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WHERE DO WE GO FROM HERE?

By ROBERT H. BRUMBACK

A drunken young woman asked this question of her male companion as they left a roadside tavern and dance hall. What a question! His reply was not heard but God has clearly revealed the destination of those who find delight in such things. "The wicked shall be turned into hell and all nations that forget God" (Psalm 9: 17).

Present day moral conditions are deplorable. Boys and girls, age 15 to 20, frequent taverns and cocktail lounges. Drunkenness and immorality abound, while parents remain indifferent. Something needs to be done, but very little is being done.

The world is pleasure mad! Young people have been swept off their feet by evil. Parental advice is unheeded. The church and her message are neglected. From coast to coast, the road houses are the meeting place of youth of the nation. Almost every drug and grocery store sells liquor. Distillers have set out to make boys and girls booze-conscious. From early morn until late at night, they see liquor praised in the magazines and displayed upon the billboard. The radio carries a constant message of praise for the demon that destroys. Parents, if you keep your children from destruction by these things, you must do constructive teaching against them. If you fail, you know the answer to the question, "Where do we go from here?"

The apostle's condemnation of fleshly works names a group of ever related sins. "Now the works of the flesh . . . are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelling and such like, of the which I tell you before as I have told you in time past, that they which do such things, shall not inherit the Kingdom of God." Where you find one of these sins, the others are not far away. Intoxication and dancing go together. Both are of the devil. Wild parties, nudity and lust lend illicit enchantment to the dance. Young Christian, how can you partake of these things?



A newspaper recently calling attention to the corruption, licentiousness and debauchery of the age, asked where our youth obtained their ideas producing these sins. I am led to answer that they came from the Hollywood movies. The unconverted, baptized hypocrite will say there is no harm in them. Can a person witness their scenes of free love, lust and passion and keep his heart pure? If you parents permit your children to look upon these things, and travel the road with those who find pleasure in them, they will be led from the church and God. Where will they go from here?

A Soldier's Farewell

By L. C. ROBERTS

The last words of great men are the most impressive. The apostle Paul was a great soldier of the cross, and could well say when departing this life, "I have fought a good fight" (2 Tim. 4: 7). *First*, because he had enlisted in a righteous cause. He told Timothy to "fight the good fight of faith, lay hold on eternal life" (1 Tim. 6: 12). *Second*, he recognized Christ as his captain, and had diligently followed him. "Be ye followers of me, even as I also am of Christ" (1 Cor. 11: 1). *Third*, he had armed himself with the weapons recommended by the Holy Spirit. He had worn the "girdle of truth," "breastplate of righteousness," the "helmet of salvation," and had carried the "shield of faith and the sword of the Spirit" (Eph. 6: 16, 17). *Last of all*, he had "pleased him who had chosen him to be a soldier" by not "entangling himself with the affairs of this life," and had willingly endured "hardness as a good soldier of Jesus Christ" (2 Tim. 2: 3, 4). Thus, with one purpose in mind he had been able to wage an all-out war against the enemy "holding the beginning of our (his) confidence steadfast to the end" (Heb. 3: 14).

Paul further said, "I have finished the course." He accomplished this by "laying aside every weight . . ." and "running with patience" (Heb. 12: 1), by "forgetting those things which are behind" (Phil. 3: 14), and



"being temperate in all things" as he strove "for the mastery" (1 Cor. 9: 25).

He finally said, "I have kept the faith." He was able to do this in humility, for "I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a castaway" (1 Cor. 9: 27). Also by "praying with all prayer and supplication" (Eph. 6: 18), and looking forward with that abiding hope which "we have as an anchor to the soul" (Hebrews 6: 19), he was assured of "a crown of righteousness, which the Lord, the righteous judge, shall give me at that day . . ." (2 Tim. 4: 8). But this promise was not to Paul only, "but unto all them also that love his appearing."

Positive Christianity

By NANCY GINGRICH

"So built we the wall . . . for the people had a mind to work" (Neh. 4: 6). Jerusalem was in ruins. Nehemiah and Ezra, returning from long captivity with their brethren sought to restore the seat of their worship. It wasn't easy, but with God's guidance and man's faithful adherence to, and zealous perseverance in, that work, it was accomplished. The method of their doings appeals to me. It was the nobles and rulers and the rest of the people, the servants and their masters, who worked together. All the people labored and "every one with one of his hands wrought in the work, and with the other hand held a weapon" (Neh. 4: 17).

The Scriptures are full of examples of neglect of obedient activity becoming Satan's opportunity. Tares are sown while God's servants sleep. A Methodist minister once rebuked his congregation by saying that if the Methodist Church had done its duty there would have been no Salvation Army. An elder of the Christian church some thirty years ago apologized for his membership in a lodge by saying that it was doing what the church failed to do.

One of our own preachers, back when the issue of instrumental music was troubling the church, stated that he taught the people to SING, and they would laugh at anyone proposing the instrument as an "aid." I heard a preacher of the group who favor



building orphan homes to be supported by the church say in public that if the members of the church were doing their full duty there would be no need for the church to build such orphan homes.

I, personally, ponder upon the fact that preachers of the past failed to train young men, as Paul trained Timothy and Titus, and have given opportunity for the erection of institutions to do the work which the church has failed to do in God's way. Brethren, awake to the fact that advantage has been given the adversary of souls, by the

neglect of those who cry out against innovations, but fail to proffer a solution.

Thank God there are a few who are giving time, talent and life itself in this work. Would God there were thousands as faithful, loyal and zealous. But while *they* work what are the rest of us doing? Each of us has a part in defending and building the Body of Christ, and in edifying it. Let us strengthen ourselves and so work that even our enemies will know that God is with us. And the wall will be built, when the people have a mind to work!

A SUPER CHURCH?

By ROBERT T. HARTMANN

The first General Assembly of the World Council of Churches is meeting this month (August 22 to September 5) in Amsterdam, Holland. According to news accounts, delegates of 144 Protestant denominations and sections of the Eastern Orthodox rite will sit down together for the first time since they broke with Rome or with one another. More than 42 nations are represented, and the Vatican is sending an unofficial "observer" to the public sessions.



