

MISSION MESSENGER

VOLUME II

ST. LOUIS, MISSOURI, NOVEMBER, 1949

NUMBER 11

"SALVATION BY FAITH ONLY"

By W. G. ROBERTS

Many religionists teach that salvation is without works, unconditional and by faith alone. They say we are "saved by grace alone and that without works." Now grace means "favor," so if we are saved by grace (God's favor) alone, then we are saved without faith; but if saved by faith alone, we are saved without grace. If we are saved by grace and faith, then we are not saved by faith only. Their statements are contradictory. If it takes both grace and faith, we are not saved either by grace alone, nor by faith alone, for the one crowds out the other.



The mass of religionists tell us we are saved by faith only, but if that be true we are also saved by works, for faith is a work. Proof: "By faith the harlot Rahab perished not with them that believed not" (Hebrews 11: 31). In James 2: 25, we read, "Likewise also was not Rahab the harlot justified by works?" What Paul calls *faith* in Hebrews, James calls *works*. Here is positive proof that faith is a work. It is something we do. You cannot believe for me; it is a work of mine. Since faith is a work, it follows that a person saved by faith is saved by works. "But wilt thou know, O vain man, that faith without works is dead?" The inspired James says your faith without works is dead, so you are a "goner" for that which is dead cannot enter heaven. Again, "Ye see then how that by works a man is justified and *not by faith only*" (James 2: 24). We prove our faith by our works, and not our works by our faith, as some seem to think.

We have proven faith to be a work, now we will prove that repentance is also a work. "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented at the preaching of Jonas" (Matt. 12: 41). What is called "repented" here is called "works in Jonah 3: 10, "And God saw their *works* that they turned from their evil ways." It is undeniable that repentance is a work, for the Book calls it repentance in one place, and works in another.

If a man can be saved without works, he

can be saved without repenting, so the doctrine of salvation without works, will save a person without faith and repentance. They who teach this heresy indirectly imply that persons can be saved without belief or penitence, so may go to heaven without belief in the Lord Jesus and in all their sins. What a dangerous doctrine is this one of unconditional salvation! It opens the gates of heaven to all the demons of hell. James says the devils also believe and tremble (James 2: 19). They had faith only, and a sufficient degree of it to make them tremble, but they were still devils. But if the doctrine of salvation by faith alone be true, there will be devils in heaven. Why did God prepare hell, if he is going to save all the devils who believe?

Some will quote, "This is the work of God, that ye believe on him whom he hath

sent," to prove all you have to do is to believe. But this very passage says "This is the *work* of God, that ye *believe* on him." So one of their oft-quoted texts says that faith is a work. They close their eyes to the word "work" and brighten all they can the words "believe on him," to try and make it appear that all you need to do is to believe on him, when the very passage says that belief is a work, and destroys the force of their heresy.

We must prove our faith by our works! How am I going to prove that I believe in Christ, if I refuse to work for him? Preaching, praying and singing are all works, and those who teach "we are saved without works" usually do the loudest praying, preach the longest sermons and do the most shouting. When they have worn themselves out shouting, they offer one more weak shout, "Thank God I am saved by faith without works." They teach one thing with their lips and another by their actions (hard work).

WORSHIP

By E. M. ZERR

DERIVATION

The word used as a title for this article is English and is one of a number of words in the King James Version of the New Testament to translate a variety of Greek originals. In other words, our English word in the New Testament does not come from the same original in every place but is from 12 different Greek words that have that many different meanings. Moreover, many of those different Greek words are also given various other translations besides the word worship. These remarks are factual and not some conclusions of mine, and they can be verified by anyone who will use either Young's Analytical Concordance or Strong's Exhaustive Concordance.

~~DOES NOT ALWAYS HAVE SAME MEANING~~
With such truths established we should be careful as to what declarations we make on this noted but misunderstood word as it is used in the New Testament. Many people use the word and refer to the subject as if it always has the same meaning, which is far from the truth. From the data cited in the first paragraph it can be seen that many popular sayings of brethren are far from being correct. One of such sayings is that a certain act is "no part of the worship." Another is to hear a man making a difference between worship and work of the church. I once knew of a writer composing

two articles for his readers; one on *the work* and another on the *worship* of the church. If he had considered the information which I have cited in the first part of this article, which is according to the lexicons and not my conclusion, he would have known there is no difference between them. It is true that some acts of worship involve the body more than the mind, but the distinction is not in the word "worship," but is due to modifying words added to it.

Another very common but incorrect expression is to refer to the services in connection with the Lord's Supper as "the worship." Not even the simple word "worship" is once used in the New Testament in connection with the Lord's day services, much less the term "the worship." Some have even gone so far as to say that certain things might be scriptural if used in the work of the church but altogether wrong if used in the worship. It is a significant truth that the phrase *the worship* is not used a single time in the New Testament, and the one word *worship* is used but once as a noun and then it is applied to a group in a social gathering.

Doubtless many of our readers would be glad to have the information referred to in the beginning of this article but do not have

access to the lexicons that offer it, and for their benefit I shall copy the information. The following list will show every place in the New Testament where our heading, in one or other of its various forms (worship, worshiper, worshipping) is used. Each item will state the passage or passages where the particular Greek word is used, and that will be followed by the other renderings (if any) that have been given the word elsewhere. DOXA, Luke 14: 10, and the word has been rendered by worship 1 time, dignity 2, glory 144, honor 6, praise 4, glorious 6. EUSEBEO, Acts 17: 23, rendered by show piety 1 time, worship 1. THERAPEUO, Acts 17: 25, rendered by cure 5 times, heal 38, worship 1. THRESKEIA, Col. 2: 18, rendered by religion 3 times, worshipping 1. LATREUO, Acts 7: 42; 24: 14; Phil. 3: 3; Heb. 10: 2, rendered do service 1 time, serve 16, worship 3, worshiper 1. NEOKOBOS, Acts 19: 35, rendered worshiper 1 time. PROSKUNTES, John 4: 23, rendered by worshiper 1 time. SEBAZO, Rom. 1: 25, rendered by worship 1 time. SEBOMAI, Matt. 15: 9; Mark 7: 7; Acts 16: 14; 18: 7, 13; 19: 27, rendered by worship 6 times, devout 2, devout person 1, religious 1. SEBASMA, 2 Thess. 2: 4, rendered by devotion 1 time, that is worshiped 1. THEOSEBES, John 9: 31, rendered by worshiper of God 1 time. PROSKUNEO,

and the passages where this Greek word is used are too numerous to mention (58 times), and this original is not rendered by any word in the King James Version except the one used as the heading for this article.

