

MISSION MESSENGER

VOLUME 12

ST. LOUIS, MISSOURI, JANUARY, 1950

NUMBER 1

QUAKER OATS AND SHREDDED WHEAT

By W. CARL KETCHERSIDE

Have you ever been to Niagara Falls? If so, the chances are that you visited the huge National Biscuit Company plant where Shredded Wheat is produced. We made the tour with many visitors, and it was so interesting that the expression was frequently heard, "The man who designed this certainly was a genius."



In Cedar Rapids, Iowa, I went through the huge processing plant of the Quaker Oats Company.

I was amazed at the machinery which made "the cereal shot from guns." I watched the packaging of the breakfast foods with wonder. The perfection of the delicately synchronized gears was astounding to behold. One of the foremen told me how long the designers had worked on one unit of the machinery. He remarked, "It takes intelligence to arrange a system like this." No one is foolish enough to believe that these huge factories resulted from chance, nor does anyone offer the opinion that they represent a mere "fortuitous concourse of atoms."

Yet these great mills and bakeries do not manufacture food at all. They merely change into attractive and usable form the foods which were previously manufactured by the real factories—the wheat, oats and rice plants. And while there is much about the factories built by men to promote amazement, they cannot begin to compare with the astonishing living organisms.

Working with two compounds, water and carbon dioxide, as raw materials, these intricate factories produce starch and sugar. Pumping water from the earth through the roots, breathing carbon dioxide through the minute pores in the leaves, the *stomata*, the world's greatest factory runs night and day without cessation. Powered by the energy from the sun's rays, the green chloroplasts as machines in each leaf, turn the two compounds into a new one, a carbohydrate we call sugar, consisting of carbon, hydrogen and oxygen. By a secret process called photosynthesis, starch is produced.

An English chemist in recent years finally succeeded in producing sugar from a combination of water and carbon dioxide, but each grain so produced was worth its weight

in diamonds. The plants convert the raw material into such a quantity of this compound that they feed every living animal and man on earth. At the same time they manufacture proteins from a combination of nitrogen, sulphur, phosphorus, and the carbohydrates. The leaf of the green plant is the factory that sustains the world.

How wonderful is it that we breathe in oxygen and exhale carbon dioxide, while the myriad green things about us take in the latter and give back the former. In view of this apparent synchronization and design, can we doubt that there was a designer? Would any man be so foolish as to credit the National Biscuit Company plant to mere chance or whim of circumstance? Is it not rather the result of the intelligence

of architects, designers, engineers, construction artists and planners? Yet it is but a processing plant, utilizing as raw material what had been previously manufactured in millions of vegetable factories.

What architect, then, drew the plan of the delicate leaf? what designer gave it symmetry and beauty? what engineer arranged for its absorption of solar rays? what construction artist arranged its supporting ribs tied into a center stem? what planner produced the palisade cells and spongy tissue cells? Fortunate indeed are we to find the answer in the first chapter of the Book of books, "And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind." It is the Divine Architect who causes the bud of the tender herb to spring forth (Job 38: 27). Honor Him with your faith!

HANDLE WITH CARE

By ROBERT H. BRUMBACK

In the 6th century A. D., an Oriental king ordered his prime minister, Abdul the Wise, to invent for him a new game which would call for great foresight, ingenuity and courage. Abdul brought to the king a chess board with all of the playing pieces as it is used today. The king was delighted and said, "Ask any reward, great Abdul, and it shall be yours." Bowing several times and hoping the king might live forever, Abdul said, "I ask



for corn in accordance with the number of squares on this chess board; one bushel for the first square, two for the second, four for the third, eight for the fourth, and so on." He bowed and waited. "Foolish Abdul, your request is granted, but why did you not ask for something worthwhile?" "Live forever, O King," said Abdul, "and let your royal mathematician figure out the amount of corn." Before the court accountant had multiplied up to the thirtieth square, all the corn in India was exhausted. How the king settled the corn deal with Abdul, we do not know, but he ordered the royal artist to design a motto for the palace wall with this legend: "Beware of amusements and handle with care!"

