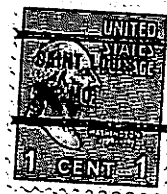


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## WILL HEAVEN BE HERE ON EARTH?

By W. G. ROBERTS

Mr. Miller (Seventh Day Adventist) taught that heaven would be on this earth; Ellen G. White echoed that idea; Charles



Russell borrowed their thunder and taught it, and Judge Rutherford walked in their footsteps until his death. Let's see what the Bible says in contradiction to these so-called church-founders. They taught that Christ will come to earth and reign for a thousand years, and this will be

our heaven. They advocated that there would be none but the righteous on earth, and Christ among them ruling. Many today still teach these doctrines, but "What saith the Scripture?"

Let us first locate heaven. Psalm 103: 11 says, "For as the heaven is high above the earth." Proverbs 25: 3, "The heaven for height and the earth for depth." In Acts 1: 9-11, we learn that when Christ ascended into heaven, he did not go down nor stay here, but "went up . . . into heaven." Yes, he was "taken UP from you into heaven," and "shall so come in like manner as ye have seen him go into heaven." Since the Scriptures teach that heaven is up, far above the earth, why teach that it will be down here on this earth?

Will Christ reign on this earth with the saints? I fear some of our friends do not know the meaning of the word "reign." It is true that Revelation says several times that Christ will reign, and His faithful will reign with him, but it does not hint that he will be here on earth reigning. "Reign" does not mean merely "to rule with authority." It also means "kingdom, realm" and to "prevail." We are and will be a part of the kingdom and realm, for we are this day a part of that kingdom, and will be when we pass into the new world, or heaven. This being true, since we are all kings and priests unto God, we are reigning with him right now in his kingdom.

Christ will never again be on this earth. 1 Thessalonians 4: 15-18 says that when he comes "we which are alive and remain unto the coming of the Lord shall not prevent (precede) them which are asleep." Paul is here speaking of the righteous and of them

only, and those alive when he comes will not precede those asleep (in their graves), hence, "the DEAD in Christ, shall rise first, then we which are alive and remain shall be caught up together with them *in the clouds*, to meet the Lord *in the air*, and so shall we ever be with the Lord."

When the Lord comes, he will not come to earth, but we shall be caught up. It will be in the clouds. We will meet him in the air. Paul says the Lord will come no nearer to the earth than the clouds, and he surely knew more about it than modern uninspired teachers.

"And he shall send Jesus Christ which was before preached unto you, whom the heavens must receive (retain, hold) until the times of restitution of all things, which God hath spoken by the mouth of all the

holy prophets since the world began" (Acts 3: 20, 21). According to this, Christ must remain in heaven until all things spoken by the mouths of the prophets are fulfilled. The things spoken of his first coming, death, etc., have been fulfilled, but the holy prophets mentioned other things which have not been fulfilled and Christ must remain in heaven until they are fulfilled. Read Isaiah 26: 19, "Thy dead men shall live, *together* with my dead body shall they arise. Awake and sing, ye that dwell in the dust: for thy dew is as the dew of herbs, and the earth shall cast out her dead."

In this we learn that the righteous and wicked dead will be raised at the same time. The Book says they shall arise **TOGETHER**, that is "Thy dead (those of the world) . . . together with my (God's people or the church) shall they arise." So here is a prophecy not fulfilled, and Peter says Christ must remain in heaven until it is fulfilled. We could refer to Hosea 13: 14, but this is  
(Continued on page 4)

## THE SCHOOL OF TYRANNUS

By ARTHUR FREEMAN

Brethren who seek to justify modern Bible colleges flee for refuge to the school of Tyrannus. Yet, there seems to be but little knowledge as to this school mentioned in Acts 19: 9. This very absence of knowledge is one reason for not using the school of Tyrannus as a foundation for any argument that it is right for Christians to establish human organizations, other than the church, through which to teach the Bible. This is quite obvious to the serious, sincere seeker after truth. The church is divinely commissioned to declare God's wisdom (Eph. 3: 10, 11, 21).

Suppose the school of Tyrannus was a private organization for the purpose of teaching the arts, sciences and mathematics. In order to use the example of Paul's work of disputing daily in the school, as proof that Christians can or should form organizations to teach the Bible, such as "Bible Colleges," we would have to establish the following facts: first, that Paul became part of the faculty of the school and did not just dispute in the building, as one today might have use of a building belonging to some organization in which to teach; second, that Paul was supported by the school organization and authorized by it to do the work he did in teaching the way of the Lord. Nei-

ther of these things is hinted at in the text. Thus, even if the "school" of Acts 19: 9 referred to an organization and not just a building, there is still no logic in using this verse as proof that Christians can scripturally establish educational societies to teach the Bible. When we must prove our right to maintain such human organizations to teach the Bible upon such supposition, we are either grossly uninformed in the Word, or wilfully misrepresenting God's purpose.

What indicates that the word "school" here refers to an organization? There is but one thing, the fact that whatever it was, it was called a "school." Let us look a little closer at the word itself.

Thayer—"1. Freedom from labor, leisure. 2. Acc. to later Grk. usage, a place where there is leisure for anything, a school, Acts 19: 9."

Green—"Freedom from occupation; later, ease, leisure, a school."

Robinson—"Leisure, rest, freedom from labor and business, vacation, leisure as applied to anything, i. e., attention, devotion, study. In later usage and N. T. meton., a school, a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations."

Weymouth's Translation—"So Paul left

them, and taking with him those who were disciples, held discussions daily in Tyrannus's lecture-hall."

Twentieth Century New Testament—"So Paul left them, and withdrew his disciples, and gave daily addresses in the lecture-hall of Tyrannus."

Revised Standard Version (1946)—"He withdrew from them, taking the disciples with him, and argued daily in the hall of Tyrannus."

Jameson-Faussett-Brown Commentary—"Disputing (discoursing or discussing) daily in the school (or lecture-hall) of one Tyrannus."

