



MISSOURI MISSION MESSENGER

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THE SIN OF NEGLECT

By ROBERT H. BRUMBACK

Solomon said, "I went by the field of the slothful, and by the vineyard of the man void of understanding, and, lo, it was grown over with thorns, and nettles had covered the face thereof, and the stone wall was broken down" (Prov. 24: 30, 31). Such was his picture of neglect.

I have passed many farms that were in the condition described. Fields were overgrown with weeds and vines, the stone fences toppled down, the house weather-beaten and stained, with the doors off the hinges and the windows broken. Once the home of someone, but now only a wreck. What produced such a condition? One word answers that question, that is NEGLECT.

Here is the sin that sends sinners to hell. The teaching of God's Word shows that. The majority of those who will end in hell never expect to go there. No one deliberately plans to go to hell to be tormented forever in flames; to recall the neglected opportunities, the misled companions, and rejected invitations. Those who will be there will arrive because of one sin, that is NEGLECT. Many will be there who fully expected to be saved, they purposed some day to return to God, they intended to accept Christ, they meant to obey the gospel, but—they let one sin too many rise and set without obedience, they neglected the welfare of their soul, death overtook them—and hell will be their reward.

Read this! "To you who are troubled rest with us, when the Lord shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God and obey not the gospel of our Lord Jesus Christ" (2 Thess. 1: 7, 8). Neglect is the sin that will send fathers and mothers to hell. Paul wrote, "And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord" (Eph. 6: 4). This is addressed to the father as head of the household. From the beginning of time, God ordained the father to lead the way. Of Abraham he said, "I know him that he will command his children and his household after him, and they shall keep the way of the Lord" (Genesis 18: 19). Who is to command his children after him? The father! For what purpose? That they may keep the way of the Lord.

Fathers, here is your responsibility be-

fore God. Why do the children of seemingly godly parents reject Christ, ignore the church, and show no interest in religion? One word answers that question—it is NEGLECT. Parents, by the guidance of God's Word you can mould the character of your children so they will become righteous and God-fearing, if you begin at the right time. Do not think you can neglect this command, forget your responsibility and have your boy and girl to turn out the right way. The chances are against it. Solomon advised, "Train up a child in the way he should go: and when he is old he will not depart from it" (Prov. 22: 6). Read that again, father. It says, "Train them up." Train them as they grow up. Don't wait until they are almost grown, then start the job. You'll not get it done!

The parent who neglects the rod of correction is alone responsible when his son

become a drunkard, gambler, or infidel. Brother and sister, neglect is a sin which will send your soul to hell.

You are a member of the One Body. Obedience to the gospel placed you in condition to be saved. Paul told the Roman brethren, "Ye have your fruit unto holiness and the end everlasting life." If you want that eternal life, you must be obedient to ALL the commands of God. You cannot live like the world and meet with God's approval. "Love not the world, neither the things that are in the world." You are commanded to live soberly, righteously and godly in this present world. You are commanded to be filled with the fruit of righteousness. Neglect this and the soul becomes impoverished and the spiritual man dies. "Let your light shine!" Lead others to the gospel. If you neglect these commands, your destination will be hell.

(This series closes in the December issue with the article on, "The Sin of Covetousness." The present article is the fourth of the series.)

THE COMMON PEOPLE

I have a great deal of sympathy for the "common people." I mean the great mass of individuals who never particularly aspire to office either in the political world or anywhere else. Of humble lot, they go through life content with such few honors as come to them, happy if they can only pursue the "even tenor of their way" without disturbance from the powers that be. Serious, eager to hear and obey the truth, they seldom cause an uprising, nor do they wish to participate in one unless forced to do so.

In the days of Christ it was said, "The common people heard him gladly." Their rulers did not. They were self-seeking and ambitious. They were hard and cruel and jealous. They were resentful of teaching which came from one whom they deemed beneath them socially. They could not dispute the teaching but they did persecute and eventually kill the teacher. The average run of people were swept into a killing for which they had no particular desire under the great agitation of the leaders of that day.