From this encyclopedic list, which is taken directly from the standard works of reference and not the conclusions of the writer, the reader may observe the folly of being narrow-minded in dealing with the subject under consideration. A similar observation might be made of our heading subject as it occurs in the Old Testament, for it comes from 4 different Hebrew words in that book. However, for the present this series of articles will deal with it as it belongs to the New Testament. If time and space permit, the series may be continued into a discussion of it in view of the Old Testament. The next article will begin to go more into detail and show the lexicon definitions and uses of the various Greek words referred to, showing how and why they are so used. Also an examination will be made of the passages where the same Greek words have been rendered by words other than the one used at the head of this article. By such a treatment of the subject the reader should be given a complete insight to this important phase of the New Testament.

and socials and my heart was at her feet. I knew the overwhelming joy of complete surrender to love, and thought of her in every waking moment and dreamed of her by night. Our courtship progressed to the stage where I was ready to ask her to be my very own, when her mother, moved perhaps by hatred of my social station in life, parted us and forbade my seeing her again.

I was heartbroken. Despondent, convinced that life held nothing for me, I attempted to find relief in oblivion, and to drown my crushed hopes in drink. My own dear mother, knowing my love had been reciprocated in the heart of my hope and joy, asked her to call. She did so, and we talked in the little family circle around the fireplace until late dusk, whereupon my mother suggested that I accompany the girl home for her safety. As we drew near her house, I poured out the sentiments of my heart, and learning that we both yearned for each other, we pledged ourselves to wait until we could be one, regardless of what might happen.

A few days later my sweetheart told me that I must give up drinking which was such a curse to all the families around us. Only poverty and sorrow were to be seen around the hearths of these homes where King Alcohol held sway. At her suggestion, we decided to go to the various churches and find strength in religion. We visited several. Then the great Torrey revival began and we went to hear the famed evangelist. He made a profound impression upon me and I must have appeared especially serious when I got outside, for a man stepped up to me and said, "Young man, would you like to go further in obedience to God than you were told to go tonight?"

I was ignorant of the Bible, so I asked, "And how far must I go?" The reply was, "You must repent with all your heart and be immersed into the Lord Jesus." My informer was a member of the church of Christ. He was waiting on the fringe of this great sectarian revival to teach more perfectly the way of obedience to those whose hearts were stirred. I learned the old story of the cross from him, and I told the girl of my choice that I was going to be baptized. She said, "I will be too." Shortly afterwards we were united in marriage.

A new life began for me. I studied the

DELIVERED FROM A DEMON

By an Anonymous Brother

(Editor's Note: This is the true story of a modern prodigal. It is the experience of one of our brethren who wandered away from God and fell into the deep pit of human tragedy. But it is also the glorious account of the restoration of a lost sheep to the fold of the Good Shepherd. We print it as a warning to those who may be tempted, and as a ray of hope to those who are snared in the net of their own weakness).

The demons which were on earth and captivated men during the time of Christ "have passed out of the land." But there are other demons still lurking about to overcome the unwary. I know, for I was a victim of one of the most treacherous of all. This is my story, and it is true. I'm telling it as a warning to our dear young people upon whom the future of the church will fall. I pray for them that they may escape by taking heed to my errors and profiting by my mistakes.

I was born across the ocean in a thriving industrial city. My parents were firm believers in the State Church, and the family was given strict moral training. Many of the indulgences so common in this day would have brought social disgrace in the conservative world of that time. And I can truthfully state that in all of my wanderings I recalled the moral principles of my old home.

It may appear peculiar, but for all of their

strictness my family was made up of heavy drinkers of alcoholic beverages. There was always a bottle under the old stairs, and liquor was on the table at every meal. My forebears knew how to guzzle it, and I had my first drink of intoxicants when I was a little past three years old. The stuff held a fatal fascination for me. I grew up to be a strong youth, adept at football and cricket, and many times after a game we indulged in drinking to celebrate.

I remember that the temperance movement became quite strong when I was near 14 years of age. Since any boy of that age likes to join things, I signed the pledge, but after attending a few of the meetings, I again started taking an occasional drink on the sly. Within a year the habit had again engulfed me. The fatalistic idea that I had inherited an irresistible weakness, served to stifle my conscience as Satan led me on. This was a grief of mind to my mother. She had seen so much of the effects in her other dear ones. When we were by ourselves she would plead with me not to become like them. I would promise earnestly not to be overcome, only to turn around and do it again.

Eventually an influence entered my life which was to keep me from stumbling for at least ten years. Close to our home lived a fine beautiful young lady. I was not unattractive in those days. We found ourselves thrown together in community gatherings

MISSION MESSENGER

Published monthly in St. Louis, Mo. Subscription Rate \$1.00 per Year. Entered as second-class matter December 28, 1948, at the post-office at St. Louis, Missouri, under the Act of March 3, 1879 (as amended by the Act of June 11, 1934).

W. Carl Ketcherside

Editor and Publisher

Publication Office

7505 Trenton Avenue

St. Louis 14, Missouri

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

Bible. I learned to pray. Brethren permitted me to serve in the Lord's Day meetings. I was able to preside behind the Lord's table. I spoke to edification of the church. Once I preached the gospel from the platform. Often I spoke in open air meetings when brethren took the gospel out on the streets. Life seemed to stretch before me as an unbroken length of Christian service. It seemed good. But it was not to last!

Moved by the urge which swept the hearts of so many of my countrymen, all of my wife's people sailed for the new world. She was lonely and began to be despondent. I decided to emigrate also. One of the older brethren, learning of my intention, said, "You are going where there is no church. It is a mistake. God will punish you for it." I did not realize how spiritually weak I was. I did not know how easy it was to be faithful to God in a working congregation, where all seek to help you, and how hard it is to remain steadfast when you stand alone, far removed from gospel influence.

