

# MISSOURI MISSION MESSENGER

VOLUME II

ST. LOUIS, MISSOURI, FEBRUARY, 1941

NUMBER 2

## THE 1941 READING GROUP

### Student Enrollment

Below is given the enrollment in the 1941 Reading classified, according to states. This includes only those who expected to attend for a majority of the full daytime sessions, and does not count the visitors who come and go, of which there are always a number.

CALIFORNIA, Wilbur Storm, Riverside; Jewell Gastineau, Compton. WASHINGTON, Philip Hintz, Spokane. OKLAHOMA, Kenneth

Morgan, Davenport. IOWA, John Rhodes and wife, LeGrand. INDIANA, Eleanor Sears, North Salem; June Huddle, Hagerstown; Bernadine and Verlin Roberts, Marion; Loraine Innon, Williams. ARIZONA, Helen Cassell, Phoenix. ILLINOIS, Tom Graven, Windsor; Ray Turner, Sullivan; R. O. Webb and Mary Webb, Secor; R. A. Riggins, Charleston; Vida M. Anderson, La Place. MISSOURI, Winford Lee, Ethel; Wilford Landes, Kansas

City; Helen Blankenship, Brookfield; Roy Harris, Brixey; Roy Norris, Nevada; Delwyn Thompson, Centerville; Virgil Aswell, Milton Woodruff, Alice Gasconau, Bonnie Morrow and Opal Thompson, Saint Louis. PART-TIME ATTENDANTS include Florence Walker, Lavina Putnam, Margaret Lacy and R. E. McGillis, all of Saint Louis.

William Ketcherside, of Topeka, Kansas, attended the first week to study the teaching technique with

a view to inaugurating some of the methods in his work. Ora Wheeler, of Hartford, Ill., and Owen Lane, of East Alton, were also present for one day session. The first is an elder, the latter a deacon of the Hartford church. Other visitors include Pearl Crandall, of Salem, Mo., who spent a week with the students, D. Austen Sumner, of Indianapolis, Indiana, who was present for his regular lecture course in the city, and Ber-

(Continued on Page Three)



Students in above picture represent 8 states at the St. Louis Bible Reading.

# MISSOURI MISSION MESSENGER

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

**W. CARL KETCHERSIDE**  
Editor and Publisher

Publication Office  
8229 Page Blvd., St. Louis, Mo.

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

## CARL'S CORNER

The wisest man who ever sat upon an earthly throne, once said, "Whatsoever thy hand findeth to do, do it with thy might." There is no place in the kingdom of God for half-hearted service, or for negligent dallying from day to day. The Lord's business cannot be run acceptably to Him, by "giving it a lick and promise." Brethren in Missouri, let's get away from the haphazard, hit-or-miss, devil-may-care attitude of work, which has resulted in the death of many churches in the past and the spiritual illness of many more. Plan the work of the Lord like an efficiency expert. Take a poll of the congregation in your mind, try to determine what each person is best fitted for, and then if such an one is faithful encourage him to develop himself for greater service in the vineyard of the Lord. Have an outline of the service at least a week and preferably a month or more ahead. Insist that each one on the program be there at the time designated or make arrangements for another to take his place. Carry the gospel to the neighbors round about you. This can be done, though no preacher is within an hundred miles. Take the truth to them in small doses. Carry a tract with you always, and put it where it will do good at the very slightest opportunity. Maybe you'll never become a "captain or lieutenant" in the army of Christian service, but you can be a FAITHFUL private in the army of the Lord. Springtime provides a good chance to get out for door-to-door personal work, and that pays dividends for the church in souls saved and victories won.

We thrill at the work that is being planned in the Nevada-Neosho territory by Wm. Ketcherside, and in the plans going forward for Wilbur Storm to work with a number of the congregations around Unionville. We do firmly believe that with the work of these and other men, and with the activities of Art Freeman around St. Joseph and Kansas City that 1941 will be our greatest year. All praise to God.

W. CARL KETCHERSIDE.

## 40,000 In 1940 Goal Reached

The three congregations in Saint Louis decided to set a mark of 40,000 as the attendance goal for last year. At a business meeting held on January 13, announcement was made by Robert Johnson, statistician, that the goal had been passed. He revealed that there had been 67 added to the church record in the year, with 33 baptized, 6 restored, and 28 by membership transfer. During the year one member passed away, and 12 were withdrawn from. At the beginning of the year there were 3 irregular attendants and 5 Non attendants on the records of the three churches. It was revealed that if one had attended all the meetings held in the city during the year, he would have gone to church 265 times, or 412 hours. Had these services been continuous they would have occupied 35 days, or you would have been at church night and day for 5 weeks without interruption. The attendance fig-

ures which follow, are for the regular services only and do not include special meetings, and protracted efforts. Neither do they include Bible Reading figures.