In a temporal sense, this is an historic gathering. But how important is it by spiritual standards? Why is the true Church of Jesus Christ not even represented at Amsterdam, in our judgment? And what are the real reasons for convening such a heterogeneous assembly?

If the World Council has any spiritual motivation, it is the deep-seated and ineradicable sense of shame that troubles the sectarian world. Their ablest and most ardent apologists cannot expunge or explain away the essential "oneness" illuminating every Scriptural definition of the Church our Lord Jesus bought with his blood.

Not long ago I interviewed one of the delegates chosen to attend the meeting, a prominent Congregational minister. He frankly admitted, "We have all but smothered the unifying power of the Christian Gospel under the weight of denominationalism." But he looked forward to Amsterdam for the remedy, not back to Jerusalem.

There is also a very pressing and practical motive for the meeting. No spokesman is likely to admit it officially, but the interest of Pope Pius XII confirms the suspicion that the real "unifying" force that brings so many erstwhile antagonists together is the ill-concealed alarm of Protestants over recent temporal gains of the Roman Catholic Church.

Since the Reformation the various sects

lumped together under the term "Protestants" have had little in common beyond their detestation of Rome. The antipathy of the Greek faction goes even further back in history. One may observe that hatred, be it of the Pope or any other human being, is a poor substitute for the "bond of peace" which is to unite the true Church of Christ.

The definitive test to be applied to this ecumenical effort, however, is not ours but our Saviour's. He plainly warned (Matt. 15: 13) that "every plant which my heavenly Father hath not planted shall be rooted up." By this criterion a world council is no more Scriptural than a world pope. You will find as much authority in the New Testament for one as for the other.

But the Protestants, who give lip-service to the Bible, seem to me guilty of hypocrisy as well as innovation in their Amsterdam assembly. I say this in all charity and compassion, knowing that "there is a way which seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14: 12.)

Supporters of the World Council movement stoutly deny that they contemplate or favor the establishment of a "super church." They are tragically unaware that a "Super Church" was established 19 centuries ago by the inspired Apostles of Jesus Christ. The modern restoration movement of Alexander Campbell was a fervent appeal for Christian unity. But not the unity of compromise. Unity was to be accomplished by ruthlessly stripping off everything men have designed to "improve" upon the Spirit-guided Church of the New Testament.

Though rejected by the sectarians, this remains the only safe basis for unity. The Christian soldier cannot fight with the enemy's weapons. He must be content with the sword of the Spirit, which is the Word of God. He must contend earnestly for the faith once delivered to the saints, not in conferences and committees but in the sight and hearing of sinful men. Unity stems from obedience, and the door is open to Catholic, Protestant, Jew or infidel. But the One Body can be entered only by the one baptism.

"Why call ye me Lord, Lord," Jesus asked, "and do not the things which I say?"

THE MISSIONARY

By EMERY M. SMITH

The word "missionary" is not found in the Bible, but the definition is there, giving not only the meaning of the term, but the designation of the missionary.

The Head of the Church definitely defined the word in the last great commission to the apostles. That definition is embraced in the word "Go" and when the apostles obeyed the command to go they put on exhibition three facts: (1) That they were sent; (2) That they had a mission to perform, a trust to keep; (3) That in keeping their trust they were in full accord with the commission and the commissioner. These facts may be summed up in the statement, "A missionary is one who in full accord with the sender goes forth to perform a prescribed duty."

The command to go was given by Jesus to the apostles, but it did not end with them. They were the beginning of the command which was to be given to all disciples baptized according to the provisions specified. Matthew proclaims this in the second part of the commission (28: 20), when he says the baptized disciples were to be taught to keep all things commanded by Christ.

The history of the twelve as given in Acts, reveals them as eager to perform the second part of the commission, as they were eager to keep the first part. The thousands who were added by the preaching of the gospel, in turn persistently obeyed the command to go, for they were scattered abroad throughout Judea and Samaria (Acts 8: 1-4), and went everywhere preaching the Word. This persecution was not the beginning of the "Go" but it was only the enlarging process providing greater territory for the "Go."

Our Savior came to this world to set up one kingdom and destroy another. The increase of His kingdom depends upon the destruction of the kingdom of darkness ruled over by the Father of Lies. In the destruction of the latter, the former is established. It is obvious that all Christians, being citizens of His kingdom, are commanded to go. It may be to the people next door, or to those across the town, the state, or even across the ocean.

How shall we accomplish our mission? Listen to the mission of Jesus, "For the Son of man came to seek and save that which is lost" (Luke 19: 10). Our mission is like unto His. "For to this end were you (Christians) called, because Christ suffered for you leaving you an example, that you should follow in His steps" (1 Peter 2: 21).



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

John 18: 36

There are two erroneous notions drawn from this verse. One is that Jesus taught it is wrong for kingdoms of the world to engage in carnal warfare under any circumstances, and that when a member of an earthly kingdom or government takes the life of a fighter in war he commits murder. The other error is that since the kingdom of Christ is not of this world, his disciples should not participate in the affairs of earthly governments. It is even claimed that they should not hold any kind of office whatsoever, and the error is often carried to the extreme of saying a Christian should not vote in elections.



ducting a warfare of defense. The point that should justly be made is that it is not right for the kingdom of Christ to use carnal weapons for its support. No one today, unless it is the Church of Rome, holds it to be right to use the material sword for its defense. But the governments of the world do have divine sanction for defensive warfare.

Now then, it remains only to show whether Christians are citizens of earthly governments to settle the question. In Acts 22: 25 Paul said he was a Roman which means he was a citizen of an earthly government. This shows that a Christian may also be a citizen of a "kingdom of this world" at the same time. Since it is right for earthly governments to fight in their defense, it would be right also for a Christian to serve his earthly government in warfare if called upon to do so. By the same token he would have the right to vote and otherwise participate in its political activities. Christians enjoy the protection of the government in which they live. To continue enjoying these privileges, yet refuse to fight in defense of the government when asked to do so, or to vote in its elections, is an exhibition of cold ingratitude.

the wondrous works done by the apostles they said, "Are not all these which speak Galileans?" Even in death, Christ died not the death of a king or a soldier in victory, but the death of a condemned criminal. How beautifully simple then was the life of our Saviour!