We were ten days upon the ocean before we touched the land where I was to know the depths of sorrow followed by joy unspeakable. At first I tried to find disciples of Christ. My search was in vain. I visited various religious bodies, but became more disgusted each time with their wresting of the Scriptures. I even spoke publicly in a few places, but those who heard me were more interested in pleasure than in God. I threw the whole thing overboard. I tried to banish the thought of my responsibility from my heart. I was a ripe plum for Satan to pick, and he was waiting for me!

I started in business for myself. My associates were gambling men. I watched a little while. They invited me to sit in for a game or two. My blood was kindled with gambling fire and soon I was betting stakes I could ill-afford. Yet I had not once succumbed to my former drinking habits. Then one day I went to a favorite haunt. The proprietor said, "Hang this 'Private' sign on the door so we'll not be bothered by the racing men coming in." I did as told, and we sat down to chat. He produced a bottle of whiskey and offered me a glass. Inside something whispered, "You can't help it. You've been born with the weakness. There's no use to fight it!" I washed the whiskey down with a bottle of beer. It was my first drink in ten years. It made me like putty in the hands of Satan. Next day I ordered six cases of intoxicants and drank myself into oblivion. I was paying the price for having left the church of the living God. (This account will be concluded next month).

BIBLES FOR GIFTS

Looseleaf Bible, leather binding, \$15; Teacher's Thin Bible, less than an inch thick, excellent leather binding, \$10; Teacher and Student Bible, with concordance, leather binding, \$5.50; The Marked Bible for teachers, \$6.50.

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

James 2: 10

Many a man has been discouraged through a misunderstanding of this passage, and may be heard to remark that it would be useless for him to profess living the Christian life. He will cite other passages that plainly teach that all men make some mistakes regardless. It is true the Bible does so teach and John even charges the man with falsehood who claims to be free from sin (1 John 1: 8). Then it will be said that since no man can avoid doing some wrong, and also that he is regarded by the Lord as bad as if he had violated all the law, there would be no use for him to try living a life of righteousness. It seems strange that such complainers are thoughtful enough to look for and quote other passages when considering the negative side of this subject, but are never able to see others that pertain to the positive.



If these persons would observe even the

immediate context they would realize the folly of their morbid conclusion. In the first place, the word *point* is not in the original and is not called for by the context. There would not be so much objection to its injection into the passage were it not for the wrong impression it makes from the idea that a point may mean the smallest of acts. The pronoun *one* is in the original and its antecedent is the word *law*, and the very next verse shows the writer is considering the specific commandments and not the indefinite and unconscious deeds of a man. It is a question of recognizing divine authority that is back of all commands. To reject the authority behind one is the same as rejection of *all* the commands since the same God gave all the different commands. The passage has nothing to do with the common frailties of mankind. If a person's general life is one of faithfulness he need have no fears because of our heading text, for the Lord has made provisions for mistakes of all such. "But 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."

"SHALL THE SWORD DEVOUR FOREVER?"

By ROY LONEY

"But if ye have bitter envying and strife in your hearts, glory not and lie not against the truth . . . for where envying and strife is, there is confusion and every evil work" (James 3: 14, 16).

I have often thought how wonderful it would be if "sinless perfection" could and would be attained by all members of the Body of Christ; but alas! we are all sons and daughters of Adam, and "Perfection does not dwell in houses of clay." In entering a Buddhist temple, the worshipper must leave his shoes outside the door. It would be well if all who enter the spiritual temple of God could leave outside the frailties of human nature, but only in the New Jerusalem will we find perfect freedom from sin and trouble (Rev. 21: 27).

The Body of Christ is composed of normal humans, and Jesus taught that offences would inevitably come (Matt. 18:7). I'm sure this does not mean we must hopelessly resign ourselves to constant and perpetual warfare among ourselves. I write these articles, therefore, to encourage greater unity and more love among the Lord's people.

I am convinced that one of the chief

causes of war among brethren results from our past tendency to scatter local church troubles over the entire brotherhood. Nothing is more deplorable than strife among the soldiers of Christ, and when trouble arises in one place, there is no necessity for throwing the whole brotherhood into confusion. Must an entire army be halted because of some minor trouble between two of its soldiers? Thousands of precious souls have been lost because of our traditional method of magnifying local troubles into issues of universal importance by publishing the matter from "Dan to Beersheba." If a rebellious "Saul" falls in battle, must we publish it in Gath and Askelon among the depraved Philistines? That is not the Lord's method of converting the "Philistines." They will not be led to honor the church by beholding its tragic shame!

Solomon declared: "A talebearer revealeth secrets, but he that is of a faithful spirit concealeth the matter" (Prov. 11: 13). If a brother does wrong, the law of Christ clearly reveals the method of correcting that wrong, and it makes no provision for using a newspaper to broadcast that wrong to the entire

world. The local congregation is the only place to scripturally settle local troubles. All disciplinary matters affecting the church should be settled in the church and not publicized through the papers. A heart to heart talk in the spirit of brotherly love has saved many an erring soul, while raucous publicity always arouses anger and resentment. The father, in the parable, did not send out leaflets and tracts describing the dissipated character of his wayward son; but in sorrow and tears hopefully awaited his return.

In vain do I search my memory for one case where nation-wide publicity ever settled a local trouble or united a divided congregation. Generally when division takes place, the printing presses must work overtime to supply a weary and disgusted brotherhood with all the grisly details of the latest carnage. Pictures of all the gory scenes of a bloody battlefield are thrust under our eyes in the mistaken idea that true Christians rejoice in war more than in peace.

The true measure of a man's worth to the Cause is not decided by his ability to smite an estranged brother "hip and thigh," but by the humble, constructive work he does in strengthening the church and pointing sinners to the cross of Jesus Christ. When Paul and Barnabas disagreed as to the worthiness of John Mark, they went their separate ways, content to cultivate their own separate fields of labor. Paul did not send forth leaflets warning churches against wavering, unworthy Mark; but by some means which history does not reveal, Mark regained Paul's confidence, so that he later spoke of his worth in words of love. *This is an inspired example!* Why do we not follow that example?