Matthew Henry Commentary—"Some think this school of Tyrannus was a divinity school of the Jews; if so, it shows that though Paul left the synagogue, he still kept as near it as he could, as he had done, chap. 18: 7. But others think it was a philosophy school of the Gentiles, belonging to one

Tyrannus, or a retiring place, for so the word sometimes signifies, belonging to a principal man or governor of the city; some convenient place it was, which Paul and the disciples had use of, either for love or money."

Whatever the school of Tyrannus was, it certainly affords no encouragement or justification for Christians to form organizations other than the church, through which to teach the Bible, and the "Bible Colleges" are just that. "Through the church the manifold wisdom of God might now be made known to the principalities and powers in the heavenly places. This was according to the eternal purpose which he has realized in Christ Jesus our Lord" (Eph. 3: 10, 11). "To him be glory in the church and in Christ to all generations, forever and ever. Amen" (Eph. 3: 21). "The church of the living God, the pillar and bulwark of the truth" (1 Tim. 3: 15).

"In the New Testament, used in marked distinction from 'each other.' Strictly speaking, Christian preaching is the proclamation of the gospel which is to be followed by the more elaborate but less startling process of teaching."

There is one place in the Authorized Version which might seem to indicate that Paul preached to the church. In Acts 20: 7 we read, "And upon the first day of the week, when the disciples came together to break bread, Paul 'preached' unto them." This, however, is not an exact translation. It is correctly translated as "Paul DISCOURSED to them," and it is thus rendered by later translations. A study of the word "discourse" in any standard dictionary will show the difference.

Some may regard an attempt to distinguish between preaching and teaching as being largely a matter of "splitting hairs." One brother told me that it was much like trying to distinguish between marriage and matrimony. This may appear to be true under casual investigation, but casual investigation can not always be relied upon to "give the sense." Let us illustrate the matter by comparing it with things more familiar to us. Words may appear to be one thing when considered from a purely grammatical or literary standpoint, and entirely different when considered in a practical or applied sense.

A recruiting officer in the United States Army may go before a group of young men and persuade them to enlist just by making a speech before them. He can tell them why they should enlist and how they may enlist. As a result of his speech, they may decide to enter the armed services, and go through the formality of enlisting. This, however, does not equip them for service. Furthermore, all the speeches that could be made in one lifetime would never qualify and train one man to discharge the duties of a trained soldier. The recruiting officer can just by making a speech develop in his hearers a willing mind. But speech-making alone could never train that willing mind for service. The ability to serve must be TAUGHT. It cannot be imparted or acquired just by public oration.

(To be continued.)

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## PREACHING AND TEACHING — ARE THEY THE SAME?

By VERNON W. HURST

Perhaps there is no more bitterly contested issue among us than that evolving around what we commonly call the "preacher-pastor system." Just about every question related thereto has been studied, discussed and debated. There is, however, one phase of the question to which I have never read or heard an adequate answer. I do not say there has not been such an answer, but that such has not come



to my attention. I am under the impression that it is the belief of most that the congregation with a "regular preacher" is getting too much preaching. On the other hand, we believe that the congregation which never calls an evangelist is not getting enough. Between these two beliefs lies the unanswered question of which I speak. Just how much preaching should a congregation have in order to be sure of having enough, and to be safe against having too much? Please understand that we are considering the congregation with a qualified eldership. If the scriptures give sufficient instruction to enable us to judge between relative amounts, it certainly is reasonable to assume that this same instruction should provide the foundation for establishing a more or less definite amount.

One of the first thoughts to come to mind in considering this problem is to ask the question: How much preaching did the early church have? Since we believe that the

early church, under the direct supervision of divinely inspired men, sets forth a perfect example, this question certainly is germane to the issue, and should provide a scriptural, logical and safe solution.

### HOW MUCH PREACHING DID EACH CONGREGATION IN THE EARLY CHURCH HAVE?

This question may be applied to actual practice in two ways. First, we may ask just how much preaching each congregation had TO its members? Second, how much did it have FOR its members? That is, how often or to what extent did the congregation in the early church call in an evangelist to preach to the unsaved in its own immediate community? Let us consider these in order.

As to the amount of preaching that was done TO the church, the answer can be just as definite and clear-cut as we will permit it to be. NO inspired man ever preached to the saved. Preaching was an operation understood to be exclusively directed to the unsaved. Inspired men preached to people to acquaint them with the gospel, but once they had obeyed the gospel, from that time forward they were taught. There is a difference between preaching and teaching even though it has been largely obscured by modern practice.

Scholars who understand the ancient languages in which the older manuscripts of the New Testament were written make it perfectly clear that preaching and teaching were not synonymous terms. They were designated by entirely different words. James Hastings in his Dictionary of The Bible, Volume I, page 45, has this to say of the words rendered "preach" and "teach."

## WORDS TO LIVE BY

By ROBERT T. HARTMANN

"Whosoever will come after me, let him deny himself, and take up his cross, and follow me" (Mark 8: 34).

If we were to choose from the Holy Scriptures four words to live by, four words to synthesize the Christian life, they might

well be these four words of our Lord Jesus: LET HIM DENY HIMSELF.

It is significant that the Saviour spoke these words "when he had called the people unto him, with his disciples also." He did not confide them to the twelve alone, nor only to his disciples, but he spoke to all who would hear.

And his words span time and space to reach "whosoever will come after me."

To deny himself is the first thing a man must do to become a Christian. It is also the last thing. As Luke records the same discourse, Jesus said "let him deny himself, and take up his cross DAILY, and follow me." This important truth is embodied in Christina Rossetti's beautiful poem:

*Does the road wind uphill all the way?  
Yes, to the very end.*

*Will the day's journey take the whole  
long day?*

*From morn to night, my friend.*

To deny himself is the most difficult thing a Christian must do. But like any habit, good or bad, each time it is done makes the next time easier, until at last the burden is truly light.