Behold the simplicity of his Gospel. His word teaches salvation for all (Matt. 11: 28) through Him (Acts 4: 11, 12). The simple terms of salvation laid down in His will are plain. To be saved, we must believe (Heb. 11: 6), repent (Luke 13: 3), confess our faith in Him before men (Rom. 10: 9, 10), and be baptized (Mark 16: 16; Acts 2: 38). What could be plainer than the truths contained in these scriptures? Yet we have not contented ourselves to stay within the simplicity that is in Christ. The creeds, the confessional, the articles of faith, etc., are but departures from that simplicity.

In the worship of His Church we find a simplicity beautifully plain. The early church was commanded to praise God through song (1 Cor. 14: 15; Col. 3: 16; Eph. 5: 19). They offered only the fruit of their lips daring not to introduce into the worship any instrument made by their hands, knowing that God dwelleth not in temples made by hands neither is worshipped by men's hands. At their coming together, the Lord instructed them they should mutually edify each other (Eph. 4: 16; 1 Cor. 14: 26; Rom. 15: 14). This they did, not with the aid of a modern pastor, but by mutual participation, thus strengthening all. In a simple service on the first day of the week as they had been instructed by the apostles (Acts 2: 42), the Church met to partake of the communion service consisting only of the loaf representing the body of Christ, and the fruit of the vine representing His shed blood (1 Cor. 11: 24-26). At the time of their assembling, they were commanded to give of their means as God had prospered them, not by tithing, or pledging, but only as they were able to give (1 Cor. 16: 2; 2 Cor. 9: 7). The Church then had no form of rituals or technical ceremonies, all of which are departures from the simplicity that is in Christ.

Also in the work of the Church we find a simplicity to be greatly respected. They had no human institutions through which to do their work. But believing the Church which God gave them to be complete and perfect (Col. 2: 10), they did all of God's work by and through the Church believing it was to be supreme in the receipt of their glory (Eph. 3: 21). In connection with this point, we present for your consideration a statement made by Alexander Campbell in "The Christian Baptist" (1823): "In their church capacity alone they moved. They neither transformed themselves into any other kind of association, nor did they fracture and sever themselves into divers societies. They viewed the Church of Jesus Christ as the scheme of heaven to ameliorate the world;

THE SIMPLICITY THAT IS IN CHRIST

(2 Cor. 11: 3)

By WILBUR STORM

It will be noted that in the above mentioned passage the Apostle Paul was greatly concerned over the conditions existing in the Corinthian church. Principally he feared that as the serpent had beguiled Eve so should their minds be corrupted from the simplicity that is in Christ. Truly the church had left to some degree the Christ-like simplicity. They had become puffed up over worldly wisdom, had harbored a fornicator, had corrupted the Lord's Supper, were divided over miraculous gifts, and were confused about the resurrection. In all of these Satan had corrupted their minds from the simplicity that is in Christ.

A note of warning can be given us, that as the early Christians could be led from this simplicity so can we. I believe we can truthfully say that one reason there is so much contention and strife in the religious world is that we have not been content to remain in the simplicity in Christ. Upon examination of the life of Christ, his gospel, the worship and work of his church, it appears too simple for the modern Christian.

Notice the simplicity of his life. It was certainly not the life for one of royal ancestry, one entitled to the throne. He was born in an inn in the small city of Bethlehem. While still an infant he was forced to flee to Egypt, and returning from there was reared in the village of Nazareth. The meaning of this name is "bush town" because of its insignificant size. You will recall the statement of Nathaniel when he learned where Christ was from, "Can any good thing come out of Nazareth?" The associates of Christ were the simple common class of people. He did not care to become intimate with the arrogant, self-righteous Pharisaical Jews. He said, "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." The men whom he chose to be the promulgators of his gospel were men of common birth. Most of them were from the regions of Galilee which at that time was considered the most illiterate part of the country. This fact so astounded the Jews on the day of Pentecost that after witnessing

as members of it, they considered themselves bound to do all they could for the glory of God and the good of men. They dare not transfer to a missionary society, or Bible society, or education society, a cent, or a prayer, lest in doing so they should rob the Church of its glory; and exalt the inventions of men above the wisdom of God. . . ."

Finally, let us notice the beautiful simplicity of his second coming. There shall be no mistaking his coming, "For as lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." "He shall come in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet" (Matt. 24: 27, 30, 31). "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord" (2 Thess. 4: 16, 17).

May the God of peace give us strength that we may not be deceived as Eve, that our minds may not be corrupted from the simplicity that is in Christ. May we resolve to turn back, all the way back, to Jerusalem.

turned to the tomb. Her heart was broken to find the body gone and she ran to tell Peter and John. As they rushed to the burial place, she followed. The apostles reached the tomb, saw that it was indeed empty and turned again to their home. But Mary of Magdala could not bear to leave, and remained outside the open tomb weeping. Through the midst of her tears, she looked once more at the place where He had lain. There she saw the angels and upon receiving their message, turned sorrowfully away.

So overwhelming was her grief, she failed to recognize Jesus until he spoke her name. With a joyful cry, "Rabboni," Mary rushed toward Him, only to be forbidden the right to touch Him since He had not yet ascended with his gift to the Father. Instead, he gave the now joyful woman a message to deliver, "Go to my brethren, and say unto them, I ascend to my Father, and your Father, and to my God, and your God."

Mary Magdalene was only a woman but her undying love and unwavering faith were rewarded by granting her permission to first behold the risen Redeemer, and to become the first to deliver the greatest message the world has ever received. How often we hear the words, "What can I do? I am only a woman." We can do today the very things Mary Magdalene did in the world's yesterday. We can "minister unto Him of our substance" by helping those less fortunate than ourselves. We can help those who are sad and troubled, and thus bring our "sweet spices and ointments." We can, above all else, deliver the message by teaching the glad tidings, the gospel of God's Son.

