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IS RELIGION A RACKET?

By ROBERT H. BRUMBACK

People sometimes become disgusted with the religion which they have embraced because it fails to come up to their expectation or supply their need in time of trial. Under such stress they assert that religion is "a racket." As defined by popular usage that word means "any system employed to bring its advocates a remuneration without a fair amount of labor or effort in return." America looks with scorn upon racketeers, religious or otherwise. The preachers of America are supposed to stand in the pulpits of our land to proclaim God's Word. But their soft, sentimental preaching, their ridicule of the Bible, their rejection of Jesus Christ, convinces those who hear, that with them religion is a racket. For those ministers who are sincere, who accept the Bible as God's word, and who believe in Jesus Christ as the Savior of men, I have the highest respect. For those who scoff at Christ as the Redeemer of men and who belittle the means provided for man's redemption, I have only contempt.

This is the hour of the world's greatest need, and the preachers of America are falling down on the job. Instead of preaching the fundamentals of the Christian faith: belief in Christ as the Son of God, acceptance of the Bible as inspired, and the Holy Spirit as a reality, they have been preaching easy sermons on "practical subjects," discussing current events and giving book reviews. Such topics will not save a soul from hell! That is the reason church members have so little knowledge of God and His church. It accounts for people knowing so little about heaven and hell.

Professor George Betts of the Department of Religious Education, sent 1,500 questionnaires to preachers, asking "Is there a devil?" The Bible says there is. "Resist the devil and he will flee from you" (James 4: 7). What did the preachers say? Fifty-four per cent of them said, "No." Another question was, "Is there a heaven?" The Bible says there is in 1 Peter 1: 4. Forty-one per cent of the preachers said, "There is no heaven." Another question was, "Is there a judgment?" The Bible says, "We shall all stand before the judgment seat of Christ." The preachers said, "No." Another question was, "Is Christ divine?" Twenty-six per cent of the preachers said, "No." Think for a moment. If there is no hell to shun and heaven to gain, what is the use of preaching?

I read of a group of servicemen crowding about their chaplain to ask him, "Do you believe in hell?" That chaplain was a modernist so promptly replied, "No, I do not believe in hell." One of the boys who heard him, asked, "Why don't you resign then? We don't need you if there is no hell. If there is, we wouldn't want to be led astray. In either case, we can't use you!" Is religion a racket? It is with preachers thus aiding the devil while receiving their support from people who want to be followers of Christ. Preachers do not believe what they preach. That accounts for the weakness of the message today. Knowing that God's Word is the source of light for a darkened world and that the church is that channel through which the light flows, the devil attacks the word through those who profess to be messengers of light, but who are, in reality, his servants. Thousands of pulpits are occupied by preachers who regard the Bible as a book of myths and fables. Truly God's prophet saw this age—"They speak a message, but not out of the mouth of the Lord."

A prominent Toronto clergyman said it was strange that Christian people had adopted the idea that only through the death of Christ could sinful men obtain forgiveness of sins. God's Word says, "The blood of Jesus Christ, his son, cleanseth us from all sin" (1 John 1: 7). A New York City preacher said, "It is time we did away with all this sickly sentimentalism expressed in such hymns as 'There is a Fountain Filled With Blood.'" Yet God declared that "A fountain will be opened for sin and uncleanness to the house of David and to the inhabitants of Jerusalem." A prominent missionary in one of the large denominations said that people should be protected from the superstition that if they did not accept the gospel they would be lost, and later exclaimed, "Perhaps Christ never existed at all." These things reveal that much which is given to those who want to follow Christ comes from those making a racket of religion. They are in it for the money they get out of it—they are not interested in the salvation of souls.

If I did not believe the inspired Word I would have the honesty to quit posing as one of the Lord's servants. I would not loaf around on the Lord's territory while doing Satan's work. Such preachers who do, ought

to be charged with obtaining money under false pretence, because they accept a salary for teaching the religion of Christ, then deliberately set out to tear down the very thing they are paid to teach.

The devil has a lot to do with what goes on in some churches. A short time ago, a so-called minister led his congregation in singing "The Old Grey Mare." What buffoonery in the name of religion! Some churches openly advertise the dance. They open their meetings in an orderly manner, then the orchestra puts in its appearance, and they push back the seats and swing into a dance in the name of religion. No wonder people look upon religion as a racket. The hypocrisy of those who profess to be Christians while wallowing in the mire of sin is responsible for this attitude.

People are beginning to learn what is being done in the name of religion—of the way the church is being pulled down from its high and lofty place. They are beginning to notice how compromising preachers are watering the gospel message. How long has it been since you heard a sermon condemning covetousness, backbiting, divorce, idolatry, foolish talking, jesting, gambling, filthiness, envy, strife and deceit? Why do preachers ignore these things? Is it because they have little concern for souls and consider the religion of the Lord only a racket? Twenty-one New Testament books condemn those things, but you would never know it by preaching you hear today.

Sometimes I meet and talk with people who are anti-religious, who are against the church, and like to tell a preacher its faults. I have had them tell me it contained hypocrites. That is a charge I have never denied. The church exists to heal men's souls. It is no more surprising to find the spiritually infirm in the church than to find ill people in a hospital. Those who are spiritually sick are the ones who need to have their souls cured. Don't blame the church for containing hypocrites any more than you would a hospital for having sick folk. But watch the transformation in a hospital, soon you'll see them getting well. Watch too, the transformation in the church, and you'll see the weak growing stronger, the unkind growing gentler, and the malice-filled giving way to love.

People who want to be Christians can do
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SONGS WE SING

By ROY HARRIS

Nearer, My God, to Thee

This long has been one of my favorite hymns. I have wished that more congregations would learn to appreciate it. I should mention, however, that some have criticized it because it does not have the name of Jesus Christ in it; but I would not discard it on that account. It seems to me a song may teach of Christ without containing his name. This song certainly breathes the spirit of the teachings of Christ.

Mrs. Sarah Flower Adams, who wrote the words of this hymn, has been described as "one of God's noblewomen." She was a very talented person, especially in the literary field. She wrote spontaneously, and it is said that an editor rarely found it necessary to alter her lines for publication. The hymn was first published in 1841.

Nearer, My God, to Thee, was the favorite hymn of President McKinley. He is said to have been a good singer. He remarked near the hour of his death, as he repeated the hymn, that it had framed his constant prayer. It was sung at memorial services all over the country after his death.

"Draw nigh to God, and He will draw nigh to you" (James 4: 7). We should constantly desire to be drawn nearer to God, and strive toward that end. Enoch was a man who walked with God, and God took him (Gen. 5: 24; Heb. 11: 5). I wonder if we walk in fellowship with God? "If we

walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1: 7). Unless we are drawn to God by Jesus Christ we cannot come to the Father; if we come to the Father, Jesus will raise us up in the last day (John 6: 44). The 45th verse tells how we are drawn to Him: "It is written in the prophets, and they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me." One should feel that he is brought nearer to God when he is baptized into Christ, for by that act he is "buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead" (Col. 2: 12). As Christians, we should enjoy the privilege of prayer, for it is thus we speak to God. It is wonderful to know that the chasm of distance between God and man can be bridged through this medium. The Lord's Supper is another institution intended to draw our minds close to God and His Son. "This do in remembrance of me" (1 Cor. 11: 24). Do we do all we can to make every worship service one that will draw the participants nearer to God? It is not likely that our minds will be very close to God upon these occasions, unless we live near Him each day.

it with a simplicity that will force us to acknowledge our shortcomings as subjects of the kingdom in view of the parable of the leaven.—A given part of a lump of dough has leaven placed in it and rapidly develops the very qualities of the leaven. In turn, these qualities are transmitted to all the dough around this particle. Rapidly now, from particle to particle, the transforming element of the leaven transmits itself, until the whole lump or every particle is imbued with those qualities. Each new particle becomes new leaven, becomes a new agent. No untransformed particle can continue long in contact with the transformed one and not be transformed.—The particle before was lifeless, but, being leavened, it becomes a living thing, living by the life of the leaven that was placed in it. It is now more than just "alive." The vital fluid with which it is imbued is radiant, diffusing itself upon all that is around the particle.—The experience of every one of us testifies to Paul's observation that "a little leaven leaveneth the whole lump." By this process then the kingdom can and will leaven mankind. But notice that the process demands that each particle (each Christian) be imbued with certain radiant transforming qualities, such that every other particle (person) coming in contact with it will be affected by the transforming (converting) element. Perhaps true conversion of each member is our great need. The average member is not fully charged with the transforming element; he himself is not entirely converted, nor does contact with him impart the element to others. What about you? Are you an "active" particle of leaven? Can a person brush against you without himself receiving some of the leaven?