Brethren, if we are attacked by others as a result of some local trouble, there is no occasion to grab our shining sword, mount our trusty steed, and gallop forth to meet the foe in deadly combat. I believe our great brotherhood has reached the place where it no longer regards dignified silence in the face of noisy accusation, as a mark of weakness, for we have the example of Jesus to guide us (Matthew 26: 62). If someone throws a "hand grenade" at us, are we any better if we toss it back? Turning the other cheek instead of thrusting our sword into a brother in retaliation meets with heaven's approval and is far more satisfying.

Many times when a local trouble arises, the chief difficulty in effecting a settlement is the tendency upon the part of some to sonorously declare in thunderous tones that they are more interested in purity than peace. The apostle did put purity before peace, but I am very sure that a brother using the tools of peace and love has more real purity of purpose in his heart, than another armed to the teeth and breathing out threatenings and slaughter against his brethren. The requirement of purity is no more binding than the divine command to "follow after the things which make for

peace, and things whereby we may edify one another." A long conglomerated tract giving minute details of past conflicts contains little nourishment for a humble soul hungering and thirsting after righteousness.

It has been said that "church troubles are like family troubles, they should be kept in their proper circle." True, but the difficulty is in getting some to understand that the circumference of that circle is scripturally quite limited. It does not encompass the whole earth. Great forest fires are prevented by isolating a little fire in one area. Solomon

declared "Where no wood is, there the fire goeth out, so where no talebearer is, strife ceaseth." If we fan a small fire with winds of contention and strife the destruction may be appalling. Those who fan that fire will be called upon to give account for damage done to the vineyard of the Lord. I would that I had opportunity to write in glowing letters upon every heart the beautiful words of our Lord, "*Blessed are the peacemakers for they shall be called the children of God.*" Whose child are you? If God is your Father, you must learn to love all of His children.

Spiritual Equilibrium

By NANCY GINGRICH

One of our greatest drawbacks to spiritual progress is a lack of temperance. I do not mean the curse of drink, but intemperance



in all things. Peter adds this one quality near the bottom of the ladder that leads from faith to the everlasting Kingdom. Webster defines temperance as "moderation." To me, it seems a practical equilibrium in the Christian life, which it cannot be denied is lacking in the lives of church members

today. There is either a cold, indifferent, careless attitude, or there is an inclination to be extreme on certain points, signifying a neglect of other points to the same degree.

"Rightly dividing the word of truth" does not mean merely the ability to understand the Scriptures to defend our positions; but an ability to apply it in our lives. It is a matter of self-control, knowing how far to go, where and when to stop; and it covers the physical, mental, moral and spiritual realms of life.

It is the well-poised Christian, the one who lives each day unto the Lord, keeping under subjection every member in obedience to Christ while making no hobby of any part, who is walking above reproach, yet is never condescendingly hypocritical. Such a one makes the strongest impression upon the world and best adorns the church of God.

This is illustrated by the account of the rebuilding of the walls of Jerusalem, when "every one with one of his hands wrought in the work, and with the other hand held a weapon" (Neh. 4: 17). Sometimes the zeal or enthusiasm influences one to wield the weapon with both hands, forgetting the building that should be done. Some are so zealous to make a show of the building they forget diligently to defend. Either way, there is a failure to be guided by God's truth.

Well-balanced Christians are so few, yet when you find them, what a testimony to God's divine system they are! Isn't there

some way that we may get the teaching and practice of God's perfect institution so regulated that its very working in the life and conduct of His people will awaken the whole world to realize the beauty and perfection of the church?

Streets of Gold

By BOB L. DUNCAN

One of my college instructors had a tendency to ridicule the Biblical statement that heaven will have streets of gold (Rev. 21: 21). He made a statement in class to the effect that if heaven had streets of gold, the metal would be so common, we would be glad to see some good old Indiana clay. It is true that the scarcity of an article sometimes makes it valuable, and if gold became so plentiful that the streets were actually paved with it, it would no longer maintain its present relative value. However, the skeptical teacher was making a literal application of a statement which obviously is used in a figurative sense. In spite of this, I suppose some in the class swallowed his argument as readily as if it had been true.

John used a metal which was rare, precious and beautiful to illustrate the glory of heaven. It is sheer folly to make a literal application of every statement in the Bible. To do this, we would have John the Baptist building roads for Jesus (Luke 3: 4, 5); and make Herod a real fox instead of a man (Luke 13: 31, 32). Some of the great truths of God's Word are presented in figures making them more understandable. We are familiar with gold. We know its value and preciousness. It is an appropriate symbol of the beauty of that fair city which awaits the faithful.

Young people, do not be duped into believing such superficial arguments against the authenticity of God's revelation, as are sometimes offered by men supposedly smart. Just because an individual is your instructor in some particular course does not indicate that he is an authority in religious matters also. Even if he was such an authority, it does not betoken that he will be infallibly correct in all of his assertions about religion. "Prove all things; hold fast that which is good" (1 Thessalonians 5: 21).

Views of the News . . . By ROBERT T. HARTMANN

Christians and Atom Bombs

The "pastors" who preach everything except Jesus Christ and Him crucified wasted no time when the President revealed that Russia has developed an atom bomb. The very next Lord's Day the religious advertisements in the newspapers were full of it. Some of the sermons scheduled were: "The Bible and the Bomb," "Does Russia's Bomb Threaten the U. S. A.?" and "What Next In a World Armed With A-Bombs?"



One spellbinder urged his followers to come "get the lowdown on atomic warfare" and another gravely announced that "Prophecy gives the infallible answer to mankind's latest and most heartbreaking fears."

Such religious sensationalism is disgusting. But there's nothing new about it. Human fears have always prompted men to assign spiritual significance to human catastrophes. Deaths, especially many deaths at once, are among the commonest of human disasters. How Jesus dealt with such a situation is told in verses 1 to 5 of Luke 13.

Some Galileans evidently had come to Jerusalem to offer sacrifices, and had angered the Roman Procurator, Pontius Pilate. Pilate ordered them slain as they sacrificed. Naturally this event was much debated by the Jews. How could their God allow His people to be killed, by Gentiles at that, in the very act of obedience? The only explanation they could conceive of was that the Galileans were really sinners, and had displeased God. So they asked Jesus about it.

Jesus took this incident, and another equally familiar to his hearers. A tower in Siloam had collapsed, killing 18 persons. This tower was probably near the well-known pool, and the victims may have included women and children. Were they, Jesus asked, the worst sinners in Jerusalem? Were the hapless Galileans the chief sinners of Galilee? Of course not! That is not the way God punishes sin; death comes to the righteous as well as the evildoer.

