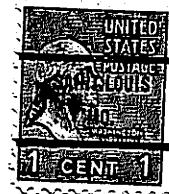


P. L. Faenger  
Bonne Terre, Mo.

# MISSOURI MISSION MESSENGER



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## THE BEST LIFE HERE AND HEREAFTER

By JOHN ANDERSON, Glasgow, Scotland

Man's short life in this world cannot satisfy his soul. If he lives without a view above and beyond this world his life is only in degree better than that of an animal. Every part of his being is worthy of a life much superior to that of the animal in both its duration and nature. His best desire is for peace and happiness and for the continuation of his existence, that he may exercise and develop the higher powers God has endowed him with.

If his mind should be set on the things that are unseen and eternal, that does not necessarily weaken his belief that the welfare of this world is of prime importance. How to be right for both here and hereafter is a problem worth considering. It is also true that to ignore or deny our existence hereafter does not make us more capable of improving our present life or reforming the world. The reverse is the case, as we can only improve the life that now is by living for that which is to come. The infidel in his proposals for reform is, as a rule, vainly striving to attain to the social life which was taught by Jesus as a condition and preparation for our entrance into Heaven.

God left the Gentile nations free for four thousand years to work out their own salvation in their national and social life, and instead of improving they became worse and without hope. The ancients were quick in observation—they could marshal facts, they were capable in organization and strong in action—and yet they failed. It seems impossible to convince man that his power is very limited. Wrecks and ruins strew his path through the ages. The Jews rejected God and his guidance and they failed.

After four thousand years, Jesus came and taught that we must look above the things of this world and view life in its wider and higher sense, and in its relationship to God. He insisted that the things pertaining to the soul and the spirit must come first and the things of the body would naturally follow. He showed that as we receive and develop spiritual life our power and desire to improve the present life will increase. Only through the spiritual life can man remove the lust and selfishness and injustice that bring misery and ruin, and only by the spiritual life can we attain to eternal life. In the Scriptures, eternal, when applied to life, speaks beyond doubt of duration, but it also indicates quality. Sin mars this life and leaves us without hope at the resurrection.

Man cannot save himself. Education and personal effort, apart from God-given means, cannot overcome evil and far less can they obtain forgiveness for the past. Therefore, God is our only hope. Our Heavenly Father saw our hopelessness and in His infinite wisdom and almighty power prepared a way of deliverance.

It is to God's offered means of salvation that we wish to respectfully draw your attention. As fellow-men we approach you. Since the apostolic age no person or church has been empowered, or commissioned, to speak authoritatively for God. Under the New Covenant, the Lord Jesus Christ and His apostles alone spoke with authority, and the New Testament is the only authentic record of their lives and teaching. We, therefore, draw your attention to what they proclaimed in the name of God.

What churches may teach, or what professing Christians may do, should not deter you from listening to what God has spoken through His inspired messengers. In the sacred word there is safety and simplicity. The divine message can bring you to Jesus in whom there is salvation. No church, or system of doctrine, can save you. You first come to Jesus and then through Him to the church. It is not by joining a church you come to Jesus. His Word explains how you come to Him.

God created you for His fellowship and friendship here on earth and hereafter in Heaven. It is unreasonable to expect that you can obtain peace of soul and happiness of life, or attain to eternal life, in the world over which God rules if you slight His existence and reject His overtures.

With reverence and fear hear what God, in the Gospels, says concerning His Son, our Lord and Savior, and learn of His commands as exemplified in the Acts of the Apostles.

## EVANGELISTIC OVERSIGHT

The New Testament presents a system of church government which is perfect. The imperfections of man in administration often obscure the beauty of God's plan. This is no argument against the plan, but should be an argument in favor of teaching men so they would be better qualified to carry out and execute the plan. In this article we shall examine the functioning of God's system as it applies to the oversight of such congregations as may have been recently gathered together and prior to the time of appointment of bishops and deacons.

The teaching of the New Testament on this topic is hazily understood in these days. Some think a congregation should struggle along when newly planted until by chance men develop who have the ability to oversee and only when such are appointed to the eldership can there be any authoritative oversight. This is ridiculous to contemplate. A church, like an infant, needs most careful attention at its birth. To turn a congregation loose at its inception with no one in authority to protect it against false teachers would be like exposing a flock of lambs, to the wolves, without a shepherd. If ever a congregation needs protection, feeding, guidance and direction it is when it is first started. The proper assistance at this time may develop it so that it never will be in serious trouble in the future.

It has been advocated in the past that when a church is started in a community it should immediately be placed under the oversight of the elders of the nearest congregation. This is the system generally pursued in our area, by the "college churches." This is positively unscriptural. The elders have no authority beyond the confines of their local congregation. They are to feed "the flock over which they are overseers" and have no authority or right to supervise another flock. If the elders of one congregation could take on another church, then they could do the same with a third and a fourth, until eventually all of the churches in a given area would be under the jurisdiction of "a mother-church." Elders have no right to govern a congregation of which they are not members, and over which they have not been placed by a choice of the multitude of that congregation with which they are affiliated.

It is God's plan that all congregations should develop men qualified as bishops. When such have been developed the church should be placed in their care. But the development of such men has not been left to chance. In order to assure the growth of the church into a permanent form of government, the Bible provides for a temporary form, which is to function in such a manner

(Turn to next page)

as to guarantee the eventual establishment of the permanent. It is the temporary aspect of church government which we now consider.

We affirm that the New Testament teaches that newly established churches should be under the care of the one establishing them, or be placed under the care of an evangelist who may be nearer and more capable of carrying out a plan of development in such local church. When the apostle Paul wrote to Titus, he declared, "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city" (Titus 1: 5). He then adds "as I had appointed thee" which shows that this method of providing for the supplying of the needs of a church and the consequent appointment of elders is by appointment of the inspired apostles, who were divinely commissioned to set up the church on earth.

All scholars of note recognize that the evangelist is to look after the needs of local churches until elders are appointed. Alexander Campbell said, "But that Evangelists are to separate into communities their own converts, teach and superintend them till they are in a condition to take care of themselves, is as unquestionably a part of the office of an Evangelist, as preaching, praying or baptizing" ("The Christian System," page 86).