THE LEAVEN WORKS

By KENNETH MORGAN

"The kingdom of heaven is like unto leaven . . ." said Jesus, by whose power the kingdom was brought into existence. And leaven is a common thing. What it will do is familiar to everyone of us, as are its qualities and its workings. Placed in a large lump of dough, a little leaven will permeate the entire lump, transforming the dough, imparting to the dough its own life and nature. It is in this respect that the kingdom of heaven is like leaven. Placed in the world, the kingdom of heaven is able to permeate the whole of mankind and transform it, imparting to men its own peculiar nature. It is possible for this to happen. Jesus intended for this to happen.

A powerful radiant quality was imparted to a handful of very ordinary men—a little leaven was placed in the lump of humanity: immediately it began to work, and ere that generation passed, it had transmitted itself from particle to particle, from person to person, until it was diffused over the entire civilized world; this is what happened at the beginning, in the first century. It can happen

again. But it is not happening now. What, then, will make the leaven work? Something is lacking in our modern efforts at evangelization of the world—they lack the quality of leaven. It is well known that under certain conditions leaven does not work; for instance, if it is kept cold, it will lie dormant. Perhaps that is the trouble; we do not provide the proper conditions for the fermentation of the leaven. But it is my conviction that the trouble is elsewhere. What we need to do, is to re-examine the nature of the leavening process and of our methods; and thus to see wherein our methods differ, wherein they fail. That is what we propose to do in this article. It is only when every member of the church becomes an active particle of leaven that the kind of growth and the extent of growth shown in the parable will become a reality or even a possibility.

The transitive verb "to leaven" is defined "To mingle or permeate with a transforming element or admixture." This is the leavening process. We trust that we can illustrate

The parable states that the leaven, the kingdom, was hid in the meal, but that nevertheless the whole lump was leavened by it. Quite obviously this doesn't mean that it was hid so that it was never felt, that its transforming element was not radiated, or that its influence on society was not visible. A current of electricity is invisible, yet felt by everyone who contacts a live wire. Christianity may be described as a powerful, invisible current surging through the world, transmitting itself from person to person, upon contact, until it is diffused over all the earth and there is left not one who hasn't felt it. Jesus said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." All this recalls to our mind that first century, when the church grew faster than at any time since; the churches had no meeting-houses, and often the only "meetings" were secret assemblies in private homes for worship and edification. No campaigns, no advertising, no radio-work, no big meetings, no fine houses of worship in prominent places with community prestige, and yet they grew, grew faster than we are today by

far, with all the means we have at hand. Perhaps that is the trouble, our methods are too obvious and therefore superficial; and yet a large percentage of the churches depend wholly upon the things enumerated above for the propagation of the church. So many of our methods, useful though they may be, are too limited in results. Most of what we depend upon to promote the growth of the kingdom are but smaller replicas of the various methods of the sects about us—our advertising, our vacation Bible studies, "preaching," etc. Denominationalism has not grown substantially over the years; and I don't suppose that we will, depending on these methods only. The leavening process is a different process than this; and the

true, the finest, and the most permanent, growth will be that which comes as a result of the leavening process. The methods that we use and depend on today can be stopped by the machinations of society—but the invisible, very real and very active current, which transmits itself from person to person and possesses great powers of penetration, that current with which converted Christians are charged, cannot be isolated, met, or stopped, by any strength of men or by any machinery devised by men. It is a live current. Every grounding, every contact of the wire, releases it and puts it to work. Men have been led to become Christians under the most adverse circumstances; others have been faithful even unto death.

Is it bothersome to you to be interested in his pals and associates, to be chummy with him, and do the things he likes to do? Play games with him? Sing and laugh with him? Playing ball with a child, or taking him on a picnic or fishing trip affords an excellent opportunity to gain his confidence and goodwill. Many a child has unburdened his heart on such occasions, and parents have learned things they would not have learned otherwise. If you listen to his feeble efforts in music or reading, he will be more willing to listen to you.

Praise a child for the things he does right. Rebuke him for wrongdoing. Be ready always to substitute the desirable for the undesirable. However, when a definite "No" is needed, say it and then stick with it! Finally, parents, let us watch our own footsteps. Be sure they are going in the right direction. Let us have our feet shod with faith in God, love for our fellowmen, and an interest in the welfare of our beloved children, who are a sacred heritage from God!

KEEPING STEP WITH OUR CHILDREN

By THELMA BUSSARD

What does this mean to you who are parents? To me, as a mother of three children, it means walking with them in life's pathway. This means I must be near them, in their mental and spiritual forwardness as well as their physical steps. If we are walking we are progressing. God grant that it may be forward, upward and onward. To walk with my children I must guide their feet, and be a friend, a counsellor and a pal.

The big job for me is to step ahead in my thinking and planning for their future. Experience has taught me there are pitfalls in the road ahead. I must fortify my loved ones with strong sound principles of right living if they would pass around these dangers. How shall I prepare for such a journey? Where shall I turn for guidance? How shall I get my children on the right highway?

My preparation began when I was granted the noble privilege of being a mother. God entrusted me with three precious souls, so I have gone and am going to his blessed Book for instruction in directing them. I like to read the sacred pages to my children. I like to read about the mothers of the Old Testament. Hannah dedicated her child, Samuel, to the Lord before he was born. She kept her promise and he grew up in God's house. Somehow he did not take up the wicked ways of those about it. The mother of Moses must have taught him many valuable lessons, during the few short years he was with her, for when the time came, he chose the right way. Daniel must have had a wonderful mother who trained him in the way he should go, for in a distant land he made decisions which kept him in the right and proper course. The young man Timothy could give his mother and grandmother credit for his spiritual upbringing.

Where could I find better instruction in how to train my children, than in Proverbs, chapter one? I like to have my children

memorize passages of the sacred Word! Do you ask how and when you can find time to teach these great spiritual lessons? Do you question, "How shall I get my children to stay home long enough to listen to these truths?"

I ask in turn the following. Are you teaching your child to appreciate his home? Are you teaching him that home is a sacred place, next to the House of God? Are you

This article is an excerpt from a paper read by Thelma Bussard at a meeting of the Parent-Teacher Association, at Nixa, Mo. Thelma was born at Springfield, Mo., where she attended S. M. S. College, and became a teacher. She married John Bussard, June 18, 1932, and he met death with the sinking of the Destroyer Walk, in the battle of Guadalcanal, Nov. 16, 1942. Since that time, this faithful wife and mother has dedicated her life to rearing her three daughters, Jessie Irene, Marilyn Jean and Sandra JoAnne.

trying to make your home a place where he will want to stay? Can he bring his friends and associates there and find welcome? Are your furnishings too nice to have them marred by children? Is your word respected and obeyed in your home? Who has the final authority? I do not mean unjust and dictatorial domination.

Do you have so many social engagements you cannot find time for your children? Or, do you have too many current stories to read? Are your business obligations so important you must pursue them to neglect of your loved ones? Is it possible you are just not enough concerned to guide your own aright? Which is better: to have your child break your heart with sorrow and grief, or to break unto him the Bread of Life?

"THE MASTER IS COME, AND CALLETH FOR THEE"

(John 11: 28)

By Hershel Ottwell

1. *Who has come?*
 - a. The Master (Teacher)
 - b. The Good Master (Mk. 10: 17)
 - c. A Teacher of Truth (Matt. 22: 16)
2. *How Did He Come?*
 - a. By the virgin birth (Matt. 1: 23)
 - b. By the road of poverty (Matt. 8: 19)
 - c. By the road of persecution (Heb. 5: 8)
3. *When Did He Come?*
 - a. At appropriate time (Rom. 5: 6)
 - b. When man was helpless (Rom. 3: 23)
 - c. When the world needed a Savior (John 3: 16)
4. *What Did He Say?*
 - a. "Come to me and rest" (Matt. 11: 28)
 - b. "Work in my vineyard" (Matt. 20: 1-7)
 - c. "Walk in my light" (1 John 1: 7)
5. *For Whom Did He Call?*
 - a. "For thee."
 - b. For the weary (Matt. 11: 28)
 - c. For all (Rev. 22: 17)

IS RELIGION A RACKET?

(Continued from page 1)

much to restore God's Word, together with a love for purity and a charitable moral conscience to our nation. They can stop the flood of sin that is sweeping our country and end the dead formalism in the churches. Religion in America is a mass of ideals, fostered by hundreds of creeds and sects, but it was not thus in the beginning of Christianity. Religion is one thing; Christianity is another! An idol worshipper is religious, but he is not a Christian. Multitudes have become religious by the standards of men, but they have not become Christians. They help make a racket of religion!