I think it's about like that in the church. I know three congregations in three adjoining states. Every one of them is involved in serious trouble. They are full of gossiping and hatred. They are disgracing the

Cause of the Son of God in their respective localities. And yet, it is true that in all of these, the leaders are the ones most seriously involved. My heart finds itself going out in sympathy to the "common people" in those churches. They know little about the political machinery which is being manipulated by men whose desire for office and glory transcends their love for the Son of God. One side comes to them and then the other. They are asked to sign this and testify that. They would prefer to fellowship all of the brethren and they do not want to "take sides." But they are drawn into the maelstrom surely and relentlessly. They are virtually helpless and powerless to avoid the catastrophe which will ruin the church of which they are members.

There are hundreds of good and honest brethren who would like to go and worship the Lord in peace and quiet. They are never quite so happy as when enjoying the tranquil worship of the Son of God. But they are not permitted this boon, for services are turned into "business meetings" with catty and cutting remarks, with devilish and damnable slanders, destined to kill the influence of brethren and invented for that purpose. No wonder that some become

(Continued on page 4)

AN UNUSUAL BAPTISM

Bro. A. W. Harvey led a man down into the baptistery at Indiana Avenue Church of Christ on the night of September 26. The candidate paused on the steps and with tears streaming down his cheeks pleaded with God for forgiveness and exhorted those who were present to live righteously. He was Elmer Lewis, confessed slayer of Henry Evans Scott. While intoxicated, he fired at Scott with a shotgun, then clubbed him with the gun, finally knifing him in the throat with a butcher knife. He was baptized two days before he received a sentence for life to the Indiana State Prison.

After learning that various ministers were visiting the imprisoned man, the church sent Brother Harvey to tell him what the Bible taught as to scriptural obedience. He was in a deeply penitent mood, regretting the act that he had committed while intoxicated. Humbly he confessed Christ, and stated his desire to obey the command of Christ. Sheriff Albert H. Skirvin, State Inspector Ray Hinkle, and Special Deputy Corbin took him to the church.

Afterwards, a reporter obtained this state-

ment. "Since I was baptized tonight I feel lots better. I don't know how the trial will come out, but regardless, I am still living for the Lord Jesus as long as I am on earth. This would never have come up if it hadn't been for drink and fighting. I hardly remember how it happened, but tomorrow I shall do my best to explain. It's too late for me now, but drinking whiskey overpowers the mind until one doesn't know what he's doing. My advice is don't drink whiskey." He also discarded smoking with the words, "I've quit smoking. I don't think it is a sin to smoke, but I don't think it looks nice for Christian people to do it."

On the Sunday following the sentence, a number of members of the church took food and visited the prison, where they advised and counselled with the imprisoned brother. They agreed to furnish him with a copy of the Bible and other reading material, and he in turn promised to study and learn all of the will of God which he could. We join our prayers with those of others that this one who has been immersed into Christ may find peace for his troubled soul and rejoice in the Lord Jesus Christ.

CHRISTIAN SCIENCE

Christians are commanded to avoid the "oppositions of science falsely so-called" (1 Timothy 6: 20). Of all the delusive doctrines which come under that warning none is more widespread in propagation or acceptance than Christian Science. Yet this erroneous hodge-podge of ideas is neither Christian or Science. Like "Grape-Nuts" it is neither one or the other. Being a teaching of negation it derives much of its popularity from the fact that you can be a member of the church which advocates it without believing anything is substantial and without having to give up any worldliness or tendencies thereto. It is dangerous because it flatly denies God's Word without apology. Taking its cue from the book written by the hypochondriacal Mary Baker Eddy, who called it "Science and Health and Key to the Scriptures" (and she missed it on all three counts), Christian Scientists glibly and blithely set at nought the truth of heaven by their denial of reality.