And if, when we give the best of our service, Telling the world that a Savior has come, Be not dismayed, when men won't believe you,

For He'll understand, and say, "Well done."

WANTED TO BUY

Do you have a wide margin Oxford Bible in good condition and with a good binding, which you will sell? If so, you can greatly aid in the preparation of the Commentary by E. M. Zerr. The Bible which our brother is using is so worn as to be practically out of service. It is impossible to purchase a new one of this kind. If you are willing to part with yours write E. M. Zerr, Box 149, New Castle, Indiana, and state the price which you will accept for your copy.

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SONGS WE SING

Blessed Assurance

By ROY HARRIS

Of the many gospel song poems penned by Fanny Crosby, it is said she liked "Blessed Assurance" best of all. It is rated much higher in literary quality than any other of her compositions.

The author spent practically all of her life in physical darkness; yet her simple poems are still spreading sunshine thirty-three years after she died, at the age of ninety-five. Whether Fanny Crosby followed the teaching of the Bible in every sense I do not know; but her poems, usually simple in style (not great from the standpoint of the literary critic) express a great love for Jesus and a need of His love. Few, if any, other writers have written as many as she. At a reception honoring her ninetieth birthday, she said, "There is nothing in this wide world that gives me so much joy as telling the story of my Savior's loving mercy." After her death, the words of the Savior concerning another woman were engraved upon her tombstone, "She hath done what she could" (Mark 14: 8). Perhaps nothing greater could be said of anyone. We need to be concerned if it may be truthfully spoken of our lives.

This poem has been considered "An ecstasy of Christian joy; a mountain-top experience." Notice the cumulative effect of the thoughts and how they progress by logical sequence. "Perfect submission" is necessary upon the part of anyone who would follow Christ; it is the key to the treasures of "perfect delight." These give the soul a foretaste of "visions of rapture" which will become a reality when we are "lost in His love."

It is a *blessed assurance* to know that we belong to Jesus, and that He is ours; we are the heirs of salvation. This becomes ours if



we are children of God. "And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together" (Romans 8: 17). We become children by being "born of His Spirit, washed in His blood." The new birth requires the water and the Spirit; it is at that time "the blood of Jesus cleanses us from all sin" (John 3: 3-5; 1 Peter 1: 22, 23; Acts 2: 38; 1 John 1: 7).

ONLY A WOMAN

By MARY MUNDY EVANS

Mary Magdalene was a resident of Magdala, in Galilee. Her familiar last name was not a name at all, but a designation of her home town. Tradition tells us she had youth, beauty and some wealth, yet was a most miserable person. She was afflicted by that strange phenomenon of mental and spiritual disease, peculiar to that era. She was possessed by seven evil spirits.

In some way the unhappy woman was brought to Jesus as he journeyed for the last time through her province. The devils were cast out and Mary was freed of their evil forever. She could have returned home to comfort and ease, but chose rather to follow Him, and to "minister unto Him of her substance" to show her gratitude. Thus, throughout the Galilean journey and on into Jerusalem, Mary Magdalene followed her Master.

Those last fateful days came, and Mary proved her love and faith, by remaining as near Him as possible. His agony came to an end and she saw Him taken down and placed in the sepulcher. The sabbath following made it impossible to do more than wait, but as soon as the sunset released her from the commanded rest, she brought sweet spices and ointments for the anointing of His body.

In the black hour, before dawn, on the first day of the week, Mary Magdalene re-

FLINT, FLASHLIGHT, OR CANDLE?

By HAROLD HAYS

All of us owe much to the Lord. All are expected to give unto Him (2 Cor. 9: 6, 7). Money is not the only thing demanded of us, but we must freely give of possessions, time and talent.

Those who have many *possessions* are blessed of God with such. It is expected that they put them to work in His Kingdom. Do you ask how it may be done? We all know that the Word enjoins hospitality (1 Peter 4: 9). If, therefore, you have a home, you can make it a place of rest and refreshment for saint and stranger. If you own a parcel of land, you can use the fruits thereof to spread the gospel, relieve the needy, and at every opportunity do good unto all, especially those of the household of faith (Gal. 6: 10). Let us dedicate to God a fair share of whatever prosperity we derive from any business in which we engage, and do all unto His glory (1 Cor. 10: 31; 1 Chr. 16: 29).

Some consider *time* as nothing, but it is precious unto God. Many give but two hours per week in worship to God; while others may devote as many as five hours to His service. This is a small portion of the 168 hours which constitute the week. Some there are who spend two hours per week petting their dog or cat. More time and attention are given to Rover and Tom than

to God (Matt. 4: 10). In order to be acceptable unto Him, we must take time to worship, pray, work and labor in the Master's Cause.

Do you have a *talent* (Matt. 25: 15)? What are you doing with it? If it is not at work, you are cheating God by hiding it. Do you ever sing around the house? Then, sing at the house of God (Eph. 5: 19). Do you ever pass the biscuits, butter and jelly to your friends when seated at the dinner table? Then do not refuse to pass the emblems in the church. Did you ever sell a load of corn, wheat, cattle or hogs to a buyer, or sell your ability to a prospective employer? Why not use this same salesmanship to sell the gospel plan to friends and neighbors? (Romans 10: 15).

There are three kinds of givers. One is like the flint. It has light in it but does not give it forth until it is hammered upon. In order to keep it giving light you have to keep hammering it. The second is like a flashlight. It has to be pressed before giving its light. The third is like a candle which produces light steadily and freely without hammering or pressing. Which one are you like in your giving? Please read 2 Corinthians 9: 7, and purpose in your heart to give not grudgingly, or of necessity, for God loveth a cheerful giver.

DO YOU REMEMBER?

Twenty-five years ago this month:

C. C. Parker held a tent meeting at Wakenda (Mo.) with 14 added.

J. A. Collins was in a meeting at Mountain View (Mo.).

Edward Buttram and Lowell Reese were at Sullivan (Ill.) with 2 added.

Fred W. Fenton was in a mission meeting at Ethel (Mo.).