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

1 Corinthians 7: 36, 37

Under this heading it is designed to write on a number of passages that are commonly misunderstood. Not because they require any great or unnatural wisdom to understand, but because they have not been given due consideration. Another reason for the misunderstanding in many cases is the disposition to accept ideas ready-made and taken for granted as being correct. In this class is the one referred to in the heading of this article. Incorrect rendering of the original has been responsible for a large part of the misunderstanding.

The chief cause of confusion in the passage now being considered is due to the wrong idea of what constitutes a virgin, thinking it always means a female. But in Rev. 14: 4 some people are called virgins, and the reason given is the fact that they "had not been defiled by women." They were men, of necessity, from the language used. In the parable of the 10 virgins is another example to the same effect. We cannot think of a group of women going out at midnight to meet a man. These virgins evidently were men.

The subject of 1 Corinthians 7 was the question whether Paul considered it wise to take on the responsibilities of a family. His teaching was based on the "present distress" mentioned in verse 26. While that condition existed it was better to remain unmarried. However, if a man doubted his ability to control his nature, he would better take the moral and divine method for meeting such a condition, which was by marriage.

If the word is properly translated it will read "virginity." And the pronouns should all be translated in the masculine gender. With this in view the passage means this: "If a man has doubts of his control over his nature and is likely to stain his virginity, then he should put away the risk to his chastity by marrying." This is especially true if he has "passed the flower" of age, which means if he has reached that age when his nature has become the most mature and calling violently for gratification. Such gratification would be moral and right and better than avoiding the burdens of a family, if such avoidance had to be obtained at the risk of losing his virginity.

ATTEMPTING SUICIDE

By RICHARD D. KERR

The sweeper salesman walked briskly up the porch steps, and in a short time after ringing the doorbell, greeted the lady of the house. "Good morning, madam. I've been admiring your lovely lawn with its well-placed shrubbery and its excellent variety of flowers. I especially like that beautiful carpet of green. Seeing you have lavished such care upon your lawn, I know you must be a particular housewife, and will therefore welcome the news of how you may obtain the best carpet-sweeper on the market and at the same time save money every week by having it." The salesman then explained how the use of the sweeper would save money by "saving time."

You, too, have probably used the expression "saving time." Is such a thing possible? Moses states in Psalm 90: 9, ". . . we spend our years. . . ." Time is to be spent, not saved, and since we reckon time by the revolution of the earth upon its axis and the moving of the sun in its orbit, it would be necessary for one to control the planetary system before he could save time. God alone has that power.

Of course, we understand by the use of the

expression "saving time" that we are only completing a certain performance in a shorter time that we may have an opportunity to engage in other activities. God intends for us to always make good use of our time, and since it is impossible for us to save it to use at our convenience, the apostle Paul admonishes us to be "redeeming the time, because the days are evil" (Eph. 5: 16).

Have you ever attempted suicide? "Oh, no!" you say, but yet I dare to venture that you have. "How?" you ask. In this way: while upon earth you cannot escape from time; therefore you are a part of it and when you attempt to "kill time" you are attempting to kill yourself. You may be able to save or destroy your money, but rich and poor, wise and unwise alike must use their common supply of time. Many use it wisely and profit thereby, while others waste their valuable supply by investing all of it in things which shall some day pass away, or allotting a portion of it to gratify sinful desires.

Many so-called recreations are criminal in nature. The game of bridge has been de-

fined: "an assault on time with intent to kill." May that be said of any of your activities? If so, drop them at once and use that precious time in developing yourself for further and greater service to God, of whom it is said:

A thousand ages in Thy sight
Are like an evening gone;
Short as the watch that ends the night
Before the rising sun.

Time, like an ever-rolling stream,
Bears all its sons away;
They fly forgotten, as a dream
Dies at the op'ning day."

Life is short. Waste not a minute, for death is certain and eternity is inescapable.

"THE OTHER SON"

By WINFORD LEE

Innumerable are the discourses based on the prodigal son and a finer text would be hard to find, when it comes to being practical, plain, and thought-provoking. "A certain man had two sons" (Luke 15: 11). The younger demanded his portion, and went into a strange land where he spent his goods living riotously with harlots. Then he came to himself, saying "I have sinned." The penitent wanderer returned home and was graciously received by his father.

The other son, I fear, is sometimes lost and forgotten in the wake of lessons presented on the prodigal. Let us focus our attention on the other son; the one who stayed faithfully with his father; the one who served many years and had not transgressed his father's commandment. In that span of service there is nought against him; but, when the younger son returned home, and a fatted calf was killed in his behalf, a ring put on his finger, the best robe and shoes meted out to the one who had been wayward; the other son fairly "exploded" with anger and jealousy! Thus his true character was manifested. Isn't that a pathetic picture? Isn't it even more appalling when we realize so many people are shackled in the same chains of jealousy and malice? The father was not showing partiality as is sometimes supposed. This elaborate merrymaking was not because he loved the younger son more, but because he had returned. Listen to Luke 15: 27 ". . . because he hath received him *safe and sound*." Then, too, the language of the father testifies to the above assertions in Luke 15: 32, "It was meet that we should make merry and be glad; for this thy brother was DEAD and is ALIVE again, and was LOST and is FOUND."

Our great enemy of the home and the Church is jealousy. It was once said that fear was one of the leading factors in causing and promoting jealousy. I believe that is right! We "fear" that someone will excel us—jealousy is the result. People "fear" they can't keep up with the Joneses; then

they become envious and jealous of them. Solomon said, "For jealousy is the rage of a man . . ." (Prov. 6:34). When you yield to jealousy you feel disgusted, ashamed, defeated. Jealousy makes men silly boasters. It leads us to make alibis for ourselves. It causes disharmony in home, church, and social circle. It breaks up friendships. When allowed to pursue its course, it consumes a man and leads him to harm another. From any angle it makes men miserable.

True men do not have time for these devil-fostered petty things that lower themselves, and crucify their Saviour afresh. "Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves" (Phil. 2:3).

If men would love their brethren, love God, and love the Church of our Lord, harmony would rule supreme! The only sure cure or preventive of jealousy and envy is the understanding love which Jesus lived.

So let us live in the manner portrayed in the lines of the poet, Charles D. Meigs;

Lord, help me live from day to day
In such a self-forgetful way,
That even when I kneel to pray
My prayer shall be for—others.

Others, Lord, yes others,
Let this my motto be;
Help me to live for others,
That I may live for Thee.

COMMUNION — THE DIFFERENCE

By BENJAMIN FRANKLIN

(In the latter part of 1869, Benjamin Franklin wrote on "Open and Close Communion." His remarks directed toward offsetting the current Baptist position, were somewhat misunderstood in England. David King commented on them in the November (1869) issue of *The British Harbinger*. Franklin published the article by Bro. King and replied. The following is his article from *The American Christian Review*.)

Our remarks about "open and close communion," we see, were liable to misconstruction on the part of Bro. King. We were not thinking of any use he had made of these words, but making explanations to avoid misunderstanding here, as there had been a controversy involving these terms, as also in view of the Baptist use of these terms. We knew that Bro. King had no use for the Baptist idea and was advocating nothing of the kind; and were guarding against any who might have but a limited acquaintance with the subject thinking that he was aiming at Baptist close communion. He means *close* Christian communion, or the communion of Christians, or the disciples of Christ, without anybody else communing with them. We mean that, too. It is the Lord's table, and for the Lord's people. It is for nobody else. It is in the body of Christ, and for no one not in the body. It is not a *converting* institution to give to the people of the world as a means of grace to bring them to Christ, but an important part of the worship for those in Christ.

When we prepare the emblems, open the way for those not in Christ, in any way encourage them to commune, and hand them the emblems, we take the responsibility. We encourage them to partake, and intentionally administer it to them. We cannot, with any Scripture authority or reason, administer the communion, or any other ordinance, to any person, in the name of the Lord, whom we know not to be a proper subject. No person is a proper subject for the communion who has not been immersed into Christ. To administer the communion to any one not in Christ, is

manifestly to administer it to one who is not a proper subject. This is as absurd as to administer immersion to one who is not a proper subject. We should do neither, knowingly. It is not enjoined on us to know the heart in either case, nor to judge the heart. But if we know a person has no faith, as in the case of an infant, we know such a one is not a scriptural subject for immersion. Or if a man should avow that he has no faith, or no repentance, at the very time when he should confess Christ, we know he is not a proper subject for immersion, and no well-instructed man would administer to him the initiatory rite. In administering sacred rites, we should unquestionably administer to none known not to be proper subjects. We have a responsibility in administering as certainly as the recipient has in partaking. This is the point to which Bro. King aimed more particularly to call attention. This calling attention to it has unquestionably done good. It has caused much to be said about it, and the matter has been more carefully considered by many, who are making it a matter of interest to be as near as possible in all things, like those living and practicing the apostles' teaching under their own eyes. Many careless and irregular habits have been corrected, and much better order in many instances has been introduced. Much more attention will yet be given to the subject, and we are thankful that he wrote.

