laws. So it is with the Kingdom of God! We have no right to give its blessings to those who have not complied with the terms of entrance.

"Open Communion" leads to "Open Membership." It has among the "Disciples." Open membership will one day be followed by the rejection of the design of baptism and the preaching of a mutilated gospel. The logical stopping place is at the beginning. One writer puts it thus, "If it is wrong to debar, it is right to invite; if it is wrong to invite, it is right to debar." Brethren, think on these things!

### A NEW CHURCH

A new congregation began meeting in Saint Louis on March 14. An average attendance of 50 has been maintained since that time, and this number has been limited only by capacity of the small room at 5427 Arsenal Street, furnished through the courtesy of Brother and Sister Carlo. Larger quarters will be secured as soon as available and it is the plan to erect a suitable meeting house as opportunity affords.

A home Bible Study was started by W. Carl Ketcherside in the area just one year ago. The interest grew until a room had to be secured at the Southside Y. M. C. A., where studies were maintained under direction of Delwyn Thompson and others. With several members from the Manchester and Lillian Avenue churches residing in the district it was deemed advisable to plant the work in the locality, and the fourth congregation in the city was launched. Prospects appear to be excellent for a thriving church, and the prayers of all faithful brethren are requested for the blessing of God upon the work.

## THE ESSENCE OF FAITH

By ROBERT T. HARTMANN

We must mark well, if we hope to win the world, the distinction between the body of Christian faith and the essence of that faith.

Many moral, law-abiding men and women today are kept from accepting the Gospel by an unmerited, unwise but unbounded confidence in human intellect coupled with an honest conscience. These individuals own the omnipotence of a vague deity, applaud the ethical precepts of Jesus and sometimes attend services on Lord's Day. But, because they will not be hypocrites, they remain perilously aloof from the Church of Christ, concluding "I just can't bring myself to believe all the things you teach."



It is no answer to such to claim, or even to prove, that the Bible teaches those things also. They cannot believe the Bible either. If we ask them to make their objections specific, they usually will cite one of the miracles or mysteries of Scripture. Theirs is the same stumbling-block that tripped the wisest philosophers of Athens. They cannot believe what they cannot understand. They belong to a Scripturally illiterate generation in which the Bible gathers dust on the bookshelves of our homes and in the pulpits of our sectarian chapels.

Has the Church of Christ squarely faced this fact?

Or have we gone on preaching as if our unconverted friends were all Timothies who had known the Holy Scriptures from childhood? Have we with one breath spoken of the Gospel's simplicity and with the next made it sound as complicated as calculus? Have we overwhelmed them with things hard to be understood, which the unlearned wrest to their own destruction?

If so, we have been blind leaders of the blind. If so, we have not heeded the plain warning of the Apostles. If so, and our unbelieving husbands, wives, children, parents, neighbors and friends stand eternally condemned, we will have to answer for their souls.

Scriptural lessons on the college question, instrumental music, the one-man ministry and similar subjects may rescue some souls from error, but essential as they are to the purity of the Church they will never show a single skeptical sinner the Way, the Truth and the Life. Mysteries and miracles are strong meat for the faithful. Discipline and doctrine are important, but they are not what Philip explained to the eunuch.

The record says "he preached unto him Jesus."

In the brief time the evangelist shared the chariot of the man from Ethiopia, it is apparent he also taught him how one becomes a Christian by water baptism. But it is doubtful that Philip expounded in detail the whole body of Christian faith.

Indeed, there need be no doubt on the point, for the Apostle Paul plainly sets forth the direction of the Holy Spirit in his first letter to the brethren at Corinth. (1 Cor. 2: 1-10.)

"When I came unto you (that is, before you were converted) I came not with excellency of speech or wisdom, declaring unto you the testimony of God," Paul reminds them. "For I determined not to know anything among you, save Jesus Christ and him crucified."

"Howbeit," the Apostle adds, "we speak wisdom among them that are perfect." (That is, among converted believers.)

This distinction of emphasis explains Paul's assertion in the Roman letter that in the Gospel the righteousness of God is revealed "from faith to faith"—not that there are two faiths but that, having the essence of faith, the body of faith grows in us.