Let us now come down to our own age in this matter of pastimes and their influence. There is great truth in the saying, "Satan always finds mischief for idle hands to do." Leisure hours are the devil's harvest field. The average employed person spends 45 to 50 hours each week in the business of money getting. This leaves 120 hours in which to do as he pleases. What is done with those hours?

Police records and Associated Press news items give unimpeachable testimony to the fact that many of them are spent in questionable, risky amusements. They are used in rounds of glittering pleasure, that, far from being recreation, are nothing short of dissipation. Listen to Paul, "Abhor that which is evil, cleave to that which is good."

Recently, in a certain city, a young woman killed herself and her companion in disgust because of what she termed "too much high life." Thousands of others like her are caught in the net of frivolity and are being carried to swift destruction. If this web of the wicked is encircling you, flee from it as from a pestilence, while you yet have strength to escape. Give heed to the signs that are all about you, blazed forth daily in the newspapers, flashed every night in lurid lights, revealed in the dance halls and portrayed by the unclean show. Guard your leisure hours if you value your body and soul.

When one reflects upon the wonder of

life, its origin, purpose and possibilities, he is astonished that so few give it even an occasional serious thought. Far too many seem obsessed with the idea that the way to get all out of life there is in it, is to "eat, drink and be merry, for tomorrow we die!" Life is one long drawn out opportunity—but for good only. No faculty, genius or talent has been given to man to be used for any but a good purpose. His mental and physical powers are for constructive living alone. To refuse to use them thus is to pervert the will of God.

In the face of widespread opportunities to do good, it is unfortunate that many are led captive to their doom as the ox is led to the slaughter. Satan holds millions in his grip under the delusion that they are safe in their own morality and righteousness. Morality is a good thing to have, but it will never save you. It may keep you out of jail, but only obedience to Christ can keep you out of hell! "Love not the world, neither the things that are in the world. . . . For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father but is of the world" (1 John 2: 15, 16). All worldly amusements come under these heads.

The devil is doing a rushing business today in so-called recreations, chief among which are the card table, the movies and the dance. When the pleasure seeking spirit fills a man's life, he ceases to desire God. He sees no profit in prayer, no pleasure in worship. Pleasure becomes his god, and he becomes vain and empty like that god. And however much the entrance to the pleasure-seeking life may attract, the exit is into the swine field, and near the swine field is the precipice over which sooner or later one plunges into the pit.

"And that (seed) which fell among thorns are they which, when they have heard, go forth and are choked with cares and riches and pleasures of this life, and bring forth no fruit unto perfection" (Luke 8: 14). When one makes up his mind that the end of life is simply to have a good time, religious duty is neglected, sacred obligations are ignored, business lags, the prospects of life wither, and the end is despair.

The spirit of lawlessness and unrest is portrayed by the significant fact that in a certain city the courts turned out half as many divorces as the hall of records did marriage licenses. If this means every other wedding is to go on the rocks, the day is not far distant when society and state will follow.

How shall we account for this? Where shall we place the blame? The nation has gone to the movies persistently seven days a week for ten years. This is the result! The public has been influenced to jest at marriage, to ridicule family ties, and induced to pattern after the multiple-marriage movie stars whose examples of sex vulgarity

and filial infidelity reflect on the screen what they live in reality.

The present crime wave results from the tendency of youth to imitate what is seen: Take the lad who goes out on the street at night with gun in hand and murder in heart. At the approach of a fellow man, he demands, "Stick 'em up!" Where did he get his training? His parents will tell you from bad company. That alone is not the solution. Pass almost any movie and notice the crowd around the pictures displayed. Perhaps they are seeing the picture of a bank holdup, perhaps a highwayman in the act of robbery. Sometimes there is portrayed an unfaithful wife or husband.

Such pictures create the desire to duplicate them. Who is responsible for such impressions on youth? The young are not alone to blame. The parent who takes them

to the first show, who gives them opportunity to receive its lessons is responsible for their downfall. The parents say, "But they wanted to go!" That may be right, but in their juvenile minds they could not see the danger. Only recently I read the account of the capture of a youthful bandit. When questioned about the origin of his idea for the holdup, he said, "At the picture show!"