Some of our more refined and polite brethren have questioned the modesty, courtesy and the urbanity of Bro. King, in attempting to criticise our practice, or in anywise call it in question, seeing he is located beyond the great water. But these great matters are not mere matters of *etiquette*, not to be turned into mere questions of *courtesy*. We must not permit our minds to be turned away from considering the true worship and order in the house of God, by allusions calculated to excite national feel-

ing and prejudice. The kingdom of God is the same on both sides of the Atlantic. The true worship is the same, and the law of God. The will of God is the same. The family of God is the same throughout the world, and the rights of the children of God are the same, to speak of their family affairs, anywhere in the entire kingdom. Can we not bear to be criticised by a worthy brother with a clear head and a Christian heart, who writes in a kind spirit and in a respectful style, because he is located beyond the Atlantic? Surely we can; especially one of many years' standing, the editor of an able publication in London (the *British Harbinger*). We desire to worship according to the Scriptures, or, which is the same, according to the will of God. We love to read after any man who will try to "teach us the way of the Lord more perfectly." As a people, we have, in time past, given much attention to the way into the Kingdom, or the manner of turning to God—becoming Christians; but no more than was demanded. Nor can we give any less attention to this department in time to come. But more attention is now needed, not only to be devoted to the morals of the disciples of the Lord, the character of Christians, the officering and discipline of the church, but to the *worship itself*, in the house of the Lord. We need investigation on the following points:

1. Who are the proper subjects for worship in the Church?
2. Of what does the true worship consist?
3. What is the proper manner of conducting the true worship?

Close attention to these subjects for the next five years would do a vast amount of good. Inattention to these subjects leads to a vast amount of disorder and irregularity. Aside from a few among us not very thorough, and a little in *advance* of the New Covenant, behind it, or aside from it, we are pretty much one, on both sides of the Atlantic, and shall, by the blessing of Heaven, remain one. It is good for us to exchange views and see whether we have learned Christ alike, and belong to the same school. Bro. King's letters have *generally* been well received in this country. Had they been *universally* well received, it would have been more than is true of anything we produce here. Let us all study to see who can walk the most nearly to the Saviour. We shall soon be where the Atlantic and the lines of civil governments will not separate us, and where we shall never separate any more. The Lord himself, in person, will then be with us, and go before us. If we are true to Him now, our mistakes will all then be ended for ever. "What will it be to be there!"

The best book to help your young people understand the Bible is *Foster's Story of the Bible*. Beautifully illustrated and bound in attractive cloth, the cost is only \$2.25. Order from this office and your copy will be sent at once.

AS IT SEEMS — — — — — By Bernell Weems

"Let Us Rise Up and Build"

It seems to me that as we lift our eyes to gaze upon the walls of sectarianism and modernism that are encompassing our cities, towns and rural communities, we would be made to pause in wonder. Where are the watchmen on the walls of Zion? Where are the laborers on the wall of spiritual Jerusalem? Have they let the weapons slip through their fingers? Are they satisfied to feast upon the rubbish by the wall?

When God's people were released from captivity and returned to Jerusalem under Zerubbabel, we have a wonderful picture painted by Nehemiah of the rebuilding of the walls of the Holy City. That city lay desolate. Nehemiah said, "... There is much rubbish, so that we are not able to build the wall." Opposition arose from the nations round about. A sore and difficult task now lay before a people who for many years had been a captive nation.

But listen to the prophet: "So built we the wall . . . for the people had a mind to work" (Neh. 4: 6). There was the secret! The people, instead of dabbling in the rubbish by the wall, had a mind to work. They built the wall because "everyone with one of his hands wrought in the work, and with the other hand held a weapon" (Neh. 4: 17). Paul tells us, "Whatsoever things were written aforetime were written for our learning" (Rom. 15: 4). May we gain valuable lessons from a people who were carried from a great and noble city with its walls of grandeur, to a land of servitude, only to return after much affliction to find the Holy City in ashes and ruin, and the walls lying in rubble. They left a city of worship and a land of promise and returned to a country of confusion. With all of these things producing a broken spirit, the people still "had a mind to work."

Let us shift the scene from the days of ancient Israel to the present time of modern Christianity. Let us film upon the screen of the printed page conditions as they exist today! There are thousands who profess to be workers on the wall of spiritual Jerusalem, yet new breaches appear each year, and the old ones are not healed or repaired. "Let us rise up and build." Very little effort is being exerted to build the House of God upon new soil. More money is being expended each year by Babylon to erect synagogues of confusion, than the people of New Jerusalem will dare turn loose to establish houses of prayer. These conditions are sad-denying!

My observation the past few months has led me to conclude that the majority of professed disciples are not fully aware of what the "Christian vocation" really is. They reason that, if they commune on Lord's Day,

they are "instant in season, out of season." Furthermore, if they support any preaching, they want to hear it. Such carelessness, such selfishness, will never convert the world. While churches are filled with this gross neglect, millions of dollars and thousands of zealous workers are disseminating error to our own neighbors. Many of those people are willing to give themselves and their money in defence of their product, because they believe in it, counterfeit as it is. When every lover of truth puts his labor behind his faith we shall see many of these modernistic walls crumble before the attack of God's advancing army. Remember the people "must have a mind to work!"

TEMPERANCE

By HAROLD SHASTEEN

"Add to your faith virtue; to virtue knowledge; to knowledge temperance" (2 Pet. 1: 6). The meaning of this word temperance as given by Strong, is, "Self-control (espec. continence)." Therefore, one who does not have self-command, and who thereby does not control his desires and passions, is not a temperate person.

Did you ever see anyone "fly off the handle" when something did not go to suit him? I have! I recall an occasion when a man became so vexed with his automobile, that in a fit of rage he slammed the crank through the windshield. One of our neighbors was trying to load some hogs in a truck once and became so angry that he hit one in the head so hard with a big hammer, that the hog died. Several dollars lost due to his inability to control himself. He had a temper-tantrum. Such might be expected of a child, but it certainly isn't becoming to an adult. The fact is, one who is truly grown up will not let his passions get the best of him in this fashion. That is intemperance.

You might have the idea that one who drinks but a small amount of liquor each day, is a temperate drinker. But that is not necessarily true. Investigators have found some of the worst alcoholics to be those who drank but little, in comparison with others. But they had come to so depend on alcohol, even though a small portion each day, that they were but in small degree better than dope-fiends without their drugs, when they were unable to obtain any at all. Could we say that they were temperate? No, because they did not possess self-control to the extent of getting along without it. They "just must have a little drink," and would be as crazy for it as another person who might

require a larger dose to satisfy his craving. One would be just as intemperate as the other, for in either case, they could not control their desire for drink.

Perhaps you have heard a brother in the church make a remark like this, "Well, I do use tobacco, but I use it very moderately, I would consider it wrong to use it intemperately." But, the question of temperance is not determined by how much one indulges in a thing, but whether or not his indulgence in any degree is based on a desire that can not be restrained. One who uses much or little is intemperate so long as he is brought under its power. Do you "just have to have a little drag" on your cigarette right after a meal? If so, and you can't bring this desire under control, you are under its power and consequently are intemperate. Brethren, add to your knowledge temperance (self-control, Strong.).

Young man and woman, determine that your life shall be directed by principles rather than impulses. Settle the question now and finally, that bad habits will not fasten themselves upon you. Unless you want to run the risk of becoming a sot of the gutter, settle the question now that you will never take the first drink. Settle the card question now. Settle the question of the dance now. Not to do this is to about half decide that you will yield when the temptation comes. It means that you have concluded that you may yield, and so the probability is great that you will. If you are not willing to take the risk of becoming a social outcast, decide as Joseph did long before he reached Potiphar's house, that you will live a white life. Be temperate in all things; show self-control in all your walks of life. Be prudent by keeping as far from the edge of every precipice as you can. Don't fool with temptation or trifle with sin. I have heard it said that the man who keeps putting his head in the lion's mouth every day is certain to have his breathing interfered with sooner or later.