We are continually confronted with this alternative: a man either must deny himself or he must deny Christ. It is that simple.

Christ died, the Apostle Paul tells us, "that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again" (2 Cor. 5: 15).

To confess Christ a man must deny himself. No baptism can be valid without the understanding that the watery grave is the burial place of self. "I live," Paul writes, "yet not I, but Christ liveth in me" (Gal. 2: 20).

There is only one baptism, only one birth, but there must be a million self-denials in the Christian life. For if to confess the Lord Jesus we must deny ourselves, it follows that whenever we assert ourselves we are denying Him.

How often do we consider this? When we assert ourselves we deny Christ. This is Satan's favorite trap, and he camouflages it cleverly.

Satan is thoroughly familiar with the sin of self-assertion, for it was the cause of his own fall. He promptly made use of it in the

temptation of Eve and the Scriptural examples that follow of man's failure to deny himself—from Moses to Peter (among the righteous) and from Cain to Judas (among the wicked)—clearly prove how easily this sin besets us all.

Think of any sin you can name, is not self at the root of it? Think of your personal troubles, are they not due to self-concern? Think with special care of the trials of the Church, past and present. The earliest description of the Church of Christ (Acts 4: 32) informs us that "the multitude of them that believed were of one heart and of one soul."

This description holds good today, and wherever it does not apply, it is because of men who would rather deny Christ than deny themselves.

Those believers in Jerusalem were not merely a group of *selves* who came together once or twice a week to hear preaching (and criticize the preacher, in a constructive way,

of course). They had denied themselves, and being one body they were of one heart and one soul. Don't you suppose this had something to do with the success of their efforts to spread the gospel to every creature under heaven, despite persecution and ridicule? We rejoice when we win one soul for Christ, and properly; yet those Christians won thousands because they denied themselves.

The new commandment Jesus gave us, by which he said all men would know that we are his, is to love one another. And whether we call the greatest of Christian virtues charity, as Paul's epistle is translated, or love, as it appears in the writings of John, it is nothing less than the denial of self.

"Let him deny himself," Jesus said. He who spoke those precious words, we ought never to forget, had a human self to conquer. He was sorely tempted to assert himself in the desert and in the garden.

In the desert he replied: "It is written . . ."

In the garden he prayed: "Not my will, but Thine, be done."

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

### 1 Corinthians 11: 19

The word *must* is the particular one in the above passage that is commonly misunderstood. It is considered as being merely

a declaration or announcement. It is claimed that Paul was only expressing a strong probability as if he would say "there surely must be some heresies among you," but without any idea of the necessity for them. That is where the mistake is made, for the word is

stronger than a simple expression of what the apostle believed to exist. The original for this word is *dei* and Thayer defines it, "necessity in what is required to attain some end," and he names our passage as one place where it has that meaning.

Thayer defines *heresies* in this passage as "dissensions arising from diversity of opinions and aims." Hence, if a man or group of men should cause a dissension or disturbance in the brotherhood by human ideas and motives, it would constitute what Paul was writing about. And he was teaching that such things were necessary—*must be*—in order to test the spiritual firmness of pro-

fessed Christians. We do not always know how strong our faith is until it is tried. These heresies, the outgrowth of some man's personal ambition, give the genuine disciples an opportunity to show their loyalty to Christ. That is why such evils are necessary among us. But let not those guilty thereof take any consolation from the word *necessity*. Jesus forestalled such a reaction by his remarks in Luke 17: 1. If evil persons are made to serve a divine purpose they will not receive any credit from the Lord.

From time to time men have arisen among us with great personal ambitions and who sought to atone for their disappointed aims by opposing the institution of Christ. They have rebelled against the government of the church and then tried to back up their evil work by false teaching. That situation called upon the true disciples to show where they stood. And when they do so it proves the wisdom of God in using heretical and envious men as tests for the true. We have seen such a test brought to the front and the true disciples have been made stronger. It demonstrates that the true disciples are growing in knowledge, and that the time is past when one envious man can split the brotherhood. While we regret that a few have been led astray let us rejoice in the many who remained firm.

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

## "Letters of Commendation"

It seems to me that many congregations have laid down the bars to receive anything and everything into the fellowship of the local flock. Upon this subject the Bible is plain and positive.



A faithful servant related to me a few days ago an incident that substantiated my above statement. A member from a midwestern congregation, having been disciplined according to 2 Thess. 3: 6, moved to a western city and was received with open arms into the number of the disciples meeting at that place. Every informed student of the Book can readily see "these things ought not so to be."

Someone queries, "What is the solution? How could the elders in the west know the past life of one who lived thousands of miles away?" The Bible gives an answer which is being invariably discarded in these days. The result finds many "grievous wolves" worshipping in close partnership with the Lord's flock. The saddening part is that

these same wolves are not sparing the flock which Jesus purchased with his blood!

"Letters of commendation" is the Bible solution! Yes, that is a scriptural phrase. In 2 Corinthians 3: 1, 2, Paul pens this message, "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistles written in our hearts, known and read of all men."

In many cases Paul mentions commendation of individuals from one congregation to another. Thus, if the western church we mentioned, had required some means to enable them to ascertain the status of the erring disciple they received, such a condition would not have existed as they found themselves promoting. Paul makes it clear that there is a definite need of letters of commendation.

Not until all congregations wearing the name of Christ, first practice discipline and then recognize the action of other faithful units of the Lord in their discipline, will the church ever attain to that purity for which our Savior prayed and died. Brethren, let's strive to be like the early church in its apostolic practice!

One may even learn that such things help him to remain humble before God. The apostle Paul is a good example. Three times he besought the Lord that He would remove some physical infirmity, or "thorn in the flesh," as it is called. While it was not removed, Paul became reconciled to it and realized it was a blessing in disguise. "And He said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (See 2 Cor. 12: 7-10.) Our load may be lessened by taking it to the Lord in prayer, inasmuch as He will share it with us. "Casting all your care upon Him; for He careth for you" (1 Peter 5: 7). We should discharge our obligations, do what we can, then leave the rest to God. "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God" (Phil. 4: 6).

