

MISSOURI MISSION MESSENGER



VOLUME 8

ST. LOUIS, MISSOURI, SEPTEMBER 1947

NUMBER 9

"WHAT? NO PULPITS?"

By W. CARL KETCHERSIDE

We were discussing plans for the new church building a few days ago when someone asked about the pulpit. Each one had a different view, most of them emphasizing that it should be high enough and large enough to properly ornament the front of the edifice. They turned to me and asked what I thought of it. My remark was made half-jokingly. It fell like a bombshell. "Why not leave the pulpit out?" I asked.

"Not have a pulpit?" inquired one brother. "I never heard of a church without a pulpit."

"The Church of Christ did not have one for several hundred years," I said.

"But people would think we were ignorant and unlearned," one of the sisters spoke.

"They said that about the early church," I remarked.

"How could you get anywhere in converting the world without a pulpit in the church?" she demanded.

"The early church conquered the world without one," I affirmed. "Furthermore, as soon as they put a pulpit in the church they immediately lost influence and soon went off into the darkest apostasy. The pulpit was a symbol of the power that led them off."

By that time interest picked up. So did the discussion. Another brother spoke, "I don't see how the church could convert anyone without a pulpit in the world."

I smiled. "They had pulpits in the world. I didn't say they had no pulpit in the world. I said they had none *in the church*."

"I think you're having fun at our expense. Where would the church erect a pulpit in the world?"

"The church didn't have to erect them. They were already erected. Every cobbler's bench, every store counter, every desk belonging to a Christian was a pulpit, for a pulpit is something across which one man speaks to another. It is also something a man stands in to deliver a discourse, so even the fisherman's boat was a pulpit. It is something a man can lean on while conversing with another about his soul, and thus the plow handles of Christian farmers became their pulpits."

"But what did they do when they met together on Sunday morning? Where did the minister stand?" asked the sister previously mentioned.

"That's easily answered," I replied. "They were all ministers. And they all spoke one by one. There were no stilted sermons by

one man, and he a hireling. All were priests, all were ministers, and all spoke to edifying, just as when a family gathers about a table at a family reunion. That's what the meeting about the Lord's Table really is, a reunion of God's family each week. Would you not think it strange if you went to your father's house for supper, and couldn't talk to the family unless you got up on a platform behind a stand?"

"All right, answer me this one," said one of the men present. "What did they do at the gospel meeting on Sunday night when

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they invited the world to come and hear them preach?"

"They didn't ask the world to come and get the gospel, they took it to them. They had no formal Sunday night meetings as do we, but they *gathered* to eat the Lord's Supper, then *scattered* to preach the Word. Wherever there was a Christian and a sinner there was a gospel meeting. They preached the glad tidings to masters and mistresses, friends and neighbors. They did it simply, but fervently. They told about Jesus, his death and resurrection. They testified of their faith in Him. They preached Him in chariots along the road, in prison cells, by river banks, in private homes, in halls, and in synagogues. The world was their audience, the thing at hand their pulpit."

FROM LONDON TO HOME

FRIDAY, April 25. This morning we have our final breakfast at the home of Bro. and Sister Day. About 9 a. m., Bro. Hudson came by to take us to the L.M.S. station in Birmingham, from which we leave for London, largest city in the world. Bro. Day and Jean are also present to see us off and it is with regret we bid them farewell. The journey to Euston Station in London is uneventful, and soon we are back again at the hospitable home of Bro. R. B. Scott, whom we have not seen since our first night in Great Britain, several months ago. Bro. and Sister Scott seem always to keep "open house" for the entertainment of others, and exemplify the fulness of the Scripture to "Be not forgetful to entertain strangers." They have four lovely children; three little girls, Margaret, Dorothy and Isabelle, and a son, John.

Upon arrival we find another, visiting brother, George Martin Scott, who is staying in the home of the R. B. Scotts. He was for a number of years a missionary among the Eskimo tribes in Alaska, but for twenty years has lived in Africa, where in his simple, yet direct way, he has preached to the natives and established a number of churches. He had with him on this first trip back to America in two decades, a number of pictures of life as it is lived in Africa. Being anxious to talk, and with me anxious to listen, time passed on so swiftly that it was unbelievable. The remainder of the day wears away, and soon we find it time to retire at about midnight. Each of us secures his Bible, and there in the warm glow of the little gas heater, for London nights are

still chilly, we read the Sacred Word, after which we all kneel and pour out our petitions to the Heavenly Throne.

SATURDAY, April 26. London is like many of the larger cities in the world, a hard field for the planting of gospel seed. We learn that no services are scheduled until the morning, so Nell and I decide to improve the time by visiting some of the famous locations in this city of ancient vintage. It is my first opportunity to ride the world-famous London subway, called "The Tube" and it is quite a thrill. Starting out early we go to Green Park Station, and walk across the park to Buckingham Palace, home of their majesties, the king and queen. They are away on the royal tour to South Africa, but we take our places with an immense crowd in front of the huge and imposing gates to await the changing of the Palace Guard. It is an imposing spectacle steeped in traditionalism. From the vantage point of the huge monument to Queen Victoria, I take pictures of the whole procedure. I am impressed with the clocklike precision with which every movement is carried out. If the soldiers of the Lord were as well trained for their spiritual service, the world might also become aware of their maneuvers.

Again we walk through the park to the famous Westminster Abbey, where all the coronation ceremonies are enacted. We are fortunate enough to arrive in time to see a real society wedding in full dress parade, from the doors of the adjoining St. Margaret's Chapel. Then through the "Great West Door" we go into the vaulted interior

of the great edifice which has made the State Church of England known to the remotest bounds of earth. We see many of the tombs of kings and their consorts, the oldest sepulcher dating back to 1066 A. D. Here also lie such famous men as James Watt, Charles Darwin, and Lister, who gave the name to our well-known American antiseptic solution, Listerine.

After a quite unsatisfactory lunch at Express Dairy Company, in the heart of the city, we make a tour of the Houses of Parliament. Because the House of Commons suffered such severe bomb damage, they now meet in one of the chambers of the House of Lords. Mr. Churchill, whose name is known to every American, is out in the country for the day, presumably writing one of his opposition speeches, but we are privileged to see the place where he sits as leader of the opposition, and likewise the hall in which the speeches are made. The huge, towerlike structures of the great Westminster Halls are indescribable. One must see them to fully appreciate them. We take a number of pictures of big Ben, the clock whose solemn tones always usher in the British broadcasts to America, and then, after watching pleasure boats plying the Thames, we ride back on a double-decker bus to Bro. Scott's home.

