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THE LORD'S SUPPER

By W. CARL KETCHERSIDE

One of the very apparent differences between the churches in Great Britain and those in this country is the attitude toward communion at the Lord's Table. Our brethren across the ocean hold to the practice of close communion. As they define the term and use it, we would have to be classed as believing in open communion. It is true that most of the congregations in America would rise up in arms and deny emphatically such a charge, but it is true, nevertheless,



and all of the protestations on the subject will not change the facts as they exist.

To make the distinction clear, it will be necessary first of all to define the term "close communion" as it is understood in Great Britain. This will necessitate, as a background, a little history of the churches on both sides of the Atlantic, for the communion question has been a source of controversy through long years. The inception of the restoration movement was fraught with great possibilities in the Old World and the New. Alexander Campbell wrote much for the publications in Great Britain and much else that he published in *The Christian Baptist* and *The Millennial Harbinger* was copied in the periodicals of the British brethren. It appeared that churches in both lands would continue in unity of spirit and form.

Visitors from the United States were welcomed in the lands across the sea. Campbell, accompanied by Henshall, visited Great Britain in 1847, and did much to encourage the cause over there. However, the churches in America did not continue according to the pattern in which they had begun. It would not be unfair to state that they grew in numbers out of all proportion to the churches in Great Britain, but the latter on the other hand remained true to the principles of the restoration movement. A summary of the changes wrought in America was given in 1905, by the English brethren, thus, "A semi-clerical class emerged, a spirit of compliance with sectarianism was manifest, the Table of the Lord was displaced from its central position, Mutual Teaching gave way to Sermons, the Eldership was subordinated to the Evangelist ranking as Pastor." The effect

of these changes is still apparent in American churches in these days.

However, the rapid growth in numbers of the American churches, made a deep impression on the mind of English visitors, who, mistaking crowds for spirituality, desired to ape the American methods in Great Britain. One such visitor was Timothy Coop, a man of wealth and prestige. He imported M. D. Todd and W. T. Moore, into Great Britain, in 1878, and their methods and ideas soon caused a break over there. This served to bring out more clearly than ever before the difference with regard to the communion at the Lord's Table.

Undoubtedly it would be better for me to permit our brethren in Great Britain to state their position for publication. However, they might be somewhat reticent in doing so until we have broken the ice. Knowing them as I feel I do, I am certain they will not let the matter pass if I incorrectly state their contention. Nor would I want them to do so. It is now time that we should compare our teaching and methods, for the *mutual edification* of all the brethren in the whole world.

The position they take is simply that the Lord's Table is for the Lord's people in the Lord's house. We also claim to take that



ABRAHAM LINCOLN SAID —

"If I were to try to read, much less to answer, all the attacks made on me, this shop might as well be closed for any other business. I do the very best I know how—the very best I can; and I mean to keep on doing so until the end. If the end brings me out all right, then what is said against me won't matter. If the end brings me out wrong, then ten angels swearing I was right would make no difference."

same position. But they take steps to guard the table for the Lord's people, whereas, beyond merely teaching on the subject, and that but very occasionally, we let the matter rest with those who are present, as to whether or not they are qualified to partake. There is no use denying this! I have been amazed to see how some of our brethren over here labor to try to make the brethren over there feel that there is no difference in our concepts.

You would believe from reading some of the American writings on this topic, that our brethren, make a strong, positive declaration each Lord's Day on the subject of who may or may not partake of the emblems. The impression is left that by this means we practically eliminate all chance of any sectarian or unqualified individual participating. If the subject were not so serious, it would be amusing to see the labored efforts that some American churches turn out in trying to batter down the difference. One man who represents the "college" churches in this country, even went so far as to say that the churches in this country were "closer" in their communion than those across the sea. I think he knew better when he said that, for he is familiar with the practice of the English brethren!

The truth of it is that all the churches I have ever heard of in this land take the position that we neither invite nor debar. That term crept into brotherhood vocabulary back in the days of Alexander Campbell. Many of us claim never to hear of it over here. That's true, because the practice of what our British brethren call "open communion" is so universal that no one is ever questioned about it, thus, there need be no repetition of any terms expressing our practice!

The common procedure in this country, and we cannot deny the fact, is for a brother to make a table talk of very brief duration, since there isn't much time after the sermon and everyone is restless, wanting to get home. Occasionally he may make casual reference to the qualifications necessary upon the part of the communicants, but generally he does not. Then the emblems are passed to all who are present, each person determining by his own conscience or inclination, whether he should partake or not. As a matter of fact, most of the brethren I have talked with state that after you have explained it, there's nothing else to be done. They contend that we neither encourage or discourage anyone from partaking thereof.

I have found a distinct tendency among the advocates of the "theological seminary—

(Continued on page 6)

SONGS WE SING

By ROY HARRIS



My hope is built on
nothing less
Than Jesus' blood and
righteousness;
I dare not trust the
sweetest frame,
But wholly lean on Je-
sus' name.

When darkness veils
His lovely face,
I rest on His unchang-
ing grace;

In ev'ry high and stormy gale,
My anchor holds within the veil.

His oath, His covenant, His blood,
Support me in the whelming flood;
When all around my soul gives way,
He then is all my hope and stay.

My Hope Is Built On Nothing Less is a gospel song that was written by Edward Mote more than a hundred years ago, though the exact date is not known. Its author was at the time a cabinet maker in London. He said that one morning on his way to his daily work, he was possessed with a desire to write a hymn. Before he reached his work the words of the refrain had formed themselves in his mind. During the day, as he

went about his tasks, words continued to form, and by the end of the day he had completed the song, which has been changed only slightly by editors through the years.