Do we worry a great deal over things beyond our control? Even if friends "despise, forsake thee," take it to the Lord in prayer. The next time we sing this song, let us ask ourselves whether we are entering into the real spirit of it; if so, we should find a true solace there.

### Will Heaven Be on Earth?

(Continued from page 1)

enough to show that Christ is in heaven and must remain there until the fulfillment of these predictions. In 1 Corinthians 15: 55, Paul refers to Hosea 13: 14, thus proving it designates the same resurrection spoken of in Corinthians.

"The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool" (Psa. 110: 1). Christ must remain there until his enemies are made his footstool. What is his last enemy? Paul tells us it is death (1 Cor. 15: 26) so Christ cannot leave heaven until the last person who is to die is dead. This being true, how are we going to have heaven here on this earth? If we did, it would be a Christless heaven, for he is to remain in heaven at the right hand of God, until all of the prophecies, including those of the resurrection are fulfilled. It is impossible for anyone to prove that heaven is to be here on earth! The righteous will not maintain servile work such as worming tobacco and bugging potatoes in heaven, which they would have to do if heaven were on this earth. Paul tells us that in heaven, "we shall rest from our labors" (Hebrews 4: 9-11).

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## THE SONGS WE SING

### What A Friend We Have In Jesus

By ROY HARRIS

"Deathless singing from a maniac's tongue." This is the comment one critic made concerning the above hymn by Joseph Scriven. Mr. Scriven was born in Dublin in 1820. He graduated from Trinity College; moved to Canada in 1845.

Mr. Scriven's life was marked by tragic sadness, and he was subject to periods of melancholia. He also was devotedly religious and spent his life in oddly generous ways.

Several events in the life of Mr. Scriven contributed to his sadness. The girl he was to have married accidentally drowned on the eve of the wedding. Following that, he devoted all his time and property to religion. He was once seen going down a street of a city in Ontario, Canada, with a saw and saw-horse. One citizen wished to hire him; another citizen said: "You cannot hire that man. He



saws wood only for poor widows and sick people who are unable to pay."

A friend sitting up with Mr. Scriven, who was ill, came upon the hymn, "What a Friend." Scriven explained that he had written it to send to his mother in Ireland, for her comfort. In a fit of melancholia, he took his own life.

This song was written ninety years ago, and I believe it has the qualities for enduring ninety more, or much longer. It is a simple song, but one that rings with faith, hope, and comfort. It is a song that is equally appropriate in joy and in sorrow. "Oh, what peace we often forfeit, Oh, what needless pain we bear! All because we do not carry Everything to God in prayer." Possibly many of us carry a greater load than is necessary because we do not trust in Him as fully as we should. Taking one's burden to the Lord in prayer may not always remove the burden; but it may give more strength for endurance.

It may even teach one to glory in infirmities, and rejoice that he is privileged to serve the Lord in the midst of difficulties.

# THE GREATEST VICTORY

By LLOYD RIGGINS

"Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matthew 16: 24).

David was a strong and courageous man. When a mere lad, keeping his father's flock, he slew both a lion and bear. With a stone, taken from his shepherd's scrip, and slung with deadly force and accuracy, he put an end to the boastings of the giant, who was the leader of an army encamped against the army of the Lord. He became a man of war, gaining many victories over the enemies of the Lord's people. He became king of Israel and millions were ruled by him. He met *self* one day, in the case of Uriah's wife, and suffered a shameful defeat resulting in much suffering and death. He fought against others and won victories over them, but lost the battle to self. He ruled others, but could not rule himself, because he would not *deny himself*.

The above is paralleled in the history of the Church of Christ. She carried the fight to the whole world. The gospel was preached to "every creature under heaven" (Mark 16: 15; Col. 1: 23). The opposition was so great and the enemy so bloodthirsty, that many of the early Christians sealed their faith with their own blood. "The blood of the martyrs became the seed of the church."

The beating and imprisonment in Philippi was echoed to regions beyond and instead of intimidating the disciples, it increased their devotion for the Cause they had espoused. Bodies of living Christians, wrapped in tar-soaked rags, ignited and hung on poles for the purpose of lighting the gardens of the licentious and murderous Nero, could not impede the spread of the gospel. It but added oil to the flame. The first century closed on a glorious age of the church. It was in the hands of self-sacrificing men.

There remained a method more deadly than the dungeon, the lash, the burning torch, or the beheading block. What the enemy could not do from *without* he would do from *within*. He would work in the hearts of the people of God and bring them to the place where they would not deny themselves! Wealth and ease were held up before the eyes of the persecuted church. The opportunity to be great, wealthy and popular made a strong bid for her, and she yielded. She no longer denied herself! Church and state united and the apostasy resulted. The church was now in the hands of self-designing men. The church has always been safe in the hands of self-sacrificing men; never in the hands of self-designing men!

The condition of the church today reflects the kind of men in whose hands she has been placed. We preach strong sermons on

"Christian duty." We "let the chips fall where they may," but see to it that they do not hit us or our loved ones. Oh, how hard it is to deny self and place father, mother, son, or daughter, yea, even our own lives at variance with the doctrine we preach on Christian duty.

We teach strong lessons on "Church government" and how to keep the church pure by "isolation" and "marking and avoiding" and by "withdrawing fellowship" from the disorderly. This, we are sure, is the Lord's way of maintaining purity. It takes strong men to teach strong lessons on "church government," but it takes stronger men to *practice* what they preach. Here is where

we meet *self* and are tried to the limit. The one rule for which we contended so faithfully, and because of which we are identified with the faithful brethren, seems to have taken on a double meaning. Apparently it does not apply to self, or to those we hold in high esteem, as to those of "low degree." The very rule which we had no trouble through the years applying to the other fellow does not fit self at all. The reason is that self, which gets in the way, "is not subject to the law of God and neither indeed can be."