SUNDAY, April 27. On this Lord's Day we feel more at home when we learn that Bible study precedes the regular service, starting at 10 o'clock. Upon our arrival, however, we find only a few present for the investigation of the most important book in the world. The entire group is composed of Leonard Channing, Tom and Eric McDonald, Bro. Black and daughter, Esther, Nell and I. It is a most interesting session though in spite of the few present. At 11 a. m., the breaking of bread service starts, to continue until 12:30 (noon). I have sensed that there is a feeling in the air, but am not yet apprised as to its reason. The morning service has about 24 present. I feel sad that so few in this city of more than ten million are interested in the pure gospel. The service is edifying and helpful, and we feel uplifted by being there.

Luncheon at Bro. Scott's also attracts as guests Tom and Eric (grand lads), Esther Black, and Leonard Channing. I have mentioned Len before. I've never had the privilege of working and visiting with a man in whom I have more confidence. He is set for the defense of the gospel. I learn to love him dearly and sincerely in the few days I spend with him. I know the great task he has in carrying on the mission in London, but I have never seen a more tireless, eager worker for the Lord. Across the miles, Len, I salute you as a faithful fellow-servant, and bear testimony to your great service for our Lord. God bless you!

In the afternoon we return to the meeting-house at 3 o'clock, for the boys' and girls' Bible study. It is my privilege to speak to

the youngsters, and a fine group they are indeed. Then we go to the home of Bro. John Wood and mother, where we are to have tea. They are from Pittenweem, the little fishing village previously described. The tea is delightful and the visit all too short. Soon we are on our way back to the chapel for services. A goodly audience is present. Leonard presides and I am privileged to speak the Word of Truth in the gospel service. After the meeting is out, I learn the reason for the tenseness of feeling.

Bro. Scott asks me if I will be willing to answer questions, if an after-meeting is called. Although it is a surprise to me, I readily agree. Questions are routine at first. Then someone introduces the war question and I know immediately this is the reason for the friction. Later I become aware that some of the brethren in London have objected to me speaking here because of my non-pacifistic attitude. I gather that the brethren must think we in America are a pretty bloodthirsty group because of our contention that defensive protection is justifiable. However, I'm sure they have been misinformed, for we are not as bad as one might think.

The argument becomes rather warmed up, and while all in good nature, it is apparent that there is some deep feeling on the issue. Well there might be, for in defense of conscience two of the brethren endured jail sentences rather than bear arms. One does not give up his freedom and live upon bread and water, without having a very sincere faith in what he contends for. I have the deepest respect for the convictions of the brethren in London, all of them, and I have a very great admiration for their willingness to contend for the things which they believe. For pacifists, they put up about as good a fight with an opposing brother, as anyone I have ever seen. It was to me a matter of interest to listen to their side of the situation. They handled their arguments in fine shape, and although, as usually happens, there were some wild statements made, and some extreme views set out in the intensity of the discussion, some going farther than others were willing to go, I appreciated the spirit of the contention, and also the opportunity of setting forth my views too. It was a case of one man against all, for if I had a single sympathizer for my position present, aside from Nell, he failed to identify himself. Yet it appeared when we were ready for adjournment at 11 p. m. that the atmosphere had cleared considerably and we all felt freer with each other. Accordingly it was arranged that I should teach an analytical study of the Bible every night while we remained in England.

MONDAY, April 28. This morning the weather is typically London. Showers one minute, bright sunshine the next. We go out to visit Madame Tussaud's wax works and find it most interesting. All of the famous people of history are reproduced in

wax, dressed in original costumes. Naturally we are interested in the Hall of American Presidents. Here we see Washington, Lincoln, Theodore and Franklin Roosevelt, and even Harry Truman. One can spend several interesting hours looking at the lifelike replicas of Martin Luther, John Calvin, and others. We make a trip to the famous London Zoo, and see a lot of features not common to other zoological gardens. We have tea and rolls on the zoo restaurant veranda.

In the afternoon, Leonard comes by and we go out to a hospital where Sister Martin Scott is recuperating after a fall. Soon after they arrived from South Africa, she fell, breaking a hip, and thus their trip home has been delayed many weary weeks. A wonderful cheery personality, she has already made everyone in the big ward feel happier about their lot. We meet and visit with all of the patients and speak a word of cheer. In the evening we go to the meeting-house for the first session of study in the Colossian letter. There are nine present and we have a most interesting analytical investigation. The brethren catch on quickly and the study is carried out smoothly and diligently.

TUESDAY, April 29. This morning we are making a visit to London Tower, grim old fortress where so many prisoners have been kept in the past, and where many of them were beheaded, some of them because of their religious faith. It is a huge affair covering several acres. The guards still are attired in medieval costume. We wander through dark corridors and see relics of past ages on every side. We stand on the same ground where Latimer and Ridley were put to death, martyrs for their conscience. I remember their story in Foxe's Book of Martyrs as we read the inscriptions. Later we visit Saint Paul's Cathedral, still in the process of restoration after having been hit by a bomb on one wing. It is a huge pile, symbol of man's vain attempt to worship God and attain unto holiness by lavish display. We also go to Hyde Park, of which I have heard of all my life. Here is exercised that freedom of speech for which England is noted, orators of every shade and grade making this a rendezvous where they hold forth by the hour. Some preach, some set forth skeptical views, some are temperance speakers, some religious teachers, some just plain windbags. Some have a message, and others just make a general mess of things. But all are allowed to say what they please. Since it is a long way from Bro. Scott's we do not linger too long, but hurry home, so that I may be at the meeting house where we assemble again for another interesting lesson. The hour and one half quickly passes away.