A great number of criminals, guilty of robbery, kidnapping young girls, wild escapades in drink, sexual debauchery, and even murder, could truthfully say . . . "We were just trying to do what we saw in the movies!" The shows are conducting the most widely extended, generally attended *School of Crime* known in America today. Wake up, parents, get on the job! You've been asleep at the switch long enough! It is a time for action.

CITY OF LOST SOULS

By J. ED ULAND

Recently I took a religious census of the city of Las Animas, Colorado. I want to pass along to you some observations on religious conditions and attitudes which occurred to me. The name *Las Animas* is Spanish for "lost souls." It is a tradition that long ago 11 people became lost in this valley of the Arkansas River, and seemingly disappeared from earth with no trace remaining. The Spaniards, being Catholics,



named the city in memory of this group. The name is still apropos of present day inhabitants, however, as there are hundreds of people in it who are lost spiritually. Many do not know it! Some would not admit it, if they did know it!

The majority of people today think one church is as good as another. I heard that statement often during the course of the census. A majority of those interrogated concerning their religious affiliation think that any religious organization is excellent, but that all are about the same. This is due to gross ignorance of God's Word mingled with a compromise attitude. Many stated, "We go to all churches, and cannot see much difference in them!" I can agree with that statement as long as the reference is to churches established and perpetuated by men and their human doctrines. You may throw them all in a heap and take your pick. But we should never put the Lord's church in the same class with such human institutions. The Bible teaches there is *one body* and that Christ is "the head of the body, the church" (Col. 1: 18).

Many today think that nominal church

membership is sufficient to save their souls. The average individual believes that spasmodic attendance or occasional contribution to religious endeavor is all that matters. An occasional dollar with monthly attendance constitutes the major activity of religious profession for a lot of people. When asked, "What church do you attend, and how often do you go?" the most frequent answer was, "I go to any of them, and try to get there occasionally." One might add in parenthesis, "If there's nothing else to do."

Some people (even some identified with the Lord's body), always have to decide what they will do on Lord's Day. They never include the Lord in their schedules, pocketbooks, or hearts. They are like the man who said, "I can never decide whether to play golf or go to church on Sunday, and sometimes I have to flip a coin four or five times before I can play golf." Out of the 148,000,000 people in this Christian (?) nation, only 76,000,000 hold any church membership, and of that group a very small portion are regular in attendance. The Catholics and Holiness people are the most consistent in attending the services of their particular organizations.

Today, the church of Christ has the great-

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).

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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.

est opportunity to reach the world with the Truth. We believe that the early church taught and preached the Lord Jesus every day. We believe the Bible teaches that every member of the Body can work in the Lord's vineyard, and that it is wrong to pay someone to do your duty for you. We believe that all can work out their own salvation in fear and trembling. We believe the Bible teaches but one way to go to heaven—the narrow way, the highway of holiness which is an upward pull that only few will make.

Brethren, now is the accepted time, now is the day of salvation. Many people said

to me, "Well, we're all going to the same place anyway, or at least trying to get there." That may be right but the place toward which the masses are headed is not heaven. Let us turn the world upside down for Christ with the Truth. Let us teach it, practice it, defend it. Let's not hide our religion in a corner, but do everything to be seen and approved of our Heavenly Father. Let us unite under the banner of the cross with the slogan: "In essentials, unity; in nonessentials, liberty; in all things, charity!" With this as our watchword we can go forward!

so that he as God sitteth in the temple of God shewing himself that he is God." He answers to such presumptuous names as Sovereign Pontiff, Vicar of Christ, Head of the Church, Holy Father, His Holiness, and Lord God the Pope. Is it such a fast that God hath chosen?

The pastor of a sectarian religious body presides as minister of the "flock of God." The "Reverend" fills his pulpit every Sunday. In "the boast of heraldry, the pomp of power," he looks out over the members of his pastorate with lofty demeanor. His delivery is polished; his oratory flawless. The "Doctor" has the ability to quote at length from the philosophy of the sages of this world. He rebukes no one, and his admonitions are calculated to be easy to take. The pastor administers to the needs of his sheep from the horn of peace and plenty. He stifles their consciences to the extent that all seems well with their souls. The parishioners are satisfied and at ease. The monetary pledge they made appears to them to be the acceptable sacrifice unto God—but is it? *Is this the chosen fast?*

The churches of Christ are different! Uncomplimentary epithets are hurled at them. They bear the reproach of being narrow, odd, simple, an unlearned minority group. They patiently endure persecution and defend their ignominious placement by declaring their conviction that the church of Christ must be guided by heavenly inspiration. Their motto is, "We speak where the Bible speaks, and remain silent where it is silent," and "We take the New Testament as our only rule of faith and practice." With such a plea what can hold them back? Yet candor demands that an admission be made that the churches are not advancing New Testament Christianity as they ought! What is the hindering cause?