O self, thou art an offense unto me, for "thou mindest not the things which be of God, but those which be of men." I pray God that this message will be accepted in the spirit of the writer, and that the church will be filled with the spirit of self-sacrificing men!

## THE OTHER SIDE

By EMERY M. SMITH

I am sure our Lord intended for his people to engage in mission work. I am just as sure all Christians agree that this is so. The tacit agreement is as far as we go, however, and that is the seat of most of our difficulties! If all of the "called out" were earnestly engaged in "calling in" others to Christ, there would be no untoward incidents to rupture the brotherhood. Nothing would occur to demand that we take sides, for the preaching brethren would have no sides to take, and elders and churches would not have to exercise duties that are heart-breaking in freeing themselves from those who have not been busy in showing a submissive mind and heart. Preachers who are ever engaged in securing those who will "bow the knee to Jesus" will not seek to make men bow the knee to their will.

If we stand together for Christ, and throw all of our energies into one mighty force, the effect will be to electrify the world. The preaching of the age-old story of redeeming love will be heard by a people that have never heard it, except in a muddled, garbled way, which way is only confusion, and leads to making the religion of our Lord but a laughing-stock!

When I receive the MISSION MESSENGER I turn first of all to the page of "This and That from Here and There." I rejoice at the wonderful work being done. (Just for a moment be seated out here in this Arizona mining community, far away from any contact with those whom you have labored with in the past. Out here where despicable indifference, black confusion and unspeakable bitterness prevails, and you will know the value of "Here and There" to me). But even as I rejoice at the great work being done here and there, the great crowds that come to hear, the number being added, the other

side appears. It is then I hear the words of the faithful apostle Paul, "Whosoever shall call upon the name of the Lord shall be saved." He then puts this salvation squarely up to the "Called Out." "How shall they call upon him in whom they do not believe? How shall they believe in him of whom they have not heard? How shall they hear without a preacher? How shall they preach except they be sent?"

On one side, I see the filled church building, hear the words of the preacher—words that should be preached to those who have never heard, not to a congregation sitting in smug contentment, satisfied that they have brought in a man to do this great work which they should be doing themselves. Their light should be shining out into the community and not the light of an imported preacher. Their contentment should rest in the fact that they are supporting a preacher in a locality which knows not God—supporting him with their prayers, advice, sympathy, money—all of them adequate to his needs.

Yes, the "This and That" page is wonderful, but I see the other side, a picture of work undone, untouched, unthought of. What would be the result if several of the faithful preachers were sent to a needy

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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

place, and really supported? Who can answer? Preaching brethren like Wilbur Storm would not be engaged in secular labor, if it were not for *the other side*.

There is but one way, to my knowledge, by which hearts can be touched and changed, and that is by teaching. May it be that some day the elders of the churches can be brought together and taught the meaning of mission work. May they know that the very men they endorse as evangelists be sent out into the byways, out where there are no church buildings, no faithful congregations, nothing but the sinner whose soul is so precious that our Lord died for it! I truly believe the remedy lies in the hands of the elders!

### TIPS FROM THE EDITOR

Ever since we published the first article on "Closed Communion" a lot of people have been wondering how the churches in Great Britain carry on their service when non-members are present at the "breaking of bread." Harold Baines, one of the oversight at Morley, Yorkshire, England, will tell you in next month's issue.

With the impending draft legislation, there arises once more the question as to whether or not it is right for Christians to bear arms in defense of country. Plunging headlong into the controversy, one of our writers comes up with an article called "Pacifism Is Unscriptural!" You may not agree with him, but you'll admit it's a well-written job. The author is a former ranking officer in the United States armed services, and a qualified writer. He will make you think!

That interesting analysis on "Preaching and Teaching," by Vernon Hurst, will be concluded next month. You may not realize it, but nothing of weightier importance has been published in this journal in many moons. If you didn't read the first article carefully, go back and read it in this issue. There's plenty of interest going to be yours in the next paper!

### NEW CASTLE STUDY

Attendance and interest in the annual Bible Reading conducted by E. M. Zerr, one of the elders of the congregation, far exceeded last year. Tying in the study of prophecy in such a manner as to answer many modern day questions, Bro. Zerr made use of charts and historical diagrams to bring out the teaching of the Old Testament. The response was very gratifying to both teacher and congregation.

### OUTLINES FOR SHORT TALKS

A lot of brethren complain that they have difficulty finding outlines for short edification talks. To help them out, we have, at our own expense, prepared a bulletin containing 12 outlines, simple enough to be used by beginners, and of interest to those

more experienced. If you wish one please write and ask for "Outlines for Short Talks." All of the talks are based upon passages in Philippians and are practical in nature. We will send you one without cost, that we may assist you in aiding the Master's work. We still have a few bulletins left entitled, "Suggestions for Lord's Table Talks." There's no charge for them either. Better write immediately, though!

### ANNOUNCEMENT

On Saturday, July 3, at 7:30 p. m., W. Carl Ketcherside will present a travelogue lecture, featuring pictures in color of brethren and churches abroad. This will be presented at Anderson, Indiana, in conjunction with their three-day meeting. Announcement made at request of the elders at Anderson.

### WELCOME, LLOYD!!

Lloyd Riggins, author of "The Greatest Victory" appearing on page 5 is returning to the midwest for three months of meetings and personal work in Illinois and Missouri. He has been engaged in evangelistic endeavors for several years in California, making his home in Long Beach. Brother Riggins is well known in the Illinois area, having formerly lived in Charleston. He has the respect of all who know him, and his work in our midst this year will be a big asset to the Cause. We urge all to hear him when the opportunity affords, and let us welcome heartily in this region one who has done so much for the church here and in other sections of the country. Welcome, Lloyd!