**MANCHESTER AVENUE**  
Largest Sunday morning, 165, Nov. 3.  
Largest Sunday night 232, Nov. 3.  
Largest Wednesday night 290, Nov. 6.  
Average Sunday morning 123.  
Average Sunday night 87.  
Average Wednesday night 111.  
Largest Monthly Attendance, 1997, October.  
Total Attendance for Year 16,732.

**LILLIAN AVENUE**  
Largest Sunday morning 155, Dec. 1.  
Largest Sunday night 120, Sept. 29.  
Largest Thursday night 243, March 7.  
Average Sunday morning 126.  
Average Sunday night 90.  
Average Thursday night 83.  
Largest Monthly Attendance 1637, March.  
Total Attendance for Year 15,296.

**WEBSTER GROVES**  
Largest Sunday morning 110, Apr. 21.  
Largest Sunday night 163, Oct. 13.  
Largest Friday night 237, Nov. 8.  
Average Sunday morning 59.  
Average Sunday night 53.  
Average Friday night 53.  
Largest Monthly Attendance,

1282, October.  
Total Attendance for Year, 8522.  
At conclusion of his report, Brother Johnson submitted the following resolutions for the year in which we now find ourselves:  
1. To grow in the knowledge of God's Word.  
2. To take advantage of the Bible Classes.  
3. To be in attendance at all the three midweek services.  
4. To spend more time in prayer.  
5. To be a soul-winner.  
6. To live daily more like the Christ.

## Southwest Churches Cooperate

Under date of January 28, 1941, a circular letter has been sent to congregations in southwest Missouri and southeastern Kansas, inviting representatives to attend a plan meeting at Neosho, on February 9. Assistance is being rendered by William Ketcherside, and the purpose of the gathering is to "educate, train and develop talent for every branch of the Lord's work." Plans call for the regular Lord's Day morning worship to feature a sermon on the necessity of cooperation in achieving our goals, and luncheon will be served by the sisters of Neosho, as soon as the morning service is completed. The afternoon meeting is scheduled for 1:30 o'clock.

Those who are sending out the letter include A. J. Skinner, of Neosho, Mo.; R. E. Grieb, and Wm. H. Smith, of Center Church, near Carthage; John Kryselmier, of Nevada, Mo.; and W. Carl Ketcherside, of Saint Louis.

The program will include discussion of the following salient features:

1. The importance of cooperation among the churches of Christ and the development of talent, etc.
2. The cost of advertising and promoting a cooperative effort.
3. The periodic Bible Reading and its help to the Cause of Christ locally and in general.

Tentative plans call for work in the territory by Wm. Ketcherside, who will spend most of his time with the churches in development work, and in visitation and personal endeavors. Also contemplated is a Reading of twelve weeks duration to strengthen and solidify the Church in each place.

We take this opportunity of congratulating the brethren in all of the places that are working together to make this possible. It is a forward step. We will carry a complete report in our next issue.

## "IN AS MUCH

as ye did it not unto one of the least of these ye did it not unto me!"

David O'Neal is a happy, bright-eyed lad of eight years! His daddy and mother are dead, but he has been taken into a Christian home, and is being given a father's love and a mother's devotion by Brother and Sister J. O. Paisley at Sedalia. However, they need assistance in this work, and we have suggested in the past that congregations send ten dollars per month to aid in caring for David. No one has yet volunteered to send ten dollars for March, or the succeeding months. Will you pray over this and resolve to aid? If so, notify us at once and we will tell you what month you may send your ten dollars! God will bless every effort we make in His kingdom to relieve the needy. "Pure religion and undefiled before God and the Father is this, TO VISIT THE FATHERLESS . . .". Are you a Christian? Do you have that pure and undefiled religion?



## The 1941 Reading Group

(Continued from Page One)

niece Weems, of the city, who attended for three days of vacation. Various high school students who were free at the close of their semester took advantage of the opportunity to pick up a little Biblical knowledge.

### List of Speakers

Young men attending the Saint Louis Bible Reading are going out over the week-ends for visits with the congregations in the territory. Visits have been made to Springfield, Nixa, Kansas City, Canalou, and other Missouri points; and to Jerseyville, Bee Creek, Farmer's Ridge, and various Illinois congregations. In addition to these incidental visits, one of the speakers is at Flat River, Festus, Bonne Terre, Webster Groves, Manchester Avenue Church, Lillian Avenue Church, and Hartford, Ill., each Lord's Day for eleven consecutive weeks. Below is given the order of speakers at the Missouri towns, each beginning on January 12:

**FLAT RIVER:** Ray Turner, Kenneth Morgan, Philip Hintz, John Rhodes, Roy Harris, Delwyn Thompson, R. O. Webb, W. G. Roberts, Wilbur Storm, Jewell Gastineau, Winford Lee.