In my humble opinion, one factor above all others is touched by Paul (2 Tim. 3: 5), "Having a form of godliness but denying the power thereof." Moffatt translates this, "They keep up a form of religion but will have nothing to do with it as a force." This third chapter starts out by saying, "This know that in the last days perilous times shall come," and continues by describing certain evil characteristics which men will possess. They will be heady, highminded (conceited), lovers of pleasure more than lovers of God, and they will keep up a form of religion, but will have nothing to do with it as a force.

Ritual without righteousness is ridiculous unto God. Formality without spirituality is a corpse as surely as a body without a spirit is dead! The going through of little habitual acts, even though commanded of God, the while our hearts are far from Him, is vain, empty, sensual. It is but veneer upon rotten wood. But that's all Christianity is to hundreds of our brethren! To the true believer Christianity is a *force*—drawing, pulling, compelling him to a higher life.

THE CHOSEN FAST

By HERBERT ROBINSON

The word of the Lord came unto the prophet Isaiah, saying, "Cry aloud, spare not, lift up thy voice like a trumpet and shew my people their transgressions and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness and forsook not the ordinance of their God. They ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold in the day of your fast ye find pleasure and exact all your labors. Behold ye fast for strife and debate and to smite with the fist of wickedness."

Consider this example of God's attitude toward the form of religion as manifested in this fast. Notice it analyzed through His prophet for the "house of Jacob." "Ye shall not fast as ye do this day to make your voice to be heard, on high. *Is it such a fast that I have chosen?* a day for a man to afflict his soul? is it to bow down his head as a bulrush and to spread sackcloth and ashes under him? Wilt thou call this a fast and an acceptable day to the Lord?" Do you feel the pointedness of these questions? What did this formal observance lack which would make it acceptable unto God? Listen! "Is not this *the fast that I have chosen?* to loosen the bands of wickedness, to undo the heavy burdens and let the oppressed go free? and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"

A group of students respectfully settled down in the seats of a great auditorium. They marvelled at the grandeur and magnificence of the temple as they sat waiting for the religious service which they had been granted permission to attend. On this Sabbath morning only a few actual worshippers seemed to feel the desire or compulsion to make oblation to the Eternal. But

as this was the sabbath it was necessary for the Rabbi to be present and to read a portion of the Torah and an excerpt from the prophets. The beginning of this religious service came with the sound of a great organ. The music seemed to come from the uppermost part of the proud edifice. A little later, a feminine voice sang in words unintelligible to the listeners. The Rabbi, clad in a long flowing robe of finest fabric, coming from a side entrance, walked majestically across the dais to the lectern. An attendant assisted in taking from their appointed places the ornamented scrolls, which contained the law of Moses and the words of the prophets, written in Hebrew. After the reading of the Holy Writ, the Rabbi gave a dissertation on the glory of ancient Israel and the future of Judaism. The laity were instructed to turn to a page in the prayer books. The Master read that portion written with Hebrew characters, and the people responded with their assigned parts. More music, and the scrolls, having received their tinkling ornamentation, were again replaced in their cases. The Rabbi gave the benediction upon Israel, ending with "A happy sabbath to you all!" *Is this God's chosen fast?*

The Roman Catholic priest strides down the street in clerical garb. His subjects call him "Father" in reverential manner. They ascribe to him power to take their confessions and forgive their sins. They attribute to him ability to transmute the bread and wine of the sacrament into the actual body and blood of Christ, and to make holy with his blessing ordinary water. Untouched femininity in the person of the nuns lives a cloistral life, secluded from the world under vows of poverty, chastity and obedience—a religious life wholly devoted to God. The aforementioned, with the lay members of this religious organization, make up, the world tells us, the largest body of "Christian" believers on earth. They give obeisance to the "papa" on the Tiber, who "opposeth and exalteth himself above all that is called God, or that is worshipped,