### BONNE TERRE MEETING

The largest audience in the history of the annual all-day meeting overflowed the auditorium and filled the basement of the church building at Bonne Terre, Missouri, on June 13. There were 341 present at the morning service, with an equal number at the afternoon meeting. The services were presided over by Berdell McCann, Hartford, Illinois, who was in Bonne Terre directing Vacation Bible Studies with more than 100 children enrolled for daily investigation of the Word of God.

Speakers at the morning meeting were Harold Ottwell, Hartford, Ill.; J. H. Mabery, Bonne Terre; and Richard Kerr, Brookport, Ill. C. H. Uland of Bloomington, Ind., led in prayer, and Melvin Burton of St. Louis, officiated at the Lord's Table. In the afternoon speakers were W. Carl Ketcherside, St. Louis; Ora Wheeler, Hartford; Paul Ottwell, Hartford; and Charles Asberry, St. Louis. Song directors were Laverne Wheeler, Gil-

bert Sims, Glen Haywood, Lowell Harrison, John Rehkop, and Charles E. Fleener. Charles Sims, of Festus, directed a prayer, in which special remembrance was made of W. G. Roberts, who was hindered in his plans to attend by his physical condition.

The amazing demonstration of unity and fellowship which was so noticeable began the day previous with a gathering of young people numbering some 60 to 65, who assembled at the church building for song service followed by a picnic dinner at Desloge Park, and a hike to the top of one of the huge chat piles, which look down upon the Lead Belt. There were representatives at the meeting from Colorado, Iowa, Illinois, Indiana, Michigan and Missouri. A bus load came from Senath, Missouri which was only one of about 36 congregations which had representatives present. The forward march of the church in unified endeavor seemed to be the theme of most of the speakers.

### Make Somebody Happy!

Want to do a golden deed? In England there's a faithful young sister in her early twenties, bedridden since childhood, paralyzed from waist down. Tender, compassionate and sweet of disposition, she is a comfort to all who know her, but she must lie in bed with only four walls to look at day after day. Will you send her picture post cards from your section of the country so we can build up a card shower for her. Send them to Edna Adlington, 28 Beulah Road, East Kirkby, Nottinghamshire, England. Please do not turn down this request we're making to bring cheer to one who loves the Lord. "Inasmuch as ye did it unto one of the least of these" said our Master! Come on young people!

### CONTEST WINNERS

We salute the ones who sent in answers to the contest questions in last month's paper. All answers were found in Bible Commentary, Volume Two. Those who submitted answers up to June 16, in the order of the postmarks on the envelopes, were: Betty Lenington, Alton, Illinois; Mrs. R. C. Selby, Bethany, Mo.; Mrs. Kathleen Hays, Gallatin, Mo.; Mrs. Tilden Lawson, New Castle, Indiana; Darrell Bolin, Chicago, Illinois. We have mailed a copy of the book we offered to the first to submit answers to Betty Lenington. To the others, we submit our congratulations and offer their names with honorable mention.

### SUMMER BIBLE STUDY

The church at Brookport, Illinois is presenting a special Bible Study starting August 1. Conducted by Richard Kerr, it offers an opportunity for all who can attend to study the Word of the Lord under capable direction. There will also be instruction and practical training in personal work, as well as in public work in the worship.

Young people who have the opportunity to spend a part of their vacation period in this study will find themselves greatly improved in ability and knowledge of the Word when they return to school.

### SINGING CLASS

Roy Harris will conduct a special class in song and leadership instruction at Kansas City (26th-Spruce) starting July 12. There will be three classes daily and those who can plan their vacation so as to get the benefit of this work are urged to do so. The brotherhood needs vocal music training, and we commend the Kansas City brethren for making it available.

### ANDERSON MEETING

It is the expectation of the editor to bring you a fairly complete report of the three-day meeting to be held at Anderson, Indiana, July 3, 4, 5. Advance indications are that there will be a large crowd at the services from all over the United States. With the brethren throughout the country alerted to work for the Master, and with fellowship unsurpassed in recent years, the forecast is for a time of ripe endeavor and spiritual edification.

### FROM OUR MAIL BAG

"I especially enjoyed Dick Kerr's article, 'Our Youth of Today' and Bernell Weems's 'Movie-Craving Church Members.' It is terrible for people to be movie-goers and thus become movie-worshippers, for that is the result."—Mrs. Wm. McCormack, Milan, Mo.

"The Mission Messenger gets better all of the time. Congratulations on 'Straws In The Wind' in last issue."—Mrs. L. Kyker, Anderson, Indiana.

"The article by Robert Hartmann especially appealed to me. I, too, feel the need of parents teaching their children a reverence for God's House and worship. Loud, boisterous noises, whispering, dropping song books, etc., do not lend themselves to devotional worship."—Thelma Bussard, Nixa, Mo.

"I agree with your article 'Color Line In The Church' 100 percent. God has made it plain in His Word, that Christians are all to be one in Christ, regardless of color or nationality. God was careful to show Peter that he was not to be a respecter of persons, in the housetop vision of Acts 10, and in James 2: 9, we learn that if we become a respecter of persons, we commit sin. I am afraid many in the Church of Christ will be condemned at the judgment on account of this."—W. F. Doman, Hartford, Ill.

"Just read your article on 'Color Line In The Church.' I was glad to see a sound defender of the truth come to the open, for truth should not be hidden. No one can expect the praise of men for such, but as long as God and the faithful in Christ are with

us, we have nothing to fear."—Guy Gastineau, Ellington, Mo.

"May I congratulate you on your stand (Color Line In The Church). In my estimation this article alone was ample for the dollar subscription price the past year. Your subscriptions may suffer a temporary relapse, however your cause is just and in the long run, you will profit greatly."—Ralph E. Johnson, Elmer, Missouri.

"I enjoyed every article. It is inspiring to know the work being done through the brotherhood. The article by Robert Hartmann is one for many churches to consider. Many sectarian churches are more reverent in their assembly than the Church of Christ. It is true we cannot keep babies quiet at all times, but I have seen babies at a ripe old age that have never learned to be quiet in services."—Sigel Ottwell, Bethalto, Illinois.