The Church must not ask more faith than God requires. Without faith it is impossible to please God, but since faith is something that increases with study, works and prayer (Lord, increase our faith) the question is, "How much must a sinner believe?"

He must say with the eunuch, from his heart and before men: "I believe that Jesus Christ is the Son of God."

That is the essence of faith. Whatever a man does he has to start somewhere. That is where the sinner starts. That is all God asks of those groping in darkness for the light of the world. In that good confession repentance is implicit, and obedience must follow.

The body of faith is a Book open to all Christians, few of whom have fully explored it. Yet there are many who despair when the unbeliever is unable to swallow it whole.

Certainly the Church must edify and exhort its own. But when it pleads with the world, let it preach JESUS. Let it show the sinner the essence of faith and the first step of obedience. Then, as a babe in Christ, teach him always to pray:

"Lord, I believe; help Thou mine unbelief."

### STRAWS IN THE WIND

Representatives of the college churches are flirting with Rome these days! This is evidenced in the fact that their preachers are taking part in the pageantry and pomp of sectarian arrangements featuring an ad-

mixture of paganism, Catholicism and Christianity. My friend, Hugh Tiner, who is president of George Pepperdine College, joined the parade of sun-worshippers on Easter Sunday, and became chief speaker at a joint sunrise service.

John Allen Hudson, who is "minister" of the church at 39th and Flora Streets in Kansas City, put a display ad in the *Kansas City Star*, with a headline, "Easter Services." Speaking in the morning on "The Resurrection" and in the evening on "Resurrection Gospel," he announced, "The Chorus Group, under the direction of Vincent May, will present special Easter Music."

The apostle Paul says, "Ye observe days, and months, and times and years." In view of such observance he told the churches in Galatia, that he was afraid of them, lest his labor had been in vain (Galatians 4: 11). A good question to pose to these men and churches just now is this: "After ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (Gal. 4: 9). Is sectarianism to swallow up some who pretend to be members of the One Body? Straws tells which way the wind blows, you know!

### WHERE IS THE LESSON?

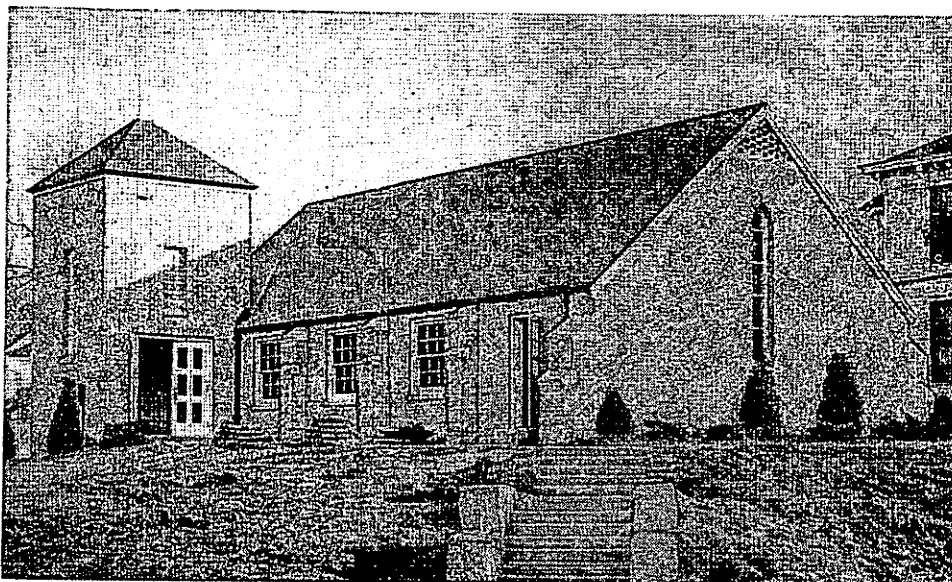
By William J. Hensley

This month many congregations will conduct Vacation Bible Studies. In this brief note I want to focus attention on one deficiency in the average study of this nature. It is generally considered that children of primary age, and even those who are older, will study Old Testament characters. This is fine, provided that it is not the only thing taught year after year. If it is the sole course of study very little good of a permanent nature will result from the studies.