The Bible affirms the existence and reality of sin. It teaches that Christ died for our sins. "Christ died for our sins according to the scriptures" (1 Corinthians 15: 3). "Christ was once offered to bear the sins of many" (Hebrews 9: 28). "He was manifested to take away our sins" (1 John 3: 5). But the Christian Scientist denies this teaching. On page 186 of "Science and Health" this is given, "Evil is a negation, because it is the absence of truth. It is

nothing, because it is the absence of something. It is unreal, because it presupposes the absence of God, the omnipotent and omnipresent. Every mortal must learn that there is *neither power nor reality* in evil." This is blatant infidelity toward God's sacred teaching. If it is true, and sin is unreal, nothing, and neither power or reality, then Jesus died for something which never existed, and in so doing he wasted his life and made a big mistake.

The Bible sets forth the reality of death, and teaches that death is the result of sin. "The wages of sin is death" (Romans 6: 23). "Sin, when it is finished, bringeth forth death" (James 1: 15). But Mary Baker Eddy has her followers believing otherwise. On page 384 of "Science and Health" you will find the Christian Science definition of death. Listen to it. "Death. An illusion, the lie of life in matter; the unreal and untrue." No wonder the maid who answered the door for a Christian Science practitioner who had sharply rebuked her two weeks before for saying her master was sick, replied to the question concerning his welfare, by saying, "Well, madam, he got to thinking he was dead, and he thought it so strong that he got to stinking, and we had to take him out and bury him."

Regardless of what may be argued to the contrary this admixture of false philosophy, wandering mental vagaries and misapplied

scripture, called Christian Science, actually teaches that no such thing as sickness or death exists. On pages 286 and 287 of "Science and Health" we find, "Sin, sickness, and death are comprised in human material belief. . . . They are without a real origin or existence." So that was an imaginary doctor who took you to an imaginary hospital and used an imaginary knife to remove your imaginary appendix. Just imagine! Mark Twain in his book refuting the claims of this theory said you might convince a man that there was no such thing as pain, but you couldn't make a cat believe it, for when you let down a chair leg on a cat's tail, it will let out a yowl.

The Scriptures teach that "Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day according to the Scriptures" (1 Corinthians 15: 3, 4). Christian Science denies this, therefore denies the gospel, which is constituted by these basic facts. Here is the version of Mrs. Eddy. "His disciples believed Jesus to be dead while He was hidden in the sepulcher, whereas He was alive, demonstrating within the narrow tomb the power of the Spirit to overrule mortal, material sense" (Science and Health, pages 44, 45). That makes them deny the resurrection also.

Listen! "Jesus restored Lazarus by the understanding that Lazarus had never died, not by an admission that his body had died and then lived again" (S. and H., page 75). These contradictions of God's Word should be enough to prove that Christian Science possesses no key to the scriptures of God!

Dead, Yet Speaketh

It is 1946 years since Jesus was born; every piece of money originating in Christendom has marked on its face the date of the Christian era. Each cash purchase we make testifies to the length of time since Christ was born. If we give a dime for a loaf of bread we get the food and the merchant starts the dime on its endless mission of telling the birth of our Redeemer. If we pay ten pennies for the bread, we are telling ten times over how many years since the birth of Christ. Every little child who places a penny in the Lord's treasury not only tells the birth date of our Lord, but recites to the world in four words the following motto, "In God we trust." God makes us advertise his business while taking care of our own. Our Lord gets more publicity in this way from the business world than all others combined. With every tick of the clock some thoughtless soul writes the date of the Christian era. Our money has no legal value except as it carries the birth date of our Lord.

—A. R. Moore

Our best desires for others instinctively pass into prayers.—J. H. Jowett.

IS THE CHURCH IMPORTANT?

By WILLIAM J. HENSLEY

You've probably heard such expressions as "One church is as good as another," "You must get saved first, then join some good church," or "It really makes no difference what church you join, for you can be saved without the church anyway." How do you feel when a denominational friend thus speaks? Do you wonder what has produced such an attitude?