It takes courage to live a temperate, decent life. It takes far more courage to refuse a drink of liquor than to take it. That's true of every other vice and evil desire that the devil has concocted. Intemperate weaklings, who possess no self-control are not found in church, but they are found hanging over bars, and in road-houses and everywhere where booze and bluster, sniveling and bragging, pass for the real thing. Don't be a puppet in the hands of the devil. Be temperate!

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We will be pleased to aid you in securing any type of Bible now available. Write us your needs and let us serve you.

RULES FOR BIBLE INTERPRETATION (No. 3)

By L. C. ROBERTS

The third rule is to notice about whom or what the words are spoken. This must be carefully distinguished from the persons addressed. For example, in Matt. 23:1-7 Christ speaks to the multitude about the Scribes and Pharisees. He recommends their teaching but warns against their hypocritical actions. However, at verse 13 he begins a scathing rebuke directly at them.

Peter applies this rule in Acts, chapter 2. He quotes David, (verses 25-27), the last of which reads, "Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." He explains that David was not speaking of himself but "of the resurrection of Christ, that his soul was not left in hell (hades); neither his flesh did see corruption" (verse 31).

A more difficult passage where this rule must be applied is Matthew, chapter 3. John the Baptist speaks to the people of Judea, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire" (verse 11). While this was addressed to the crowd it must have been spoken of three different groups. Some would repent and be baptized, others would continue wicked and suffer "unquenchable fire" (verse 12): and some of those who had repented would be baptized with the Holy Spirit. The Ethiopian eunuch understood this rule when he asked Philip, "I pray thee, of whom speaketh the prophet this, of himself, or of some other man?" (Acts 8:34).

The correct application of this rule is especially important in interpreting passages of double reference. "And the Lord God said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. 3:14-15). The first application is to the serpent alone; to the curse God placed upon it and the special enmity that would exist between it and mankind. The serpent also represents the Devil; who is the source of all evil, and responsible for bringing death to the world (verses 1-6). Verse 15 refers to the woman's seed that would bruise the serpent's head (power). Christ is the "seed of woman" (Isa. 7:14, Gal. 4:4), man having no part in his conception. Heb. 2:4 explains that he took on the form of man, "that through death he might destroy him that had the power of death, that is the devil." Christ submitted temporarily to Satan when he died, but his resurrection proved the superiority of his

power. The victory will be completed at the final resurrection (1 Cor. 15:23-26).

Sometimes the second application of a scripture would not be known were it not so stated by a later writer. "When Israel was a child, then I loved him and called my son out of Egypt" (Hosea 11:1). Here the application is to Israel as a nation, but Matthew applies it to Christ. "When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son" (Matt. 2:14-15).

Another scripture of this nature is 2 Sam.

7:12-16, where God promises David that his son "shall build an house for my name, and I will establish the throne of his kingdom for ever. . . . And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever." (Read the entire passage, also 1 Chron. 22:9). Two sons are spoken of here; Solomon who would build the temple, and extend and establish the Judean kingdom, there being but one dynasty. But a second and spiritual application is also made to Christ as David's son, who would be given "the throne of his father David: and he shall reign over the house of Jacob for ever, and of his kingdom (church) there shall be no end" (Luke 1:32-33). "I will be his father and he shall be my son" (2 Sam. 7:14), though primarily spoken of Solomon, is applied to Christ in Heb. 1:5. Another rule will be considered next month.

AT THE FEET OF JESUS

By ELSIE CARPENTER

Many, many years ago, in a village across the sea, lived a family, some of whose activities have been recorded in the Bible and are enjoyed by us today. The members of this household were Lazarus and his well known sisters, Mary and Martha. This family was afforded the rare privilege of entertaining often the most distinguished of all guests, Jesus Christ, who "loved Martha, and her sister, and Lazarus." Although we read very interesting episodes in which Lazarus was the central figure, we wish to consider at this time the characteristics and personalities of the two sisters.

Probably Martha was the older of the two and therefore was keenly aware of her responsibility as manager of the house. We can see her as an efficient, active woman who was very conscientious in performing her household duties. It is no wonder that she became impatient and very outspoken when her sister Mary manifested more interest in the words of their visitor, Jesus, than in attending to the preparation of the meal to serve this guest.

We picture Mary as she anticipated the pleasure of another visit with Jesus. When he arrived she immediately seated herself at his feet and in her quiet manner made known her devotion by listening to the words of life spoken by Jesus. Mary undoubtedly assumed her share of household duties at most times, but she recognized the importance of the message Jesus brought and she unhesitatingly chose "that good part." When Martha became too involved in preparing the meal and realized that Mary was not helping her, she impatiently rushed to Jesus and demanded that he bid Mary to help her. It was then Jesus told Martha what was wrong with her attitude. "Martha, Martha, thou art careful and troubled about many

things; but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her."

It is evident that Martha heeded the admonition given by Jesus and gave more thought to things spiritual. It was Martha who, when the beloved brother, Lazarus, died, went out to meet Jesus and who humbly declared that her brother would not have died had Jesus been there. Here we see a Martha whose troubled mind has been calmed by the trust she has acquired in Jesus. Later, also, when the supper was made for Jesus, Martha assumed her accustomed role as one who served. However, we feel that her inner self has been made peaceful since she had learned that part which should come first in her life.

In studying Mary we are led to believe she was the quiet, reticent type of individual willing to be in the background when much activity was present, but ready to assume her place as first among those listening to the great Teacher. At the death of Lazarus, Mary's was the deeper grief and that which tended to arouse the sympathies of others, so that it was Mary who was comforted by the Jews which were with her in the house. She asserted herself the most when she fell at Jesus' feet and this time complained, "Lord, if thou hadst been here my brother had not died."

After such close association with Jesus, Mary, usually so reserved, reached the culmination of her devotion to him when she anointed his feet with costly ointment and wiped them with her hair. "Then said Jesus, Let her alone; against the day of my burying hath she kept this."

Although these sisters, Mary and Martha, lived hundreds of years ago, that which we learn from their lives may do us good today.



NO MORE, NO LESS *By A. R. MOORE*

Christ is the only one who did what he taught, and taught what he did. His thoughts, words and deeds never fluctuate (Heb. 13: 8). Man wants to elaborate or color a statement when he repeats it—Christ cannot improve on what he has said. There are 38,422 words of our Lord on record. If he delivered the same lessons in the same tongue today, it would require the same number of words. His words composing the Sermon on the Mount, number 2,343. Neither God nor man can improve upon the truth.

First of all, the power that the teaching of Jesus can have upon the life of an individual is made clear. The too impulsive, thoughtless and fretting type of person may be made considerate and contented as was Martha. On the other hand, the too passive and inactive individual may be impelled to more activity through the influence of the Gospel.

Possibly the most outstanding principle of right living we gain from the simple story of the two sisters, so different in personality, is that of educating ourselves to have a proper sense of values. It was perfectly right and necessary for Martha to attend to the managing of the home in as efficient a way as possible. We realize, however, that Jesus reproved her for placing too much emphasis upon it at the wrong time. It was only occasionally that she had the opportunity of sitting at Jesus' feet and hearing the words of life that fell from his lips; therefore, all other activities should have taken second place at such a time.

Many of us are naturally too much like Martha was. Our temporal responsibilities often are regarded as of too much importance and take precedence over "that good part." However, even a virtue carried to an extreme becomes a vice. If a man becomes so engrossed in spiritual study that he habitually neglects to provide a living for his family, instead of commending him for his devotion to the Lord, the world will censure him for being lazy and unmindful of his duty to his family. Paul says, "Let not then your good be evil spoken of." A woman might attempt to justify her positive negligence of cleanliness in her home and children by saying she believed her time should be given to higher things. Let us not forget that Paul says the women are to be home keepers.

In the light of the foregoing facts therefore, it behooves us to study and learn the mind of God so that we may be able to decide that which is deserving of first place in our hearts and lives.

THE INDWELLING SPIRIT

By BOB L. DUNCAN

I sincerely believe that within the body of every Christian dwells the Holy Spirit of God. I affirm that every penitent believer has as much right to expect that Holy Spirit after his baptism as he does the remission of his sins. After Peter had preached the first gospel sermon on Pentecost and convinced certain Jews of their guilt, he was asked by them what they must do. In answer to that question, Peter said, "Repent and he baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2: 39). It is emphasized from this verse that baptism is for the remission of sins. That is true, but do we realize there are two promises mentioned? One is that our sins will be remitted; the other that we shall receive the Holy Spirit as a gift. Perhaps in our effort to avoid the miraculous working of the Holy Spirit, which is not in effect today, we have gone to the other extreme.