Levi and Nancy Gingrich moved to Bartlesville (Okla.).

W. G. Roberts started at Farmer's Ridge (Ill.) on Sept. 24.

W. E. Ballenger finished at Rigdon (Ind.) and began a meeting at Pleasant Point, near Meadville, Mo.

E. M. Zerr closed at New Castle, and started at Paxton (Ind.).

Wm. Ketcherside held a meeting at Union Church, near Mode, Ill.

James Inman, elder at Walnut Hill, near Springfield, Mo., died on Sept. 11.

Oakland City (Ind.) held the first meeting in their new house on Sept. 30.

AN URGENT APPEAL!

Bro. E. M. Smith, Box 530, Claypool, Arizona, has recently been very seriously afflicted with arthritis, making it very difficult for him to get around at all. He has been

carrying on the mission work at Claypool with very negligible support. He is at the end of the road insofar as finances are concerned, and unable to do physical labor. He writes, "The fight here is a hard one, but seed has been planted and the harvest is sure, that is, if the growing plant is taken care of, and it can be if the brethren will help. Carl, it would be a wonderful thing if we could have just a little help, and for the sake of this great work, I shall gladly accept such assistance as you ask for." Brethren, will you turn down a call like we are making now? Let's help this brother out on the frontier of the church. Send a check at once. Don't delay! I'm sending one today. Will you join in the fight for truth and right. Brother Smith will acknowledge receipt of all assistance received, through the columns of this paper. Mail your check to him directly! We've been criticized for using our columns to plead for aid for the Cause. I am happy that we can do it, and we serve notice that we shall continue to do so. Let's answer this need.

KANSAS CITY SINGING CLASS

Out-of-town students attending the singing class conducted at Kansas City, by Roy Harris, included the following Missourians: Jim Mabery, Bonne Terre; Waneta and

Mary Ellen Frazer, Milan; Donna and Ruby Gibson, St. Joseph; Clayton Waggoner and Dewey Phillips, St. Louis; Richard Lindsey, Walnut Grove; Kenneth Bilyeu, Iberia; Don Wilson, Carrollton; Jimmie Vandeventer, Springfield. Others who attended were: Bob Marshall, Oakland, Calif.; Herbert Cloud, Lincoln, Neb.; Fannie M. Pike and Evelyn Bullock, Bridgeport, Conn.; Paul Fleener, Hammond, Illinois. The song instruction class was sponsored by the church at 26th and Spruce Streets. Roy began a singing class and Vacation Bible Study at Sullivan (Ill.) on August 2.

FOURTEEN BAPTIZED

In a meeting at Asphalt, Kentucky, which concluded July 25, C. R. Turner immersed 14 into Christ. Nine others were restored and one was reclaimed from sectarianism. We commend Bro. Turner and the church for the result of their work of faith and labor of love.

THAT COMING FORUM

Brethren who are interested in the question, and all should be, are asked to join in a discussion forum through the pages of this paper on the subject of "The Work of Women in the Church." You are invited to submit papers on the topic for publication, beginning in the November issue. Make your writings brief as possible, but try to be plain in your assertions. You'll be permitted to question anyone with whom you disagree, or reply to any statement made, provided that you manifest a Christian spirit and conduct your letters in an impersonal approach to the question. Don't talk to others about what someone has said, but answer them if you disagree. All communications must be signed and the name of the author will be published. Do not submit unsigned articles as they will immediately find a quiet resting place in the wastebasket. If you have convictions on the issue please file your first article at once. Remember—make it brief!

THIRTEEN BAPTIZED

Brethren from dozens of congregations attended the meeting at Carrollton, Missouri, conducted by W. Carl Ketcherside, and rolled up the largest attendance in the history of the church. The last night 300 were present. Services were held each night, and three mornings per week. There were 13 immersed into Christ, 4 added by membership transfer, and 1 reclaimed from sectarianism. All-day meetings were held each Sunday. A number of preaching brethren attended and gave assistance in various features of the work.

For The Children: Story of the Gospel, \$1; First Steps For Little Feet, \$1.25; Foster's Story of the Bible, \$2.25. We have all of these in stock, and will supply you immediately. Send for yours today!

AS IT SEEMS — — — — — By Bernell Weems

It seems to me that many professed Christians are slowly but surely committing suicide by taking into their bodies poison in the form of nicotine. Remember that your body is the temple of the Holy Spirit (1 Cor. 6: 19) and those same lungs you fill with a poisonous stench, are a part of the singing apparatus with which you declare the praises of God (Eph. 5: 19).



For those who argue the harmlessness of the tobacco habit, I want to quote from a news release given by an eminent physician. Under the title, "Surgeon Thinks People Are Digging Graves with Their Lungs," it was sent forth from Denver, Colorado, on July 15, and quoted in many leading newspapers. Listen!

"The cigarette companies won't like this, but a man who ought to know thinks a lot of citizens are digging their own graves with their lungs. Dr. Alton Ochsner, professor of surgery at Tulane University, takes a

glum view of the cheery four-color cigarette advertisements. Here's why: 'I've found in the past twenty years that the incidence of cancer of the lung has soared upward in a line parallel with that of the cigarette-sales chart,' he said.

"There is no conclusive proof that smoking causes cancer of the lung. But I'll tell you this. I don't smoke. I'm afraid to."

Ochsner said that a research group in Argentina had found that tobacco contains a tar which will cause cancer. He said this tar when applied to the skins of animals was a strong enough irritant to turn the trick. He made it plain, however, that he was not certain this tar had the same effect on the lungs. He said that lung cancer occurs primarily in males, but that it is increasing among women. "As you know," he said, filling his smokeless lungs with the backwash of a deep sigh, "women are beginning to smoke more and more heavily!"

The newspaper article closed with these words, "So take a deep drag off that cigarette, brother. And think it over." We'd like to amend that to read, "So think it over, brother. And don't take a drag off that cigarette!"

tament church. Brethren, think this over, and prepare to act!

RICHLY

By FLORA ROBERTS

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3: 16). This has ever been a favorite passage with me, and I wish to dwell a little while on the word "richly."