Robert Milligan in listing the duties of such a worker says, "To collect the converts into such congregations as may be found most convenient for their own improvement and edification, and to watch over, edify, and instruct them until they are capable of sustaining themselves, when Elders and Deacons should be appointed, and the Evangelist relieved from his local charge."

The eminent David King, of Great Britain, asserts, "The apostles were the first evangelists, and in Jerusalem was the first church planted by them. As instruments used and honored of God in gathering that church, they had oversight in every department—they were virtually its first bishops and first deacons, and the like position belongs to the evangelist in every church he plants. But this arrangement is only temporary. It arises out of the necessity of the case, for who could ordain men, as elders and deacons, who only yesterday confessed the faith? But the evangelist who seeks to retain charge in these departments, who neglects to bring brethren forward so that the oversight which he possesses may be transferred to them, is injurious to the church and unfaithful to the Lord. He who seeks to make his presence a necessity and to settle down as ONE MAN over the church subverts the order of the Lord's house" (Memoirs of David King, page 277).

The work of the Lord has suffered greatly in the past because of the abuse of God's teaching on oversight. A great many congregations are under the care of an evangelist,

who may be several hundreds of miles away, and who only drops in about a week per year, preaches a few times and goes on his way. You cannot set in order things that are lacking in this fashion. Neither can you develop elders and deacons by such a method. This is not God's system. The work of oversight demands a supervision, an inspection, an instruction. This has to be carried on regularly and consistently. As it is practiced today it consists mostly of "over" and very little "sight." I have known of evangelists to be over a church who never caught sight of them for three years.

I shall now lay myself open to attack. I want to frankly state that I do not believe a man can exercise scripture oversight of a church in California and live in Missouri. I do not believe he can do it by correspondence alone. I do not even believe he can do it by an occasional visit of a week every six months or a year. Knowing that a lot of our brethren attempt such I expect some criticism on this issue, but it appears to me that we had better get back to the Bible, and go all the way back while at it. The condition of some of the congregations under oversight of evangelists proves that the evangelist is not doing his duty. Many of them are devoid of plan or program of development; have no discipline, no regular instruction, no adequate edification. They will never develop elders at the rate in which they are going, and are doomed always to stagger along blindly under either one foreign evangelist or another. (By "foreign" I mean outside the locality or even state.) Brethren, these things ought not so to be!

When a church is established let's make it possible for a man to stay there, labor, develop, warn, exhort, teach and instruct until the congregation is on its feet. Then let him go elsewhere and do the same. The present system of oversight is everything but a system. A man often has oversight of four or five churches, and visits everywhere else under the sun except those places. It seems that as soon as some men get the oversight of a church instead of staying there more consistently, they desert it immediately for new fields of endeavor. I doubt that oversight can be exercised by proxy, long-distance or remote control.

You cannot set in order the things that are lacking, if you are the one that's lacking. The thing that is wanting in most places is the evangelist who is to set in order things that are wanting. Most churches spend their time wanting the man to come help them out. He helped them in, and he ought to go help them out. Some places, he could not help them out any more than by getting out himself, and letting someone look after the church who has the cause at heart.

No doubt I shall be criticized because in the past I have attempted to take the oversight by request of several congregations, some even in a distant state. That wrong you need not point out, for I already know

about it. I have learned by experience that I cannot do a scriptural job in edifying a church which I never see. I admit my wrong in attempting it. I'm sorry and to keep others from making the same mistake I have written this article. I'm sure God's plan will work if we work it, but I'm not so sure we've been working it! Are you?

## SISTER ROBERTS DIES

A crowd numbering almost 400, gathered at the Hammond, Illinois church, on the afternoon of September 7, to pay a final tribute to one who had meant much in the life of the congregation and community. Sister Roberts, wife of our beloved Bro. W. G. Roberts passed from this life in the Clinical Hospital, at Champaign, Ill., on September 5. Bro. Roberts was a patient in the hospital at the same time, but was able to return home for the funeral services. Sister Roberts has been in failing health for some time, as the result of arterio-sclerosis. The funeral services were conducted by W. Carl Ketcherside, assisted by John Fleener. Singers were Charles Powell, Lowell Harrison, Bert and Wilma Cain.

Bro. and Sister Roberts have ever been noted for their hospitality and open-house fellowship. The passing of our beloved sister means that she will be greatly missed by all of us upon our visits to Hammond. Her works will live on, for these we cannot bury. Our heartfelt sympathy is extended to Bro. W. G. in these hours of trial and sorrow. May God be with and bless him in his grief.

## GIVING YOUR BEST

It's the hand we clasp with an honest grasp  
That gives us a hearty thrill;  
It's the good we pour into other's lives  
That comes back our own to fill.  
It's the dregs we drain from another's cup  
That makes our own seem sweet;  
And the hours we give to another's need  
That make our life complete.

It's the burdens we help another bear  
That make our own seem light,  
It's the danger seen for another's feet  
That shows us the path to right.  
It's the good we do each passing day,  
With a heart sincere and true;  
In giving the world your very best,  
Its best will return to you.

— Author Unknown.

There's a little congregation meeting in a schoolhouse about 2½ miles north of Broken Bow, Nebraska. Brethren at that place would like to have you remember the fact if you travel westward and worship with them. You can address Roy Wilson, Anselmo, Nebraska, for details. Let us remember them in our prayers and visit them if we can.

## A MODEL MOTHER - IN - LAW

### *The Story of Naomi*

By NANCY GINGRICH

Much is said, written and caricatured upon the subject of mother-in-law. Why? Each mother naturally faces the time when she will become a mother-in-law. One has about the same length of time to prepare for each office. And we have the experiences of the first period of preparation to build upon for the second. But *how* can we prepare ourselves for the office of a *good* mother-in-law?

The beautiful study of Ruth has been the subject of writers, poets, and painters. I would like to go back of this story and picture one who helped much in making the story of Ruth stand out as the model daughter-in-law.

Naomi lived at Bethlehem in the time of the Judges. Famine drove her with her husband and sons, from their home and property, to sojourn in the land of Moab—east of Jordan—where there was food—and idolatry. We are not informed of the character of this woman, only as we gain it through circumstances in the story.