WEDNESDAY, April 30. This is a gloomy and rainy day, so we remain at home and write letters until after noon luncheon, when I go to the barber shop for a haircut. The price is one shilling and threepence, which is twenty-five cents in American money. Be-

cause of the difference in price I wished I could buy up a supply of haircuts and take them to America. Late in the afternoon, we take the train for Richmond, where we are to have tea with Bro. and Sister Black and Esther. They are all from Dalmellington, in Scotland, as I've previously mentioned, and thus formerly worshipped with that valiant little band at Pennyvenie. Seeing them reminds us again of the time when Albert, John and May McCallum and the two of us went down to that little colliery town where I taught the first analytical study it was my privilege to teach in Scotland. After a lovely tea, all of us go by train to Kentish Town, where I am to preach the gospel of our Lord. A good crowd greets us, and after the service is completed, brethren want to continue the discussion of the war question, so we go into the matter once again. It seems to me that Tom McDonald has about as clear a perception of the basic reasons for our differences as anyone. He suggests what I have been thinking for several days, that the war question is not the basic issue at all; the difficulty arises over two varying concepts of the relationship of the Christian to governments of this world. I think he is correct in his summation of the case. In any event we get to bed at midnight.

THURSDAY, May 1. Today we are to visit some of the great second-hand book stores for which London is noted. We meet Leonard at Tottenham Court and the first used book store we visit is a mammoth thing. I have never in all my life seen as many religious books. Some of them I can hardly keep from purchasing, but 4000 miles is a long way to ship books and one has to be a little selective in his purchases. Leonard buys several volumes and then we make a visit to Higham's where they deal exclusively in religious books. I can no longer resist the urge and when I leave the store, I have arranged for them to send me almost 20 books.

In the afternoon we visit Old Bailey, the high court of England. It is necessary to get special permission from the High Bailiff, but he admits me as an American law student, and permits Len and Nell to go along. We would not have missed this for anything. The judge and all lawyers wear wigs and robes. The robe of the judge is scarlet trimmed with ermine. Court procedure is vastly different than in America, and proceeds on opposite theories. In America a man is presumed innocent until proven guilty but over here he is presumed guilty when arrested and must prove himself innocent.

It is a long but enjoyable ride out to North Wembley where Leonard, Joy and Pamela live. We enjoy a delightful tea in their apartment and then return for the Bible study at night. I have just one more night to teach after this one and I try to get in as much as I can. It is difficult to close, so engrossing has the study become.

FRIDAY, May 2. It is necessary that we go down to the heart of this great city today to check on the Cunard White Star Line sailing and to reserve tickets for the first boat train leaving Waterloo Station. After this has been arranged we spend the day, a rainy one in the downtown area. We visit the Better Homes Exhibition, marvelling at the austerity forced upon the good people by the war and present financial conditions. We walk through Trafalgar Square, Piccadilly Circus and other streets about which we have long heard. In the evening, we return for tea to the home of Bro. Scott, and then go to Hope Chapel for the final meeting with the good brethren of London. It is hard to say farewell to them, for they have come to mean much to us. John Wood walks home with us, and we talk until long past midnight, discussing the work of the Kingdom. We tumble into bed after reading of the Scriptures and prayers, and it is 1 a. m. We are to leave in the afternoon. How we wish all of us could be closer together.

SATURDAY, May 3. We go down to Waterloo Station to take the boat train at 2 p. m. and we are accompanied to the station by Bro. Scott and the three girls. We are met by John Wood, Len Channing and Arthur Hirst. Nancy Hirst has sent Nell a "going-away gift" of a three-piece buffet set. Everyone is so kind. We take pictures on the platform, shake hands, and then Nell and I board the train. We talk through the open window with our English brethren, until the train guard signals that the time has come. As the train pulls out of the station we wave and so do our beloved friends. We are on our way back—our work for the Master being over in the United Kingdom. Through the years that lie ahead we shall have the happiest memories of these days and nights. There will be ever that urge to return and labor again with fervent, conscientious, devoted men and women. I find myself praying as the train glides through a beautiful afternoon. There is a panorama of places and faces parading through my mind. Dear God, bless our brethren over here. Keep the churches pure. Help them to resist the tugging influence toward apostasy from America. Help them to preserve for us and the world the great principles of eternal truth. Farewell, England!

Conclusion

The great and majestic Queen Elizabeth pulled away from the Southampton dock promptly at noon on the Lord's Day, May 4. On the morning of my birthday, May 10, we arrived in Union Station, St. Louis, from which we had gone almost three months before. There was a glad reunion with our dear ones, and with a little group of brethren and sisters who met us there. It was good to be home, but across the miles something still tugged at our hearts, drawing us back to the new friends across the ocean. We thank all of the churches in America which made this wonderful mission possible

and we thank our brethren in Great Britain for their love and fellowship. We brought with us cherished letters, a sample of which we here reproduce as it came from the church at Birmingham.

Dear Brother Ketcherside:

At the meeting of the church tonight I was requested to write you a letter expressing our very real appreciation of the services you were able to render us as a Church of Christ during the all too short time you were among us in Birmingham. We enjoyed very much the gracious influence exerted by you and your dear wife while you were with us, and we are very grateful to all the good people, our brethren in Christ in America, who made such fellowship possible. As opportunity occurs we shall be glad if you will be good enough to convey to those brethren this expression of our heartfelt appreciation of their kindly thought in sending your along that we might be blessed by your ministrations on their behalf. We can testify to your Christian worth and to your ability to open up the Word of God to your hearers at all times, and especially would we thank you for your powerful presentation of the gospel message. Be assured, dear brother, you faithfully sowed the good seed, and it must ultimately bring forth fruit to the honor and glory of Him whom we love and are jointly striving to serve.

We thank God for the time of rich fellowship we have been able to enjoy and confidently believe it will be productive of very much lasting good among us.

We pray that the blessing of God will rest upon you—will protect you from all harm—will accompany you on your homeward journey and unite you again to your loved ones at home—and then will remain with you as you continue to use the special powers with which He has been pleased to bless you in His service and for the extension of His Kingdom.

Christian greetings and love from all the brethren at Summer Lane, Birmingham.

Yours in Christ Jesus, Fred C. Day, Sec.

"WHAT? NO PULPITS?"

(Continued from page 1)

"How did the pulpits get into the churches, then?" queried the brother.

"The arrogant clergy placed them there. They convinced the brethren by sophistry that the Lord's Supper was a sacrament and sacrifice, they made the table an altar. Then they instituted themselves as priests to officiate. Making themselves the interpreters of the Bible, they took it out of the pews, and chained it to elevated structures towering above the people. Only a specially ordained man could stand in the pulpit, and preach the Word, officiate at the communion service, or baptize believers. The church was captured and brought under bondage to a group of men the Bible nowhere recognizes. The church lost its voice to the pulpit, and

with it the right to serve God without a human mediator. The pulpit remains as a monument to that enslaving force."