In connection with this I like to think of a well-prepared dish of food. Does this sound odd? Remember Christ used very commonplace things to illustrate his lessons.

One prepares a certain dish of food, using all the culinary skill of which she is capable and proudly places it upon the table before family and guests. They need but to see it, to exclaim in delight; they envision the richness of the food even before they dip into it, and can scarcely await their turn to be served. Then the moment comes; they dip into the dish; the richness oozes up, out and around the spoon; they taste it, exclaim over it, and remark as their faces beam with joy that it is as good as it looks.

This is the way I believe the richness of the words of Christ should dwell in every Christian. Every fiber of mind, soul and body, being so permeated with those words that the world, coming in contact with the life of the child of God, will be made to exclaim over his righteousness. Because they can see the goodness of Christ's words ooze up, out and around his good works, they will glorify God.

How may we have our lives so enriched? By diligent application of 2 Timothy 2: 15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

AS HE SEES IT

"I am rejoicing over the fact that we have so many young preachers in the work and starting out. The church is in the best condition today it has been in for forty years, as I see it, and I am glad. I can die now feeling that the Cause will continue to grow and prosper. However, if I live to be 100 years old, as I count on doing, it may not be going so well by that time, but I think it will. I am happy over conditions as they now are. Your brother in Christ Jesus our Lord."—W. G. Roberts.

Raymond Neidigh, Rfd 1, Howard, Pennsylvania, and Harry R. Bryerton, 223 W. Clinton St., Lock Haven, Penn., have sent out a letter stating the position of the faithful church at Jacksonville, Pennsylvania. These brethren are worthy and the church needs your aid on their new building. Write to them!

THE FREEDOM TRAIN

By WILLIAM J. HENSLEY

The Freedom Train came rolling into Muncie, Indiana, early in August, and we went to view the priceless documents of "Our American Heritage." Like a symphony it sounded upon America's heart strings, producing the sweet song of freedom, which blends so well with our heritage.

No one can view this train without being impressed, for such documents as "Magna Carta," "Roger Williams' Statement of Religious Freedom," and the "Declaration of Independence," are certain to register vividly on the mind. However, my lasting impression came from the principle which prompted the train itself. The Freedom Train is carrying the gospel of freedom into many communities. Upon its mission it meets both those who believe in freedom and democracy, and those who would seek to destroy that freedom for personal gain. Nevertheless, it rolls on carrying its story to men of all classes, creeds and color.

Like a modern parable it reminds us that God has an institution, the church, which is to carry the gospel of freedom into the hearts of all men—freedom from sin and doom, from Satan and his dictatorship. Like the Freedom Train, the church, with its message of freedom, should go into every corner of our great country to tell the priceless story.

All of us should see the need of each con-

gregation putting forth an effort to carry the gospel into a new community. Certainly there are many areas around each congregation where the gospel should be preached and where the truth has never been proclaimed. Brethren may not see the success from such an effort, yet we all know that people will never obey the gospel until they first have an opportunity to hear.

Every congregation should see the need of sending a man, or men, into places where the gospel has never reached, that the hearts of men and women might be prepared to hear, believe and accept the truth. If a local church will send a brother into such a nearby community, then support the effort morally and financially, he will have the backing he needs to approach the people. Upon his arrival in the community he is ready to secure a place to conduct the meeting, either a building or a tent. With ample advertising done in advance, and with the strength lent by the attendance of the brethren from the church sponsoring the effort, there will be "no small stir about the way" of righteousness.

Not in every case can a congregation be planted but certainly the people of the community will have a better understanding of the Bible. In many cases there will be an open door for future work, which will eventually result in establishment of a New Tes-

Scriptural Bishops

By F. WILFORD LANDES

Let us consider the word "blameless" as the first qualification of an elder. The American Standard Version renders it "without reproach." Thayer defines it as "not open to censure, irreproachable." Let us not conclude from this that a man must be perfect before he can be a bishop; if this were true, no man could hold the office. Many have thought a man must reach perfection in all details, and thus churches have not elders when they should have had them. But the term simply means that a man must live so that his life is above reproach, that is, not subject to censure. He will make mistakes, but a willingness to repent and a spirit of humility will render him blameless, that is "less blame."



Let us consider the phrase, "husband of one wife." We all understand the meaning of "husband" and "wife" yet this qualification has caused a lot of misunderstanding. It is my belief that when a man's wife dies, he is at liberty to marry again (in the Lord, 1 Cor. 7:39), for he has no wife. Also, when a man's wife is guilty of fornication, he is freed from her (Matt. 19: 9), for she has joined herself to another (1 Cor. 6: 18). If a man who has lost his wife by death, or through her commission of adultery, then remarries, he is still the husband of one wife, having no other. I admit that although I believe it is scriptural to appoint to the eldership a scripturally divorced man, it might not be expedient (1 Cor. 6: 12).

It seems clear that the statement "husband of one wife" was directed at the evils of polygamous marriage, and that it has reference to one wife at a time. A man might have married two or three times, and by reason of the death of his companions, be the "husband of one wife."

MEXICO (MO.) MISSION FUND

The following amounts were received between June 30, 1947, and July 9, 1948:

Chillicothe, Mo.	\$ 250.00
Mexico, Mo.	285.00
Anonymous	200.00
Saint Louis (5344 Lillian)	125.00
Kansas City (26 Spruce)	100.00
Sullivan, Ill.	50.00
Old Scotland (Jameson, Mo.)	50.00
Bee Creek, Ill.	35.00
V. M. Foltz, Hale, Mo.	32.50
Mabel Probasco, Unionville, Mo.	25.00
Rock Hill, Mo.	25.00
Mattoon, Ill.	25.00
Nixa, Mo.	25.00
Anonymous	25.00

Bethel (Milan, Mo.)	25.00
S. G. Bucher, New Florence, Mo.	22.50
Marvin Mayden, Wakenda, Mo.	20.00
Nevada, Mo.	20.00
West Concord (Pollock, Mo.)	15.00
Old Pearl, Ill.	13.50
Gallatin, Mo.	10.00
Des Moines, Iowa (59 University)	10.00
Antioch church	10.00
R. Sweetin, Litchfield, Ill.	10.00