If Christians realized that their bodies were temples of the Holy Spirit, the need for much of the negative preaching on modern evils would be eliminated. To Corinth, Paul wrote, "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's (1 Cor. 6: 19, 20). I believe this applies today! If professed Christians were impressed with the nearness of God's Spirit to His children, they would not need so much preaching to the effect that, "You can't do this, and you can't do that." Ephesians 4: 30 informs us that we may grieve the Holy Spirit. This should make us ever watchful lest we bring grief to our Comforter and Friend.

A question may be posed as to the work of the indwelling Spirit. Paul says (Rom. 8: 26), "Likewise the Spirit also helpeth our infirmities: for we know not what we should

pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Have you ever seen the time when you were unable to express your thoughts to God in prayer? I believe this scripture teaches that if you are a Christian, the indwelling Spirit conveys your petition to God's throne. Ephesians 1: 13, 14, says, "In whom also after that ye believed, ye were sealed with that holy Spirit of Promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of his glory." The word "earnest" is translated "guarantee" in the Revised Standard Version of the New Testament (1946). Therefore, we receive the Holy Spirit as a guarantee of the inheritance which will eventually be ours.

Many more scriptures could be introduced to prove that the Holy Spirit plays a definite part in the life of a Christian today, but we close with the statement, "Now if any man have not the Spirit of Christ, he is none of his" (Romans 8: 9).

If any little word of mine may make a life the brighter,

If any little song of mine may make a heart the lighter,

God help me speak the little word, and take my bit of singing,

And drop it in some lonely vale to set the echoes ringing.

If any little love of mine may make a life the sweeter,

If any little care of mine make other life completer,

If any lift of mine may ease the burden of another,

God give me love and care and strength to help my toiling brother.

Christ wants the best. He in the far-off ages Once claimed the firstling of the flock, the finest of the wheat;

And still he asks his own with gentlest pleading

To lay their highest hopes and brightest talents at his feet.

He'll not forget the feeblest service, humblest love;

He only asks that of our stores we give to him the best we have.

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SOME OF OUR WRITERS IN THIS ISSUE



E. M. Zerr



H. Shasteen



B. Weems



L. C. Roberts



Roy Harris



R. Brumback



T. Bussard



W. Lee



H. Ottwell



E. Carpenter



R. Kerr



R. Duncan

DELETING THE BIBLE

By W. G. ROBERTS

A Kansas City paper announces that a certain sectarian preacher is now re-writing Matthew, Mark, Luke, and John omitting the repeated sentences, thus removing much of what God placed in those four books. He has accepted God as a pupil and is teaching Him how to compose, condense, economize and save paper, ink and time. What is it men will not do? It was God who dictated the Book, so to leave out what He placed in it, is to take words out of His mouth, and tell Him He didn't know how to write the Bible.

It is true the Lord doesn't have to speak twice to mean it, or more than once to tell the truth; but it is also true that there are many people who have to be told many times by many people before they will believe. God, knowing more about this than those who are re-writing Matthew, Mark, Luke and John, leaving out all *repeated sentences*, used much better judgment than those modernists.

Brother and Sister Dix, who asked me to write this, say it seems to them that "would be leaving out some of the evidence of some of the eye-witnesses God chose." It seems that way to me, too.

There are 89 chapters in those four books. If they make their chapters as long as those in the Bible, they will cut them down to about 60 or 65 chapters, hence will do away

with something like fifteen or twenty chapters. Maybe THEY can get God to see what a wonderful mistake He made and get Him to re-write the entire Bible!

It is a fact that even in our courts, lawyers gather all the evidence and as many witnesses as they can, in order to have enough testimony to convince a judge or jury. Why not have just one witness testify? To ask the question is to answer it. Would the author of this newly arranged book, if falsely arrested for murder, be satisfied to have just one witness testify, if his accuser had dozens of them? All the Jews were denying that Christ arose from the dead, but just one man saying once that he did rise is enough evidence according to this modern teacher.

It is a fact, known to all (not excluding our "friend" who is trying to teach God how to arrange testimony in a book) that on many occasions we need a preponderance of evidence to convince persons on some subjects. In the mouth of two or three witnesses every word must be established, not just in the mouth of one and he stating it only once. Turn and read these Scriptures: Num. 35: 30; Deut. 19: 15; Matt. 18: 16; John 8: 17; 1 Tim. 5: 19; Heb. 10: 28 which all teach that it is absolutely necessary to have a plurality of witnesses to establish a case in the minds of many people.

Now we will quote 1 Cor. 15: 5-8: "And that he was seen of above five hundred brethren at once; of whom the greater part remain until this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all He was seen of me also." Why did Paul bring up all those FIVE HUNDRED, then add to them "Cephas and the twelve" when he saw Him and told us so once?

Paul furnished so much evidence all those Jews, THOUSANDS of them, could not overthrow it. They told the watch to go tell the people that they went to sleep and the disciples came and stole His body away while they were sleeping. They also told them that if this came to the governor's ears they would "persuade him and secure you." Those Jews and Gentiles, many of them were denying His resurrection, and God provided more than one witness telling just one time to offset their testimony.

There's never a rose in all the world

But makes some green spray sweeter;

There's never a wind in all the sky

But makes some bird wing fleet;

There's never a star but brings to heaven

Some silver radiance tender;

And never a rosy cloud but helps

To crown the sunset splendor;

No robin but may thrill some heart,

His dawn like gladness voicing;

God gives us all some small sweet way

To set the world rejoicing.

Do You Read Them?

The hope of the church lies in developing a spirit of study and investigation among us, coupled with a humble, and becoming spirit of love for each other and our God. Here are two papers, which will help you greatly in these things. They are not schismatic or divisive in their tendencies, and have no political axes to grind. They do not seek to bring you into bondage to men, but rather to hold up Jesus as the Savior of the world, and heaven as the goal of the obedient. Send for them today.

News of Western States Churches published by Kenneth Morgan, 5425 Shattuck Ave., Oakland 9, California. Subscriptions \$1.20 per year.

Radiant Truth, published by Fred Fenton, 5727 West 63rd Terrace, Merriam, Kansas. No subscription price, but your freewill contribution will be appreciated, to help in circulating it to others.

SAINT LOUIS STUDY

The curtain rang down, February 7, on the 1948 Saint Louis Bible Reading, and students from eight states, many with tears in their eyes, said farewell to each other, with a firm resolve to return next year, if possible. With the largest class in history, the entire six weeks was a round of devotion and consecration to the Master. Each day began with a half hour of mutual ministry in which it seemed that hearts were lifted to the mountain tops. The study consisted of the history of the Old Testament from creation to the entrance to Canaan, with a study of Isaiah and Daniel added.

E. M. Zerr taught two day time sessions, and spoke each Wednesday and Thursday nights. Development work was taught by Harold Shasteen, Richard Kerr and Bernell Weems. The sisters of the Manchester and Lillian churches in Saint Louis served dinner to the students each week, and they were guests of the membership at Hartford, Ill., and Webster Groves, Mo., churches one night each. Brethren attending the study spoke at Jerseyville, Hartford and Granite City, Ill.; Mexico, Saint Louis, Webster Groves, Festus, Bonne Terre, Flat River, and Fredericktown, Mo., on the Lord's Days.

Several preaching brethren attended part time, C. R. Turner, Robert Brumback and Bill Hensley taking the final week of study. Four of the elders from New Castle, Ind., were also present the last week. The fellowship, spirituality and sincerity of service impressed all, including those non-members in whose homes Bible Studies were sponsored by students.

A REAL NEED

We do not intend to make "religious beggars" of ourselves, but would like to mention that we especially need a paper of this size (12 pages) next month also, in order to

handle the discussions now in progress with brethren upon both sides of the ocean. We should like to print full size discussions in April on the Communion Question, The Christians Relation to Civil Government, and also The Committee Question. It is timely and profitable to make such a forum out of the paper. We can publish 8 pages but if we add another four for next time, we must have substantial help. If you consider the present policy right and proper, we will appreciate your assistance in this matter, that study may be encouraged and the church purified.

BOY WANTED!

Bro. Emmett Powers and wife, of Stockton, California, want to find a little orphan boy, five years old, whom they can take into their home for "keeps." Here is a real answer to those who say, "It can't be done," or "The church won't do it!" It is also an answer to those congregations with their "one-man pastors" and large memberships, which set aside "from one to five dollars per month" to send to an orphan home. I have the word of a man who, until a short time ago, was deacon of a congregation of more than a hundred members for the above figures. I do not believe a penny per person represents a principle vital enough to the hearts of those who hold it, to contend for to the division of the church.