Why has this song been so widely used? Critics who analyze it from a literary standpoint, do not consider it of high value. Perhaps its power lies in the truth it expresses. It rings true to the Scriptures, in that Christ is our only hope. Through Him we have that hope which "we have as an anchor of the soul, both sure and steadfast." (Heb. 6: 19.) It reminds us that "This is the stone which was set at naught of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." (Acts 4: 11, 12). We remember the story of the two builders (Matt. 7: 24-27). Those who hear the sayings of Christ and do them, are the wise builders, who are building upon the solid rock. Upon the other hand, every one who hears the teachings of Christ and does not do them, is building his life upon the sand, and his work will come to naught. Upon what are you building, my brother?

CHORUS

On Christ, the solid Rock, I stand;
All other ground is sinking sand,
All other ground is sinking sand.

RULES FOR BIBLE INTERPRETATION

(No. 2)

By L. C. ROBERTS

In our previous article we pointed out that the first rule for Bible interpretation is to always notice who is speaking. The second, which is of equal importance, is to notice who is being addressed. The first is important because we must be sure of the authority of the speaker. When that is established we should still make sure unto whom the words spoken apply.



The investigation of a few passages will show the necessity of the second rule. The Sermon on the Mount is addressed to the disciples of Christ (Matt. 5: 1). Hence these lessons are general and applicable to disciples of all generations. They are always to be viewed as from the same authority.

But sometimes Jesus spoke only to his twelve apostles who had been selected from the host of disciples. If we note carefully John, chapter thirteen, it is clear that only

the twelve were with Jesus when he ate the Passover. If the text is carefully followed, it will be observed that Jesus is alone with his apostles through the period covered in chapters 14 to 17. In chapters 13 and 14 there is much dialogue. We have questions and answers by Peter, John, Judas Iscariot, Philip (14: 8), and Judas, "not Iscariot" (14: 22). There is no indication of any disciples being present, except the apostles. While many of the lessons in these chapters are to benefit us, the direct address was to the apostles; and the first, and often the only application is to them. An illustration of this is Christ's promise of the Holy Spirit. The persons to whom Christ was speaking were promised the Comforter, and the purpose of His being sent was to "teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14: 26). Again in John 15: 26, 27 Jesus promises the same group that the Comforter "shall testify of me, and ye shall bear witness, because ye have been with me from the beginning." These passages most appropriately apply only to the apostles.

One of the qualifications for an apostle was to have been with Jesus, "beginning from the baptism of John unto the same day that he was taken up from us, must one be ordained to be a witness" (Acts 1: 22). Peter states before the household of Cornelius (Acts 10: 39-41) that, "We are witnesses," . . . and that he, "showed himself openly, not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead." The pronouns "we" and "us" can refer only to the apostles.

In John 16: 12, 13, Jesus further states to this same group that they cannot then bear all he wishes to teach them, but "when the Spirit of truth is come, he will guide you into all truth . . . he will show you things to come." I have heard some of these passages applied to disciples today, but a careful application of our second rule limits them to the apostles.

As another example, let us notice what is often referred to as the two laws of pardon. In Acts 2: 37 it is made evident that the people to whom Peter had been preaching were under conviction and recognized they were sinners. To their question asking what to do, Peter replies, "Repent and be baptized, every one of you in the name of Jesus Christ, for the remission of sins." Then in Acts 8: 21, 22 the same apostle informs a man named Simon, that his "heart is not right with God." It appears from verse 24 that he also realizes he is a sinner. However, he is instructed to "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." What was the difference in the persons spoken to in these two instances? They were both conscious of being in disfavor with God. The first group were aliens, having never accepted Christ as their Savior and King; but Simon, having been baptized (Acts 8: 13), was a child of God who had fallen from grace. Thus the different status of the parties caused Peter to answer as he did.

These two cases lay down a law for interpreting other passages. For example, in Acts 16: 30, when the Philippian jailer asked "What must I do to be saved?" he receives the same answer as those on Pentecost, thus must have been an alien. But in 1 John 1: 9, the erring Christian is informed that "if we confess our sins, he is faithful and just to forgive us of our sins, and to cleanse us from all unrighteousness." Repentance is implied in this instance. (*To be continued.*)

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AS IT SEEMS _____ By Bernell Weems

"Branding His People"



It seems to me that a "purchased people" should be extremely careful to wear the brand of their owner. A few months ago, while I was traveling through the wide open spaces of the west, it was a common occurrence to see large herds of cattle roaming the vast prairie lands—all wearing the same brand. These herds bore the owners' insignia wherever they chanced to graze. The wealthy herdsman could say, "This animal belongs to me because it bears my brand." That brought to my remembrance Paul's statement, "I bear in my body the marks of the Lord Jesus" (Gal. 6: 17). Paul carried his evidence of sufferings for Jesus burned deep into the scar tissue upon his bruised and beaten body. The world could look at Paul and say, "That man belongs to Christ . . . because he wears His brand." This great servant of Christ aptly describes how he received these afflictions. Listen to him: "of the Jews five times received I forty stripes save one. . . ." (2 Cor. 11: 24-27).

Now I am wondering if we are wearing the "Brand of Jesus" sufficiently visible to the world, that they are saying, "That brother belongs to Christ, for I've noticed him wearing 'the brand' as he left for work on Monday; as he and his Christian family were visiting the sick on Tuesday; as he was inviting his neighbors to attend midweek meeting with him on Wednesday. In fact, he wears that brand all the time, seven days a week." I'm speaking of spiritual marks that we can imprint indelibly upon the soul. Marks that clothing cannot cover. The brand that immediately suggests the term "Christian" to an onlooking throng.

"What are some of these marks that when carefully and prayerfully put together, form a design that will designate all who wear them as a "Purchased People," someone inquires? The Savior told His disciples, "By this the world shall know that ye are my disciples, if ye love one another." Love, mercy, truth and humility are very important spiritual marks of Jesus that the world will recognize as the "Brand of Him" who paid for us with His own blood. Let us engrave this brand upon every word we speak, every thought we think, and every deed we do. Then He shall not have bought us in vain.

Processional Caterpillars

By BOB DUNCAN

A recent issue of a magazine tells of a variety of insect known as the "Processional Caterpillar." The great naturalist, Fabre, once saw some of them marching around the bottom of a large stone urn in his garden.