I believe there are two principal reasons for such statements. First, the common teaching that man is saved independent of the church, and thus the church is a mere earthly institution in which one works as Christian. (This gave rise to the "Church Age" idea). Second, the feeling that there are Christians in all churches has caused many to think that all will be saved regardless of their church membership or association.

I strenuously object to the theory that man can be saved outside the church for which Jesus died. It is true he may become a member by obedience to the faith, then through negligence fail to reach the eternal home, but that is far different than saying one does not need to be a member of the

church to be saved eternally. I know of no place where the gospel teaches a man can be saved without being added to the church, nor do I know of a single child of God mentioned who worked independently of the church. All were added to the church, by the Lord, upon their primary obedience (Acts 2: 41, 47).

Christ said to the apostles, ". . . and whatsoever thou shalt bind on earth shall be bound in heaven" (Matt. 16: 19). Again, "Whatsoever ye shall bind on earth shall be bound in heaven" (Matt. 18: 18). In both places Jesus had reference to the church and its work on earth. The inspired word says that the church is "the pillar and ground of the truth."

No man has a right to think he can be saved outside the church. Paul says, "Ye are not your own, for ye are bought with a price" (1 Cor. 6: 19, 20). Knowing that every Christian is added to the Lord's church because he is bought with a price, the conclusion must be reached: All Christians are a part of the Lord's church, which he purchased with his precious blood at Calvary" (Acts 20: 28).

NEWS OF THE DEBATE

A group of brethren appointed by the eldership of the Saint Louis congregations met with a group representing the advocates of the Bible Colleges, to plan technical arrangements for the debate on the college issue which will be held in Saint Louis, on December 16, 17, 18, 19. It will be recalled that the opposition challenged for this discussion, and selected Dr. Grover C. Brewer, of Memphis, Tennessee, to uphold their position.

Since the debate will be held four nights, each side will be in the affirmative two of those nights. The propositions are so written that Bro. Brewer affirms the colleges such as David Lipscomb to be scriptural institutions; whereas, we affirm that they are without scriptural warrant, and therefore sinful. Each side will choose a moderator, and there will be a chairman selected, who is not a member of either group, but who is versed in parliamentary rules and procedure. Both groups have pledged themselves as interested only in a clean cut, gentlemanly discussion of the issues involved.

It has not definitely been decided as to the auditorium for the discussion. Under advisement is the Scottish Rite Cathedral, which will seat up to about 2,000 persons. An attendance of 1,500 or more is expected for this important debate, which is attracting considerable interest upon both sides.

The faithful congregations in the Saint Louis area will notify the brotherhood officially by mail of the completed arrangements, and a group will be appointed to consider making hotel, tourist court, and other housing arrangements for the four days. Matters pertaining thereto may be addressed temporarily to "The Deacons, Church of Christ, 5344 Lillian Avenue, Saint Louis, Mo." They will channel it to those appointed to handle the matter.

It is further arranged that, due to the fact that the discussions will be held at night, there will be meetings arranged at the churches during the day for the purpose of edification and general suggestion as to future work. It is hoped that a number of brethren from other localities will have the opportunity of attending the discussion in December.

The New Commentary

Don't forget to send in your order at once for the forthcoming commentary by Brother Zerr. The first volume is now in the hands of the printer and will be released from the press in a few months. It will cover all of the books of Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges and Ruth. There will be about 400 pages, with helpful comments on every verse of the books mentioned. The volume will be bound

in beautiful black cloth, stamped in gold, and it will be attractive for your library as well as helpful for your study. Send for yours today! The cost of Volume One will be \$4. Mail your order to *Missouri Mission Messenger*, 7505 Trenton Avenue, University City 14, Mo.