Then Jesus warned them: "Except ye repent, ye shall all likewise perish." He meant, I believe, that all men once must die, and that all manner of deaths are the same. It does not make any difference whether you die in bed, or are killed by falling masonry; whether you perish by the sword of a Roman or the atomic bomb of a Russian. What does make a great deal of difference is the spiritual condition you are in when death comes.

Death came just as suddenly and unexpectedly to those 18 at Siloam as it ever will from an atomic explosion. The bomb will kill more, that is all.

To put yourself in the right condition, so that bodily death will be a matter of very little moment to you, the first thing to do is repent. That is the lesson Jesus taught, and it is the only scriptural lesson I am able to derive from the news that Russia, as well as the United States, is now making atomic weapons. All the private interpretations of prophecy, all the hysterical warnings of impending doom, which one is certain to hear more frequently as the Atomic Age unfolds, seem to me to be profane and vain babblings which the thoughtful Christian will avoid.

Applied Christianity

By MRS. CHARLES BATE

(Editor's Note: This article was given as a reading at the Women's Meeting in Windsor, Ontario, Canada on September 21, by Sister Bate).

A soap manufacturer and a preacher were out for a walk. The manufacturer was not a Christian, and was inclined to be a bit critical of churches, church members, and religion in general. As they strolled along, he expressed to the preacher how disappointed he was in many of the professed Christians he knew. "After all," he said, "it seems to me the gospel you preach hasn't done a lot of good in our world. There is still lots of sin and sinners, lots of wickedness and wicked people."

The preacher didn't reply at once, but seemed to be in deep thought as they strolled along. They were in the poorer section of the city where there was privation, want, filth, and dirt. The businessman seemed to have plenty of evidence here to bolster up his remarks about the failure of Christianity. In the street they saw a child making mudpies. She was ragged and exceedingly dirty. Then the preacher spoke. "Judging from appearances here, soap hasn't done much good in the world either. There is still much dirt and filth, and plenty of dirty, untidy people."

"It isn't the fault of the soap," said the manufacturer, "for soap is of value only when it is applied." "True," answered the preacher, "and so it is with the gospel. Soap on the shelf isn't much good, and Christianity if only a profession doesn't help mankind very much."

Just as surely as soap will clean and sweeten the outside of man, so Christianity,

if applied, will clean him up on the inside. To get one's name on the church record does not change one's life. But with Christ in the heart, the principles of Christianity in the life will change one's conduct in the family circle, the community and the church. I know a good many who have been completely changed by the gospel. What our world needs is more applied Christianity. Often it has been said both from the platform, and in the women's meetings, that the people of the world seldom read the Bible, but they do read our lives. Let us, then, not be Christians in name only, but be doers of the Word, by applying it in our lives.

"GLEAMS OF HOPE"

This is the title of a new booklet of cheer, compiled and mimeographed by the young people of the churches in Saint Louis. It is packed with inspiration and comfort for those who are sick or shut-in. A copy of this booklet will be mailed anywhere in the world upon request. If you'll jot down the names and addresses of those who are ill or hospitalized in your area, each of them will be sent one of these helpful little booklets at once. There is no charge. They are prayerfully sent in an attempt to remember our Savior by remembering the needy. Address your requests to Mae Klein, 1269 Delaware Street, St. Louis, Missouri.

HELP NEEDED

The little church at Bogard, Missouri, is in need of assistance in the erection of a modest place to meet. If each congregation will send but a little it will go a long way, as brethren will contribute much of the labor. Send at once to J. Vandegrift or C. Bingham, Bogard, Missouri. All contributions will be acknowledged through this paper. Raymond Stephens has the oversight of the Bogard work.

LAS ANIMAS (COLORADO) BUILDING

On September 22, we received a report from J. Ed Uland of contributions on the Las Animas, Colorado, building, as follows: Farmington, New Mexico, church, \$150; Denver, Colorado, church \$50; Ralph Hasty, Grand Junction, Colorado, \$5; Church of Christ, Pueblo, Colorado, \$5; Guy Underkoffler, Beloit, Kansas, \$5; Nixa, Missouri, church, \$50; 5 Illinois churches, sent by Roy Loney, \$35; La Junta, Colorado, church, \$25. The total was \$325. The La Junta church also purchased building material, furnished carpenter work, and donated labor, as well as supporting an evangelistic meeting. Three brethren from there go down each week to aid in the services. Brother Uland estimates an additional \$500 is needed to finish building, pay for lot, and expense of moving. You are urged to contribute to this needy work!

Better than Rubies By NELL MAYNARD

"Your Eyes Shall Be Opened"

Recently I heard the remark that God could not be just if he allowed innocent persons to suffer. Many have pondered that question; many have no fear of God's vengeance because they reason that He will not make man and then destroy His own creation; and a comparative few know He will exact punishment upon the transgressor and that many times the innocent must suffer with the guilty.



Why? That is the eternal question? My answer is this: sometimes the innocent suffer because men are now free agents. They may choose their course, be it good or evil. If God prevented man's evil thoughts and actions, He would, of necessity, control his good thoughts and deeds. Man would then be no longer free. He would be a puppet, a creature without responsibility. He would not be free to

expand and grow upward toward God. For man does grow by his mistakes!

That is why, as I see it, he must suffer until the answer to his ills has found its way into his intelligence. Every man is a unit in this great climb upward and is accountable for the way he assumes his responsibility; guilty when he deters the plan by his personal sin or weakness. Man must learn; he must suffer through his existence until he does learn. Many lives will be sacrificed before man acknowledges his purpose. These lives, then, are well given, in order to save millions in the process of our grueling ascent back to God and the home where there will be no more pain or death.

Satan explained to our first parents (Gen. 3: 5) in this fashion: "For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." And so, because man does know good from evil, he must pay the price of his knowledge. He must assume the role, the purpose designed for him, and when he does, he has reached his goal.

Mrs. P. L. Ward, Clubb, Missouri (Housewife): Neglect or Indifference. These cover a multitude of things, namely: pleasure, providing for the flesh to the neglect of the spirit, fashion, failure to meet on the first day of the week. These things kill churches and fool the world. They rank with the false teaching of denominations in their destructive influences.