She was an Israelite and must have been of strong character to have met the bitter trials of life and kept her faith in Israel's God, and her sweet womanly traits that bound her to these fellow human beings, when her own husband and sons were taken from her. She could not have chosen these foreign girls as wives for her sons. Like many mothers with far less grounds, she would have thought them unworthy and beneath the dignity of her family. But whatever she thought, there is no sign that she let them know her disappointment. Had her sons not been reared in the true faith? And if they had chosen these women to be their lawful wives, what could she do but accept them for her sons' sakes? Results proved that they had chosen girls of character, and that they themselves were not led away into idolatry by them. Naomi's own words at parting were that they had "dealt kindly with the dead, and with me."

Not all of their own nation had been so faithful and devoted. Surely there was something unusually fine and good about this woman and her treatment of, and attitude toward, her daughters-in-law to call forth a willingness—yes, a determination—to leave their home and kindred and go with this mother-in-law who was returning to her home of a decade ago, a poor widow without means. There was nothing to attract them in the form of wealth, or hope of future happiness with her, save for the companionship of a good and pious mother in Israel.

We can be sure that there had been no strife or nagging at these girls because of nationality or religion. Only the careful

living out before them of the principles of the law of the One True God. The former would have antagonized them. The latter would, as today, have won their respect and esteem. The record does not say that Naomi decided to leave Moab just because of her son's deaths; but, coupled to her dependence, was the word of plenty again in her own country and she naturally yearned to return.

We cannot think these kisses and tears were affected; but sincere. A breaking of a friendship that had been wholesome and grown deep and strong through the years of their association. "This mother-in-law had conducted herself after such a manner before Ruth that an inseparable attachment had formed for her and the religion she represented. This is another proof of the effect of example." (See "Bible Commentary," by E. M. Zerr)

That most beautiful of declarations found in Ruth 1: 16, 17 cannot but reflect the character of the woman who had been more than a mother to the widowed Ruth: "Intreat me not to leave thee, or to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God, my God: Where thou diest, will I die, and there will I be buried: the Lord

do so to me, and more also, if ought but death part thee and me."

Lonely from the loss of her husband and sons, yet strengthened and cheered by the steadfast love of this faithful one, who will stand by her until death parts them, Naomi returns to her own city. The hearty welcome home of "all the city" shows the high esteem in which Naomi was held by her fellow-citizens. And this respect and confidence might well be appreciated by the young woman companion. It gave her opportunity to enter into the respect of these people—for who could suspicion one of Naomi's friends? How carefully the older woman counsels the younger—not in a capacity of a dictator—but as a kindly adviser concerning the customs of this new home, so different from the girls' own. The ready acceptance of the advice of her mother-in-law not only shows her own good character but implies the kindly interest of Naomi and her disposition of true affection for the girl. Her knowledge of the law made her a capable adviser but her true godly character gave her the ability to give the needed information in a way acceptable.

The wisdom and discretion shown by Naomi would well put to shame the actions of many intriguing mothers toward their children's matrimonial affairs. I think we have little idea how much patience and forbearance Naomi must have shown through the years to have reached the climax of this happy ending, but it was worth it all. And so their women friends acknowledged. (Ruth 4: 14, 15)

## THREE - TONGUED MEN

Most of us are familiar with the fact that the Bible speaks about men who are declared to be double-tongued. Such an individual cannot be appointed to the office of deacon (1 Timothy 3: 8). Perhaps few of us know that one version of the Word goes even farther and speaks about those who are triple-tongued. I refer to Psalm 101: 5, which reads in our Common Version, "Who so privily slandereth his neighbor, him will I cut off." The Chaldee Version translates the first clause, "He who speaks with the triple tongue against his neighbor."

This no doubt means that such an individual wounds at least three persons. Underhanded, secret gossip is one of the most condemnable things in which anyone can indulge. Generally it proceeds from a heart that is filled with envy and jealousy, and where these things are, there is "confusion and every evil work." It cannot thrive without encouragement. The poisonous tongue would soon lose its venom were it not for the receptive ear.

There are certain wild beasts which, when one of their own number falls, turn and rend

him with fang and claw, tearing him to pieces. It is obvious that about many who claim to love the Lord today there still lingers a part of the old animal nature, the wolf-instinct, not wholly eliminated or crucified at the time of initial obedience. Remember that you cannot smear your brother with the tar of infamy and derision, and not stain your own hands. He who seeks to calumniate another, reveals his own weakness. Gossip and malicious prating are the outward signs of an inward sense of inferiority.

It is the nature of the vulture to seek that which is rotten and to feast upon it. Such should not be the instinct of one who has set to his seal that God is true. Those who eagerly reach forth their hands to receive a load of untruths and help circulate the same are as guilty as the one who perpetrates the falsehood. The condemnation is upon those who love as well as those who make the lie.

Paraphrasing a familiar passage from the noted poem, "The Vision of Sir Launfal," I would say,

"He who speaks evil to me  
Of his brother, hurts three,  
Himself, that brother, and also me."

A few days ago one asked me if I had seen a certain document dealing with infamy, slander and degradation. I told him that I had not, nor did I care to see it. There may be those who build their hopes of an eternal life upon their ability to create suspicion as retailers of petty scandal. I take no pleasure in pain caused another, nor do I glory in any shame which may be heaped upon another's life. Too many forget the words of the one who suffered most from man's inhumanity to man, "Ye know not what spirit ye are of, for the Son of man came not to destroy men's souls but to save them."

I cannot circulate secret slander about my brother without doing something to my soul which I do not want to do. Those who live in a garden of suspicion, will never know the fruits of happiness. Far rather would I seek the good that lies in men's hearts and seek to bring it forth, asking

them meanwhile to bear with my own frailties and strengthen my feeble knees, and lift up my hands when they hang down. If we bite and devour one another, we should take heed, for we will be consumed one of another. Who has not known in the past of two men who started out to overthrow each other, only to find in the end that neither was strong enough for the task, and the two went down together in the swirling waves created by their own desperate attempts to gain supremacy.

The road to greatness is not over the fallen bodies of those we have slain. Nor is it over the dying characters of those whom we have poisoned with the breath of slander. The road to greatness in the Kingdom is the road of service. "He that will be greatest must first become servant of all." Let us seek new ways to help men, not new ways to destroy them. If brethren had spent their energies, time, money, and talent in preaching the Word that they have spent in trying to overthrow each other in the past the world could have been won.