I have faith in the *head* of the church that all He intended to be done to save the souls of men, can be and must be done in that institution (church) alone. If advocates of orphan homes are correct in the charge they are making that "The church will not do it," we conclude a large scale rush of orphan boys will immediately head for Stockton to gain admittance into Emmett's home. I have no hesitancy in venturing such will not take place. Emmett's address is 3103 East Miner Ave. An orphan will be fortunate indeed to find refuge in that home. Lloyd Riggins, 804 East Willow St., Long Beach 6, California.

THREE DAY MEETING

The church at 2103 Madison Ave., Anderson, Ind., invites all of you to visit them for three days, July 3, 4, 5. They have secured use of a schoolhouse, 1½ blocks from their meeting house for the occasion. All preaching brethren who plan to attend any part of the meeting are urged to write, so a program can be made out. It will then be published in this paper. All are urged to attend. For information and reservations address the elders: J. B. Wash, Rfd 3; or M. E. Howard, 1114 E. 28th St., Anderson, Ind.

THE COMMUNION SUBJECT

I read with much interest your article on the Lord's Supper, and am glad to know you have reached this conclusion. While I have

been of this conviction for years and have somewhat freely expressed my views, I do not feel I have accomplished much. The teaching in 1 Corinthians 11 does not apply to those disfellowshipped, or to any others not recognized as members of the Body of Christ. Should there be any distinction in granting the privilege of communion to the pious unimmersed and those who have been immersed, but continue as members of and staunch defenders of some sectarian body? We are a long way from the practice of the New Testament church on this matter. A great amount of teaching must be done to make any showing. L. C. Roberts.

THE COMMUNION QUESTION

By Fred W. Fenton

I have read with interest the article on the subject, "The Lord's Supper," and wish to go on record as not favoring the idea of "Close Communion." If I understand your treatment of this subject, the main points of difference may be summed up as follows:

1. The church does not administer, nor guard baptism. Gospel preachers administer baptism, conditional on the confession of faith (see Acts 8).

2. The church does not administer "The Lord's Supper." It is the communion of the body and blood of the Lord, and is observed, not administered (1 Cor. 10: 16).

3. True, Christians fellowship each other in the observance of the Lord's Supper, but there will be those who will partake, who are not qualified, and who will eat and drink damnation to themselves. They cannot be kept out without an examination of the heart, and the only one who knows the heart, except God is one's self. Hence, the divine plan is Self-Examination (1 Cor. 11: 28).

4. The church administering baptism, and close communion, are companion doctrines, as witness the practice of the Baptists, who have the popular approval of the church before one is allowed baptism, contrary to New Testament example, in which we have at least one man baptized when the only witness, so far as we know, was the preacher (Acts 8).

(Editor's Note: For the difference between ours and the Baptist position study carefully the article in this issue written by Benjamin Franklin. We appreciate a great deal the above by Brother Fenton, and trust that others will write their convictions on this subject. We will reply when time and space permits. We solicit further articles on the topic, provided you read *carefully* what we said in the February issue.)

COMMENTARY, VOLUME TWO

Volume 2 of the "Bible Commentary" by E. M. Zerr, is going to the press immediately. The book will contain a few more pages than the first volume, but will be uniform

as to binding and size. It will be a worthy companion of your first book and will contain comments and explanations upon every verse of 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther and Job. The subject-matter of Job alone is worth the price asked. All who desire immediate delivery upon the second volume are urged to send in advance orders *at once*. The cost of putting out this book runs into many thousands of dollars. Will you help us *now* by mailing us your check with your advance order? It will mean a great deal to us! Your order will be booked and your copy mailed at once upon completion. If you cannot send the money in advance, please notify us of your order for the book, and we'll mail it to you and bill you for the price. However, those who can pay in advance, are urgently requested to assist in this extra cost. The price of volume two is \$4 per copy. If you do not have volume one, send us \$8, and we'll mail both books to you. Thus you can start your library and add to it as each volume is produced! Please order *now*! Even if you have already told us you want to be placed on the list for each book, drop us a card and confirm the fact. Send your order now to *Missouri Mission Messenger, 7505 Trenton Ave., University City 14, Missouri.*

OUR NEXT ISSUE

If God wills that we shall put out another large issue next month, it will contain three lengthy discussions, which will stimulate your thinking and your study of God's Word. In addition there will be short articles by Nancy Gingrich, E. M. Zerr, Bernell Weems, Roy Harris and others. The general trend is to short articles, and they are much preferred. Writers should not see how much space they can take, but how much they can say in a little space. We offer as a justification for the longer discussions, that in this restoration movement now in progress, we must permit both sides to be heard. There must be a presentation in all fairness of all angles, and then they must be measured by the scriptures. The April issue will be interesting, never fear as to that!

THE CHURCH AT WORK

You do not need to have a preacher come in to tell others the gospel story. If the church is thoroughly aroused to a sense of duty. Members can carry on Bible Studies in the homes of their friends who are not members; all can distribute tracts and gospel literature from door to door; every disciple can talk of Jesus to those who live in his community or work in the same office or shop with him. This is the Lord's plan at work. It is the quiet, unobtrusive way by which leaven works in its influence of all that it contacts, as Kenneth Morgan so ably

explains in his article in this issue. Let us sow the good seed of the Kingdom—all of us!

THE MOVIE MENACE

Many of us realize the menace of the modern Hollywood movies, but beyond preaching on the subject, we do very little. Some are afraid to approach the issue with friends, moral cowardice thus giving the license of sin free reign. Would you do anything about it if you could? We'll test you! We have a number of tracts in color for which we paid ourselves. We'll send you free all you will use. Write for a hundred or five thousand if you'll put them out. Do not ask for them if you do not intend to use them! We'll even pay the postage to your home. We believe that is fair enough! Write immediately telling how many you will use. If you'd like the free bulletins: How to Teach the Bible to Kindergarten Children, and Suggestions for Talks at the Lord's Table, ask for them also. There's no cost! We want to help you help the church!

Close Communion

By TALMAGE WEEKLY

The Bible makes clear that only followers of Christ, that is Christians, were partakers of the Lord's Supper. Since only baptized believers could become members of the church (Mark 16: 16; Acts 2: 38, 41), it stands to reason that only baptized persons are eligible for this service. As the elders are responsible for the services being conducted "decently and in order," they are responsible if they permit an unbeliever to avail himself of the privileges of a believer. Any church officer who permits an unbeliever to become a regular participant in the communion is negligent in his duty. A slip can happen once, but it *should* not happen twice. The offending person should be warned privately and at once. This usually occurs when an inexperienced attendant is passing the emblems.

In a congregation where there may be some present who are ignorant of the meaning of the emblems, it is the duty of those in charge to see that a clear explanation of their use and purpose is made before the first person is served. It has been my practice to do this if strangers are present and to couple with it a warning to those brethren who appear to partake with their minds on everything else but Christ and His death. While we are on this point, let's not forget to warn against frivolous conduct while the emblems are passed. Here is a far more serious sin, for the congregation to whisper, laugh, or watch someone else, giggling at his mistakes. This has been done in more than one church of Christ. Instead we should copy the practice of the early church in which this service was so impressive that as the cup passed from lip to lip, so clearly

did love flow from heart to heart, that the service was often spoken of as the *love feast*, and a symbol of that unity with Christ, which He expects of us.

We agree that no unbaptized person has a right to partake of the emblems. Now, what position will we take on those who have been baptized in some denomination, or into a Church of Christ (?) all of whose practice we do not endorse? We will not worship with them as a congregation, lest we be found guilty of endorsing their mistakes. Yet, if one comes out of them, confesses his error, and desires to become one with us, we accept his baptism, if he is satisfied with it. Thus we recognize their baptism as valid! Is it logical to refuse an individual Christian the privilege of commemorating the death and resurrection of his Savior? Do I hear someone say there are no Christians outside our "loyal" congregations? Be careful! The Savior didn't call the church at Sardis loyal, yet, "Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with me in white, for they are worthy". (Rev. 3: 4).

Brethren, the Bible says the individual is responsible for himself (1 Cor. 11: 28). Now let us follow divine guidance, not what some man or group of men has said in some far-off clime or time!