Mexico Mission Fund

(Report No. 4)

(Contributions as of October 1, 1946, since report of June 15, 1946)

July 12—Church, St. Louis (5344 Lillian)	\$ 38.00
July 12—Church, St. Louis (7121 Manchester)	38.00
July 12—Church, Hartford, Ill.	38.00
July 21—Church, Chillicothe, Mo.	200.00
July 26—Ralph Sweetin (Litchfield, Illinois)	10.00
July 26—Arnold Hintz (Spokane, Washington)	2.00
Sept. 5—Church, Gallatin, Mo.	25.00
Sept. 5—Church, Bethany, Mo. (Antioch)	10.00
Sept. 6—Emma Huddleston, Hale, Mo.	5.00
Sept. 7—Church, Carrollton, Mo.	50.00
Sept. 9—Mabel Probasco, Unionville, Missouri	10.00
Sept. 9—Church, St. Louis (5344 Lillian)	25.00
Sept. 10—Church, Sullivan, Ill.	50.00
Sept. 11—Church, Hartford, Ill.	100.00
Sept. 13—Church, Barnard, Mo.	25.00
Sept. 17—Church, Shelby, Mo.	10.00
Sept. 17—E. R. Cokerham, Purdin, Missouri	5.00
Sept. 19—Church, Des Moines, Iowa (59th-University)	50.00
Sept. 28—Church, Kansas City (26th-Spruce)	200.00

Total since last report\$891.00

EXPENDITURES

For work, Arthur Freeman (4 mos.)	\$501.42
House rent, utilities, telephone (4 months)	210.00
Car and travelling expense (4 mos.)	120.00
Advertising and promotional work	78.78

Total expenses\$910.20

Balance on hand\$317.23

Grace Bailey, Treasurer

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THIS and THAT from HERE and THERE

TWENTY ADDED AT MEXICO

The Mexico, Missouri meeting closed on October 20, after 2 weeks of gospel preaching had been done in American Legion Hall. The local church which started 18 months ago with 13 members, and which had 27 on the rolls before the meeting began, did the most complete job of advertising I have ever seen accomplished. Virtually every one of the 12,000 persons in the city was contacted before the meeting began. Although it was the first protracted effort ever held in the city by the Churches of Christ, the attendance averaged 75 the first week, and 85 the second week. Two all day meetings were held, with brethren present from other places to aid in the work.

Largely as a result of the efforts of Bro. Arthur Freeman, there were 20 who obeyed the gospel. All were of mature age, some being over 70 years old. A study in Acts was conducted by Bro. Freeman, each evening before the discourse, and it was well received. A plan has been inaugurated since, which will open up a new territory for personal work, to be done by individual members of the church.

After the Mexico work, I was joined by Brethren Alton Harris and Jack Young, of St. Louis; and Arvel Watts, of Flat River, on a trip to Mitchell, South Dakota. While there on a pheasant hunt we looked into the possibilities of planting a church. It is my conviction that through the efforts of Bro. Ormal Seaman, who owns a jewelry store there, this will be eventually accomplished.

On Oct. 27, I attended the closing sessions of the Chillicothe meeting conducted ably by Bernell Weems. In the afternoon I was privileged to hear Bro. Sommer sound a warning against Modernism, Romanism and Worldlyism. It was timely and appropriate. Bro. Weems left for Gainesville, Missouri on Oct. 28, and I started a meeting with the rural church at Pleasant Point, north of Meadville, that night.

BROOKPORT READING

Brother D. A. Sommer closed a very successful Bible Study here, Oct. 6. Attendance was good and much good was done. His sermon Sunday morning was a masterful presentation of Truth, showing the difference between what the New Digressives teach and practice, and God's plan. Bro. Sommer should be kept busy delivering this message. Fraternally, A. T. KERR.

KANSAS CITY STUDY

The 59th and Kenwood Church has booked a Bible Study with Bro. William Hensley in charge, starting December 1. There will be at least 2 sessions per day. Bro. D. A.

Sommer conducted a study of one week duration at 26th and Spruce St., with the Old Testament forming the course of study, closing November 3. Previously, Bro. Sommer was in a study with the Brookfield church, closing on October 27.