"Well, we're going to have a pulpit in the new building," said the group, and before long had figured out a well-designed scheme costing several hundred dollars.

* * *

Please do not get excited. I'm not losing my mind. I'm not becoming a religious crackpot. I'm not starting a new hobby. I'll not start a revolution to tear out all of the speakers' platforms, and eliminate the rostrums from our church buildings. I doubt such could ever be accomplished. However, I shall contend earnestly for an entirely different conception on the part of the church of God's system of worship and ministry. The restoration movement is still in progress. We are a long way from Jerusalem as yet, and if the church is to have power on earth it must go back there—all the way back. Thus, it is not amiss to remind you of a few facts.

The early church gathered around a table; the modern church sits before a pulpit. The Lord placed the table in the church so it could remember its debt to Him; the clergy placed the pulpit in the church to bring it in debt to them. In the early church they all spoke one by one; today all the speaking is done by one. Then the Spirit was kindled; now it is quenched. Then they claimed to love each other and talked about Jesus; now they claim to love Jesus, and talk about each other. In those days they exerted an effort to exhort; now they have to be exhorted to exert an effort.

The congregation around the table was poor in earthly wealth but rich in faith; the congregation before the pulpit is rich in money, but poor in faith. Then they first gave themselves to the Lord; now they do it last, or not at all. Then they edified the church; now they crucify it. Will you deny that the pulpit has stolen the liberty of the church, and thus has been thief of its most precious heritage?

Christ also loved the church and gave himself for it" (Eph. 5: 22, 23).

Do not get the idea that you love your companion so much that there will never arise a difference of opinion. Those things will come, but when they do, let the husband recall that the wife is the weaker vessel, and let the wife see that she reverence her husband. If both will live for God, selfishness and quarrels will be forgotten. Happiness in the home is dependent upon children. That is God's plan. If children are denied you, adopt one or two. Open your heart to the love they can bring and give them the love God has given you. The love of a husband and wife for children can unite the family in a bond that cannot be broken.

Let the husband be a godly example in the home; not a boss, but the head of the house, an example in devotion, holy, just and temperate. Many a marriage is wrecked by the husband becoming a drunkard, seeking the company of lewd women and forsaking his marriage vows because his wife has failed in her part by nagging at him and making the home a hell on earth. Ask God to bless your marriage. Give to each other that love and devotion that is the just right of a companion. Determine to make each other happy. Do not neglect to tell each other of your love. Live uprightly and honestly before God, finding your joy in each other, and the blessings of God will rest upon you.

MARRIAGE AND DIVORCE

(Last of a Series by ROBERT H. BRUMBACK)

The Scriptures do not authorize divorce unless one of the parties has been guilty of fornication. If they separate for another reason, Christians must remain unmarried. "Let not the wife depart from her husband, but if she depart, let her remain unmarried or be reconciled to her husband, and let not the husband put away his wife" (1 Cor. 7: 10, 11). Unfaithfulness upon the part of either partner robs marriage of its meaning. No longer are the husband and wife one flesh. "What? Know ye not that he which is joined to an harlot is one body? For two, saith he, shall be one flesh."

If friction develops between a couple, the responsibility rests upon both. If they separate, get a divorce, and one of them remarries, that one commits fornication. Suppose it is the man who marries; what then is the status of his first wife? Is she free to marry? Certainly! Why? Because when the man married again, the act constituted fornication in the sight of God. The first marriage was terminated when the man took a second wife.

Suppose a couple who are not Christians marry, and later one of them hears the gospel and becomes a member of the Church of Christ, whereupon the companion threatens to leave. What should the Christian do? If the companion leaves because the other has obeyed the gospel, the Christian should remain unmarried, hoping to re-establish the marriage at some time in the future. While a Christian should not marry a worldly person, if they are already married they are not to separate (1 Cor. 7: 12, 16).

When a divorce takes place for the only reason given in the Bible, the marriage is dissolved and the innocent party is at liberty

to marry again. The one who has a scriptural reason for divorce also has a scriptural right to marriage. The theory that one may not marry again, even though having a scriptural divorce is not based on the Bible. One has a right to remarry when the former marriage was broken due to fornication.

A divorced person should be slow to marry a second time. A woman who has failed to establish a happy marriage with one man will not be likely to succeed any better with a second or third. The world assumes that if the wife had properly cared for the home and given proper devotion to her husband he would not have sought the companionship of the other woman. The same censure rests upon a man. If he gives to his wife the love which is her due, she will not likely seek the intimate friendship of another.

Six out of seven divorces are obtained by women. To both husband and wife I say it is better to forget petty grievances, harsh words and hasty acts, and say to your companion, "I love you, forgive me for my lack of patience," than to seek relief in the divorce court. A divorce is a disaster for both parties. If you refuse to swallow your pride and say, "I'll not stand for it. I'll get even with my companion," and pack your bag, renounce your vows before God, seeking relief in the divorce court, you are responsible for the sorrow, bitterness and unhappiness which will follow. If strained relations develop, if discord has taken the place of harmony, the court is not the remedy. The Word of God is what you need. "Wives submit yourselves unto your own husbands as unto the Lord. For the husband is the head of the wife even as Christ is the head of the church. Husbands, love your wives even as

SIMPLE WORD STUDIES

"El" is an abbreviation for the Hebrew word "ELOHIM" one of the words translated "God" in the Old Testament. It appears in a great many proper names, since most of these had a special significance. Thus for example:

Ishmael means "Heard of God."

Israel means "Prince of God."

Samuel means "Asked of God."

Why was Ishmael so named? Did you know he was the first person named before birth by the Lord? Why was Samuel so called? What does "Bethel" mean? Under what circumstances was this name given to a place? Can you name five other words employing the word "El" and give their meaning?

RADIANT TRUTH

Publication of the four-page leaflet "Radiant Truth" by Bro. Fred Fenton, has been resumed. The July edition contains an article on the subject of "Spiritual Light" with a very appropriate four point plan of action for the churches, to which we give our hearty endorsement. Of especial interest to those who "speak unto men for edification, exhortation and comfort is a series of Bible outlines. Copies may be obtained by addressing Bro. Fenton at P.O. Box 7, Ottawa, Kansas. Bro. Fenton is returning to the field for gospel meetings at an early date.