Finding others of the same kind, he filled up the gap between the head and tail of the procession and watched to see the result. The caterpillars went on and on around the urn, each following the one in front, and continued to do so for almost a week. He calculated that the distance covered by them must have been more than a mile!

I verily believe that we have religious "Processional Caterpillars" in the world today. In many instances people follow so closely on the heels of uninspired men that they are "marching around in a circle" religiously. It's easy to swallow whatever we are taught without thinking for ourselves, but it is not the safest practice. Where would the religious world be today if Luther, Campbell, and other of the great reformers and restorationists had not thought for themselves?

It is necessary that we have uninspired leaders in religion, but we cannot afford to

be "Processional Caterpillars." We must learn to use our own initiative. It seems there is a tendency in the religious world to accept what the preacher says as law, and evidently some of the preachers are content to let it go that way. I believe this practice also creeps into the Church of Christ from time to time. Such an attitude can be dangerous. The Lord speaking through Jeremiah said, "From the prophets of Jerusalem is profaneness gone forth into all the land" (Jer. 23: 15). The religious leaders led the people astray, hence the danger of relying on the teaching of fallible man without testing or proving that teaching by the Word of God. Paul says, "Prove all things; hold fast that which is good" (1 Thess. 5: 21). Peter warned that "there shall be false teachers among you, who privily shall bring in damnable heresies" (2 Pet. 2: 1). However, I believe the saddest part of Peter's warning comes in the second verse where he tells us, "many shall follow their pernicious ways." Would people follow the false teacher if those things he taught falsely were tested by God's Word and found wanting? Certainly not, unless those who followed were dishonest or desired to be led astray.

Much trouble and division has been wrought in the religious world because of "Processional Caterpillars," people who are

content to let the preacher dole out their spiritual food. They are content to tag along at his heels as he meanders down the paths of spiritual error. How dangerous it is to cast our soul into the lap of an uninspired man to let him do as he will with it.

I'm not advocating that a person be so stubborn and set in his ways that it is impossible to change. An individual can go astray because of such an attitude just as he can by swallowing the teaching of the preacher "hook, line, and sinker." There is a medium which we must reach, a place where we can find safe ground by neither being too stubborn nor too gullible.

As is true concerning other dangerous tendencies which arise within the church, those who are preachers and teachers of the Word also can contribute to "Processional Caterpillarism." They may do this by refusing to tolerate anyone disagreeing with them, or they may ridicule the position of those who do disagree with them until those in the class will be afraid to bring up points contrary to the position of the teachers. Possibly other like attitudes could be mentioned but these serve to illustrate that those who are preachers and teachers of the Word can practice things which may lead others into the bondage of "Processional Caterpillarism."

We should respect the age and experience of those who are more taught in the Word than we, but we also should realize they can make mistakes since they are not infallible. As this is true we can not afford to accept their teaching unreservedly upon the strength of their word alone. In giving us the Bible, God provided man with an infallible guide. However, he did not make provision for infallible teachers of that guide. Let us, therefore, test those things which we are taught, with God's Word, so that we be not constrained to say concerning the religious teaching which we accept, "I believe it's true because Brother Blank teaches it that way." Are you a "Processional Caterpillar"?

DORCAS

If Dorcas ever made a speech
That helped a mob to quell,
Of this, the Bible does not speak;
Nor do the writers tell—

Of her appearance, how her hair
Was dressed, and what she wore.
But records only say her hands
Fashioned garments for the poor.

We read that in the upper room
Where her dead form was laid
Widows wept, as they showed the coats,
And garments she had made.

Widows' tears—what a monument
To leave behind, as we
Steer our bark for a distant shore
To spend eternity!

—Sarah Bradshaw, Unionville, Mo.

KNOWLEDGE

By HAROLD SHASTEEN

"Add to your faith virtue; to virtue knowledge" (2 Pet. 1: 5, 6). Not only must a child of God add virtue (manliness) to his faith, but he is also to add knowledge to his virtue.



After one has ascended and mastered one rung of this ladder which will administer him entrance into that everlasting kingdom, he is to attain additional heights by conquering the next. Not until he has become the master of each step is he to relax his efforts and feel that he has nothing

more to do. And, this ascension will require his diligent efforts to the day of his death, so there is no place to stop. This is true because it is one thing to mount this ladder and another thing to keep from losing one's footing. One might add to his faith virtue and after a while slip back and become unvirtuous. Likewise with knowledge, temperance, patience and the rest of these graces. We must then, with diligence labor to attain them, and with as much diligence labor to retain them.

Peter has asked us to add *knowledge* to our lives. The word knowledge could take in a vast territory of learning, so must be limited in scope. One might apply himself faithfully to a lifetime of study and in the end be perfectly ignorant of many facts, so we must confine this word knowledge, to learning that would become, or be in accordance to, a faithful Christian life. The writer of the epistle has again incited us to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ" (2 Pet. 3: 18).

The church of our Lord is a school of instruction. The elders and public workers are the teachers, Jesus Christ is the principal. The one and only text book is the Word of God and to this, each Christian as a student is amenable.

According to Paul, our study is to produce for us three desired effects (see 2 Tim. 2: 15). We will thereby "show ourselves approved unto God." We are not to study simply to show ourselves, but to show ourselves *approved unto God*. I know of a man who studies to show himself. Hardly is there a statement made in the Bible class on Lord's day, but he tries to find some verse that might on the face of it seem to contradict what has been said. His remarks are not made to enlighten, or acquaint the congregation with a clear perception of facts, but only for the purpose of trying to impress his learning. This is not an indication of knowledge, but a lack of it. As students of the greatest text book in the world, if we will sincerely apply ourselves to the wisdom

it contains, we will by life and example show that we have the approval of God and are worthy of promotion to eternal life.