Teachers no doubt feel they can make Old Testament stories more interesting than they can the accounts of Christ, and the acts of the apostles. In some cases this is true, but it need not be the rule. I learned this while teaching in a rural community. The elders requested me to lead a children's drill. I began with Adam and Eve. One evening a brother told me to try the New Testament and lead up to the teaching of the church. I did so, and although the response was light at first, it grew until the result was astonishing.

Let us observe the effort put forth by Roman Catholicism to train their children in the teaching of the church. So thoroughly are they drilled, that few of them desert that teaching even in advanced years. When trying to decide what the lesson will be for our children, let us include teaching concerning the New Testament church and the doctrine of the apostles. In ten years many of the children we teach may become useful and able servants of the Lord in His church.





### CONGRATULATIONS TO INDEPENDENCE

We present herewith a picture of the new church edifice at Independence, Missouri, in which opening day services were held April 4. Built of yellow brick, the building sits upon an imposing terrace, and is approached by well-designed steps, from an entrance of stone masonry work. A small tower accentuates the low sweep of the main structure and provides entrance to all parts of the building. Seats are upholstered opera chairs of dignity and comfort. The floor is

covered with asphalt tile throughout, with aisles and speaking platform having rugs to match. Baptistry and dressing rooms are provided, and full rest room facilities have been arranged in the basement. Another unit to the building is planned later, which will give additional classroom space. Elders of the church are Ralph Acree, George Kreeger, Davis Taylor, and Walter Kreeger. Hundreds of disciples met in the Independence congregation upon their opening date to share in the fellowship and hospitality extended.

### THREE-DAY MEETING

Anderson, Indiana, July 3, 4, 5. Sponsored by church at 2103 Madison Avenue.

#### PROGRAM

**SATURDAY, JULY 3.** 10:30 a. m., Opening services. 12 (noon), Basket dinner. 2 p. m., Talks by 4 visiting preachers. 4 p. m., Bible Drill for children, Ladies' Meeting. 6 p. m., Refreshments served. 7:30 p. m., Service with short talks.

**LORD'S DAY, JULY 4.** 9:30 a. m., Morning worship with mutual ministry. 12 (noon), Basket dinner. 2:30, Open Forum. 4:30, Special singing presented by visiting groups. 6 p. m., Refreshments. 7:30 p. m., Three speakers.

**MONDAY, JULY 5.** 9:30 a. m., Talks by young men. 12 (noon), Basket dinner. 2:30, Talks by visiting brethren. 6 p. m., Refreshments. 7:30 p. m., Gospel meeting, Robert Brumback.

**Directions:** Approaching city from east or south on State Road 67, or from west on National 36, go to State Road 9, follow into city, turn left at first traffic light, to first street, turn right one block to church building. The school building where three-day meeting is to be held is 1½ blocks farther on the same street. Those not driving phone 9169, or 23038, for directions upon arrival in

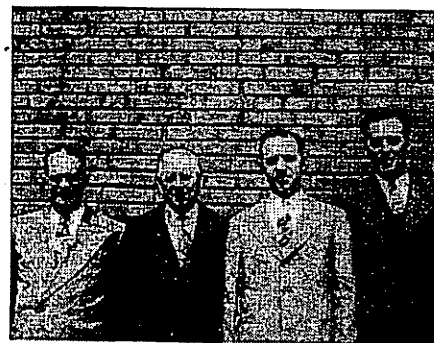
city. Reservations should be made at once through M. E. Howard, 1114 East 28th St., or J. B. Wash, R. F. D. 3, Box 101. It is important that you state the number in your party.

### COMMENTARY OFF PRESS

The new second volume of "Bible Commentary," by E. M. Zerr, is off the press and all orders received to date have been filled. This beautiful, attractively bound book is a companion volume to the one released last year. The price is the same as for Volume One, that is, \$4 per copy. The second volume contains explanations and comments upon every verse in the ten books from 1 Samuel to Job inclusive. It should find a place in the library of every child of God. Order yours immediately. If you do not have the first volume with notes on all of the books from Genesis through Ruth, place your order for it at the same time. Send today to MISSOURI MISSION MESSENGER, 7505 Trenton Avenue, University City 14, Missouri.