"I want so say 'Amen' to your piece about the 'Color Line In The Church.' It is not a man's color or race that God accepts. I feel perfectly at home among our brethren of any color, and will always be ready to defend a faithful brother regardless of his race. Jesus died for all men."—S. M. Davis, Bristol, West Virginia.

"I wholeheartedly endorse your position on 'Color Line In The Church.' That has always been my belief. The Lord doesn't look at the color of the skin, but at the color of the heart. If a lot of professed Christians had given heart, mind and soul to God they would be interested in bringing other souls to Jesus, not driving them away. If I can lead a colored person to Christ, I'll do it, and have the brotherhood know I'll love him as much as any other brother in Christ. They can sit by me, and if their little ones have no place to sit, they can sit on my knee."—Darrell Bolin, Chicago, Illinois.

"You are to be commended for your stand on the subject of 'Color Line In The Church.' We've had one restored, one immersed, two placed membership as a result of our meeting. I expect to see you in Carrollton next month."—George Kreeger, Independence, Mo.

### ETTERVILLE CONTRIBUTIONS

Bro. Fred Killebrew sends us the list of contributions to apply on the church building at Etterville, Missouri.

Kansas City (26 Spruce) .....	\$100.00
Kansas City (59 Kenwood) .....	200.00
Iberia, Missouri .....	100.00
Mount View (near Iberia) .....	50.00
Lebo, Kansas (Section) .....	50.00
Rives, Missouri .....	25.00
Anna Roberts, Bridgeport, Conn. ....	10.00
Harold Shasteen .....	10.00

### A BROKEN RECORD

All enrollment and attendance records are being broken by the Vacation Bible Studies in Saint Louis, this year, with more than

550 boys and girls being taught the Word of God in the Manchester, Lillian, Webster Groves, Granite City and Hartford congregations. The teaching in Saint Louis has all been carried on by local talent without the special aid of an evangelist except in preliminary advisory capacity. Virtually every Protestant faith, as well as the Roman Catholic, was represented in the homes from which the children came.

### STRAWS IN THE WIND

Flavil L. Colley, Dallas, Texas, writing in the *Firm Foundation* (Jan. 20, 1948) says, "Where are the men of God that fought digression in the past? . . . Truly institutions have strung the churches on a wire, and gradually taken over. Every board that has members of several congregations serving on them is larger in government than the local congregation. It thus forms an organization, and if allowed, will direct the polity of the church of the Lord." We respectfully suggest that if the brethren would quit seeking a scriptural method of regulating an unscriptural institution, and exalt the church and it alone as God's institution through which to preach and teach the Word, they would be much more successful than with their "wire-pulling" schemes.

### ANOTHER GOOD PAPER

We are happy to commend unto all of our readers the paper published by our beloved fellow-helper and your servant, Kenneth Morgan, Box 530, Klamath Falls, Oregon. *Western States' News* is a paper with no personal axe to grind. It is filled with encouraging reports and good articles! We especially urge all of our new subscribers to send to Kenneth for a copy of it. He will mail you a sample free!

### BIBLE READING

The six weeks winter session of the Saint Louis Bible Study will begin on January 3, 1949. The course of study will deal with the history of Israel from the entrance into Canaan to the coming of Christ as the Messiah. Classes will be held daily from 9 a. m. to 2:30 p. m., with special development work offered. You are urged to plan your work to attend this daily study.

### GOD ANSWERS PRAYER

I know not by what method rare,  
But this I know—God answers prayer.  
I know not when He sends the word  
That tells us fervent prayer is heard.  
I know it cometh soon or late;  
Therefore I need to pray and wait.  
I know not if the blessing sought  
Will come in just the guise I thought.  
I leave my prayers with Him alone  
Whose will is wiser than my own.

—Clip.

# THIS and THAT from HERE and THERE

J. M. Lamb reports a good meeting with Harold Shasteen at Mount View (near Iberia, Mo.) which continues until July 10, and says the church is in good shape. . . . Raymond Wofford is planning an extensive labor in Council Bluffs, Iowa. . . . W. G. Roberts tells us that Vernon Hurst will spend time with churches in central Illinois during this month. Vernon recently completed a two weeks Bible Study at Nittany, Pennsylvania. . . . The Vacation Bible Study at Webster Groves, taught by Sisters Jane and Alma Simpson, started with good attendance on June 7. . . . The church building at Manchester is being completely remodelled in the basement. . . . The Vacation Bible Study, conducted at Nixa, Mo., by Thomas Dennis produced an average attendance of 61 daily the first week, and 55 the second. The attendance at the church service on June 6 was 158, according to a report by Thelma Bussard. . . . Vern Atwell reports 4 added by baptism at Claypool, Arizona. . . . Raymond Wofford spoke at Southwest Church (Saint Louis) on the morning of June 6, and at Manchester Avenue that night. One immersed at Manchester. . . . The Lillian Avenue church reports 3 immersed, 1 restored and 1 by membership transfer during the week ending June 6. . . . Guy Gastineau, Ellington, Missouri reports good crowds May 10, 11 when Bernell Weems spoke 2 nights enroute to Senath. He also tells us that Seaman Beck spoke to a large audience on May 16. . . . S. M. Davis says Bernell Weems will be with them at Bristol, West Virginia from July 6 to 9. . . . Borden Higginbotham of Anderson, Indiana says he will take that "Log Cabin Vacation" mentioned in our last issue. . . . Z. F. Baugher says that Bro. Van Deusen was with Carrollton (Mo.) church on June 6, delivering 2 good sermons. . . . Sigel Ottwell reports good attendance at Jerseyville, Illinois. . . . Dick Kerr spent 4 nights at Yale, Illinois, closing June 17. He began a Vacation Bible Study at New Castle, Indiana, June 21, after being with Jerusalem church (Ohio) on the day previous. . . . Hershel Ottwell was at Yale, Illinois, June 13. . . . Fred Killebrew began a series of meetings at Fredericktown (Mo.) on June 14. . . . We have names and addresses of some young people in England, who would like pen friends in America. They are from 14 to 22 years of age. If you want to extend "hands across the sea" write us for one of these addresses. . . . We regret to report that Bro. Small (Pomona, Calif.) is quite ill. . . . C. R. Turner reports a grand outside attendance in his meeting at Shippensburg, Penn., with 38 non-members present one night. Charles Powell assisted in the song direct-