Our study will also make us "a workman that needeth not to be ashamed." I am acquainted with this sad situation. A member of a denominational church would frequently try to engage the wife of an elder of the church of Christ in religious conversation only to have her hang her head in shame and give no intelligible answer to the questions asked. Having been a Christian for approximately thirty-five years and the wife of an elder for thirty years, don't you think she had reason to be ashamed of the fact that she was unable to give answer to the simplest questions pertinent to our belief? Those of us who are in the same situation ought to be ashamed of ourselves, and no doubt we'll be even more abashed when our principal calls us before Him on the day of final examinations.

We are to study too, that we might "rightly

divide the word of truth." A soldier one time related to me this amusing incident. The captain in charge of their lecture period was impressing them with the fact that a good soldier is adept at breaking his weapon down and assembling it again with a minimum of time and effort. To further illustrate the ease with which it should be done, he called upon a lieutenant to stand before the class and break his Springfield down and put it together again, with a few quick and agile movements. The novice officer was greatly perplexed and reddened considerably as he awkwardly strained and tugged at the task only to give up in dismay at the tittering of the class. He had not yet learned to handle his weapon.

How dexterous are you in handling your weapon? You are told by officer Paul to rightly divide (or handle aright) the word of truth, which is the sword of the Spirit (Eph. 6: 17). Without a study of it, and knowledge concerning it, we will fail miserably. Without heavenly knowledge and good sound sense to apply it, we can not hope to rise very high on the ladder of Christian graces.

The Woman Who Made a Loan to God

By RAGENE SIMS

Hannah was a very unhappy wife. Peninah, the other wife of Elkanah, bare him children, but Hannah had not been permitted of the Lord to become a mother. This was a source of much grief to her. Her husband loved her very much in spite of her barrenness and tried to make up for that which was denied her, as he said, "Am I not better to thee than ten sons?" But Hannah would not be comforted.

On one of their yearly trips to Shiloh, where they went to worship and to sacrifice unto the Lord of Hosts, Hannah "poured out her soul before the Lord" and "vowed a vow." If the Lord would give her a man child she promised to let him become a Nazarite, separated for the Lord's work as long as he lived. Hannah was so long praying and weeping there that Eli the priest, sitting by a post of the temple, observing the intensity and outward manifestation of her feeling, misinterpreted the circumstances. As it is written, "Now Hannah, she spake in her heart; only her lips moved, but her voice was not heard: therefore Eli thought she had been drunken." His rebuke might have been humiliating had not other feelings been so strong upon her; but she was soon able to convince Eli that she was praying sincerely from the depths of her sorrowful soul, and he readily asked God to grant the petition she had asked of him. Thus Hannah departed with a changed countenance to return to their home in Ramah.

No doubt those were happy days that

Hannah lived in expectation of the arrival of her son. She called him "Samuel" which meant, "Asked of God." Elkanah continued in the trips to Shiloh year by year, but Hannah remained at home until the child was weaned, at which time she was to take him up to remain at the Lord's house all the days of his life, according to her vow. Now according to our modern ideas as to when a child should be weaned, Samuel might have required a nursemaid for some time after his mother left him at the temple; but my grandmother remembers from her earlier years a mother who was still nursing her child when he started to school, so I believe that Samuel was old enough to "minister unto the Lord before Eli the priest" when his mother presented him there.

It was a changed woman who appeared this time before Eli at the temple. The other time she had wept; but this time she sang! I wonder if Eli would have recognized her had she not identified herself thus: "Oh my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto the Lord. For this child I prayed: and the Lord hath given me my petition which I asked of him: Therefore also I have lent him to the Lord: as long as he liveth he shall be lent to the Lord." I can imagine that Hannah's face fairly shone with a mixed feeling of triumph, gratitude to Eli, thankfulness to the Lord and genuine pleasure in being able to produce the child that Eli himself might see how the Lord had heard

and granted their prayers. And I believe that Hannah was even happy to keep her vow which was to separate her from her child on this occasion!

I'm sure that Hannah felt a longing toward her child when she left him at the temple, and her home must have seemed dreadfully quiet and empty when she returned. The record says that she made Samuel a little coat, and brought it to him from year to year, when she went up with her husband to offer the yearly sacrifice. Eli was favorably impressed with the vow that Hannah had made and kept so well; he was moved to speak to the Lord in her behalf on his own accord, and it followed that Hannah became the mother of three more sons and two daughters!

Our Savior said that, "Whosoever will save his life shall lose it," etc. I believe that when we are attached to anything in such selfish possessiveness that we cannot bear to think of parting with it, we do not truly possess the thing, but *it possesses us!* Hannah possessed her child more truly in giving him to the Lord than if she had wanted above all to keep him for herself.

Surely more prayers would be granted and more hearts made glad, if we would all learn to pray after the example in the heart of Hannah!

Words of Warning

By C. J. BEIDEL

We are living in very fast times! Not long ago men moved with caution. It took years to produce changes. Now almost over night communities and individuals change. Notice, when people commence to change, and especially for the worse; how rapidly they travel. Just one step in the wrong direction brings the downfall of many an individual.

The grave problem of today is to induce people to be content with simple New Testament Christianity, without any mixture of humanisms, or worldliness. People are so used to leaning on men for advice that they can scarcely conceive the idea of trusting God's word for their all. Love of systems, selfishness, and other faults of men with great personal influence are breaking down the desire for the simple, plain teaching of the GOSPEL OF CHRIST.

Some of our best Bible students claim that the first four books of the New Testament contain the most complete facts of the history of Jesus Christ, yet we are told that attempts have been made recently to discredit the divine history of the life of Christ. The attempt to dissolve the man of Nazareth has failed, but the characterizing of Jesus into a lovable Idealist has gained much in this modern age. This modern movement, along with other novel ideas about him, is developing rapidly among religious groups. That such a movement grips the world should cause alarm. When we characterize

GOD'S WIRELESS . . . By A. R. MOORE

When Jesus was born, Herod the bloodthirsty king tried to destroy him by a decree to murder all the young children in Bethlehem. God sent a special delivery to Joseph to move Mary and the child into Egypt for safety. No one but Joseph heard that message. It was not broadcast like a modern radio—the enemy could do nothing, being in the dark.