**BONNE TERRE:** Roy Harris, R. O. Webb, Winford Lee, Jewell Gastineau, Wilbur Storm, John Rhodes, Ray Turner, Delwyn Thompson, Kenneth Morgan, and Henry Boren.

**FESTUS:** Wilbur Storm, Delwyn Thompson, Ray Turner, Kenneth Morgan, Philip Hintz, Henry Boren, Roy Harris, Jewell Gastineau, R. O. Webb, Winford Lee, John Rhodes.

Attendance at all of the places

has suffered a let-down because of weather conditions and a "flu" epidemic of no light proportions. The siege of sickness has also swept the class, several of the members being forced to miss sessions due to the contracting of severe colds. In general though, all of the congregations using these young brethren have reported an increase of enthusiasm by reason of their work and all are blest and built up with the lessons offered, and the sermons preached.

### Prayer Meeting On Friday

As a new wrinkle in the 1941 Reading, the program has been arranged so that the students worship with the Webster Groves Church on Friday nights. The schedule is worked out in order to give all of the young men an opportunity to participate in the service. As a sample of the meetings held, the one conducted on night of January 17, is a good one. The chairman of the meeting was John Rhodes, of LeGrand, Iowa, who proved to be an excellent master of ceremonies. Song service was directed by three of the Bible Reading boys, and an opening lesson was read by R. O. Webb. Tom Graven led in prayer, and short talks on the subject, "Something I Have Learned In This Reading," were delivered by various of the young men. The benediction was by Verlin Roberts.

On the night of January 24, Milton Woodruff had charge, and introduced Wilbur Storm for the initial songs. Winford Lee led in prayer, and then the chairman introduced R. O. Webb, Ray Turner, and Roy Harris, all of whom spoke for 12 minutes each. Webb's topic was "Our Position" which was ably delivered with a blackboard illustration to aid. Turner

spoke on "The Golden Calf," and Harris on "The Foolishness of God."

For the last day of January it is planned that the teacher will have five girls selected from the class and also five of the young men. They will be asked Bible questions in order and thus let the congregation have the benefit of hearing the recitation. Short talks will be made by Wilbur Storm, and Wilford Landes. The first will be on the subject "Why Everyone Should Attend A Bible Reading," and the other on "How To Use The Knowledge Gained." For the first Friday night in February a debate has been planned, which will feature John Rhodes and Wilbur Storm on the negative, with the affirmative being upheld by Roy Harris and Jewell Gastineau. They are debating the war question. Wish all of you could attend this Reading and its interesting features.

### Lectures At Reading

Each Thursday night of the Bible Reading in Saint Louis, a lecture is delivered at Lillian Avenue Church, by W. Carl E. Liberside. The attendance has averaged over 150 for each of the services thus far, and the proximity to Hartford, Ill., gives the brethren from that point an opportunity to avail themselves of these discussions, so they have been attending in force. The talks assigned to answer questions were fully which are troublesome to the student, but cannot be discussed at any great length in any of the day classes. At least one half of the subjects deal with refutation of the claims of modern skepticism and infidelity. The announced topics follow in the order in which they will be given:

- Is The Bible God's Revelation?
- Evidence From The Miracles.
- The Voice of Prophecy.
- The Final Universal Empire.
- Whose Son Is Christ?
- Heathen Nations And Our God.
- Is Christ On David's Throne?
- The Thousand Year Reign or Millennium.
- The Baptism Of The Holy Spirit.
- Gifts Of The Holy Spirit.
- The Indwelling Of The Spirit.

Each of the lessons is outlined on the blackboard and charts by the speaker, and thus the students are enabled to grasp the lessons taught more readily, and likewise to take home with them the references used, for future consideration. The arrangement for the lecture series is new, this being the year of its inauguration, but so well does it fit into the regular scheme of the Reading, it is expected that it will become an annual feature.