## SONGS WE SING

By ROY HARRIS

Whence come the hymns? Perhaps it would be both interesting and edifying to know something of the origin of some of the "Hymns and spiritual songs" we sing. It may be argued, and with some reason, that it does not matter. A song becomes our own, no matter by whom written, when we sing it with the "spirit and the understanding." Regardless of what the writer had in mind when he wrote, it is the meaning we attach to a song that counts. A truth does not cease to be true, no matter by whom it is uttered. We may use a correct translation of the Bible, even though the translators were not Christians. We are indebted to a Catholic priest for the division of the Bible into chapters. Sometimes the writers of hymns did not live as well as they wrote. Sometimes they turned from the truths they expressed, years after they were written. Neither of these circumstances alters whatever of truth is contained in their writings. Truth does not belong to any individual; it is a divine attribute, and belongs to the universe.

*My Faith Looks Up To Thee*, was written by an American, Ray Palmer, in 1830. It is interesting to know that he had not thought of writing for another eye, or for Christian worship. It was merely an expression of his own sentiment. He wrote this hymn while teaching in a school for young ladies, in New York city. Dr. Lowell Mason wrote the tune to which it is universally sung.

Ray Palmer was born Nov. 12, 1808. He was the son of the Honorable Thomas Palmer, of Little Compton, Rhode Island. After his early years of teaching, he became a

preacher in the Congregational Church. When he wrote this hymn, Mr. Palmer was only 22 years old.

During the Civil War, six or eight soldiers met for prayer in a tent, on the eve of battle. They knew it was extremely unlikely that all of them would be alive when the battle ended. One suggested they draw up a paper, expressive of the spirit in which they faced death, and all sign, for a testimony to friends and relatives of those who should fall. This hymn was written out in full, and all signed their names. It surely contained a comforting message for those left behind. "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." (Heb. 3:12.) "Where is your faith?" (Luke 8: 25.)

My faith looks up to thee,  
Thou Lamb of Calvary,  
Savior divine;  
Now hear me while I pray,  
Take all my sins away,  
O let me from this day  
Be wholly thine!

When ends life's transient dream,  
When death's cold sullen stream  
Shall o'er me roll;  
Blest Savior then, in love,  
Fear and distrust remove;  
O bear me safe above,  
A ransomed soul.

"For I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1: 12.) This is our Precious Possession.

## FACE THE SUN

Don't hunt after trouble, but look for success,  
You'll find what you look for; don't look  
for distress.

If you see but your shadow, remember, I  
pray,

That the sun is still shining, but you're in  
the way.

Don't grumble, don't bluster, don't dream  
and don't shirk,

Don't think of your worries, but think of  
your work.

The worries will vanish, the work will be  
done,

No man sees his shadow who faces the sun.

## A Letter of Appreciation

Sharon Sue sent a dress and other things outgrown to aid some of the distressed people in the Philippines. Here's a letter just received, which shows how much people in need appreciate our little deeds of kindness in life.

My dear new friend: Grace to you and peace from God our Father, and the Lord Jesus Christ.

It was indeed our great joy upon receiving relief from you brethren across the great oceans and who thinks and cares for we Filipino brethren who have been in sufferings. How good of you to share with us in our sufferings, so also are you comrades in our comfort.

As workers of the Lord in His vineyard, both my husband and I have been given the share of these relief coming from you there in America. It had happened that yours was shared to me and it had really adds to my comfort. I therefore take this opportunity of writing you to express my joy and gratefulness of your love to us here in the Philippines.

Thank you very much for the beautiful dress. Thank you too for putting of pinning your name and address on it which it is my great privilege of knowing you and am interested to communicate with you. Hoping to hear from you who is my new friend and my sister in the Lord Jesus Christ. May God bless you in your studies and supply your every needs.

"Only one life, 'twill soon be past,  
Only what's done for Christ will last."

Lovingly,

Mrs. Enriqueta S. Ungcho.

Percy Faenger, Bonne Terre, Missouri, reports a total of \$1,128.25 received thus far to apply on the building debt at Senath. This is good but still not enough, for here is one of the greatest opportunities in our history to show our faith by our works. The opposition is watching this effort closely. What will be their reaction?

## STERL WATSON GIVES UP

Several years ago as a result of a challenge from the college groups in the Saint Louis area, I met in public discussion at Hartford, Illinois, Bro. Sterl A. Watson. At the time he affirmed that "The erection and maintenance of schools or colleges such as David Lipscomb College, Abilene Christian College, etc., for the purpose of teaching the Bible and other subjects in connection is scriptural." Since that time he has changed his mind and now declares he will no longer defend the proposition.

In "The Bible Banner" for August, page 7, he says, "I hope the colleges never dominate the church, but I do know that a lot of preachers are dominated by them and especially their presidents. I am a friend to Christian education and have defended it in debate with Ketcherside. With the conditions that now exist, I would not undertake it."

There are several errors in the above little statement, although I'm confident that the last sentence is absolutely true. I'm sure that Bro. Watson will not again try to defend what he did before. But he forgot what he defended previously, for he says he defended Christian education with me. He is "off the beam" on that. No one has to defend Christian education with me for I am a firm believer in it. I feel sure that every child of God should grow in grace and knowledge of the truth. I am certain God wants all men to come to the knowledge of the truth. That is education in Christian living. But that wasn't what Sterl Watson defended. What he upheld was a human institution started for the purpose of teaching the Word of God and thus sapping the money and glory from God's church, for doing what God ordained that church to do.

Knowledge of arithmetic, English and General Science is not Christian education. If it was then a man couldn't truly be said to be a Christian until he was a mathematician, spoke English and was a graduate in Science. I have never denied the right of anyone to start an institution in which to teach chemistry, domestic science or manual training. But I do deny the right of Christians to establish parochial schools as rivals of the church to teach the Bible. Bro. Watson was bothered in writing his little squib as he was during the debate, and forgot what he was defending, as he did then.

What he meant though, was simply that he would not now try to defend the same colleges he then affirmed to be scriptural. And why not? He claims that now they take money from the church treasury, but at the time of his debate he declared they did not. He even got up and read a letter signed by N. B. Hardeman stating that Freed-Hardeman College was an adjunct to the home and in no sense dependent upon the

church for support. Then he boldly challenged me to find a college that accepted contribution from the churches.