Churches interested in helping to continue the great work being done by Brother Arthur Freeman, in the area surrounding Mexico, Missouri, should send contributions at once to aid this worthy project. Checks may

### ELDERS AT INDEPENDENCE



D. Taylor, R. Acree, W. Kreeger, G. Kreeger

be made payable to Grace Bailey, Box 525, Chillicothe, Missouri. Full report will be given of receipts and expenditures.

General invitations are being extended to all congregations to share in the fellowship of the gospel meeting, to be held at Carrollton, Missouri, starting July 18. The speaker will be Evangelist W. Carl Ketcherside. Don't forget the date, but come!

### ATTENTION!

One of the best books we have seen recently is a 115 page book of addresses delivered by a group of brethren in England, at a gathering at Hindley, last May. The title is "Forward! Back to Jerusalem," and the first lesson is on that subject. Others are titled: "Our Faith," "Our Practice," "Our Worship," "Our Power." There is a series of four addresses on evangelism and personal work, as well as another series dealing with the living God, the living Christ, the living Word, and the living church. We estimate that at present rate of exchange the books will be delivered in this country for 75 cents, and we are ordering a hundred, which you may have at cost. We'll even pay the postage to your home, in order that we may introduce these books and help to put good reading matter in the homes of our brethren. The first one hundred who write in will get the books. We urge you to secure this book, read it, think about it and meditate over it. It will do you good. Address your requests to: Missouri Mission Messenger, 7505 Trenton Avenue, University City 14, Missouri. Ask for "Forward! Back to Jerusalem." Your book will be sent as soon as they arrive in this country. There will not be many, so order immediately!

There are a few copies of the Ketcherside-Porter debate left, and while they have soiled covers, the contents are excellent. We'll send you one without cost if you want it. Just write and give us your request, with correct name and address and we'll sent it right along to you.

## Spiritual Blindness

By FRED KILLEBREW

Many living outside of God's church remain there while invitations innumerable are given. Chances galore for becoming citizens of the greatest kingdom there is, are daily passing them by. Sometimes the excuse is given, "I want to enjoy myself a little longer." No doubt their intentions are good, but all the time they spend in the devil's ranks building up the forces of evil, they are blinded to the only true and lasting joy that can be had. Paul would say, "The god of this world hath blinded the minds of the unbelieving" (2 Cor. 4: 4). Yes, blinded them (1) To the damage they are doing the Cause of Christ; (2) To the joys of the Christian life; (3) To the glories of heaven; (4) To the horrors of hell. Think on these things and realize just how blind the unbelieving really are.

Sin will bring its joys for awhile, but soon will leave its victim covered with disgrace, sadness, poverty and eventually, eternal punishment. No one can deny that sin brings some joy. It does, but that joy is seasonable! It is written that Moses, "rather than enjoy the pleasures of sin for a season, chose to share ill treatment with the people of God" (Hebrew 11: 25). Moses made a wise choice. He knew that sin's joys would flee and fade away, leaving him wretched. It has been fittingly said by the Scotch bard, in *Tam o' Shanter*, that pleasures are:

"Like the snow falls on the river,  
A moment seen, then gone forever."

In view of these considerations, why do those outside of God's church not seek the true joy that is found therein? It is because they are blind! Many of them know how to farm, operate a large business, or follow with proficiency a skilled trade, and may think themselves versed in the Bible, but they are blind as blind can be. How sad!

## An Interesting Letter

Dear Brother Ketcherside:

Yours on "The Lord's Supper" in February Messenger is both interesting and instructive, and will be appreciated by your readers in this country. The position taken by brethren in the U. S. A. re open communion has always appeared (to me) weak and illogical, and consequently its successful defence a matter of real difficulty.

The position cannot be sustained from any scripture. In the early days all members of the New Testament churches were immersed believers, therefore the question of open communion could not arise. To be a Christ-one in those days was to incur contempt, disgrace and persecution. It was not then respectable to be a Christian. Today the position and outlook is completely reversed, and this change has brought formal-

ism. Too many Christians are mere nominalists. Because of this change many problems have arisen, among them being that of who should participate in communion. If we grant the highest privilege the church has to offer, to an unimmersed person, on what basis of logic can we withhold the other privileges—reading the Scriptures, praying, exhorting, etc.?