## Morgan Is Here

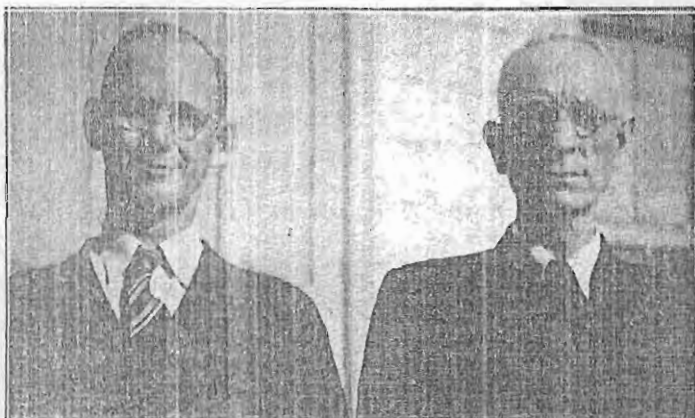


Kenneth Morgan, of Davenport, Iowa, is justifying the confidence of those who made it possible for him to attend the St. Louis Study.

**CHILLICOTHE**—Wednesday night meetings have been started and the ladies are now having all-day meetings every three weeks. Average attendance on Sunday mornings has been around 85, but we need to increase on Sunday nights. The Young People's Class are taking up a new line of study, with a true-false test each time over a book or portion assigned a week previous. Also a new Sunday night program has been started which we believe will be more successful than the past one. Brother W. E. Ballenger of Kansas City, spoke to the congregation, Sunday evening, January 26, as he was through here enroute to Osborn to conduct a funeral.

IN WASHINGTON, D. C.  
attend services at the  
Brentwood Church of Christ  
4443 Holladay Street  
Brentwood, Maryland.  
Write your friends in  
that city.

## Preachers At Reading



R. O. Webb, of Secor, Ill., and Wm. Ketcherside, of Topeka, Kans., attended the St. Louis Study, to receive information on teaching technique. Webb expects to conduct a 6 weeks course at Almartha, and Ketcherside a 12 weeks Reading at Neosho-Nevada in 1941.

# CHURCH SCORES VICTORY

## Judge Dismisses Canalou Jury

A moral victory for truth was won at New Madrid, Mo., by the church at Canalou, in the January term of court. The charges involved E. M. Zerr, of New Castle, Ind., evangelist, who was haled before the court upon a charge of breaking and entering the church building. Also cited on the same charge was Debbie Greer, long time janitor of the church. Brother Zerr and Sister Greer won a technical victory, and the church is assured the privilege of continuing the use of the building, which certain elements were trying to wrest from them.

The church at Canalou has for years stood faithful to the teaching of the New Testament scriptures, and opposed all innovationism, including more modern apostasies. In recent years however, a number of those favoring "Bible colleges" and other separate institutions to do the work of the church have drifted into the congregation which is located in the heart of the southeast levee district and cotton belt. As they began to multiply in the church it was apparent that there would eventually be a move upon their part to swallow up the faithful element and wrest control of the property from those who had given it to the faithful Cause, and had maintained the pure worship through the years.

On August 14, 1938, a certain L. S. Thurman from Steele, Mo., was summoned by the college sympathizers to preach on that date, and at the conclusion of his sermon he announced that he was present to appoint officers and set the church in order. He asked L. L. Arbuckle to read off the names of those he was to put into office, stating that he did not know the men. The names of J. W. Ogle, J. R. James, Will Cates, and S. W. Blackshear were read off for elders; and those of Clifford Pinkstaff, Arthur Johnson, Clyde James and G. A. Reeves for deacons with L. L. Arbuckle. No opportunity was given for objection, Thurman indicating that he would not heed any opposition, as he stated that God did not intend for an elder to have all the qualifications anyway. In any event as soon as the service was concluded, Owen Taul, principal of the Lillibourn, Mo., schools, registered oral objections, and Debbie Greer, who is Arbuckle's sister-in-law, filed written objections, which seemed to even register somewhat on Thurman, as he said continually

he did not know those things. But he made no move to recall his word. Of those whom he appointed to the "eldership" neither James, Cates, or Blackshear were members of the congregation. This is evidenced by the fact that they placed their membership at a later date. Of the men appointed as pseudo-deacons, Pinkstaff refused to serve, Johnson was not a member at Canalou, James did not even live anywhere near the community, and Reeves could neither read or write. The latter asked to be not considered in any official capacity. Of the so-called elders, Blackshear could not write or read, with the possible exception of his own name. But all this was done that they might get "college preachers" in, especially under consideration being Rue Porter, who debated several years ago at Ozark, Missouri, with the Missouri Mission Messenger editor.

Because the church refused to recognize the appointments as made, trouble ensued, which came to a head during Art Freeman's meeting with the church in 1938. After looking into the situation it was his suggestion that they secure W. F. Ballenger to aid in adjustment of difficulties. Due to his condition of health he could not come, so they had to make other arrangements.