Now listen! Here's one from "The Bible Banner" July 1947, page 15, "The information has come to us from an official source that previous to 1938 churches all over the country adjacent to the Freed-Hardeman College were solicited for contributions. Brother I. A. Douthitt was field representative for the Freed-Hardeman College, and he tells us that churches not only made contributions to the Hardeman College, but gave notes for thousands of dollars, payable to the college, signed by the churches, with a notation on the note that notice for payment should be sent to a certain elder. Brother Douthitt not only cited in private conversation the above fact but repeated the terse statement of H. Leo Boles, who said in reference to the colleges soliciting support from the churches, according to Brother Douthitt that, "they all do it, and they all deny it."

The big argument which Bro. Watson flashed in front of the audience at Hartford with such gusto is now proven to be a falsehood. At the very time Bro. Hardeman signed it, he knew that his college had been asking for and receiving contributions from churches. H. Leo Boles, one-time president of David Lipscomb declared that all of them solicited funds and all of them denied it. In other words the colleges had to depend upon falsehood and prevarication for their existence. And yet, you are urged to send your children to such a place for Christian education! Any institution which depends for its existence upon falsehood can never teach the Truth in its fulness. I'm glad that I have to defend the church only as God's school of righteousness.

### HELP FOR OVERSEAS BRETHREN

A great many congregations have expressed an eagerness to share with brethren in the United Kingdom of Great Britain, some of the things which we have in abundance, but which are seriously rationed to them. We feel sure that our brethren across the Atlantic, will appreciate any of these expressions of fellowship and will receive them in the spirit in which they are sent, as all of us are members of God's family. Those desiring to assist may write me now for a definite name to use as mailing address. I will also attempt to give you simple instructions for mailing, as well as a list of things most generally needed. Certain items of food are very scarce in Britain, and we are told that good used clothing can be distributed in some localities by the church, to augment rationed items. Be sure and give your full address in making this request for address, and with the request a stamped, self-addressed envelope will be appreciated,

since time is a grave factor with us at present, due to increased burden of other work. We suggest that you write immediately upon receipt of the paper.—W. Carl Ketcherside.

### SIMPLE WORD STUDIES

The Hebrew word "Beth" means "house or place." This explains its frequent occurrence in Biblical words. Memorize the following meanings:

Bethany means "House of dates."

Bethabara means "Place of the ford."

Bethphage means "House of unripe figs."

Bethesda means "House of mercy."

Why was the latter place so named? Why did baptizing take place at Beth-abara? Did you know that Bethlehem means "house of bread?" It was here the "true bread from heaven" came down to earth. Can you list other names incorporating the word "Beth" and give their meanings?

PENNYVENIE, AYR, SCOTLAND.—The church in Pennyvenie, as you know, is a small one, the total available membership being 7. Each Lord's Day we have a number of open air meetings in addition to other services. At these we visit every house and talk to the people, leaving literature behind. Mondays we have two open air meetings in Dalmellington with intensive tract and personal work. Wednesday we have a home Bible Study in Bro. Black's home, after which we have an open air meeting nearby, visiting all surrounding houses during it. After that meeting, we have an open air children's meeting. This came quite spontaneously. Whilst I was preaching over 30 children gathered. I taught them a chorus, spoke to them and sent them home to tell their parents about the church of Christ. Now I'm booked for the same spot, same time every week. Thursday we hold three more open air meetings in Dalmellington, in other parts of town. Here again we have the opportunity of holding another outdoor children's meeting with well over 50 girls and boys. Fridays we have a home Bible Study in the home of Bro. Chalmers just opposite the little schoolhouse where you taught the brethren. Saturday we hold two open air meetings in Cumnock, a large town some 9 miles distant. I must not forget the analytical Bible Studies conducted each Lord's Day and Tuesday nights in Colosians. We are indebted to you for passing on this fine method. Here in Pennyvenie the brethren are especially delighted that I began this, as when you demonstrated the method, they thought they had seen it for the first and last time. Now they are literally devouring it.—Albert Winstanley.

Write for copy of our free bulletin, "Suggestions for Talks at the Lord's Table." No charge for it!



## Life's Dressing Room

By **HERSHEL OTTWEILL**

Explain the purpose of a dressing room. It's furniture, mirror, etc. Man was once in God's presence—His fall—His preparation to meet God.

### 1. THE SPIRITUAL DRESSING ROOM.

- A building of God (1 Cor. 3: 9; 1 Pet. 2: 5).
- Established in Jerusalem Acts 2).
- It is complete in every respect (Col. 2: 10).
- It is well furnished (2 Tim. 3: 16, 17).
- A dressing room of life and godliness (2 Pet. 1: 3).
- The mirror is perfect (Jas. 1: 25).
- It is a discernor or critic (Heb. 4: 12).

### 2. WE SHOULD ALWAYS BE GROOMING TO MEET THE BRIDEGROOM.

- We are always in his presence (1 Pet. 3: 12; Heb. 4: 13).
- His second coming may be unexpected (Matt. 25: 13; 2 Pet. 3: 10-14).
- We should manure our prayers (Lk. 11: 1).
- We should polish up our singing.
- We should be ready to every good work (Tit. 3: 1).

### 3. MANY INFORMAL GATHERINGS, BUT THIS ONE MUST BE FORMAL.

- Must have on the right garment (Matt. 22: 1-14).
- Must be clothed with humility (1 Pet. 5: 5).
- Must not be found naked (2 Cor. 5: 3).

### 4. MEETING THE BRIDEGROOM

- "Behold, the bridegroom cometh" (Matt. 25: 1-13).
- A glorious appearing (Tit. 2: 13).
- If prepared we will love to see him come (2 Tim. 4: 8).
- A wonderful meeting (Eph. 5: 27).
- Eternal happiness with God (Jno. 14: 1-3; Rev. 21: 1-5; 22: 1-5).