Balance on last report \$1,408.50
115.18

Total expenses \$1,523.68
1,412.50

Balance on hand \$ 111.18
The balance has been turned over to Carroll Groce, treasurer of the church at Mexico, to be applied on work this year.—*Grace Bailey.*

From Our Mail Bag

"Vernon Hurst of Bristol (W. Va.) preached at Hammond from July 6 to 11, with good interest. He and family stayed with me and I was so good to them, I let them do all the work. He delivered 3 addresses at New Liberty, 2 at Neal, 3 at Mattoon, and 2 at Decatur. Brethren in all of these places liked his work. Church here doing nicely."—*W. G. Roberts, Hammond, Illinois.*

"I read with interest your article on racial hatred and distinction. Certainly your position is scriptural and I am surprised to know that there are those who call themselves Christians and believe otherwise. It was no doubt gratifying to you to receive letters of support and approval. I add my encouragement to the list and also my whole-hearted support."—*David Kreeger, Pomona, California.*

"The July issue was grand—the best yet. I meant to write earlier and commend your stand on the color line, which I realize it takes more courage to assert in Missouri than it would here."—*Robert T. Hartmann, Long Beach, California.*

"Our profession should be, to be 'Christian'—M.A. and B.A. degrees can be obtained at ordinary colleges, without need of Bible colleges."—*W. H. Cummins, London, England.*

"I am doing very well and hope to do better physically since I had the severe hemorrhages a couple of weeks ago. The loss of so much blood left me very weak, but I guess it was good for me, since I now have less pain, and feel like a two-year-old, if you know how that is."—*W. G. Roberts, Hammond, Illinois.*

"We are having a home Bible study with Bro. Hershel Ottwell teaching. It is certainly enjoyable and Hershel is a wonderful teacher of the gospel."—*William Stagner, Granite City, Illinois.*

"The M. M. M. is wonderful. There is so much good in it. I read it and pass it on to one of my neighbors and when she gets through passing it around I get it back and try to pass it out again."—*Verna Oneth, Springfield, Mo.*

"Someone sent me one of your papers, for which I was thankful. I read what you wrote about the colored race. I will say it was a grand piece and I am right with you. I have thought of this a long time, but never from the angle in which you presented it, that we are all of one blood."—*W. E. Joslin, Granby, Missouri.*

"I especially liked Harold Baines' good article on 'The Lord's Supper.' I am inclined to agree with his viewpoint. At any rate, more should be stressed on those eligible to partake of the sacred emblems. I am looking forward with anticipation for the articles on public work of the sisters in the church."—*Mrs. C. L. McKee, Asherville, Kansas.*

A NEW CONGREGATION

We salute the new congregation at Hagerstown, Indiana, which was established by Borden Higginbotham and William Hensley, with the aid of the brethren at Anderson and New Castle. Using a tent in a strategic location in this beautiful little city which is the home of the "Perfect Circle Piston Ring" Company, the brethren preached the word with such effect that a congregation of eight souls was banded together to keep house for the Lord. Talent will be sent from the two cooperating churches to aid in strengthening and confirming the new congregation.

FIVE BAPTIZED

In a meeting at Martinsville, Indiana, which closed on August 9, Bernell Weems immersed five into Christ, and restored one to the fellowship. Audiences were the largest in years. Bernell is now at Ozark, Missouri, after having spoken at Nowata, Oklahoma; Ottawa, Kansas, and Kansas City, Missouri, after the Indiana meeting.

ANNUAL MEETING

The church at Compton, California invites you to their second annual meeting, Lord's Day, September 19. This will mark the anniversary of their worship in the new church building. There will be three services with basket dinner served at noon. The subject for the entire meeting will be "Christian Unity" and ten brethren from as many congregations in California and Arizona will deliver ten minute addresses on the topic as exemplified in Ephesians 4 and John 17. One of the elders, Robert Sankey, will preside, and summarize the lessons. The brotherhood is given an invitation to come and share in the fellowship.

THIS and THAT from HERE and THERE

E. M. Smith reports 2 added by statement during July at Claypool (Ariz.), but the congregation lost 3, one by death, 2 by removal. . . . Wilford Landes says the Vacation Bible Study enrollment at Vincennes (Ind.) was above 70. He is continuing weekly sessions of song training there. . . . One immersed at St. Louis (5344 Lillian) on July 22. . . . Owen Taul reports 3 sermons at Canalou (Mo.) by Fred Killebrew over the July 25 weekend. He announces a meeting with Lloyd Riggins, Sept. 14. . . . We regret that due to his doctor's orders, Bro. Fred Fenton has had to suspend the issuance of *Radiant Truth* in pamphlet form for the present. We sincerely ask that you offer a fervent prayer to God that he may soon be able to take up this ministry of the message by mail again. . . . Richard Kerr is resuming his mission work in Chicago this month. . . . Ellis Crum, Jr., is now located at Bridgeport, Conn., and may be reached at 167 Fox Street in that city. He is engaged in home Bible study work with the church. . . . Harold Hays was at Powell, Wyoming, for their all-day meeting, August 15. . . . One baptized at Gallatin (Mo.) on July 4. . . . The Mann Sisters, owners of Crystal Cave, and members of the church at Springfield (Mo.) were given a write-up in a feature article in *St. Louis Globe-Democrat*, July 31. . . . Hershel Ottwell conducted an all-day meeting service at Iberia (Mo.) this last month. . . . L. C. Roberts held a meeting at Bee Creek (Ill.) starting July 25. . . . One immersed at Saint Louis (Southwest Church) on July 1. . . . Buford Mabery has moved to Farmington (Mo.) where he now owns a tourist court. . . . W. Carl Ketcherside spoke at Bonne Terre (Mo.) on the morning of August 8, with 92 present. . . . Thanks to Leonard Morgan of Hindley (England) for extra copies of his publication *Revival*. . . . Paul Ketcherside spoke at Kansas City (5906 Kenwood) on August 1. . . . The church at Compton (Calif.) has improved the appearance of their weekly bulletin with a picture of the church edifice. . . . Four were added at Council Bluffs, Iowa, on August 8, according to Raymond Wofford, who reports an attendance of 31 for the occasion. . . . Borden Higginbotham reports a good audience to start the meeting at Etterville (Mo.), where Bob Marshall helped with the singing. . . . The short meeting at Bristol (W. Va.) conducted by Borden was devoted to teacher training. A class for such development will be continued by the local church. . . . Ed Uland and Bill Benham assisted in a series of meetings and vacation Bible study at Denver (Colo.) during the past month. . . . The congregation at La Junta (Colo.) is planning a full day of spiritual activity on Labor Day, Sept. 6. For