Man's radio has its weakness, God's is perfect. Man's message can be intercepted, God's cannot. Man cannot invent a machine to transmit his words to another world; God can talk anywhere and everywhere. We can also talk to God directly without human equipment or appliance. How wonderful that every word goes safely to a throne of grace.



Jesus by his lovely character, tenderness of heart, infinite sweetness, and universal charm for the purpose of creating around him a circle of fascination, we overlook the fact that there were those who called him a blasphemer, a sorcerer in league with the Devil, and said he was beside himself and mad.

If Jesus was able to create such a circle of influence as many of our leading modernists claim, we are made to wonder, why they hated him and killed him. Those who crucified him did not believe him to be the "gentle Jesus" meek and mild. The chief priests of that day were determined to do away with him, because he was a fearless critic of their ways. This is clearly set forth in the sermon on the Mount, "For he taught them as one having authority." When the soldiers were sent to arrest him he did not evade them; he shocked them, that they fell to the ground (John 18: 3, 8).

The world today is facing a dangerous trend, and it is making inroads into the church, for which our blessed Master suffered, bled and died. Brethren, let us not be led by the influence of man (preachers or not), who are doubtful and uncertain, but let us come boldly and with all-humility into the **FULL OBEDIENCE OF THE GOSPEL OF CHRIST**, and thus receive the benefits of his unfulfilling promises. I am strongly convinced that people can be called back to the right way through the Gospel, by the preacher who will "**SEEK FIRST** the kingdom of Christ and its righteousness."

People talk about doing that which is *nearest right!* This is a strange position for one to occupy. How can we know what is nearest right, unless we know what is right? If we know what is right, why not use our good common sense and do what is right? There is no reason to walk in a way *nearest right*, when we have God's word to tell us what is right. The CHURCH OF CHRIST will not accomplish its great triumphs until we all are willing to lay aside our own personal ideas relative to the plain, clear teaching of the pure word of God.

SAINT LOUIS STUDY

Here are the names of those present on the second day of the Saint Louis Bible Study, classified by states.

ARIZONA: Charles Loney, Phoenix; **CALIFORNIA:** Evelyn Hasty, Lois Hasty, Oakland; Barbara DeVere, San Jose; Herbert Clark, Walnut Grove; **COLORADO:** Mary Lessy, Deer Trail; Mr. and Mrs. Dale Anderson, Norma Lee Lawton, Reed Shackelford, Denver; **ILLINOIS:** Forrest Ferguson, Bethany; Richard Kerr, Ina Lee Smith, Brookport; Richard Riggins, Charleston; Arnyth Fleener, Jack Fleener, Decatur; Charles Fleener, Paul Fleener, John Patrick, Dorothy Patrick, Hammond; Glen Hughes, Hershel Ottwell, Berdell McCann, Mr. and Mrs. Elvis Tucker, Hartford; Norman Hawbaker, Macon; Wilma Whisennand, Oblong; Don Shasteen, Shelbyville; Bessie McCracken, Sullivan; Paul Rees, Windsor; Bill and Ruth Spencer, Yale; **INDIANA:** Bob Duncan, Mr. and Mrs. H. R. Miller, Bloomington; Sam Bob Miller, Bridgeport; Cleona Harvey, Indianapolis; **IOWA:** Thomas Dennis, Ivan Dennis, Mount Ayr; Levon Coe, Arlene Munger, Des Moines; **KANSAS:** Letha Wulkuhle, Lecompton; Clifford, Gladys, Juanita Collinge, Ottawa; John Reynolds, Ottawa; Elizabeth Gingrich, Topeka; **PENNSYLVANIA:** Marvin Cummings, Bolivar; **MISSOURI:** Bob Mabery, Jim Mabery, Pat Mabery, Doy Rhoton, Bonne Terre; Carl Wicklund, Carthage; F. R. Bailey, Chillicothe; Robert Carron, Shirley Carron, Garry LaRose, Rosalena LaRose, Ronald Lee Perryman, Mr. and Mrs. Harold Shasteen, Crystal City; Irma Jean Webb, Flat River; Dornlene Wilmot, Gallatin; Opal Thompson, Fay Fleck, Ken Fleck, Naomi Harrington, Marie Farel, Clinton Klein, Mrs. J. B. McAnear, Teddy Ratliff, Betty Waggoner, Clayton Waggoner, Bernell Weems, Amelia Zumwalt, Jerry Ketcherside, Sharon Sue Ketcherside, Lionel Burton, Delwyn Thompson, St. Louis; Alma Simpson, Webster Groves; Glen Clute, Joe Stracke, Springfield.

The Lord's Supper

(Continued from page 1)

one-man minister" idea in this country to ridicule our British brethren. It is made to appear that the churches in England go out of their way to create a Pharisaical, holier-than-thou attitude toward the casual visitors who are not members. No charge is more false. The brethren across the ocean possess a great degree of dignity in their worship, and they maintain an attitude of gentility and politeness throughout!

THE BRITISH POSITION

The position over there is that there *must* be certain qualifications upon the part of anyone who approaches an ordinance of God. This is true of baptism, and we all agree that it is so. We would not baptize an infant even if the mother of the child insisted. We would *refuse* to do so and not just give teaching on the subject, then let her decide according to her conscience. We would not administer baptism to an unqualified individual. Then why administer the Lord's Supper to an unqualified person?

Baptism has been given to the church to guard and preserve inviolate. So has the communion service. In order to qualify for the Lord's Table one must be a baptized believer. No one else can truly be said to be in the Kingdom of God. Jesus said, "Except a man be born of water and the Spirit he cannot enter into the Kingdom of God" (John 3: 5). Paul declared, "All the members of that one body being many are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles" (1 Cor. 12: 13). No one is in the kingdom, no one is in the body, except those who have been baptized into it.