**ILKESTON, DERBYSHIRE, ENGLAND.**—"Infidelity and sectarianism seem now to be inside the church. There has been a desire to emulate the example of the denominations; a desire to make the churches of Christ 'respectable'—able to rub shoulders with the sects as equals. And the result is that the door has been flung wide open for innovations and corruptions of every kind. What we need—and no doubt this applies to churches in America also—is to purify the church before we may hope to prosper. The church pure is the church powerful. But the church polluted is the church powerless."—*Frank Worgan*. (Let me say "Amen" to that, Frank.—*Carl*.)

**NEWTONGRANGE, MIDLOTHIAN, SCOTLAND.**—I have been reading with very great interest your June and July issue of the *Missouri Messenger* and I must say that I am very pleased as we all are here, very

pleased indeed to have contributed in a small way to the enjoyment of your visit to Scotland. I must say that there is a rush for the paper as soon as it arrives, which shows how much we appreciated you and also the help you gave us. The young man who came forward whilst you were here is very keen to study the scriptures and I think that one day he may be a power for truth in the service of the King of Kings and Lord of Lords.—*W. H. Allan*.

**KIRKCALDY, FIFE, SCOTLAND.**—Very many thanks for the *Messengers* you sent me. I have spread them around our folks and all enjoyed reading. You certainly didn't omit anything.—*Dave Mellis*.

**DEWSBURY, YORKSHIRE, ENGLAND.**—Our Bro. Frank Worgan sent me (on loan) a copy of your debate with Porter on the questions of Orphan Homes and the Bible Colleges. I really did enjoy reading it. The arguments are such as I have often tried to demonstrate to the brethren re: politics and voting at elections. In some ways the line of argument is difficult to handle for one is all the while conscious that the other fellow is very liable to become irate at your sticking for, what on the face of it, seems such a flimsy principle. The devil cashes in on this some time. However, I am convinced that the principle of doing God's business His way is vital and of far-reaching benefit.—*Geoffrey Lodge*.

**TUNBRIDGE WELLS, KENT, ENGLAND.**—A word about the work here. The assembly is small, 9 members being the full complement. They were once part of the Co-operation church which still meets at Commercial Road, but due to the influences of the college in the realms of modernism, they separated and permanently began to conduct their meetings in Silverdale Hall, Silverdale Road. The work is extremely hard, but we are full of faith that we shall be able to consolidate the members, and if it be God's will, save other precious souls. We are encouraged by the Word itself which says, we shall reap if we faint not. This work is quite new to me, as I entered the evangelistic field in May 1946, taking a three months training course with Bro. Crosthwaite, then spending 3 months with an old American Association assembly, now in the Co-operation. From there I went to Bedminster Bristol, where the membership was small, 18 members on the books, yet an amazing Bible School for young people of 150 members. Two were added to the assembly and I feel sure others were convicted of their position. I was there some 7 months, then passed on to this place.—*Tom Kemp*.

**ULVERSTON, LANCASHIRE, ENGLAND.**—Our meetings have kept up well, and on July 1, three (two women and a lad) obeyed the gospel. Bro. D. Dougall was with us

until middle of July. He has returned to Scotland and begins a three months period with Hospital Street, Glasgow, September 1. Bro. Andrew Gardiner is now here for a period of two months.—*W. Crosthwaite*.

**SCHOLES, WIGAN, ENGLAND.**—I am again back at Scholes and the Lord is richly blessing us. So far I have been here 3 weeks, and we have had 9 baptisms and 2 restorations. We are also having great success in open air work. Bro. Morgan has purchased an amplifier and we hold a meeting each Lord's Day evening on the Market Square. It is the main bus terminus and an ideal place. The people are getting used to seeing us there now, and are actually waiting for us when we arrive. Last Lord's Day evening there must have been several hundred gathered about us. So far it has provoked discussions with the Mormons, and a Christadelphian. It is certainly letting Wigan know the things concerning New Testament Christianity. We are beginning to realize the true nature of the divine injunction to "go out" and preach the gospel, instead of expecting people to come into us.—*Leonard Channing*.

## MAN NEEDS FIXING

Man has sought out many inventions but nature has nothing new. The sun shines, the cloud moves, the rain falls, the bird sings, the flowers bloom, and the fly walks upside down as he always did. Nothing in nature needs fixing but man. He tried to improve himself and made a blunder. He must now be made over, born again, regenerated. He was all right at first but is not so now; he has been weighed and found wanting. He must be restored before he can breathe the atmosphere of Heaven.—*A. R. Moore*.

## A REAL GIFT

One of the best gifts you can give is a book, and one of the best books you can give is "Bible Commentary," by E. M. Zerr. Beautifully bound, 386 pages, well printed, and attractively styled, it will be treasured by those receiving it. Only \$4 for Volume One. Order yours at once from this office. Send today! Start your friend to studying the Word of God! If you prefer we will mail the book to any address you give with gift card enclosed.

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## HAMMOND LABOR DAY MEETING

By BESSIE McCLAFLIN

To the congregation at Hammond, Illinois, Labor Day really means a day of labor—and this year was no exception. As a prelude to their annual meeting, they had completely redecorated their spacious meeting house, and many visitors arrived in time for the Lord's Day services at the church. Bro. Bert Cain, speaker for the series of meetings already in progress, graciously shared his time with visiting brethren, and each of them served some choice morsels of spiritual food. After the evening service visitors were assigned to waiting homes, and a welcome rain indicated a more comfortable temperature for the morrow.

Monday morning, despite a houseful of overnight guests, the Charles Fleener family managed to transform their home into a reception center for the expected crowd. As usual, there was plenty of parking space, but this year the cars were supplemented by two airplanes which lent color and interest to the scene.

While the sisters spread the long table with all the good things known to culinary art, their guests chatted in changing groups on the shady lawn, renewing old friendships and making new ones. Cameras clicked here and there at frequent intervals. In the meantime, Harry Powell installed his "broadcasting station" and presented some excellent singing, led by one Roy Harris, aided and abetted by various helpers.

At the noon hour E. M. Zerr was chosen to sound his well-known call to order and make a special announcement. A. W. Har-

vey voiced the expression of thanks for the bounteous dinner, after which everyone seemed determined to do justice to the table contents.

The only sad feature of the day was the absence of Bro. and Sister W. G. Roberts, both of whom were hospitalized on the day before this glad reunion they had helped plan and so eagerly anticipated. Friends suggested remembering them in cash as well as prayer, and the crowd responded cheerfully, quickly and liberally. This was indeed the most satisfying portion of our refreshment period.