E. S. Rupe, Peoria, Arizona (Local hay hauler): SELFISHNESS! Mark 12: 30 tells us whom we should love most. Too many love themselves more than they do God, or else they would keep his commandments. Mark 12: 31 tells us who we should love equally with ourselves. Too many love themselves first, or more than their neighbor, especially if the neighbor needs financial help.

1 Corinthians 16: 1, 2 tells us how to give to the Lord, and the purpose for which it is to be used. Too many Christians give too little, thinking they may need it for a rainy day, therefore the church is always financially embarrassed and cannot carry out 1 Corinthians 9: 14. Too many Christians expect the sinner to come after the glad tidings instead of taking them to him. I believe it all boils down to the fact that we think only of ourselves. Brethren, we had better awaken and think about our neighbor and his welfare, if we expect to be unashamed workmen before God (2 Tim. 2: 15).

Mrs. Roscoe Mullenix, Worthington, Missouri: "And now abideth faith, hope, charity, these three; but the greatest of these is charity" (1 Cor. 13: 13). Read the whole chapter on charity. What are we without it? To me, there appears to be nothing hindering Christianity more than lack of charity. If we have the love for our brother or sister which we should have, we would not be jealous of their accomplishments. We would rejoice in the good they could do for the Cause, which we could not do. We would cease to be envious. We would not be puffed up, hence a lot of division would NOT BE and the world would see and believe.

Additional views of brethren and sisters will be printed next month. Let us give careful study to the things which are offered us for our good, and improve our hearts and lives thereby.

ONE THOUSAND STRONG!

We're preparing to go to 12 pages monthly during 1950. That means we'll need to get 1000 new readers to meet the expense! We're starting a drive for that 1000 on January 1, to continue until we get them, or until the year is over. It can end before it starts if 1000 readers will sit down now and send us a new subscriber with \$1 to pay for the year of good reading! We'll report in the January issue how many were received, and keep you posted monthly. Help us, will you?

AS THEY VIEW IT

"In your honest opinion, what one factor more than any other, hinders the advancement of pure New Testament Christianity in these days?" That question was sent out to a number of brothers and sisters to get their views. A few of the replies are given herewith. You are invited to contribute your ideas also. Please be brief.

Floyd E. Acree, Spokane, Washington (United States Navy): It is the lethargy of Christians themselves. They do not pass along the word to non-believers or to those in sectarian bodies. When individual Christians stop depending on imported paid preachers and evangelists to visit prospective members, spread the word, teach the young, etc., and themselves start working in their own congregations, or in mission points for the work's sake, we will surely see a change. The gospel in the early church was spread by the members themselves, not by the apostles and preachers alone.

H. B. Van de Riet, Cawker City, Kansas (Farmer and Schoolteacher): The greatest hindrance is the fact that the people see and hear a combination of the bad sayings and doings of some of the members of the church along with the good sayings and doings of some of the people of the world.

Thomas Dennis, Mount Ayr, Iowa (Evangelist): So many members do not realize the abiding place of the Holy Spirit to the extent that they can comprehend and appreciate his presence. Paul wrote, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you" (1 Cor. 3: 16). He wrote this realizing that some were defiling the abode of the Spirit, and told them the punishment for so doing. If only people today would realize how they defile that temple by a contrary walk before God. If they could but realize how they disgrace and insult that Spirit! If only they would meditate upon the punishment promised in God's Word. Perhaps if more would consider these things they would be stirred out of their easy chairs of egotism and self-satisfaction to the extent they would not only realize a true need for God in their own lives, but might take notice of the perishing souls about them, and do something to bring them to the Lord.

Rex Wyrick, Clinton, Missouri (Student Central Missouri State Teachers' College): The shortage of men with talent, both in the evangelistic field and in the home congregations. This plus the fact that many people live a Christian life only on Sunday, instead of every day of the week (weakness of human nature). Of the two, I am inclined to think the latter is the greatest hindrance.

BRING 'EM BACK ALIVE!

By W. CARL KETCHERSIDE

What boy has not thrilled to the exploits of Frank ("Bring 'em back alive") Buck, who went into the jungles and captured wild animals of all kinds! His famous pictures in motion and color of these expeditions have caused thousands to shudder at the contortions of pythons and boa constrictors of almost unbelievable size; and his books descriptive of the methods have held many entranced from the first chapter to the last. Almost anyone might go into the dank depth of the South American wilds and shoot wild animals from the safety of a tree limb perch, but to set traps for large beasts and then to handle them alive, is altogether a different story. In most instances, special snares were used, and even after the animals were enmeshed therein, they fought savagely to be freed.

Frank Buck's idea is not a new one. For thousands of years there is one who has been setting snares for bigger game than animals. And he wants to bring 'em back alive so he can use them! You'll read about his work in 2 Timothy 2: 26, "That they may recover themselves out of the snare of the devil, who are taken captive by him at his will." That last expression would be better rendered "taken captive by him to do

his will." The word "captive" is an interesting one. The poet Homer used it to apply to capturing wild beasts *alive*. Xenophon uses it to signify soldiers captured *alive* as compared to those killed in battle. That's the meaning of the word, "to capture alive!"

Satan uses various types of snares, but all of them are cleverly made, and carefully camouflaged. They blend into the surroundings until you have a difficult time detecting their presence. All of them look harmless until you are made helpless by them! The first glass of beer, the first cigarette, the first word of profanity, the first thought of lust—all appear enticing until you are in their grip. Then you find you've literally been captured alive! Caged like an animal to be trained to jump through a hoop when the devil cracks his whip!

If you'll read verse 25, you'll learn it is our job to help men rescue themselves from these snares. Do it like the little girl whose brother set traps for the rabbits. She announced confidently that she knew no little rabbits would be caught, because she had prayed to God not to let them get in the traps—and then had gone out and smashed the traps! Action is effective, and prayer without it may be helpless!

helpful. They can be used also for study outlines. If you find difficulty in outlining a subject, write for one of these booklets. We commend Roy for his labor of love in producing them. They can be obtained by writing to H. R. Miller, 415 South Lincoln, Bloomington, Indiana, who is volunteering his service in mailing them. Send a dime for mailing charge for your copy.