If the unimmersed are granted this privilege, do we not destroy the very purpose of immersion, in opening the Lord's Table to them, thereby making the condition and safeguard of entrance into the body of Christ, of none effect? Surely we do!

It has been argued that open communion cannot be avoided, which is virtually begging the question. The membership of churches of Christ in the U. S. A. is generally speaking too large. Hence, you cannot have the family atmosphere, nor the moral and spiritual control needful for the church at worship. Smaller numbers would enable the elders to maintain the personal touch, to know their flock, to call them by name, and the practice of open communion would practically disappear, provided always the church openly and sincerely recognized the absolute authority of the Word of God.

Open communion is illogical and unscriptural because it destroys the emphasis laid by the scriptures on the paramount need of obedience to the will of our Lord and Savior. "If ye love me, ye will keep my commandments." "Why call ye me Lord, Lord, and do not the things I say?" He is coming again to take vengeance on them that *obey not* the gospel, and most certainly the "good news" is of divine love and gracious pardon to all who believe and obey. The means of pardon are also the means of admission to the church. It is difficult to understand how an intelligent and unbiased individual can slight the terms of pardon, and at the same time claim to share in the high and exclusive privilege of the family of God. They are not in the family circle. Their long and calculated disobedience excludes them from that circle.

It is still more difficult to understand how brethren who know and also appreciate the fullness of the gospel can allow or encourage the disobedient so to act. They are putting these poor folk in a dangerous and false position, and crying "Peace, peace, when there is no peace." Disobedience is the root of all sectarianism. Those, whoever and wherever they be, who encourage directly or indirectly, neglect of or disobedience to the express will of God, encourage the sectaries. Their name is legion.—*Alfred H. Odd.*

(The writer of this letter is 78 years old, a member of the Body at Glasgow. He is now laboring with the congregation at Dunfermline, Scotland.)

Give your friends a break! Send a dollar and we'll send them the paper for a full year. Do it today!

## ON THE COLLEGE FRONT

Some time ago, James Lovell, genial editor of *West Coast Christian* mentioned in his paper that though we differed about many things, he felt sure I would be glad to see him at one of my meetings. Feeling that, if this were true, he ought to be as glad to see me, I called him upon my arrival in California. Very adroitly, Jimmie suggested that we meet for a conference at George Pepperdine College, which I had opposed in the past, and still oppose as strongly as ever.

Accordingly, J. B. Ruth (one of the elders at Compton) and I went to the administration building, where we met the president, Hugh Tiner, Ralph Wilburn, of the Bible Department; Wade Ruby of the English Department; Dean Pullias, and Jimmie Lovell. My purpose in contacting Brother Lovell was to see if the iron curtain which had been drawn to keep the college brethren from hearing our position could be lifted at least temporarily, so that like gentlemen we could present all sides of current issues to the brethren at large. Too, it was my idea that it would be a good thing if in the next lectureship of the college I could appear and present our views to all and sundry in a panel discussion.

We are working on the suggestion that I present three articles for publication, possibly in the *Gospel Broadcast*, and Brother Lovell, or someone from the college side of the fence (?) present as many for the *MISSOURI MISSION MESSENGER*. It would be understood that anyone could make what reply or comment he determined was necessary. I am fully resolved that if this can be arranged, that I will calmly, dispassionately and without personal prejudice state my convictions in keeping with the highest ethics of clean journalism. I have no reason to doubt that the brethren in the opposition will do the same. If so, it will be a convincing proof that men who differ and that seriously, can still separate conviction from prejudice, and oppose what they believe to be wrong without slinging mud.

We were treated with greatest respect by brethren of the college persuasion above-mentioned, and attempted to reciprocate in kind. It is hoped that we may maintain that spirit in our articles if the battle is joined.

One of the best booklets ever written on the question of "Instrumental Music in Worship" is a 54 page one by W. G. Roberts. You ought to have one and others to hand to friends. Write Brother Roberts about them. While at it, don't forget that you can obtain for \$1 a copy of his great book, "Lessons From Yesterday," containing some of his best sermons of bygone days. Address him: W. G. Roberts, Hammond, Illinois. We suggest that you act immediately.