## Riggins Called To Assist

It was finally agreed to call Lloyd Riggins, of Charleston, Ill., to review the case, and he landed in Canalou on December 22, to call a business meeting, at which he acted as chairman, with Taul having been appointed as secretary to preserve minutes of the proceedings. That business-like procedure later facilitated the handling of the case for the faithful brethren. It was brought out in the business meeting, that much of the trouble had arisen as a result of the so-called leaders calling in O. T. Bolding, a college man, from Searcy, Arkansas, for a meeting. To this the faithful objected, upon which the leaders took a poll of the sentiment by passing out slips of paper for all to sign who desired to work with the church. Then they announced that all who signed such papers would be recognized as members, and their names recorded on the record. This procedure which was contrary to the established custom of reception of members was inaugurated to pad the record with a number of names, so they could gain the mastery over the faithful few. However, it did not work!

Riggins found that since the membership had not been consulted as to the appointment of the men, they were thus not legally set in office. The following Sunday all of these men left and went out in another part of town to meet, but came back down to the church building and disturbed the worship. Ogle came in and called Taul out to where the group was waiting on the outside. They stated their desire to return and worship, and were informed they could do so, if they wished to work as the church had always worked in the past. Some of them came in, and Taul went to the front and read the agreement. Upon this, several of them jumped up and hastened from the house.

## Zerr Goes To Canalou

E. M. Zerr was scheduled to come for a meeting in July 1940, but the leaders (?) wrote him forbidding it. Taul wrote him at once that he had been engaged by the church, and to come on. This he did, but upon arrival in Canalou he was visited by Driver, Cates and James, who told him he could not preach in the building. They had not been in attendance at the church from November 5 to March 31, but thought if they could stop Zerr, they would discourage the faithful brethren. But Zerr insisted he had been legally engaged for the work, and expected to go through with his part of the arrangement. The group then went down to the house of meeting, and put on another lock. Debbie Greer, who has been janitor for years, went down and pried it off, and opened up the house for meeting. Then the men sent a formal notice to Zerr, Owen Taul, and Sister Greer not to enter the house for meeting. They put on another lock with a large chain, and the janitress borrowed a hack saw, went down and cut the lock off, and Zerr preached again. Charges were then filed against Zerr and Debbie Greer, for breaking and entering, and Taul then took them to New Madrid and put up bond for their appearance, the same amounting to \$500 for each. Zerr closed his meeting, which was a good one in peace, and all sat down to await the time for the hearing, which was set for the October term. However, the prosecution moved for and secured a continuance until the January term.

## Judge Dismisses Jury

Prior to the date set for the court hearing, Carl Ketcherside went to New Madrid and talked with Merrill Spittler, the attorney

for the defense, helping to outline the procedure of the church in all matters of appointment of officers, etc. The case looked good as it came to trial. Zerr was summoned from his Bible Reading in Des Moines, Iowa, and Art Freeman came from Topeka, Kansas, as a qualified witness. The case for the plaintiff was very crudely presented, and in haphazard fashion. The prosecutor seemed to be trying to ridicule the faithful group and thus prejudice the jury. When the state's case was concluded, Freeman was called as first witness for defense. He answered the questions in a direct, and straightforward way. Then Taul was called, and when the minutes were introduced to show that Riggins did not recognize the men as elders, a point upon which the prosecution intended to base their claims, the case went "up in the air." The prosecutor made another "wise-crack" in the presence of the jury, whereupon the counsel for the defense informed the judge that if such prejudicial remarks did not cease, he would ask that the jury be dismissed. The judge stated that he was tired of it himself, and if the defense wished him to dismiss the jury he would grant their plea. This they did, and the jury was dismissed. This of course means that the case on these charges is settled, Zerr and Debbie Greer being now released from any obligation as to bond, or otherwise. The only way the case can be brought back in court is for the opposing element to completely refile charges, swear out other warrants, etc. It is very unlikely they will do this, as reliable authority declares they wanted to drop it before it came to trial. However, the faithful brethren refused to let it be dropped and insisted on a hearing to justify them in their actions.

The church at Canalou is getting along in peace and harmony, retains their building, and have dealt the compromisers a severe blow in that territory. The improvement in the morale of all the churches in south Missouri will be noted as a result of this fight for the maintenance of purity in religion. The little group of disciples at Canalou have waged a long and hard battle. We salute you Canalou. The Churches of Christ salute you! In a recent Lord's Day meeting there were 58 present at the morning service, and 75 at night. We are ready to march forward in that territory! We thank God and take courage.