If we would but yield ourselves to God, we might come to know this animating principle before which the thrones of the Caesars tottered in the days of yore. Brethren, "let us draw near with a true heart in full assurance of faith." That is God's chosen fast! That is the religion of His Son. "Then

shall thy light break forth as the morning and thine health shall spring forth speedily; and thy righteousness shall go before thee; The glory of the Lord shall be thy reward (rear-guard). Then shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Here I am."

leading to an elevated position. On this is a box-like arrangement into which "the minister" enters to preach. This is "the pastor's pulpit" and symbolizes the common, but unscriptural distinction between "clergy" and "laity." Hence this word has caused many to have a misunderstanding of the practice of churches in America. "Pulpit" in this country is synonymous with "platform" over there. In my travels I have not seen a single pulpit!

A further example is the word "fellowship." Consider the expression "We do not fellowship that man." In Britain this is taken to indicate one who does not have the right to participate in the Lord's Supper. It would be taken to describe one from whom the church has withdrawn. However, in this country it is the equivalent of saying "We do not endorse that man in what he believes, or teaches"—a very different matter. Let us ever be careful to know what words and phrases mean to those, by whom they are spoken. Next month I hope to say more of this, and to discuss what is commonly called "Close Communion." Now I conclude with an apostolic plea: "Brethren pray for us, that the Word of the Lord may have free course" in the land of my birth.

"AS OTHERS SEE YOU"

By ALBERT E. WINSTANLEY

"Wad some power the giftie gie us, To see oursels as ithers see us: 'Twad frae mony a blunder free us, And foolish notion."



So wrote Robert Burns, Scotland's greatest bard. He stated an evident truth: that many of our misconceptions — especially with regard to ourselves — would be banished could we but see ourselves through the eyes of another. This poetic gem sprang to my mind recently when a brother facetiously

asked for a loan of my spectacles. "I'd like to wear them," said he, "to see America through your eyes!" Well, that isn't possible—and anyway, I need my glasses! However, through the printed page I can let him—and others—see what is commonly called "the American scene" through my eyes. The quotation from Scotia's famous son does not mean that I purpose to speak of "blunders and foolish notions" among the congregations in the United States. But it has supplied an adapted title for this series of articles, as my intention is to record some of my impressions of the churches here. This article is being written as my stay draws swiftly to a close. On December 29, after six months and nine days in the new world, Jean, David and I expect to board the world's largest ship, the "Queen Elizabeth" homeward bound for those old isles across the sea. I shall try to set down, in as balanced a fashion as possible, my observation of the cause of Christ in America.

I. The Tie That Binds

Outstanding in my impressions is that of the reality of Christian fellowship. It is a source of continual wonder to me, that though some 4,500 miles from home, among people previously unknown to me, in a strange land (where a stranger language is spoken!)—I have never felt for one moment that I "did not belong." "Blest be the tie that binds our hearts in Christian love"—how sweet a truth this is! It has been demonstrated wherever we have gone among our brethren, from east to west in this huge land. I wish I had the ability to express in words—for Jean and myself—how much this

blessed association has meant to us; how great a blessing to our spiritual life. The familiar words now hold a deeper meaning for us: "The fellowship of kindred minds is like to that above." Thanks be to God for that grand association that is bigger than national, cultural, intellectual or color barriers—wherein men and women of every nation may meet as brethren at the foot of the cross. I am deeply conscious of the kindness that has been lavished upon me and my family wherever we have met with those of like precious faith.

II. The Common Language

Winston Churchill once said: "The Americans and the British are two great nations, separated by a common language!" He was right! You buy your medicines at a "Drug Store"—we obtain ours at a "Chemist's Shop." Your hardware is supplied by a "Hardware Store"—ours by an "Ironmonger's." Your cars (pardon me—I mean automobiles) burn "gas"—we use "petrol" for ours. You travel by "street-car"—we go by "tram." Our "potato crisps" are your "chips," our "chips" are your "french fries," your "biscuits" are our "scones," and our "biscuits" are "cookies" to you! From a host of examples consider the following: I had spent an enjoyable time in an hospitable home. On leaving I expressed my appreciation to the lady of the house, and with the best of intentions said, "You are a homely woman"! I shall never forget the look of utter astonishment on her face. She was shocked beyond words! Apparently in this country one who calls a woman "homely" is never invited to her home again! In Britain this is a compliment. There it describes a woman who treats you with kindness and makes you "at home"; here, apparently, it is next-door to telling a member of the fair sex that she is ugly!