# THIS and THAT from HERE and THERE

J. H. Mabery reports the new baptistery at Fredericktown (Mo.) initiated with one immersed, April 15. . . . Congratulations to Thomas Dennis and Alyce Ann Florea, married at Blockton, Iowa, April 11. . . . C. R. Turner immersed 2 at Kansas City on April 11. . . . The new address of Kenneth Morgan is P. O. Box 530, Klamath Falls, Oregon. . . . Compton, California, reports a Vacation Bible Study starting June 28. . . . C. J. Beldel reports that C. R. Turner and Charles Powell will start at Shippensburg, Penn., May 23. Vernon Hurst is booked to work with them in August. . . . L. C. Roberts began at Bolivar, Penn., May 4, according to Mrs. Charles Cummings. . . . Roy Harris is now in a song directing session at Manchester Avenue (St. Louis). Raymond Stephens of Kansas City spoke there on the morning of April 25. . . . One was immersed in the meeting at Gardner, Kansas, conducted by Bill Hensley and Raymond Wofford. Raymond is now in a six weeks effort at Bridgeport, Conn. . . . Congratulations to Bro. Melvin and Sister Gladys Burton, who celebrated their 25th wedding anniversary on April 24. Bro. Burton is one of the elders at Manchester Avenue. . . . We express our pleasure at letters from E. Worth, East Ardsley; Fred Sugden, Morley; Geoffrey Lodge, Dewsbury; W. H. Cummins, London; all in England; C. I. Hendren, M. C. Hendren and Pearl Hunter, of Belfast, North Ireland; and A. E. Winstanley, Bathgate, Scotland. . . . Harold Shasteen began a meeting at Bloomfield, Indiana, April 18. . . . Elizabeth Gingrich reports a good young peoples' Bible study at Oakland, California. . . . Floyd Marshall, Sacramento, Calif., spoke at Oakland, April 11. Herb Clark was at Sacramento on that date. W. O. McCreary was at Stockton, April 25, on the talent exchange program. . . . Harold Hays delivers the Commencement address at Jameson, Missouri, May 6. . . . Hubert Long is in charge of the Vacation Bible Study at Gallatin, Missouri, this year. . . . Burl Price, Don Shasteen and Dick Wright will conduct such a study at Shelbyville, Illinois. . . . C. R. Turner immersed another at Kansas City, April 15. He reports excellent cooperation by the church! . . . Robert Brumback spoke at 5906 Kenwood, Kansas City, April 25. . . . We congratulate Bro. and Sister James Vermillion, and Bro. and Sister John Pace, on their twenty-fifth wedding anniversaries. Both couples are members of West Riverside (Calif.) congregation. . . . Walter Hague-wood reports the church at Nixa, Missouri, getting along in excellent shape. . . . We've a good letter from F. C. Day, Birmingham, England. . . . Send 25c for a copy of the Church Directory compiled by Harold Shasteen. Address him at 209 Virginia Ave.,