THE ONE CUP IN COMMUNION

By E. M. ZERR

The heading is worded according to popular usage, and will be so considered in this article, after the first paragraph. The term "the communion" is never used in the New Testament as applying to the Lord's supper specifically; only when connected with a qualifying word can it be used for that institution. The word *communion* is from *KOINONIA*, and is rendered in the King James Version by communication, Communion, contribution, distribution, fellowship. Therefore, it properly refers to the New Testament system as a whole. To avoid confusion, however, it will be used now in reference to the Lord's supper.

In every instance of the word "cup" it is from *POTERION*, and defined as follows: "a cup, a drinking vessel; . . . of the container for the contained, the contents of the cup, what is offered to be drunk."—Thayer. "A drinking vessel; by extension, the contents thereof, i. e. a cupful (draught); figuratively, a lot or fate."—Strong. Since the word is used both figuratively and literally, the connection must determine in each case how it is used.

Advocates of the "one cup" theory make much of the singular number of the word as used in the Inspired Scriptures. Certainly, it is never in the plural. It may be asked, then, if I teach that one cup only should be used. Most assuredly I do so teach. Moreover, the Catholic Church is the only one, as far as I know, that uses more than one cup. I mean, of course, if the word is used in the sense the apostle uses it when writing of the communion. "After the same manner also he took the cup, when he had supped, saying, this cup is the new testament in my blood . . . as often as ye eat this bread and drink this cup . . . whosoever shall eat this bread and drink this cup of the Lord." 1 Cor. 11: 25-27. From the above statements the conclusion is unavoidable that what is drunk is what is called the cup, and that the figurative definition of the lexicon applies. That is why I declared that one cup only should be used.

The Catholic Church mixes water with wine, and because of that, its priests drink two cups, water and wine. We might mix together, water, milk and wine and drink in the communion; we would then be using three cups, since what is drunk is called the cup. But the Lord authorized drinking wine or fruit of the vine only, hence it is right to use one cup only. Not only that the whole congregation should use just one cup, but the church all over the world should use one cup only, the same cup, the fruit of the vine.

As to the kind or number of containers, that is another matter, and one on which the Lord has not legislated in the least.

Therefore, all restrictions or legislation on that subject would be human and speculative. On matter not legislated by Christ, we are left to use our best judgment, and to do what is most convenient and desirable. Whether a congregation uses one or two or more containers, the divine law will not be affected. The church at Corinth could not have confined the service to one container; yet the theory of the "one cup" folks would have required that unreasonable act.

It is frequently objected that putting the wine into many "cups" divides the blood of Christ, and that should not be done since Christ is not divided; if the mechanical fact of putting the liquid into more than one con-

tainer constitutes an adverse division of Christ, so would he be divided when the fruit of the vine is taken into the several bodies of the communicants. "What proves too much, proves nothing." And in view of these considerations, those are in error who insist on thanks being offered "before the wine is poured." Such persons are logically in the same class with the "one cup" extremists, since they make the container and not the contents to mean the scriptural cup.

Whether the fruit of the vine is served in drinking glasses, or metal cups, or spoons; and whether one or a thousand of them are used; as long as juice of the grape only is used, the congregation will be portraying the death of Christ in that his blood was shed in his death. His one supply of blood was given up and that fact will be memorialized by the partaking of the one article, the fruit of the vine.

EXHORT AND CONVICT

One of the special qualifications for the eldership demands that the appointee to this office shall be "apt to teach." Aptitude has to do with ability, and in this instance it pertains to the ability to instruct those under the care of the bishops.

A great deal of discussion has been carried on in the past as to how much ability one must have in order to meet this requirement, and it appears that the disputation is generally concluded with the idea that the Bible does not specify the degree of aptitude, thus it is left up to the congregation selecting the men to determine without any specific standard to guide them except their own inclination. It is the conclusion of the writer, however, that God does not leave us ignorant upon this very important matter. We believe that the New Testament not only demands that an elder "be apt to teach" but also specifies the degree of ability he must have.

In Titus 1: 9, the apostle says that an elder must "hold-fast the faithful word, as he hath been taught, that, *he may be able* by sound doctrine both to exhort and to convince the gainsayers." This teaches that in order to qualify for the office of elder a man must first be taught. That is one of the duties of an evangelist, to teach and prepare men for this position. It was certainly included in the task given to Titus under the command "Set in order the things that are lacking." If men had all of the necessary qualifications domestically and temperamentally, and yet lacked a sufficient knowledge of the faithful word to enable them to exhort and convict, this should be supplied by teaching. One of the problems of Titus was to make this teaching possible and thus to develop timber to go into the official structure of the local congregations.

One of the greatest needs of the church in this present age is a qualified eldership in each local unit. A congregation can no more rise above its leaders than a stream can rise above its fountain source. A lazy, indifferent, incompetent leadership will produce the same kind of congregation. Men without vision to determine the needs of the church, and without desire to see those needs fulfilled when someone else points them out, will hold the church back, and make it a languishing, dying spectacle before the world, instead of an aggressive, fighting organization as God expected it to be with reference to the sins of the age.

The term "exhort" in this qualification has to do with the church. The elders must be able to encourage, persuade and instruct the body with a view to getting all of the members to see and do their duty as commanded of God. Some men will not be persuaded by anyone. They will eventually manifest such a spirit that they must be excluded for the good of the cause. It remains, however, that the brethren in the office of the eldership must be able to "feed the flock" by placing before them in spiritually digestible portions such portions of the faithful word as will build them up in the most holy faith.

The text uses the word "convince" in connection with "exhort." In reality, that term as used in the New Testament carries with it the idea of "conviction." Thus it is apparent that the elders must have a sufficient knowledge of the word and a sufficient ability to declare it that they can convict gainsayers, or opposers. You may never be able to convince a stubborn gainsayer, but you may be able to convict him in the presence of the membership so that all can see the unscriptural tendencies and results of the doctrine he advocates.

Exhortation is to be employed when men have a knowledge of the word but require encouragement to follow it in all of its requirements; conviction is necessary where men are ignorant of the truth, or knowing it, wilfully oppose it, and advocate false doctrines instead. The first requires patient, careful, considerate instruction; the latter requires stern, uncompromising argument of an indisputable nature. Only thus can the church see the fallacy of the opposer, and the serious consequences entailed by following after his spiritual defection.