W. E. BALLENGER

Brother W. E. Ballenger, of Hale, Missouri was 70 years old, September 19. He received 171 cards and \$130 in money. He sends sincere thanks to all who remembered the occasion. And here's news! Brother Ballenger celebrated the event by preaching at Independence, Missouri, October 2.

A NEW BOOKLET

That great soldier of the cross, Fred Killebrew, has produced a new booklet entitled, "Thoughts on Bible Colleges and Orphan Homes." He is thoroughly qualified for the subject, being one time a preacher at Memphis, Tennessee, where he learned about extra-institutionalism and its evils. This new book needs to be read, studied and circulated. It goes to the root of the matter in no uncertain terms. Send a dime for one today, then purchase others and keep them busy. Order from Fred at Senath, Missouri.

WASHINGTON WORK STARTS

E. M. Smith, General Delivery, McCleary, Washington, reports: "Arrived in this town, September 10, and found a home with Mr. and Mrs. Claude Smith. She is a member of the Beloit, Kansas congregation. Held two meetings Sept. 11, with good attendance. The following Sunday the attendance doubled. Also visited and preached in the afternoon at Porter, 10 miles from here. Will be with them each Thursday evening. The future looks bright for the Cause in this vicinity. The churches at Beloit, Kansas and Claypool, Arizona are supporting my work and are making a real effort to extend the Master's kingdom."

Brother Smith will labor with a younger brother who desires to assist the church and receive training in personal work. Will not some congregation having in their membership a young brother, support him in this Washington mission effort? Additional funds will be needed to keep Brother Smith in this far western field. The little congregations at Beloit and Claypool should not have to bear the full burden. Take it to the Lord in prayer, and then do something to answer your own prayers for this mission field.

ROBERTS TO FAIRBURY

L. C. Roberts taught the Roman letter for two weeks at Ottawa, Kansas in September, followed by two weeks in New Castle, In-

diana and a short work at Nixa, Missouri. He is now at Fairbury, Nebraska for a period of three months service.

COMMENTARIES TO LIBRARIES

Trueman Sterner has placed both volumes of the Bible Commentary by E. M. Zerr in the libraries at Franklin and Red Cloud, Nebraska. This is a worthy deed and the books should be placed in other public libraries by our brethren.

MEMORIAL DAY SERVICES

A special meeting has been arranged for next Memorial Day at Colorado Springs, Colorado. Mark that date down and plan to visit the Rocky Mountain region and attend. Further information will be furnished in future issues of the paper.

OUTLINES FOR TALKS

Several years ago, the elders of the Lillian Avenue Church, St. Louis, outlined a program of edification, which enlisted the aid of many of the qualified brethren. It culminated in a series of talks on the doctrine of the New Testament with an outline for each talk published in their bulletin. Roy Harris recently undertook the task of editing those outlines, and completed 55 of them which he then mimeographed and stapled into a 24 page booklet. Young brethren desirous of making talks will find these very

ARTHUR FREEMAN'S WORK

Shall we start a good work and then drop it? Will it be recorded by the Lord that we wearied in well doing? In short, do we mean to drop Mexico, Missouri, and let Art Freeman continue at secular work for a living, when he is needed in spiritual activities? To do so would hamper the work at Mexico, and sound the death knell for the little congregation which Art recently began at Fulton. Opportunities for that section are good. We'll not use space in outlining them or telling of the sacrifices of Brother Freeman and others. You can get information by writing the church at Mexico, the elders at Chillicothe, Missouri, or the undersigned at Senath, Missouri. There are many ways to help, but some money must reach them to do any good. As churches and Christians we are obligated to do what we can. Send \$1 or \$500 today to Earl Sallee, West Calhoun Street, Chillicothe, Missouri. Remember YOU have a soul to save.—Fred Killebrew, Senath, Missouri.

(Editor's Note: As a people we are great to start things and then forget them. We make plans and then desert them. There's no sense of a man like Art Freeman having to do carpenter work for support for himself and family as big as this brotherhood is. *In Old Testament times ten families supported another!* Have we arrived at the place where *ten churches* cannot do it? Let's get going!)

THIS and THAT from HERE and THERE

Art Criswell and Lois Carlock were married at La Junta (Colo.) on Sept. 15. . . . Albert Winstanley began a 2 weeks meeting at Windsor (Canada) Oct. 9. . . . Lynn Kinamon, of St. Louis, is now employed as a chemist with Keystone Refining Company, Philadelphia (Penn.). . . . A sister in Christ sent in the price of a bushel of wheat to help sound out the Word by the printed page. . . . St. Louis churches enjoyed a fellowship outing at Babler State Park, Sept. 24. . . . Raymond Stephens performed the wedding ceremony for Herschel E. Singer and Dorothy Foltz of Hale (Mo.) Sept. 24. . . . We regret to chronicle the passing of Sister Cora Deardorff of Hale, Sept. 12. Kenneth Van Deusen conducted the funeral services. . . . W. Carl Ketcherside spoke at the funeral service for Thomas J. Ballew at Hale, October 4. . . . Tom Kemp writes that he is working for 8 weeks with the church at Newtongrange, Scotland. . . . W. Carl Ketcherside performed the marriage ceremony for Donald Surber and Mary Jo Springer, October 9. . . . J. Ed Uland reports 8 added at Las Animas (Colo.) up to October 6. . . . Bro. Uland labored with Section and Stull (Kansas) during the month, and is now at Cottonwood Falls in that state. . . . Robert Morrow says brethren at Klamath Falls (Ore.) are finishing their meeting house. . . . W. Carl Ketcherside and Dale Suddeth concluded a two weeks meeting at Eureka, near Meadville (Mo.) on October 9, with 12 immersed into Christ and 1 reclaimed from sectarianism. . . . Dick and Arlene Kerr became happy parents on Sept. 30, when Stanley Munger Kerr arrived. . . . Verna Oneth, Springfield (Mo.) reports hearing good sermons by Bernell Weems. . . . The New Castle (Ind.) bulletin reports 3 immersed, 2 added by membership transfer in the meeting with Bill Hensley, who began at Middletown (Ind.) on October 9. . . . We have an announcement of the wedding of Arthur Nighswonger and Margie Kreeger, Independence (Mo.) on October 7. . . . Congratulations to Brother John Bilyeu and wife, Iberia (Mo.) who celebrated their 61st wedding anniversary, October 11. . . . Cleo Mabery reports a good Lord's Day meeting at Advance (Mo.) October 2, with one confession of faith. . . . Hershel Ottwell began at Tent Chapel, near Blockton (Iowa) October 9. . . . Robert Brumback immersed one at Des Moines (Iowa) during his Bible Study. He began at Shippensburg (Penn.) on October 9. . . . Ellis Crum began at Lewis, Kansas, October 10. He is now at Pleasant Point, near Meadville (Mo.). . . . W. A. Slone reports good attendance in the meeting at Eterville (Mo.) conducted by James Truitt. . . . Ellis Crum baptized two at Ellington