reservations write Norman Carlock, 523 Lewis Avenue. . . . The gospel broadcast over KXXX is now in its tenth month. Louisa Thompson tells us how much the little church at Goodwater (Mo.) appreciates the visits of Seamon Beck and Herbert Estep. . . . Loyd Cochran, Summersville (Mo.) says, "I think your paper is very good. Keep up the good work." . . . W. O. McCreary, Sacramento (Calif.) says he was much impressed by the August issue and tells us their talent exchange is going along well in that area. . . . Saint Louis weddings this last month included those of Paul Rees and Naomi Harrington, performed by W. Carl Ketcherside; Raymond Wofford and Mildred Waggoner, performed by Robert Brumback; and Kenneth Fleck and Frances Freiner, performed by Hershel Ottwell. Congratulations to everybody! . . . Our sympathy to the family of Bro. Faenger of Bonne Terre, Mo., who passed away on August 14. He was the father of Percy Faenger, one of the deacons at Bonne Terre. . . . Sister Pearl Smith, Hammond (Ill.) reports she has been greatly strengthened in spirit by their Ladies' Class started in June. . . . The Christian church at Tarkio (Mo.) has consented to allow use of their building for a Bible study and Hershel Ottwell will conduct it in the near future. . . . Cleona Harvey reports that work on the church building at Speedway City (Indianapolis) is rapidly moving forward. There's a faithful church in Indianapolis, folks. . . . Congratulations to Ernie and Betty Lenington of the church at Hartford (Ill.). They have a new girl, Linda Kay. . . . Flora Roberts reports 2 added at Jerseyville (Ill.) the past two months. . . . L. C. Roberts has just concluded several weeks of work in the Kansas area. . . . Louise Powell tells us one more was added at Martinsville (Ind.) since the meeting reported on page seven of this issue. . . . Bob Duncan spoke at Kansas City (26th—Spruce) on August 15. . . . Roy Harris closed a Vacation Bible Study and singing class at Sullivan (Ill.) on August 15, with an enrollment of 101. Lawrence Swearingin of Kansas City was with him the two weeks. . . . Roy held a singing class at Boundary Line (La Fontaine, Ind.) and is now at Hammond (Ill.). . . . Out-of-town students at the Brookport (Ill.) Bible Study were: Bob Marshall, Oakland (Calif.); Ladie Munger, Chicago; Paul Fleener, Dorothy Patrick, John Patrick, Hammond; Karl Whisenand, Oblong; Ruth Spencer, Yale (all in Illinois); Glen Owens, Vincennes (Ind.); Beverly Brady, Dale Suddeth, Alice Suddeth, Des Moines; Arlita Miller, Lucinda Bennett, Davenport (Iowa); Carol Bailey, F. R. Bailey, Anna Bailey, F. R. Bailey, Jr.,

Chillicothe; Charlene Roller, Kansas City; Jim Vandeventer, Springfield; Fay Fleck, Dewey Phillips, Clayton Waggoner, Ronnie Wofford, St. Louis; Doy Rhoton, Jim Mabery, Bonne Terre (Missouri); Marvin White, Coweta (Okla.) . . . John Patrick held a meeting at Reed's Station (Carbondale, Ill.) with the assistance of Richard Kerr. . . . Dick is now in Chicago working with both the north and south churches there. He will have the assistance of Paul Fleener and John Patrick. . . . The Warrensburg (Mo.) church held special services, August 29, inaugurating the use of their new building at 214 North Washington St. Bill Hensley was in charge of the meetings and is now in a series of services there. . . . The church at Saint Joseph (Mo.) also held special meetings on August 29, at which young people from the surrounding area were the speakers. . . . Winford Lee recently closed a good meeting at Des Moines (59th-University). . . . Walter Lagle and William Sharpe held an effective series of meetings at Bevington (Iowa) in the month just concluding. Bro. Lagle will hold a meeting for brethren at Newton (Iowa) when they get into their new building. They need \$600 to finish it, and they are worthy. . . . Hershel Ottwell will speak at the annual all-day meeting at Dean Avenue in Des Moines. . . . Bro. Eugene Suddeth is conducting a home Bible Study in Marshalltown (Iowa) each Friday night. . . . One added at St. Louis (7121 Manchester) on August 22. . . . Otto Schlieper tells us that L. C. Roberts will be at Hartford (Ill.) soon for a series of lectures on church government. . . . The address of your editor until Sept. 19, will be: 2377 Parent Avenue, Windsor, Ontario, Canada. . . . The Southwest Church (St. Louis) held a basket dinner at Tower Grove Park on August 29. They invite visitors to worship with them at 4225 Shaw Avenue, Mullanphy School auditorium. . . . Seamon Beck spoke at Granite City (Ill.) on August 22. . . . J. H. Mabery has been working with the church at Salem (Mo.) during August. . . . J. W. Watts, one of the elders, reports real attendance at the regular meetings at Flat River (Mo.). . . . We have plenty of copies of Foster's Story of the Bible at \$2.25 each. . . . The next issue is going to be chock-full of good items. Dont miss it. Subscribe for your friends. . . . We appreciate letters from Fred Sugden, Morley, England; Mary Hendren, Belfast, Ireland, just as we mailed the copy to the printer. . . . We've had to increase our order for the number of papers due to increase in subscription list. But we need more subscribers. . . . Send in your news items early as possible for the next issue.