THE FIRST WOMAN

Eve's name was Adam before she was married (Gen. 5: 2). She was the first woman, first wife and first mother. She was the first nurse, first companion, first bride and first kinsman. These positions of trust were all passed to us by the first woman. They suggest purity, love, fellowship and devotion; also comfort, fidelity, affinity and family ties. The brightest flowers bud and blossom in the family garden, the sweetest incense rises from the family altar and here the rarest jewels sparkle in the sunlight that gilds and gladdens the gateway. What could we do without woman? She was last, at the cross, last at the sealing of the tomb, and first at the resurrection—it was the men who doubted.—A. R. Moore.

"SPIRITUAL HOUSE CLEANING"

Sermon Outline by Hershel Ottwell

Introduction: During the winter months our homes become dingy, so when spring comes we clean house because it is our abode. Spiritual house cleaning should be in progress at all times if we expect Christ to abide in our lives. Let us note some of the things that must be clean if Christ would dwell with us.

1. *Our soul needs cleaning:*
 - a. Christ dwells in our heart (Eph. 3: 17).
 - b. We purify our souls in obeying the truth (1 Peter 1: 22).
2. *Our fleshly body needs cleaning:*
 - a. It is the temple of the Holy Ghost (1 Cor. 6: 19).
 - b. Commanded to cleanse ourselves from all filthiness of the flesh and spirit (2 Cor. 7: 1).
 - c. Christians told to lay apart all filthiness and superfluity of naughtiness (James 1: 21).
3. *The church needs to be kept clean:*
 - a. It is God's habitation (Eph. 2: 21, 22).
 - b. Judgment must begin at the house of God (1 Peter 4: 17).
 - c. We must know how to behave ourselves in the Church (1 Tim. 3: 15).
 - d. What if some become unruly and will not behave?
 1. Withdraw from every brother that walks disorderly (2 Thess. 3: 6).

2. Deliver them to Satan (1 Cor. 5: 1-8).

- a. First purpose of discipline is to save the individual (1 Cor. 5: 5).
 - b. Second purpose of discipline is to save the Church (1 Cor. 5: 7).
- (This should not be neglected!) (Ecc. 8: 11.)
4. *Those out of Christ must be cleansed:*
 - a. Christ is able to cleanse all who will come (Isa. 1: 18).
 - b. Must be washed in Christ's blood (Rev. 1: 5).
 - c. This will cleanse us of our sins (1 John 1: 7).
 - d. This takes place in baptism (Acts 2: 38; Rom. 6: 3, 4).

Conclusion: Obey the gospel, keep your soul and body clean at all times, then the Church will always be clean, for "Ye are the temple of God." (1 Cor. 3: 16.)

FROM FLEETWOOD, LANCASHIRE, ENGLAND

Dear Bro. Ketcherside: I deeply regret that I did not meet you and Sister Ketcherside, however I am glad to have such splendid reports about you and your work. Bro. Crosthwaite says you are the nearest to us of any American brother he has met. Time was when I would have made the journey to East Kirkby to meet you (my home church) but I felt I could not do it.

Your reports to the brethren should help they and us to come closer together. So many churches in America are astray as they are over here. The one-man ministry seems much more prevalent in the U. S. A. than here, and I hope it will never become the fashion here. The Co-operation officials have fostered this for some years now, with bad results. I thank God for so many loyal churches here. More have withdrawn from the Co-operation than I ever thought I should see, and the end is not yet.

My warm greetings to Sister Ketcherside, the Brethren and yourself. Ever sincerely, Arthur L. Frith.

FROM HARTHILL, LANARKSHIRE, SCOTLAND

Dear Bro. Carl: I thank God always on your behalf for the grace of God which is given you by Jesus Christ. I am in receipt of yours of 3 June 1947, and thank you for the kind expression contained therein.

To beg of you forgiveness for my procrastination would be absurd, but of late I have been kept busy. The closing of the school for summer vacation occupied a great deal of my available time with the compilation and completion of returns. My correspondence course with Bro. Crosthwaite evokes diligent study, and preparation of exhortations and addresses for Lord's Day meetings keep me more than occupied. I have some engagements to fulfill with sister congregations, so you can well understand how I have been kept going since my return from the forces.

However, I am more than happy to do any little to further the Cause of Christ and at present it requires more earnest endeavor. We need to take more to heart the appeal made to the Ephesians to stand fast, to put on the whole armor of God, and to be valiant in fight. I often sing a hymn—a favorite of my father and a favorite of mine—which should be our most earnest and sincere prayer:

"May we as servants joy to do thy will

As sons the honor of Thy house maintain,
As soldiers stand prepared for conflict still,
And count all suffering borne for Thee, as gain."

There are too many brethren today who take and translate this *stand* as passive—an inactive stand by those who are quite content to rest on the laurels of their predecessors; too many who ceremoniously attend the Lord's Table and leave it at that, they are such as let the rest of the world go by. There are too few with Christ-like boldness to preach the Truth in the highways and by-ways. No Christian may "stand idle all the day." If he wrap his talent in a napkin and hide it in the earth, the Lord advertises him as to the reward he may expect.

Pray for us therefore, that we may press ever upward and onward; that we may run the race set before us and by the grace of God we shall have the crown of glory placed upon our heads and the robes of righteousness placed about our shoulders by the King who shall say "Adoptio! Adoptio! Adoptio! This is my son! this is my son! this is my son!"

Christian regards to all the faithful in America and we daily make mention of you in our prayers. Pray that I, who am but a child in the Faith, may be nurtured and grow in true simplicity and that my feet may never falter from following in His steps. It is really heart warming to know that we have such loyal brethren across the water. May grace abound among you. Hoping to hear from you soon, I am Yours in the Master's service. J. B. Steele.

FROM SCHOLES, WIGAN, ENGLAND

No doubt you will welcome a little news of the church at Scholes in particular and of the churches here in general. So far as regards the former I am happy to say that the good work of which you saw the beginning is continuing. I can say this without boasting, for it is the Lord's doing: "Not unto us, not unto us, O Lord, give glory; but unto thy Name, for Thy mercy and for Thy Truth's sake." The souls who were won to the Lord during the week of Bro. Channing's mission have remained faithful, and since then two others have been added to the church. This weekend we begin another series of meetings with Bro. Channing, which will continue for the whole of August. We are praying, working and hoping for a

further precious harvest of souls and a further strengthening of the church. The district in which we are situated is wonderfully rich soil, and through the faithful sowing of the incorruptible seed of the Word will yield abundant fruit, we believe. I will inform you from time to time of the progress of the work of God here.