Crystal City, Missouri. . . . Bro. and Sister Harold Baines sent us a beautiful tribute on the anniversary of our visit to Morley, England. We send our grateful thanks. . . . Fred Randel says the church at Lewis, Kansas, would like to have faithful brethren stop off and speak for them. . . . Clemens Kraml reports that Mount View Church, near Iberia, Mo., was greatly uplifted by a study in Romans conducted by Hershel Ottwell, closing April 4. . . . *Radiant Truth*, which is published by Fred Fenton, 7523 West 63rd Street Terrace, Merriam, Kansas, is made possible by your contributions. Send a check today. . . . Thelma Bussard, Nixa, Mo., says she sat down and read our last issue through without stopping. . . . Robert Brumback is to be in a meeting at Nevada, Mo., the last of August. . . . C. R. Turner starts a series in Topeka, Kansas, May 2. . . . Frank Morgan has been in a special mission at Scholes, Wigan, England. . . . W. Carl Ketcherside will hold a series of meetings in Windsor, Ontario, Canada in September. . . . Paul Ketcherside spoke at Brewer Schoolhouse (Kansas) on April 18. . . . Harold Shasteen will be in a meeting at Bristol, West Virginia about the time you read this. . . . The attendance at the Sisters' Meeting at 5344 Lillian Avenue (St. Louis) was 21, on April 21. . . . Home Bible Studies conducted each Tuesday night in Florissant, Missouri, by Leonard Bilyeu and W. Carl Ketcherside, closed on April 27 for the summer. They will resume again in the autumn. There were 55 different persons who attended. . . . Fred Killebrew tells us the attendance at Senath, Missouri is picking up with an average of 100 per Lord's Day. Fred will start a meeting at Brookport, Illinois, May 2. He will conduct an all-day study for two weeks at Festus, Missouri, starting May 18. . . . Our sincere sympathy to Sister Deubler, of Saint Louis, whose husband was killed in an accident. . . . Our hearty congratulations to Walter and Evelyn Henry, St. Louis, the proud parents of Donna Kay and Alice Fay, twin daughters who arrived on April 15. . . . Winford Lee contracted measles during the New Castle, Indiana, meeting and Bill Hensley had to finish for him. Winford was in the home of Brother E. M. Zerr. . . . Brother Edward Buttram was with the church at Neosho (Mo.) on April 18. . . . Cleo Mabery writes that the church at Flat River, Missouri expects to gather fruit from personal work done during Bro. Killebrew's meeting. God grant it! . . . Bro. A. W. Harvey, Bloomington, Indiana is working on a revised edition of his excellent booklet on "Bible Colleges." We trust it will be out soon for use in studying this modern question. . . .

We're getting a lot of new subs, and many are having the paper sent to their friends. Thanks a million! . . . Carl Fitzpatrick, Nixa, Mo., sustained an operation at Frisco Hospital, St. Louis. . . . W. Carl Ketcherside spoke at Centerville (Mo.) on the morning of May 2, and delivered the baccalaureate address at night. . . . There were 14 present at the Bible Study in the City Library, Kirkwood, Mo., April 23. . . . You are cordially invited to attend the annual all-day meeting at Bonne Terre, June 13, for a day of rich fellowship. Write J. H. Mabery, 45 Benham St., Bonne Terre, Mo. . . . Your contribution is needed to help the worthy cause of the Master at Spokane, Washington. Send a substantial check to Arnold Hintz, 2411 Normandie, Spokane 13. . . . Fred Killebrew baptized 7 at Flat River, April 25, and J. H. Mabery immersed 1 at Fredericktown the same date. One was also added at Webster Groves. . . . The annual all-day meeting at Webster Groves, 412 Queen Street, will be on May 23. Singing, preaching and fellowship. Come! . . . If you need a history of the church we can mail you one for \$1.75. We recommend as the best commentary on the New Testament to date, Johnson's People's New Testament With Notes, two large volumes for \$6. . . . Bernell Weems is in a meeting with the church at Granite City, Illinois. Hershel Ottwell reports the congregation there much strengthened in the faith as well as in attendance. . . . The church at Hartford has purchased a lot at Alton, Illinois and expects to establish a congregation there. . . . Arthur Freeman has home Bible Studies in three cities or towns including Mexico, Missouri. Another will start at Fulton soon. . . . Dick Kerr, who has the lead article this month, is working with the churches in Yale, Ill. and Chicago, as well as at Bloomington, Ind. . . . Have you sent a contribution to Warrensburg church building yet? Mail to Virgil Atwell, Knob Noster, Mo. . . . Lloyd Riggins expects to do about 3 months' work in the Middle West and East this fall. He's a faithful man, so let's use him in this section. . . . Bob Hartmann, whose article appears on page 5, is an editorial writer on the Los Angeles Times. . . . This issue concludes that wonderful series by L. C. Roberts. . . . Fred Killebrew will have a short article next time on "Let's Be Happy!" He will give the secret to Christian joy. . . . Don't forget to send your subscription to the *Western States News* to its new address: P. O. Box 530, Klamath Falls, Oregon. Our best wishes to Ken and Bonnie Morgan in their new home, and may God bless the work they will do to His glory there.