(Mo.) and reports increasing outside interest interest through his whole meeting there. . . . One immersed at Manchester Avenue (St. Louis), September 11. . . . Roy Loney visited midweek meetings of the St. Louis churches, October 5, 6, en route to the Topeka all-day meeting. . . . The wedding of John Patrick and Norma Lee Lawton was announced for October 29 at Denver, Colorado. . . . The Saint Louis Bible Study begins November 7 for six weeks. Please make reservations in advance of your coming. Write The Deacons, Church of Christ, 7121 Manchester Avenue, Saint Louis, Mo. . . . Roy Loney reports calls for extended labors at Nowata and Bartlesville (Okla.) and our prayers are for that work. . . . Silas Kinser reports 1 added at Asphalt (Ken.) in the meeting with Vernon Hurst. . . . Borden Higginbotham has sent in the most new subscriptions of anyone this month. He gets them everywhere he goes. . . . Carroll D. Mitchell says there were 100 at the Denver (Colo.) Labor Day meeting, in which Roy Harris, Ed Uland, Faye Crist and Clifford Deister, were the evangelists present. Brother Deister is teaching a song training class there every Tuesday night. . . . Sorry to hear of the illness and operation of Chad Freeman at Kansas City (Mo.). . . . Bernell Weems began at Independence (Mo.) Oct. 9. . . . C. R. Turner started at Nevada (Mo.) Oct. 11. . . . A. C. Warren preached at Salem, Bonne Terre, Flat River, Fredericktown, Centerville, Summersville and Ellington (Mo.) in a recent five week period. . . . Winford Lee chronicles two additions at Bloomfield (Ind.) in his meeting ending Oct. 9. He began the following night at Oakland City (Ind.). . . . Brethren at Bloomfield (Ind.) are erecting a new meeting house on their own resources without appeals for aid. They are grateful for the volunteer aid given in their undertaking. . . . Clinton Klein immersed one at Goodwater (Mo.) Oct. 9. . . . Thanks to the church at Hartford (Ill.) for assistance on this paper. . . . Fred Killebrew had 2 added in his Bible Study in Ephesians at Eterville (Mo.) which closed October 14. He began at Centerville on October 16. . . . Borden Higginbotham started at Fredericktown (Mo.) on October 16. . . . W. Carl Ketcherside performed the wedding ceremony for Fred Stracke and Joyce Stevens at St. Louis, October 22. . . . Another added at Manchester Avenue (St. Louis) on October 16. . . . One immersed, one restored in Borden Higginbotham's meeting at Green City (Mo.), and Borden preached at Kansas City (5906 Kenwood) October 16. . . . Two immersed and 7 restored in Bob Duncan's meeting at Brewer Schoolhouse (Kansas). . . . There were 21 congregations from 4

states represented at the Young People's Meeting at Topeka (Kansas), October 8, 9. . . . Owen Taul is doing good publicity work in local newspapers for the church at Can-alou (Mo.) and he compliments the article "Social Science and the Bible." . . . If you write us for information helpful only to yourself, please enclose stamp for reply. Let's play fair with each other. . . . Eugene Suddeth reports excellent work by Dick Kerr at Des Moines (Iowa). . . . Southwest Church (St. Louis) acknowledges receipt of \$10 on their building fund from Mrs. James A. Morris, Bakerfield (Calif.). . . . The churches in St. Louis are grieved over the death of Brother Tony Carlo who died suddenly on October 16. . . . Winford Lee starts at Kirksville (Mo.) November 14. . . . Sorry to hear of the accident suffered by LeRoy Surber, Meadville (Mo.). . . . C. R. Turner tells us the meeting at Gallatin (Mo.) was the best he has held there. One was restored during the work. . . . Lloyd Riggins began at Springfield (Mo.) October 31. . . . Ed Uland reports \$3 from Ralph L. Hasty, and \$5 from Guy Underkoffer, to apply on the Las Animas (Colo.) building fund. This is in addition to the headlined report elsewhere in this issue. . . . Hershel Ottwell began at Speedway City, Indianapolis (Ind.) October 23. . . . Opening services in the new meeting house at 63rd and Blue Ridge Boulevard, Kansas City (Mo.) have been announced for November 27. Bro. Brumback will follow with a meeting. . . . We recommend Johnson's People's New Testament with Notes, in two volumes for \$5. . . . Thanks to Anna Schlieper, Bee Creek (Ill.) for aid in this work. . . . Eva Selby reports good interest in the Thomas Dennis meeting at Antioch, near Bethany (Mo.) where C. R. Turner will hold the meeting in 1950. . . . L. C. Roberts spoke in St. Louis (Manchester Avenue) October 19. . . . St. Louis churches enjoyed an outing at the Leonard Bilyeu home, October 29. . . . Jim Mabery has recently concluded a good meeting at Iberia (Mo.). . . . Elizabeth Gingrich writes that Bob Marshall is doing a good job of teaching a new class at Oakland (Calif.). . . . We are pleased to learn that Sister Sankey, Compton (Calif.), is recuperating from her severe illness. . . . Ormal Seamon writes of his hopes for the work at Mitchell (S. Dak.). . . . Read "One Thousand Strong" on page 6, and send in a new subscription at once, to start with the New Year. . . . The December issue promises to be one of the best. Watch for the article "Capper's Weekly and Prophets!" . . . Otto Schlieper reports the work at Hartford (Ill.) going nicely. . . . Sullivan (Ill.) sent \$100 to help on the building at Las Animas, Colorado!