This illustrates the need for great care in the relationship between Christians in our two lands. One word does not necessarily mean the same thing on either side of the Atlantic Ocean. A failure to appreciate this fact has led to misunderstandings and has perpetuated false ideas in both countries. For instance, brethren in Britain have read of sermons delivered "from the pulpit" in congregations here. "Pulpit" over there refers to the practice of many denominations in having a number of steps on the platform,

NEW CHURCH IN ARIZONA

A new congregation has been started in Phoenix, Arizona, and is now meeting at 3514 McDowell Road (also known as Christy Road). For about seven weeks brethren met in private homes but have now equipped a remodeled store building for services. Audiences have numbered around forty at the meetings it is reported. The sisters are planning a canvass of the community which is a fairly new residential area, and all brethren journeying through Arizona are invited to stop and visit the church. For further information you may write Wilbur Storm, 113 North 4th Ave., Phoenix, or Clarence Clem, 635 North 9th Ave., Glendale, Arizona.

On November 20, meetings were also begun at El Mirage, a settlement west of Glendale. This is the result of home Bible studies conducted for more than a year. The attendance at the home of Sister Henley for the initial service was 35, and more were expected as time goes on. Glendale and Phoenix churches will join in aiding this work. Bro. E. O. Smith, a young member at Phoenix is conducting a singing class each Sunday evening at Glendale, according to Brother Storm.

BIBLE LANDS

A valuable book to every student of the Bible is again in print. It is the famous volume "Lands Of The Bible" by J. W. McGarvey. Written in interesting and informative style, it should find a place in your library. The cost is \$3.50 per volume. Send your orders to us at once.

ABSOLUTE TRUTH—CAN WE KNOW IT?

By BOB L. DUNCAN

There is a theory which has been advanced by some that it is an impossibility to know absolute truth. This should be a



matter of some concern to the Christian; as we believe that we are in possession of absolute truth regarding some things such as the existence of a Supreme Being, the atonement of His Son for the sins of mankind, the establishment of His church, the infallibility of His Revelation, etc. If it is im-

possible to be acquainted with absolute truth, the above articles "which are most surely believed among us" could not be true in the absolute sense. Some might pass off this theory with such comments as, "rubbish" or, "I don't believe that nonsense," but that doesn't keep the exponent of the theory from believing it, neither does it keep him from teaching it to your children who are attending college. In short, that doesn't answer the argument. Since such theories may be taught, it is the duty and responsibility of parents and the church to equip young Christians with the tools necessary for combatting such faith destroying ideas.

One of my college instructors was discussing in class period one day the idea that you couldn't know absolute truth. I used this argument against the theory: *In saying that you can't possibly know absolute truth, you affirm the very idea which you are seeking to deny. In other words, the very statement that you can't know absolute truth is*

presupposed by the exponent of the theory to be an absolute truth in itself. When I used this argument, the instructor, as I remember, made some remark to the effect that I was being too technical. It was a valid argument which showed the fallacy of the theory; so it may have been too "technical" for those who sought to uphold it. This, as some other theories which are advanced in our modern schools, does not meet the test of logic. It is in direct contradiction of the words of Jesus who said, "And ye shall *know the truth*, and the truth shall make you free." (John 8: 32)

Young people, prepare yourself to meet such ideas. This means more than the possession of a few catch arguments, but rather entails a study which will enable you to meet the intellectual on his own ground. Do not feel that you must accept as true whatever theories your instructors may advance just because they have a higher education than you. They may be experts in their particular field, but that doesn't make them experts in the field of religion as well. Parents, prepare your children for these trials which they may meet. This implies that Christian parents should likewise know how to refute false concepts. It isn't enough just to tell your children that you don't believe such ideas. That doesn't answer the questions which arise in their minds. "But sanctify the Lord God in your hearts: and be ready always to give answer to every man that asketh you a *reason* of the hope that is in you with meekness and fear:" (1 Peter 3: 15), and "... ye should earnestly contend for the faith which was once delivered unto the saints." (Jude 3).