ing and personal work. . . . J. Ed. Uland has a new address at 814 San Juan, La Junta, Colorado. . . . Jacob McCoy, Groveland (Ill.) suggests a straightforward article on smoking and the lodges. . . . Mrs. Bert Maycroft deserves honorable mention on the contest questions. Hers came in after we filed the previous notice. . . . Mrs. Anna Schlieper, Pearl, Illinois sends her thanks for the work we are doing. . . . Mrs. Harold White, San Clemente (Calif.) says she gets a lot of good out of the paper. Thanks! . . . Carter Honn, Sullivan (Ill.) says, "I like Bro. Zerr's 'What Does That Mean?' especially well. I want to encourage you in the position you take in the articles 'Color Line In the Church' in the last issue." . . . Dick Kerr and Jim Mabery will hold a mission meeting in Wapello (Iowa) July 6-25. . . . Carl Isham, Springfield (Mo.) writes, "I agree one hundred per cent with the article, 'Color Line In the Church.' I could never understand how one could teach there is no respect of persons with God, and then resent one of another color worshipping with them. . . . L. C. Roberts reports 1 immersed, 1 reclaimed at Snowshoe (Penn.). . . . Wilford Landes reports average attendance of 57 at the Martinsville (Ind.) Vacation Bible Study. In the first 3 days at Lyons (Ind.) more than 50 were enrolled. . . . Mark E. Linn, Martinsville, also located answers to all of the contest questions! Congratulations! . . . Lloyd Riggins starts a Vacation Bible Study at Compton (Calif.) July 6. . . . Mrs. C. L. McKee, Asherville (Kansas) especially liked the article by Nancy Gingrich, titled "Ready To Answer." . . . Congratulations to Robert and Louise Brumback, Kansas City (Mo.) on their twenty-fifth wedding anniversary. . . . Mrs. R. C. Selby reports 2 restored at Antioch (Bethany, Mo.). James Truitt spoke there twice on June 20. . . . Borden Higginbotham baptized 1 at Concordia (Kansas) and another at Beloit. . . . There were 33 present at Ladies' Meeting on June 16, at Kansas City (59 Kenwood). . . . Topeka (Kansas) tells us that they had a good attendance at Vacation Bible Study and on the night of their Bible Study Review. . . . Congratulations to William Ray Gilmore and Gelda Nettles, who were married at Springfield (Mo.) on June 11. . . . Eddie Buttram spoke at Neosho on June 13. . . . Thomas Dennis, of Mt. Ayr, Iowa spoke at Ozark, Missouri on June 6. . . . We extend sympathy to the family of Bro. Levi Krider, Ava, Missouri. Bro. Krider departed this life, June 3. . . . Our sincere condolences also to the Stagner family at Granite City, Illinois, where Bro. James Stagner passed away, June 17. . . . Enrollment in the Springfield (Mo.) vacation study was 50. . . . Add Mrs. C. A. Evans, Bicknell (Ind.) to the honor roll.

She sent in answers to all of the contest questions from last issue. . . . Sorry to hear that the wife of Brother Faye Crist, Stratton (Colorado) is under doctor's care, and pray for her improvement. Faye writes that the little congregation there has been sending food parcels regularly across the ocean. . . . We deeply sympathize with the Mayden family, of Carrollton (Mo.) where our aged Bro. Mayden fell asleep in Jesus, on June 10. Funeral services were conducted by James Campbell on June 13. . . . We have an encouraging letter from Bro. and Sister W. N. Inman, Nixa (Mo.) and we send up prayers of gratitude for our friends and brethren. . . . Birthday greetings to Brother Clark at Walnut Creek (Calif.) in whose home the editor enjoyed such hospitality. . . . One immersed at Oakland (Calif.) June 13. . . . Lloyd Riggins held a two weeks meeting at Carmichael (Calif.) the past month according to a letter from Sister Gingrich, who is visiting there for a short while. . . . The Mann Sisters, Springfield (Mo.) say they like to read of *real* mission work. . . . The new congregation in Saint Louis (Mo.) meets for worship in the auditorium of Mulanphy School, 4225 Shaw Avenue. . . . W. Carl Ketcherside is conducting a development class for men of the Southwest Church (St. Louis). . . . Hershel Ottwell was with the church at Carrollton (Mo.) on June 20. . . . C. R. Turner is scheduled to be in a meeting at Wakenda (Mo.) in the near future. . . . Ora Wheeler of Hartford (Ill.) spoke at the Manchester Avenue Church (St. Louis) the night of June 20. . . . We acknowledge our thanks to all who sent in lists of new subscribers this past month and especially to Fred Killebrew, Vernon Hurst and L. C. Roberts. Our Pennsylvania list has really built up recently. . . . We hope to see all of our friends and brethren at the Carrollton (Missouri) meeting which starts July 18. . . . The church at Richmond (Mo.) is scheduled for an all-day meeting on the 25th of this month. . . . One immersed at Hartford (Ill.) on June 20, with an additional baptizing service scheduled for June 23. . . . If you have received a card notifying you of expiration of your subscription, be sure and send your renewal at once. Share your paper with others who may be interested. . . . Delwyn Thompson and family have moved to Spokane (Wash.) from St. Louis. . . . Frank Crisman and family have moved from Eldon (Mo.) to California. . . . The Webster Groves church at a recent business meeting agreed to continue their contribution of \$34 per month to mission work outside of the area. . . . We have a good leather bound Student's Bible which you may purchase for \$6. It is worth the price. Send at once if you are interested.