The ordinance of the Lord's Supper was given to the church. The church is to determine therefore unto whom it shall be administered. The matter is not left in the hands of sectarians, infidels and unbelievers. The communion is one of the great blessings of the church. If we extend these blessings to those who are not in it, then we nullify the teaching that we give on the subject of baptism. Either we shall be forced to admit that the communion is not given to the church, or else we shall have to quit teaching that baptism is the divinely appointed way of entering into the One Body! that is, if we pursue our present line of reasoning! Who is ready for that? Personally, I feel that it might be safer in eternity to come back now to the Jerusalem pattern as given for the church of the New Testament!

That our British brethren regard this question of serious importance is evidenced in their writings. John Strang, writing in 1881, said, "The moment we introduce communion with the unbaptized, or anything else not authorized by the Scripture, we abandon the high ground we have taken as a people; and having forsaken the only



Folks, we want you to meet Glenda Louise, the smiling little adopted daughter of Glen and Fern Frazier, of Milan, Missouri. She is now 11 months old, but came to her new home when she had been in the world only 14 days. We pray that Glenda Louise may grow up a blessing to the church, and those who love her so dearly. Another of God's orphan homes is at work.

ground which justifies our existence, we may as well strike our tents and return to the sects. For it is self-evidently plain that, if we are at liberty to depart from the Word of God in one particular, the sects around us must possess the same liberty."

In an exchange of letters with advocates of the American idea, a group of British brethren including James Marsden, George Collin, H. Elliot Tickle, L. Oliver, J. Flisher, and S. Wolfenden, said in 1905, that the Communion question was to them one of supreme importance, as the Lordship of the Savior was involved. They submitted the following as exemplifying their position:

1. That we can only have fellowship with those who are Scripturally qualified.
2. That the Lord's law is positive, and no privileges can be recognized that He has not given.
3. That the Lord's table is placed in the midst of His church, and His people have to guard it carefully.
4. That the Lord has fixed the limits of His Kingdom and all we can do is to administer in accordance with the law.

WHAT SHALL WE DO?

Certainly the brethren in America should not be swept off their feet and endorse something which they feel they cannot defend. I am not asking the brethren to accept my views on this or any other question as being

authoritative. However, we should always be willing to examine the scriptural teaching on any subject. All of us should be anxious to follow the Word of the Lord at all times and in all things. I suggest therefore that we begin a study of our position in the light of the Scriptures, the meanwhile defending what we believe is right. Let us not supinely be drawn into endorsement of anything for which we have no divine authority.

I shall open up the columns of this paper for your writings on the subject. I shall, in order to assure the bringing about of a better understanding at home and abroad, attempt to answer your questions. By all of us giving due attention to reading and studying, then exchanging our thoughts, we shall all be built up in the most holy faith.

I have studied the position of the brethren in Great Britain long and earnestly. I am convinced that they are right, and I shall be prepared to defend the position which has been theirs through the years, not because it is theirs or mine, but because I believe it is the position of God's Word. I am well aware that this disclosure will bring against me additional charges which are to some extent current already, that I am suffering from Anglomania. I assure you that I am not troubled with that malady, nor am I as some of my brethren appear to be, suffering from Anglophobia. I have only one desire and that is to be right. I shall not accept ideas just because brethren in some locality endorse them, nor shall I reject them on that basis either.

In conclusion this time, for no doubt I shall be forced to say much more upon this topic subsequently, I would have it understood that I do not propose to dictate to the churches what method they shall pursue to guarantee that the Lord's Table shall be reserved only and absolutely to the Lord's people. I feel that one reason why we have become lax and drifted from the original position of even the American restoration movement, is because we have lost along the way the true spiritual concept of the worship service on the first day of the week. Restoration of that service to the place it belongs, and of the Lord's table to the place it should occupy, will no doubt adjust most of the difficulties. To that end I shall dedicate my heart and hand, trusting that I may speak in such a way as to be worthy of your love and confidence. May God grant that by humility and sincerity, brethren in all parts of the universe may come to a greater appreciation of unity of the Spirit, by coming nearer unto Him who died for us. Oh, for a closer walk with God!

Good books are the best investment! Foster's: Story of the Bible, \$2.25; First Steps for Little Feet, \$1.25; Story of the Gospel, \$1.00; Cruden's Complete Concordance, \$3.00; Student's Gift Bible, \$3.95. Order from us at once! Give books for gifts!

The Right to Work

By E. M. ZERR

In Rom. 6: 20, Paul told the brethren that when they were the servants of sin they were free from righteousness. That



means that they were not engaged in the service of righteousness because they were working for a different employer. Jesus taught the same thing in Matt. 6: 24, where he said, "No man can serve two masters." This principle is taught throughout the Bible. Joshua had the idea in mind

when he told the Israelites to choose whom they would serve. He did not invite them to choose between the true and false gods as is often taught, for that would have implied they were on equal grounds or had like merits. But he meant that if they were unwilling to serve the true God, then it made no difference which of the false gods they chose. The outstanding thought was that they had to take one or the other; they could not follow both sides.

When Jesus gave the illustration of the two roads in Matt. 7: 13, 14 and Luke 13: 24, he again showed clearly that man has but two sides between which to choose in the conduct of his life. It is as definite as mathematics that a man cannot travel on two roads at the same time. Furthermore, as long as he is going on either one of the roads he cannot expect to arrive at the destination to be reached by the other. He may become dissatisfied with the conditions and prospects of the one and change to the other, but when he does so he completely abandons all that he had counted on accomplishing in the other.