of the gods; religious worship, especially external, that which consists in ceremonies," etc. It is used in the above reference in regard to worshiping of angels which we know is always wrong if the word is restricted to the common meaning. The same word is used in James 1: 26 where it is rendered "religious" but says it is vain. Hence the word of our heading here comes from one that is applied to something the inspired writer calls vain. If the word "worship" always means the true devotion to God as it is generally taken to mean, then there could not be any such thing as vain worship.

The next passage I shall cite is Acts 7: 42 where our heading word comes from *LATREUO* and Thayer's definition is, "a. To serve, for hire; b. universally to serve, minister to, either gods or men, and used alike of slaves and of freemen; in New Testament to render religious service or homage, to worship." This is where the Israelites were said to have worshiped the planets and we know that was wrong. But the same word is used in Acts 24: 14 where Paul did the worshiping which we know was right. This proves that the same word may have either a good or bad meaning. The next passage is Acts 19: 35 and the Greek word is *NEOKOROS* which Thayer defines thus: "1. Properly one who sweeps and cleans a temple. 2. One who has charge of a temple, to keep and adorn it, a sacristan [a sexton]." This gives us the astonishing news that one meaning of the word of our heading is to be a janitor. Thus a man of the world who might make no profession in the least and who might be a very wicked person may be said to be a worshiper by one meaning of the word. This ought to be proof that we cannot adopt the final manner of so many in defining and using the word we are discussing, for that would about include all mankind among the worshipers of God.

The next passage to which attention is called is John 4: 23 and the Greek word is *PROSKUNTES*. Thayer defines the word, "A worshiper." This is the only place where this word is used. It is applied to the worship of the true God and hence is given the common meaning with all of its favorable variations. The various words both as to the originals and the translations have both a favorable and an unfavorable set of meanings, hence the context must be considered in every case in order to arrive at the true sense in the passage. In Romans 1: 25 the word "worship" is from *SEBAZO* and Thayer's definition is, "To fear, be afraid; to honor religiously, to worship." This word also is not used in any other place in the New Testament. The word is used in its favorable sense as to its own significance but is applied in such a way as to make it wrong to perform it when done toward the wrong individual. The next Greek word I shall mention is *SEBOMAI* found in Matthew 15: 9. The definition of Thayer is "To re-

WORSHIP (No. 3)

By E. M. ZERR

In Acts 17: 23 the Greek word for our heading is *EUSEBEO* and Thayer's definition is, "To be pious, to act piously or reverently (towards God, one's country, magistrates, relations, and all to whom dutiful regard or reverence is due)." This is where Paul was talking about the conduct of the heathen. He actually said they worship God, though ignorantly. In such a case the word could mean only that any act that is favorable to God is an act of worship even though done in ignorance. Will we say these idolaters were true servants of God just because they were said by an apostle to be worshipers of Him? The word is used in 1 Timothy 5: 4 where the children are to *show piety* to their parents. We know that children are not to worship their parents in the sense the word is commonly used. In fact, the Lord condemned people who love father or

mother more than Him, which they would certainly be doing were they to worship them in the way the word is ordinarily made to mean.

The next Greek word to be considered is *THERAPEUO* and is used in Acts 17: 25 and Thayer's definition is, "1. To serve, do service. . . 2. To heal, cure, restore to health." This is the case where Paul showed the heathen tried to worship God with their hands. They did it by making an altar for Him, but the same word is rendered heal 38 times. One of those places is Luke 7: 3 where the centurion wanted Jesus to come and "heal" his servant. Would even a heathen be so foolish as to think he could get Jesus to come and worship his servant? The next place the word is used in Colossians 2: 18 and the Greek word is *TRESKEKLA* which is defined by Thayer as follows: "Fear

vere, to worship." In the passage cited the false teachers were said by Jesus to be worshipping him. It is also used in Acts 16: 14 where the foreign woman was credited with worshipping God. We should note that in each case the inspired writer said the individuals worshipped God; not that they just

thought they were doing so. Yet we know they were the wrong kind of people religiously, which shows that the word we are considering cannot always mean acceptable service to God. Therefore, we should always examine the word in the light of all the connection where it is used.