The churches in this district continue in their zeal for the work. Wigan is a splendid centre for the Cause, three churches which have recently withdrawn from the unscriptural and modernist Co-operation being placed within a radius of two miles of each other. As you saw during your visit, these churches support each other wholeheartedly, and we are only now beginning to realize what true scriptural Co-operation is. The best description I can give of the state of the churches here is that they are like those awakening out of a bad dream into the reality of things. There is a stirring among the dry bones, and spiritual life is showing itself after a season of spiritual sleep.—*Carlton Melling.*

FROM KIRKCALDY, SCOTLAND

Dear Brother and Sister Ketcherside: Perhaps some day I will learn the art of letter writing, and writing will become a joy. Nevertheless, it gives me great pleasure to write a few lines to my brother and sister. It seems like yesterday that I saw a real American standing on the platform in the small chapel in Rose Street preaching, the like of, I've yet to see or hear. As long as I live your name will always be associated with that great text, "Ye are the salt of the earth." To me that was my greatest thrill and experience. Never will I forget that Lord's Day. Now that you're back in your own country, we here in "Bonnie Scotland" are like years gone by, just dodging along. We may be slow, but I like to think that we are like the Old Paths, strong and steadfast. It is with great pleasure I write to inform you that I received a copy of your American Magazine, and on reading your day to day account of experiences in Scotland, I was thrilled when you remembered that tall policeman. I still see us at Dave Mellis' long after midnight. Why, oh why, must we of kindred spirit part? The consolation we as followers of Christ have must be in the knowledge we shall meet again.

A word or two about our meetings. On Lord's Day morning the average attendance is about 50, while in the evening we have slightly less. At present our own brethren are conducting all services. We have no visiting speaker, which to me is quite a good thing, as one is inclined to sit back and let the other do the exhortation and preaching. Bros. Steedman and Moyes have been elected deacons. I believe we here have much to learn if we are going to hold fast the things we ought. I believe our order of service is wrong, for I don't believe in the order of

service being prepared beforehand, such as the prayers, giving out hymns, the presiding brother presiding again in the evening. I believe in mutual ministry, and to me the above practice is not mutual ministry.

It is a long way from Fife to where you are presently residing and yet by the modern means of travel, time and space has been brought closer together, and it is with such thoughts that my mind is wondering—hoping that you both will soon be back amongst us. With all my heart I would rejoice at the knowledge that once again we will be privileged to see and hear you. . . . Yours in Christ Jesus, *Walter Hoggan.* (We regret that we could not, for lack of space, publish Bro. Hoggan's good letter in its entirety.)

NIXA, MISSOURI (Aug. 1). The new addition to our building has been completed, with all bills paid and a small balance in the treasury. Four classes can meet in the extra rooms, leaving only one in the auditorium. I know that all of us will enjoy this improvement greatly and hope that other congregations may be able to experience the same benefits as we by a like building program. Sincerely, *Frank Dunbar.*

KLAMATH FALLS, OREGON (July 29). If by chance anyone moves west, we have something to offer, in the way of work, in this one of the few places in the state where there is a faithful church. Just now a job is open for a man to look after juvenile boys. It is a position in which a Christian man might have opportunity to do a lot for the church. The wage is average for this section. Those desirous of information, please write me at Box 642. *Burl E. Price.*

NEW CASTLE, IND. (Aug. 6). You probably have learned of our good fortune regarding the Indianapolis work. The zoning board granted the brethren full privilege of erecting a meeting house on the very desirable lots in Speedway City. We had a very satisfactory meeting with Dick Kerr, closing on August 3. The Vacation Bible Study was a success with far the best in the way of interest and attendance we have had since beginning that work.—*E. M. Zerr.*

HARTFORD, ILL. (Aug. 8). My short trip with the faithful in Oklahoma was very enjoyable. The brethren there are working but need help. One was restored at Nowata, and a young man 18 years of age was immersed at Bartlesville. One was baptized at Granite City last night. Bro. Shasteen begins a meeting there, August 31, with an all day meeting, Sept. 7. *Hershel Ottwell.*

OZARK, MO. (Aug. 8). We are doing very well generally, seeking to aid in spreading the Word elsewhere. In the past year we

have contributed \$50 to Senath, Mo.; \$50 to Compton, Calif.; and \$75 to Spokane, Wash., to assist on their buildings. In addition we took care of our obligation to Bro. Ballenger. Bro. Henry Boren recently closed a good two weeks meeting for us. *Chas. F. Boyd.* (Editor's note: I am amazed at the contributions mentioned above from a little group of believers. It shows what can be done when a church is mission-minded, and puts to shame many larger congregations. We surely commend the Ozark brethren for their generosity.)

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LAMINE, MO. (Aug. 10). Am enclosing \$5 for five subscriptions. The church continues to meet with a Lord's Day attendance of 25 to 35, so we are at least holding our own. With best wishes for the continued prosperity of your work for the Savior.—*Talmage Weekley.* (Thanks for the five subscriptions and your sentiment, Talmage—Carl.)

NEW TRACTS

There has been an insistent demand for tracts to be used in the ever-extending mission work now going forward. We are pleased to announce that we will soon be able to furnish a new one which is one of the best we have ever produced. The title is "The Church of the Upper Room." In connection with this folder we will also have a special reprint of another called "Interesting Facts About the Book of Books." The format and style will be new and very attractive. Write for samples at once. Let us spread the Word of God by every legitimate means.

OUR NEXT ISSUE

Our next issue will contain a short article by a brother from Scotland; also one entitled "Evangelistic Oversight" written by the editor. There will be another sermon outline by Hershel Ottwell, a short lesson from our lamented A. R. Moore, plus an additional "Simple Word Study." More interesting, enlightening and edifying features are being prepared for you, and will be placed before you each month if we are able financially to continue. We suggest that you introduce the paper to all of your friends and let them share with you in its valuable lessons.

MISSOURI MISSION MESSENGER

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

W. Carl Ketcherside

Editor and Publisher

Publication Office

7505 Trenton Ave.

University City 14, Missouri

Dedicated to the task of arousing churches in this state and elsewhere to a greater zeal in mission work, and assist in developing the talents of all to be used to the glory of God.