WE WANT CRITICISM

In preparation of articles for this paper, the editor is governed by the principles enunciated by Benjamin Franklin: "As respects *doctrine*, no leniency is asked. If error is found when the writer, or the preacher, is taken in the *true sense*, or, as he intended, let the critics come, and let the *expose* be most rigid. There can be no compromise with error—false teaching must be exposed. Nor is there any use to be particular about the *spirit*—let error be exposed. True good men, even in exposing error, write in a good spirit; but it is preferable that error be exposed, though the spirit is not of the best kind. The impression made by false teaching is false, and should not be permitted to go on. . . . No matter how good the intentions of any man, a false principle, an unfair or an unscriptural argument is always damaging. Truth needs no such support." Those are our sentiments exactly, and while I cannot speak personally for all the writers, I can speak for the editor. We want to be right. We make mistakes, have made them, and will make more as long as we are in the flesh. But we still want to be right! Feel free to state your honest convictions, even though we differ, and you will be given fair and honest treatment.

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Don't forget to order your Zerr's Commentary—Volume 2. It will be sent as soon as finished. The price is \$4. Order today!

THIS and THAT from HERE and THERE

Our sincere sympathy to Fred Killebrew, whose mother departed this life at Oak Ridge, Tenn., on January 18. . . . Noah Smith, elder at Sullivan (Ill.) reports good visits to Glendale (Ariz.) and compliments the church highly for its scriptural service. They have purchased a lot and expect to build. Bro. Smith also speaks highly of Claypool, near Globe (Ariz.) where E. M. Smith is directing a good work with a faithful little band. . . . D. C. Groce, Mexico (Mo.) expresses thanks to the brethren from the Saint Louis Study who visited and assisted them. . . . Ragene Sims, Odon (Ind.) passes on this little bit from a story in *Country Gentlemen*, "Education is not an accumulation of facts or diplomas. It is a state of mind—a mind open and eager. . . . Sister (Mrs. J. H.) Bilyeu, Iberia (Mo.) mentions being unable to attend services several Lord's Days due to severe arthritis. We pray for her recovery from this painful malady. . . . Fred Fenton, 5727 West 63rd Terrace, Merriam, Kansas, put out a real issue of *Radiant Truth* last month. This work which is supported purely by gratuitous offerings, deserves support. Help Bro. Fenton sound out the Word. . . . J. Ed Uland wrote (Feb. 2) of the fine Bible Study at La Junta (Colo.) with an average attendance of 56 per night. . . . Arnold Hintz, Spokane (Wash.) says, "I think the Triple-M is getting better all the time." Thanks, Arnold! . . . Eugene Suddeth writes of new doors opening in Iowa and asks our prayers for the efforts of the noble faithful in that state. . . . Nannie Gingrich writes from Cincinnati (Ohio), "The January paper contains such good articles I cannot help but express my appreciation." She sends special commendation to Roy Harris and Thelma Busard. . . . Jessie Thomas, Pasco (Wash.) thanks us for publishing the article by Stafford Zerr. . . . As you read this the editor will be in the meeting at Compton, California. Pray for our efforts in His name and for His sake. . . . Elsie Carpenter, whose article appears in this issue is a daughter of E. M. Zerr. . . . You are asked to remember that the annual all-day meeting of the church at Bonne Terre (Mo.) will be held on June 13. Make plans to attend. Write J. H. Mabery, 45-Benham St., for information. . . . We wish to acknowledge our joy at receiving personal letters from Brethren W. Crosthwaite, Ulverston; Fred Hardy, Fred Sugden, H. Baines, Morley; Sidney Harbottle, Leicester (all in England); J. Kerr, Harthill; W. H. Allan, Newtongrange (Scotland). It is a joy to reach hands across the sea to those whom we love for their work's sake. . . . William Hensley reports excellent attendance at the home Bible

Study he is conducting at Indianapolis. . . . The church at New Castle (Ind.) announces a Bible Study by E. M. Zerr the latter part of May. Dick Kerr will follow with a Vacation Study for the children and a meeting. . . . Robert Brumback has just concluded a four week series of lectures at Hartford, Ill., the general topic being, "The Church Through the Ages." . . . Bernell Weems is now in a Bible Study at Coweta, Oklahoma in the home of Bro. White. . . . Brethren who have mailed parcels to Morley, Yorkshire, England will appreciate the fact that a letter has just been received from the oversight of that congregation, Brethren H. Baines, Fred Pickersgill, F. A. Hardy, Fred Sugden, and A. C. Wilson expressing their thanks for your kindness. . . . G. W. Shull, Mattoon (Ill.) commends the articles by E. M. Zerr, C. J. Beidel, and Roy Harris in the February issue. . . . R. H. Hyatt, Kansas City (Mo.) says, "We enjoy reading the good things in the M.M.M. . . . We have a number of requests for tracts from brethren across the ocean. If you can help us in this, we'll deeply appreciate it. Contributions sent for this will be used to mail tracts and we will notify those receiving them that they are from you so they can acknowledge directly to you. Several thousands of tracts should be sent. Will you aid in thus sounding out the Word? . . . Congratulations to Bro. and Sister J. H. Mabery, Bonne Terre (Mo.) upon celebration of their fiftieth wedding anniversary during the past month. . . . Virgil Atwell reports receiving \$25 from the church at Rockville (Mo.); \$25 from church at Hale (Mo.); \$10 from D. N. McDonald, Spokane, (Wash.); \$10 from V. M. Foltz, Hale (Mo.); \$5 from W. E. Cakerice, Marshalltown (Iowa), all of these sums to apply on the purchase of the church building at Warrensburg, Missouri. . . . We acknowledge with sincere gratitude communications from Brethren R. S. Banks, Bathgate; Andrew Gardiner, Jr., Glasgow, Scotland; and Horace Kemp, Hindley, England. . . . Percy L. Faenger, Bonne Terre (Mo.) reports good interest in his analytical studies. . . . The editor has scheduled a Commencement address at Winston (Mo.) for the night of May 15. . . . J. W. Truitt, Bethany (Mo.) reports a successful season of labors for Christ in Missouri and Colorado Springs! Well done, Jim. . . . W. G. Roberts, Hammond (Ill.) reports 4 added recently, 2 by baptism, 2 by membership transfer. . . . L. C. Roberts, Shillington (Penn.) tells us his Bible Study is hindered somewhat by inclement weather. . . . Burl Price, Klamath Falls (Ore.) says Kenneth Morgan will hold their meeting in March. . . . Mrs. Delno Greenbow, Pittville, Calif.) says they ex-

pect to attend that meeting on March 14. Vernon Hurst writes that Harold Shasteen will conduct a meeting at Bristol, West Virginia in May. . . . Hershel Ottwell conducts a two weeks Bible Study at Hepburn, Iowa this month. . . . W. Carl Ketcherside will start a 2 week meeting at Carrollton (Mo.) on July 18. . . . Members of the Manchester Avenue church are starting a religious census of their neighborhood to cover more than a thousand St. Louis homes. About 50 members have volunteered for the effort. . . . Two were added at Lillian Avenue, 1 at Manchester Avenue, (St. Louis) on February 15. . . . We will mail a copy of this issue free to any friend whose name and address you send us with the request. . . . J. C. Mabery of Bonne Terre (Mo.) says the church there is going forward in interest, knowledge and members, with 3 immersed recently. . . . Bernell Weems will work with the church at Granite City (Ill.) two weeks starting May 2. . . . Roy Harris will spend 2 months with churches in the Saint Louis area teaching singing, starting April 1. . . . Vern Harris, Council Bluffs (Iowa) reports a visit from Eugene Suddeth on Feb. 15, and says Tom Dennis was with them Feb. 22. . . . Iva Kreeger reports the new church building at Independence (Mo.) is rapidly being completed. . . . Fred Killebrew was with the churches at Springfield and Kansas City (59th and Kenwood) during February. Bernell Weems and 7 visitors from the Saint Louis Bible Study conducted a 2 week study in Philippians at Senath during Fred's absence. Brethren Hall, Norman and Wyatt made talks while he was out of town during his mother's sickness and death. Fred tells us that Jeanlo Caneer was recently immersed, and crowds are better than ever at Senath. . . . Andrew Gardiner, Jr. reports the immersion of 3 at Hospital Street, Glasgow (Scotland) on Feb. 17. He will begin a 3 month effort in Belfast (North Ireland) April 16. . . . Bro. Robert Brumback extends thanks in behalf of himself and family to all who sent cards and other expressions of sympathy at the loss of his mother. . . . We wish everyone renewed as promptly as Mrs. R. T. Williams of San Salvador, El Salvador, Central America. . . . We were indeed sorry to learn of the illness of Sister Verna Oneth, Springfield (Mo.) who became ill on Feb. 20. . . . Kenneth Morgan has just concluded a study in "The Life of Paul" at Sacramento (Calif.), and reports a good attendance at the analytical study held in Oakland during January. . . . May we suggest that all of us pray more frequently and earnestly for all of the good work now going on? . . . Send the name of a friend who might need a free sample of this issue of the paper.