At last, tables were removed and chairs rearranged for the afternoon program. Since there were more than 300 present, representing 25 congregations and 5 states, it was not possible to use all the song leaders and speakers, but thanks to a five-minute limit, we were enabled to hear several of each, and as we recall those sincere workers we can say with gratitude, "we are not ashamed to call them brethren."

Speakers included Roy Harris, Brixey, Mo.; Ellis Crum, Jr., Bloomfield, Ind.; Bernell Weems, St. Louis, Mo.; Borden Higginbotham, Anderson, Ind.; Wilford Landes, Topeka, Kansas; John Fleener, Decatur, Ill.; Richard Kerr, Brookport, Ill.; Stafford Zerr, New Castle, Ind.; E. M. Zerr, New Castle, Ind.; A. W. Harvey, Bloomington, Ind.; C. J. Beidel, Shippensburg, Penn.; Carl Landes, Kansas City, Mo.; Bert Cain, Sullivan, Ill. Opening and closing prayers were by Brethren F. R. Bailey, Chillicothe, Mo., and J. B. Wash, Anderson, Indiana.

### SPECIAL MENTION

This month we received 22 subscriptions from West Concord congregation, near Pollock, Missouri, sent in by Ray Schnelle. Thanks a million, folks. If every place worked at the job like you do, we could really put out a paper. . . . The two new tracts are ready. Samples will be sent free to anyone requesting. Ask for "The Church of the Upper Room" or "Interesting Facts about the Bible." They are folded, ready for use. . . . Our last report was that Bro. W. G. Roberts was feeling much better. That's news for rejoicing! W. G., we need you for a great many years yet. . . . E. M. Zerr is preparing a new series of articles on "Passages Commonly Misunderstood." . . . The next in the series of "Women in the Bible" will be on "Jael" by Cleona Harvey, of the Indiana University School of Dentistry, Indianapolis. . . . September is our renewal month. More subscriptions expire then than at any other time. Is yours out? . . . Harry Powell lost part of his wire recording of the speeches made at the Hammond meeting. Sorry! . . . Roy Harris is

back at Indiana University for special work. So is Ellis Crum, Jr.! And H. R. Miller! These fellows were all out in the field somewhere during the summer. . . . The winter session of the Saint Louis Bible Reading will be a good one. We're hearing already from a lot of students who plan to attend. If you're coming, you'd better write at once to "The Deacons, Church of Christ, 7121 Manchester Avenue, St. Louis, Missouri," and tell them to reserve a room for you. . . . Teachers can secure free a copy of "How to Teach the Bible to Kindergarten Children." No charge, but a stamp will help. Our postal costs run several hundred dollars per year.

HARTFORD, ILL. (Sept. 1)—Bro. Shasteen's meeting closed at Granite City last night with five added, making a total of ten in the last 7 months. We have four other families as prospects. I begin a Bible Study at Unionville, Mo., on Sept. 28, for two weeks, to be followed by a 4-weeks study in Acts at Chillicothe, after which I return to Unionville for 2 weeks.—*Hershel Ottwell.*

SPRINGFIELD, MO. (Sept. 14)—Here is a summary of my summer's work. Vacation Bible Study here; four weeks of personal and development work at Bridgeport, Conn.; meeting at Ozark, Mo. (one placed membership); meeting at Carrollton, Mo. (3 immersed, 1 restored); meeting at Summersville (no additions). Was privileged to share the time at Carrollton with Roy Harris, Dick Kerr and Ivan Dennis. Am enrolled again at Southwestern Missouri State Teachers' College, where I'll be through next spring, God willing. At present am studying History of the Reformation Period; orations (speech composition); debate and educational psychology. I have completed all Greek courses at this school, but hope later to study more Greek, as well as Hebrew.—*Henry Boren.*

MIDDLETOWN, IND. (Sept. 14)—The church here held an all-day meeting today with full house for the afternoon session. Speakers included a number of brethren from New Castle and Anderson, as well as Bros. Bernell Weems and W. Carl Ketcherside of St. Louis. Bro. A. W. Harvey was the speaker at both the morning and night services. He began a series of meetings at Rigdon, Ind., immediately following the all-day meeting.

SAINT LOUIS, MO.—W. Carl Ketcherside will begin a two-week study of the Bible with the church meeting at 7121 Manchester Avenue, on October 19. The lessons will feature an analytical investigation of the letters to the Thessalonians, and will be held every night from 7:30 to 9:30 o'clock. The annual winter study to continue six weeks will begin this year on December 29. Requests for room reservations indicate a large prospective attendance.

LEBO, KANSAS (Sept. 17)—After the meeting at Iberia, where I was immersed, I was at Cowgill, Mo., from Aug. 6 to 14. Two placed membership. We next worked with the church at Pleasant Ridge, south of Hamilton, until Aug. 21, after which I conducted a meeting at Bethlehem, near Potosi. Two were immersed at Pleasant Ridge. Raymond Wofford labored with me, directing songs in above meetings. Bro. Van Deusen immersed 2 at Bethlehem the Lord's Day prior to our meeting. I am at Lebo for a two-week meeting, to be followed by one week of development work. Only a few members left here but they are faithful.—*Robert Brumback.*

ST. LOUIS, MO. (Sept. 18)—One was immersed tonight at 5344 Lillian Avenue, and another last Monday night at 7121 Manchester Avenue.