On the basis of above principles let us think of a man in this life as working for one or the other of two employers, Christ or Satan. It has to be one or the other, for he cannot work for both. And whichever he is working for is the one to whom he must look for his pay or reward. But in order to expect pay from either he must be employed by him. Until he is so employed he does not have the right even to try or claim to be working for the other. That entirely rules out the idea that a man can remain in the worldly life and yet claim to be working for Christ. He does not have even the right to meddle in the affairs of the work of Jesus, much less hold to any claim of reward to be coming. Only those who have been regularly placed on the divine "payroll" in the vineyard of the Master, by obedience to the Gospel, have any right to work for him. If you are more interested in the right to work than in the right to rest, enter the vineyard at once.



Here's that picture of Suanne Powell, we promised you. After adopting John Dean, whose picture appeared sometime ago, Harry and Gaenel Powell also took sweet little Suanne, so John D. would have a little sister. The church at Martinsville, Indiana, will be enriched spiritually by this functioning of one of God's orphan homes in their midst, and two little children will have a real Christian daddy and mother! God bless this little family!

A CHANCE FOR SERVICE

The writer has been visiting the congregation at Council Bluffs, Iowa, every fourth Sunday. They are few in number, having at present, besides the faithful sisters, but 2 active male members. They have a neat building free of debt. The metropolitan area has a population of 265,000, providing a vast field to work. The best thing would be to locate an evangelist with them to labor with them until they develop to carry on by themselves. They would need financial aid to do that, but have been building up their treasury with the idea in mind. What better mission field could we find? This would be a good location for any faithful brother, experienced in the Lord's work, to settle and take up secular work and labor to help the church advance. Brethren, what can we do to avail ourselves of this opportunity at Council Bluffs? If you wish direct contact with them, write Vern Harris, 2532 Avenue H; or George La Masters, 609 Damon St. —Eugene Suddeth.

REPORT ON WARRENSBURG

Virgil Atwell reports the following contributions received to aid in purchase of the church building at Warrensburg. Pat Blum, Knob Noster, Mo., \$200; Virgil Atwell, Knob Noster, \$200; Adam Chrisman, Warrensburg, \$50; Azalia Ray, Warrensburg, \$50; Church at Iberia, Mo., \$100; Church at 59th and Kenwood, Kansas City, \$100; Leonard Bilyeu, St. Louis, \$50; Church at 26th and

Spruce, Kansas City, \$300; Elmer Crocker, Kansas City, \$20; Mrs. A. Chinn, Hale, \$5; Dorothy Foltz, Hale, \$5; V. M. Foltz, Hale, \$10.

The brethren need another \$600 this month to enable them to handle the project. Remember that this is a school town, and we need a church at Warrensburg. Let's help these brethren. Time is passing! Send at once to Anna L. Blum, Knob Noster, Mo.

A SCRIPTURAL MISSION

The New Castle (Indiana) church has asked me to begin the Indianapolis mission work. They are receiving splendid cooperation from other congregations and brethren. In moving to Indiana for this work, I have placed my membership with the church sponsoring it, and am under the direction of the New Castle eldership. To the best of my knowledge, this is a scriptural arrangement, and all involved in the labor are acting in harmony with the New Testament plan.—William J. Hensley.

(We wish to add that we agree heartily with the above statement and consider the Indianapolis mission work not only an effort in harmony with the Word of God, but worthy of your support. Let's get behind these brethren with our talent and finance. Bro. Hensley is the man for the work, and the New Castle elders are not only qualified but have the support and respect of the congregation laboring under their oversight. The work will surely prosper, for it is God's work being carried on in God's way.)

GRANDMA BRUMBACK DIES

Death came to Sister Emma Brumback, on December 30, after a life of more than 78 years. She was the widow of Evangelist John W. Brumback, who preceded her in death on March 27, 1928. Sister Brumback was the mother of three sons: Paul and Robert of Kansas City, Mo., and W. Elmo of Colorado Springs, Colorado. She is also survived by several nieces and nephews, children and great-grandchildren. Our hearts go out in deep sympathy to all of the bereaved.

PLANNING AHEAD

I think I have indeed been richly blessed in attending 2 weeks of the Saint Louis Bible Study. It was truly a "feast of good things" and the spirit of whole-hearted devotion manifested by those attending, and their determination to make use of the knowledge so ably imparted was inspirational. I am making plans now to attend next year.—Cleona Harvey.

Don't forget the special offer on the March issue. You can get 50 copies for \$5. Order a supply and pass them to friends. Send for yours now!

THIS and THAT from HERE and THERE

Fred Killebrew baptized 8 at Festus (Mo.) in his December meeting. . . . Some of the Bible reading students profited by getting in on a real, honest-to-goodness home-cured ham sent me by my good friend, Charles Belcher, at Carrollton, Missouri. Thanks a million, Charlie! . . . We are saddened to record the death on December 23, of Sister Julia Hoke, of Sullivan, Illinois. . . . Bro. and Sister Noah Smith, of Sullivan, will return this month from Phoenix, Ariz., where they have spent several months. . . . Bro. Roland Borchert, Decatur (Ill.), tells us that he appreciates the news of other churches and the fine articles. Thanks! . . . Sister Cora Landes gave us first news about the death of Grandma Brumback, mother of Robert Brumback, whose funeral service was on January 3 at Kansas City. Our hearts go out to the bereaved family. . . . At our suggestion, Bro. Harold Baines, Morley, England, lists the foods in shortest supply over there. He catalogs tinned meats, cooking fats, butter, margarine, soap, and rice. . . . Hazel Moyer reports 2 more added at Fredericktown recently. . . . Ken Morgan has furnished us a copy of his booklet, containing a study course on the life of Paul. Why cannot congregations avail themselves of this for their development? It is an excellent work. . . . Bernell Weems will conduct a Bible Study at Senath (Mo.) this month. . . . L. C. Roberts is now laboring in Pennsylvania. . . . Ed Uland reports a good meeting at Beloit (Kans.) on New Year's Eve, despite inclement weather. . . . Roger Rinkenbaugh of Kansas City (Mo.) especially compliments the articles of Roy Harris and L. C. Roberts. . . . J. W. Watts, Flat River (Mo.), reports a fine visit with Bro. E. M. Zerr, who stayed with him all night on January 3, and delivered an excellent discourse on the following morning, from Hebrews, chapter 6. (Bro. Watts is mayor of Flat River and father-in-law to the editor.) . . . My sincere thanks to P. H. Bailey and family of Chillicothe (Mo.), who this month helped us to send the gospel lessons in this paper to other countries of the world. Exactly 300 copies of the MMM will be sent to foreign countries in 1948 by reason of his generosity. . . . George Kreeger, Independence, sends a letter filled with encouragement, and a report that they will soon be ready to occupy their new church building. . . . Fred Killebrew will preach at Springfield, Nixa, Ozark, and Kansas City this month. . . . We are grieved by news of the serious illness of Fred's mother at Oak Ridge, Tenn., and we are praying for her. . . . Randall Whanger, Peoria (Ill.), rejoices that so many are enrolled in the St. Louis Bible Study. . . . Tabitha Dickerson, Kansas City, says that the New Year's Eve meeting