THIS and THAT from HERE and THERE

MEXICO, MO. (Aug. 23). Ivan and Thomas Dennis conducted a two weeks' mission meeting in the Community Hall, Benton City, recently with 2 baptized into Christ, and one coming from the Christian Church. The members from Benton City will attend at Mexico, where I start a two week meeting on Sept. 20.—*Arthur Freeman.*

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SENATH, MO. (Aug. 23). W. Carl Ketcherside assisted in a meeting of one week, closing last night. Ten were baptized and one restored during the week. Bro. Fred Killebrew baptized five others during the month just past, and the interest is good. The average attendance in the meeting was 155 per night, with 210 present the final night. The church meets in the new building with services four times each week, plus the Ladies' Bible Study on Thursday afternoons.

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GRANBY, MO. (Aug. 23). Brethren desirous of changing locations for farming in the Ozarks are urged to write W. E. Joslin, RFD 1, Granby, Missouri. Several places are for sale close to rural and high schools, on bus and milk routes. Places are electrically serviced. Bro. Carl Isham of Springfield has been working with the church there recently.

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TAMPA, FLORIDA. (Aug. 14). We are here attending rural mail carriers' national convention. Rains every day but have had a fine trip thus far.—*V. M. Foltz.*

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GALESBURG, ILL. (Aug. 21). The meeting at Dexter, Mo., closed on Aug. 17, with good attendance throughout, and excellent outside interest. I begin at Secor, Illinois, Sept. 7, to continue three weeks.—*E. M. Smith.*

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SACRAMENTO, CALIF. (Aug. 16). Bro. Kenneth Morgan baptized one in his meeting with us the last 2 weeks of July. Others were interested, much good was done, and the church greatly encouraged. Kenneth is a wonderful worker in the vineyard of the Lord. Hope he can soon be back with us.—*W. O. McCreary.*

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FLAT RIVER, MO. (Aug. 12). Bros. J. H. Mabery, J. C. Mabery, Carl Dalton and myself made final arrangements for the purchase of a meeting-place at Fredericktown, on August 9, from the Nazarene Church. We are to take possession of the property for our use on Oct. 15, and it is our expectation to

establish a faithful congregation in this county seat town. The work at Flat River continues with sustained interest, and one added last month.—*J. W. Watts.*

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BEE CREEK, ILL. (Aug. 10). Three were immersed into Christ this afternoon by Bro. W. Carl Ketcherside, who spoke both morning and afternoon, to large gatherings of brethren and friends. Bro. Paul Schlieper baptized one who came forward at a regular meeting of the church three weeks ago.

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CHARLESTON, ILL. (Aug. 11). We are hoping to have a meeting this fall or winter with Bro. L. C. Roberts, if he can arrange the time, and if so, we trust that he will be able to give the church some development work so that we may be in position to do more ourselves.—*Richard G. Riggins.*

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HOLLIDAY CHURCH (Illinois). Two were immersed in the meeting recently concluded by Bro. Harold Shasteen, who immediately began a meeting with New Liberty Church, near Sullivan. Bro. Lowell Harrison directed the song service during the meetings.

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NOWATA, OKLA. (Aug. 13). Bro. Hershel Ottwell preached for us 3 nights, starting Aug. 3. One was reclaimed. He then preached at Bartlesville, where one was immersed. We are meeting in our new house, having 3 services each week.—*George W. Eccles.*

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GLOBE, ARIZONA. (Aug. 9). Have baptized 2, and four placed membership. We meet at Claypool, and those who plan vacations are urged to meet with us. Address me at Box 1840, Globe. The Atwell family from Webster Groves have moved here and will be of great assistance to the faithful church. Last Sunday 39 attended. The Sunday before we had 41.—*Wayne Peden.*

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GLOBE, ARIZONA (August 26). Church meets in American Legion Hall at Claypool, on Highway 60, 2 miles east of Miami. Attendance Sunday was 31, with contributions of \$23.06. The peak attendance to date has been 41. We reached that figure twice.—*Vern Atwell.*

* * *

Thanks to all of our new subscribers this month, and thanks to a host of old friends for renewals. The paper is made possible by your interest and help.

BLOOMINGTON, IND. (Aug. 23). Our singing class at Kansas City had good attendance, including John Snyder, De Soto, Ill.; Donnie Mallow, Brixey, Mo.; Jimmie Vandeventer, Springfield, Mo.; Elmer Bowman, Hardin, Mo.; and Frances Miller, St. Joseph, Mo. Classes included Bible Study and devotional periods daily from 9 to 12 a. m.; 1 to 3 p. m.; 7:45 to 9 p. m. Arrangements have been made to conduct a similar class next July. The church at Carrollton, Mo., has arranged such a class for Christmas week.—*Roy Harris.*

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JERSEYVILLE, ILL. (Aug. 23). We visited the church at Martinsville, Ind., on July 27. Arriving home we found excellent preparations already made for meeting held by Bro. William Hensley, who accomplished great good by his practical lessons. On August 17, 18 I was with the church at Ottawa, Kansas where extensive work for future was planned. Am now in a meeting at Fairbury, Nebraska, which has been hindered by extreme heat. Leaving here I shall go to Benkelman, Neb., and then to Charleston, Ill., where I shall begin on Sept. 14.—*L. C. Roberts.*

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KANSAS CITY, MO. (Aug. 24). Bro. Robert Brumback closed his meeting with the church at Cowgill, and is now engaged in a series of services with the church at Bethlehem (near Lawson).

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HALE, MO. (Aug. 24). Richard Kerr is conducting a series of meetings with this congregation. Enroute to his home he plans on speaking in two joint meetings for the churches at Flat River and Bonne Terre.

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GOODWATER, MO. (Aug. 28). Bob Duncan, of Bloomington, Ind., is now conducting our meeting. He came to our congregation from Ellington, where he recently concluded a good effort lasting two weeks.

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COMPTON, CALIF. (Aug. 23). We are now meeting in our new house at 333 West Olive, although doors and windows have not been installed. We invite all to visit us when in this area.—*Robert Sankey.*

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ELLINGTON, MO. (August 27). Recently closed three weeks of meetings with Ellington and Logan churches. Two were added and two restored at the former place; at Logan six were immersed and one acknowledged wrongs. Thanks be to God for His blessings. Am now at Goodwater, and would appreciate your prayers for our efforts.—*Bob L. Duncan.*