YOUR HELP NEEDED

Bro. F. Wilford Landes calls attention to the financial needs of the congregation in Denver, Colorado. These brethren have been forced to vacate the property they have been using and are purchasing a site which will need some remodeling work. We must recognize that churches must have adequate facilities to which to invite people for worship in these days. We are happy to join with Wilford in this request for aid to the Denver church. Send all contributions therefor to T. Bert Lawton, 1086 Xince Ct., Denver, Colorado.

COMPTON BUILDING FUND

Don H. Flick, 512 West Poplar, Compton, California reports the receipt of \$20 on their building fund from Wayne Jones, Kansas City, Mo. With the \$25 reported in our last issue this makes a total of \$45 sent, and leaves \$1,955 still to raise on their \$2,000 needed. The Compton church is worthy. Can we not help them to secure the facilities to carry on their work? Send a contribution to Bro. Flick at once, and it will be reported in the next issue of the *Missouri Mission Messenger*.

THE COMMON PEOPLE

(Continued from page 1)

discouraged and disgusted and resolve never to come back.

Why are there so many "little" men who are placed in office? Why do the brethren select those who jealously and anxiously guard their official capacity; men who would rather kill a church than to relinquish an office; who would stab the church into insensibility rather than take the seat of a sincere and humble saint of God? Yes, I feel sorry for those who want to serve the Master in the "beauty of holiness," but who are forced to listen to wrangling, strife, debating and continued arguing among those who dare to talk about "unity."

The mere fact of one's membership in the church of Christ does not guarantee that he will not be sectarian. Some of the worst sectarians on the face of the earth parade under the banner of "Christian" in these days. Factionism is fostered, divisions are caused, schisms are agitated in the name

Bernell Weems will work with the Bridgeport, Conn., church in special labors in December and January. William Hensley will be with them in February and March. . . . L. C. Roberts had 3 added by immersion in his meeting at Barnard, Missouri. . . . William Hensley, Hershel Ottwell and Ed Uland were speakers at a recent all-day meeting at Middletown, Indiana. . . . Bro. Uland is now engaged in 7 weeks of work in Nebraska and Kansas. . . . Churches desiring to see a continuation of "Our Boys and Girls" monthly paper should write at once and notify us of the number they will distribute. . . . Bro. J. H. Mabery recently preached at Crystal Springs, Arkansas where he had good meetings. . . . Have you ordered your copies of the new radio book "Happy Homes" as yet? Better send for them at once. Three for a dollar. . . . The British Consulate and Passport Service has cleared the way for our trip to England and Scotland next year, where at the request of brethren over in the United Kingdom we shall visit a number of churches on a teaching mission. . . . If you are planning to attend the St. Louis Bible Study which starts December 30, you had better write at once to "The Deacons, Church of Christ, 7121 Manchester Ave., St. Louis, Mo." and notify them of your desire for reservations. More and more are signifying their desire of attending, and rooms are hard to secure. . . . Folks, don't forget the appeal for aid in the erection of the new building at Compton, California. Remember also the appeals for Denver, Colorado and Nowata, Oklahoma.

of "loyalty." The word is a good one, but it, like the word "Christian," can be so applied as to cloak a multitude of sins. Why cannot men in the leadership of the churches come together like gentlemen at least? Why must they jar and fight in their gatherings, manifest an unholy temper and then seek to overthrow the work of each other in secret and clandestine gatherings? There ought to be no "undercover activities" in the church of the Lord.

Those who offend "one of these humble disciples" would be better off if a millstone were hanged about their necks and themselves tossed out into the ocean. Brethren would be better off dead than fighting, scrapping, and disgusting those who love the Lord and want to worship in peace. I make this appeal! If you cannot conduct the work of the Lord in peace then step down and let others try to bring order out of chaos. Why wreck the church, land your soul in hell, and lose others who might have been saved? Put the church first in your thinking!