of the church was interesting. . . . Bro. Fred Fenton reports that the development work at 5907 Kenwood, Kansas City, is going nicely. He was with a group of brethren who attended at Warrensburg, January 4. . . . Eugene S. Smith was to print the debate with G. C. Brewer, but will not even answer our letters about it now! . . . Buell Boyce, Kansas City (Mo.), was off from work several days the past month due to ill health. . . . B. O. Negley writes that Winford Lee has helped them much at Hepburn, Iowa, in development work. . . . Marie Lenington, Bethalto (Ill.), suggests that all of you file your copies of the paper in regular order, then read them again at periodical intervals. Good idea! . . . Ellis Rotan, Chula Vista (Calif.), says they have had 5 added recently and attendance doubled. Bro. Riggin was with them in January. . . . Bill Hensley suggests that if you are in the market for religious books you should write to Lawson's Book Store, 1914 South 14th St., New Castle, Indiana. . . . Rufus Baker sends a glowing account of the New Year meeting at Compton (Calif.). . . . Brother Sankey, one of the Compton elders, notifies us that things will be in readiness for the meeting we are to hold there, starting February 29. . . . Mrs. R. C. Selby, Bethany (Mo.), tells us that James Truitt spoke at Antioch church on Jan. 4, in absence of C. C. Teghtmeyer, who underwent a tonsillectomy. One was immersed, and another restored there lately. Sister Selby tells us she will be looking forward to L. C. Roberts' articles in the future issues. . . . The editor has accepted an invitation to deliver the commencement address at Hale (Mo.) on May 13, and the baccalaureate sermon at Centerville (Mo.) on May 2. . . . Robert Brumback is in a series of lectures at Hartford (Ill.) during the month of February. . . . Art Freeman held the meeting at Exeter, Calif., which Bro. Brumback cancelled due to his mother's death. . . . One addition was marked up at Bonne Terre (Mo.) on Jan. 11. . . . Eugene Suddeth, Des Moines (Iowa), says, "Enjoy very much the good material appearing in the MMM." Thanks, Gene! . . . Wilford Landes is now stationed at Lyons, Indiana. . . . Edna Shearer, Reedley, Calif., tells of a glorious fellowship in the New Year meeting at Stockton, California. . . . Orville White, Coweta (Okla.), mentions the fact that attendance is about one hundred per cent at the home of L. F. White, where brethren meet Sunday morning and night, as well as Wednesday night. . . . J. H. Mabery tells of one added at Fredericktown (Mo.) on Jan. 11, and says the work moves forward with great interest and attendance. This is one mission point off to a good start. May God

bless the work. . . . A. J. Coleman informs us that Robert Brumback conducts a Bible Reading at Oakland City (Ind.) in April. . . . Lois Kyker, Anderson (Ind.), is sending the paper to a number of brethren in Scotland each month. She sent the money and we are mailing it directly. Thanks a million! Thanks also to "Aunt Maggie" Armstrong, Secor (Ill.), for help in sending the truth to other parts of the world. . . . K. Farid, of Cairo, Egypt, visited the Saint Louis Bible Reading on the afternoon of January 15, and spoke to the class, later conducting a question period which was enjoyed by all. On the same day, W. Carl Ketcherside interviewed Andree Fox, formerly of Le Havre, France, now a member at Hartford, Illinois. She told of her conversion from the Catholic faith, and how she hoped to convert her people. On January 10, the class visited Temple Israel, where they were welcomed by Rabbi Isserman, who arranged for them to go through the Temple Museum and view the objects brought directly from Palestine. . . . Bro. Roy D. Lambert, Neosho (Mo.), says the church there is anxious to have a faithful brother for a meeting in June. . . . Brother J. W. Watts of Flat River, wants us to tell you of the great meeting at Bonne Terre, Missouri, on New Year's Eve. Dad says the only bad feature was that the four hours wasn't long enough. A carload attended from Fredericktown also. . . . Our next issue will be the best we've ever published. Every member and non-member should have one. We'll send you 50 copies for \$5. Will you order that many? If you are interested in helping to circulate the truth, you must order at once! . . . William Sidwell, Laurel (Mont.) requests literature dealing with the false doctrines of Mormonism and Jehovah's Witnesses. . . . You ought to read "Save the World Now" written by Gilbert O. Nations. Order it for 35 cents from J. D. Phillips, Bronte, Texas. . . . The church at Klamath Falls, Oregon expresses appreciation to all who contributed to their building fund. Their opening day will be March 14, and Kenneth Morgan begins a meeting next day. J. D. Price wrote the letter. . . . We can again supply you with that good Bible, with center reference, subject index, words of Christ in red, all for \$3.95. Buy them for gifts. . . . The Harold White family at San Clemente, Calif., hope to attend our meeting at Compton. . . . The January issue of Western States News was a good one. Kenneth Morgan is doing a good constructive job as Editor. . . . We can supply you with Volume One of Zerr's Commentary immediately upon receipt of your order. Send \$4, and your book will be on the way.