DENVER, COL. (Sept. 13)—Brother C. R. Turner closed a meeting here this week. The attendance was good and 2 were immersed.—*Iva W. Shackelford.*

# THIS and THAT from HERE and THERE

RED CLOUD, NEB. (Sept. 16)—It was a privilege to work with Bro. Hensley during the 2 weeks at Phillipsburg, where the brethren are determined to plant a strong church in a growing town. Our radio contract at Hastings expires in October, and we are trying to arouse brethren to sponsor a program over the new 5,000-watt station at Colby, Kansas. I have preached at Colby, Red Cloud and Beloit this month, and begin at Fairview, Colorado, September 29.—*J. Ed Uland.*

ALBANY, MO. (Sept. 16)—Began work with David Chapel, near here, last Sunday, and will start at Oakland City, Indiana, on October 5. In our work at Phillipsburg, Kansas, we were able to launch a congregation of some 20 members, and all seem in perfect unity as they begin in that community. I am hoping that Bro. Ed Uland can move to that place and assist them.—*William Hensley.*

MEXICO, MO. (Sept. 17)—Progress here fairly good, nothing startling, but gradual gains. We now have 47 members, having withdrawn from 2 recently. By the time this is read we'll have completed another "Back to the Bible" series here, the scheduled dates being Sept. 28 to October 5. Bro. Ivan Dennis is still with me preparing for preaching work.—*Arthur Freeman.*

KANSAS CITY, MO. (59th and Kenwood)—The church is increasing in interest and attendance. One placed membership Sept. 7. On Sept. 14, Bro. Edward Buttram spoke morning and evening; Bro. Fred Fenton in the afternoon. Basket dinner was served at noon. We've recently purchased new song books, and have laid new carpets in the auditorium aisles. The church plans to support Bro. Brumback at Concordia, Kansas, during November to strengthen the things which remain. Bro. C. B. Heibert, who will speak at Warrensburg on Sept. 21, plans to attend the Bible Study in St. Louis, beginning on December 29.—*Buell Boyce.*

BONNE TERRE, MO (Sept. 18)—Bro. Fred Killebrew will begin a series of meetings with us to continue two weeks, starting Sept. 29. I will be with the church at Salem, Missouri, for four services starting Sept. 26. Wife and I are going down to Fredericktown every week teaching the Word and doing personal work. Think we shall have several prospects lined up when we get possession of the meeting house recently purchased from the Nazarene Church.—*J. H. Mabery.*

NIXA, MO. (Sept. 14)—One was immersed into Christ on August 31, by Bro.

Allen Boyts. The audiences are large each Lord's Day for the worship, and all are looking forward to the meeting with Bob Duncan starting on Sept. 22. A new oil furnace with blower fan has been installed and will add much to the comfort of our building this winter.—*Paul J. Steinert.*

PURDIN, MO. (Sept. 17)—Am in a meeting at this place and have had several large audiences. Recently closed good meeting at Goodwater, Missouri, and although there were no visible results we believe much good was done. I start at Nixa on September 22.—*Bob L. Duncan.*

CHARLESTON, ILL. (Sept. 19)—Since last report I closed the meeting with the fine group of brethren at Fairbury, Nebraska. Three placed membership from the college church at Beatrice. I went next to Benkelman, Neb., where Bro. E. S. Kimsey is doing a good work in holding a few together. At this date our meeting in Charleston is 5 days old. Attendance is limited, averaging 18 to 40. Will report the work here later.—*L. C. Roberts.*

GALLATIN, MO. (Sept. 18)—Wilford Landes will be with the church here for the annual all-day meeting, October 5. I spoke at Old Scotland, August 31; at Gallatin, September 7; Tent Chapel (Blockton, Iowa), September 14. I was at Caledonia, Iowa, August 10.—*Harold Hays.*

RICHMOND, MO.—Bro. James Truitt began our meeting on Sept. 15 to continue until Sept. 28. Roy Harris paid us a surprise visit, coming over from Carrollton the first night. Under his direction our song service got off to a real start.

ANDERSON, IND. (Sept. 22)—September 26 will end my portion of a glorious work here. On August 3 I arrived to prepare for a meeting now in progress by W. Carl Ketcherside. One week of the meeting is history with two weeks yet to go. High interest, lively singing and powerful gospel preaching highlight this "Back to the Bible" campaign. I will be in Shippensburg, Penn., Sept. 28 to Oct. 12, followed by 5 nights at Bolivar, Penn., and 1 week at Stover, W. Virginia.—*Bernell Weems.*

KANSAS CITY, MO. (Sept. 19)—We have had 8 added the past month at Spruce Street; 6 by membership, 2 by baptism. However, several have moved away and there are some who will have to withdraw.—*Carl D. Landes.*

BROOKPORT, ILL. (Sept. 17)—Two placed membership in our work at Hale. I

have been home since Sept. 6, but Jim Mabery and I leave tomorrow for Yale, Ill., where I'm to be in a meeting from Sept. 21 to Oct. 5, after which I'll visit one night each at Springfield, Ill.; Kirksville, Mo.; Milan, Old Scotland, and St. Joseph, Mo. Jim and I will be in a meeting at Lewis, Kansas, Oct. 12 to 26. He plans to attend the Saint Louis Reading this winter.—*Richard Kerr.*

POLLOCK, MO. (Sept. 16)—Bro. Edison Hill of our congregation died on August 15, at the age of 38, leaving his wife and little boy. We are expecting Bro. Bernell Weems for our meeting this fall.—*Ray S. Schnelle.*

SENATH, MO. (Sept. 20)—Thanks for the fellowship being sent to apply on our new building. Our membership totals 62, with September contributions averaging \$42 and attendance 85 for each Lord's Day service. The brethren are going forward, and the attendance at 5 meetings weekly is indicative of their interest. The home Bible Study at Rives (12 miles from Senath) is drawing an average of 15. Leonard Brickley and wife are doing an excellent job holding the little band together. I begin at Bonne Terre, Sept. 29, for 2 weeks; then to Rives, Mo.—*Fred Killebrew.*

ANDERSON, IND. (Sept. 22)—Our meeting at this place drew an average of 117 at each service the first week. Bro. Weems preceded me and did advertising work in the community as well as development work with the church. He is now teaching a Bible Drill each night. This congregation raised \$1,400 yesterday to apply on the new mission effort at Indianapolis. This in addition to \$200 previously sent. It appears that the church is in good shape to go forward, as our meeting continues for 2 more weeks.—*W. Carl Ketcherside.*

I regret to inform all of our dear friends and brethren that my mother was forced to undergo major surgery, for the removal of the gall bladder, at Topeka, Kansas, on September 18. I am sure that she would appreciate a card from all with whom father labored in bygone days. Address her Mrs. William Ketcherside, 2010 East 11th St., Topeka, Kansas. Pray for her and for all of us.—*Carl.*

Brethren who wish to have fellowship in the mailing out of the Missouri Mission Messenger to other parts of the world are prayerfully requested to send contributions for this worthy work. All amounts will be devoted to the actual expense!