"SHALL THE SWORD DEVOUR FOREVER?"

By ROY LONEY

"They are proud, knowing nothing, but dotting about questions and strife of words, whereof cometh envy, strife, railings, and evil surmising" (1 Timothy 6: 4).



I know of no other sword which has slain more of the Lord's people than that of evil surmising. The word "surmise" is defined as "the act of forming an opinion on slight evidence." Such an act, according to Paul, is evil. Those who practice it are associated with "men of corrupt minds, destitute of truth." Jesus forbids us to "judge according to appearance" (John 7: 24), and Paul asks, "But why dost thou judge thy brother, or why dost thou set at nought thy brother?" But many today are doing that very thing to the shame and confusion of the church, and so we have strife and division instead of unity and peace.

Only one man ever lived who could accurately read the thoughts and judge the purposes of the human heart, and that man was DIVINE! I have no present knowledge that he has given that power and ability to any in the church today, therefore it occasions considerable surprise when someone blandly informs the brotherhood of some "evil" he knows another "intends" to do to the church. One might well ask, "Whom makest thou thyself?"

Love has its negative as well as its positive qualities, one of them being that it "thinketh no evil" (1 Cor. 13:5). When the two and a half tribes of Israel undertook to build a memorial altar (Joshua 22) the rest of Israel misjudged their intentions. A devastating war was only narrowly averted. They formed conclusions on insufficient evidence, and misunderstood the purpose of their brethren. Those who have the perfected word of God to guide them ought to do better than did Israel, but many times do worse. The ten tribes had the fairness to permit the other tribes to explain their intentions, and the explanation was accepted. Too many in the church today are hardly that fair.

Often a group of brethren are judged as to their intentions or motives, and are mildly surprised to say the least, when informed

of "evil purposes" existing in their hearts, a matter of which they had been totally ignorant. The quadruplets called Envy, Strife, Railing, and Evil Surmising, are truly blood brothers, and they work hand in hand to disrupt the peace and unity of God's people.

Here's an example. Many of the ablest preachers in the brotherhood teach as a matter of deepest conviction that congregations without elders should call to their aid some experienced evangelist to oversee the church as Titus did in Crete (Titus 1: 5) and develop men for the eldership. In this matter, the scripturalness of such teaching and practice is largely ignored and the air is filled with cries of "Popes and Dictators." Brethren are accused of being "ambitious to rule and control all of the churches," and of "evangelistic assumption begotten of wicked and personal ambition." That's what they declare, and in this they sit in judgment on the motives of the heart, rather than on the scripturalness of the teaching. All such accusations should be ignored unless the accusers can give *proof* that they are experts as discerners of the thoughts and intents of the heart. Where is the proof?

Paul spoke with favor of some who "desired" the office of a bishop (1 Tim. 3: 1), and authority and rulership goes with that office. Just why is it so wicked and evil for an evangelist to wish to oversee the young or weak churches for their good, but so proper and right for those who are not evangelists to have that desire? A plain answer to that question might clarify the air. Is it the fact of one being an evangelist which makes such a desire so "evil"? Paul spoke of the "care of the churches" as being a daily burden (2 Cor. 11: 28) and an evangelist who has borne the burden of congregational oversight will agree that such work is the most worrisome and unpleasant of all his work for Christ. The only sensible desire one could have for such work is the growth and welfare of the church. Just what right does one have to judge such motives to be evil when it is utterly impossible for him to know the thoughts and intents of the heart?

There are those who go so far as to question the motives of some who extend help to others in their work for Christ. To help another brother arrange meetings, to arrange his support, or to aid a brother in

publishing a book, and such like, is regarded as an evil effort to put all under personal obligations in order to control them! One is almost rendered speechless with such reasoning. That is evil surmising! Can't a brother be kind and helpful as Christ commands, and still have righteous motives? It comes with poor grace for one to make a hue and cry about others seeking too much authority, only to turn around and usurp the judgment seat of Christ!

Jesus asked, "Why think ye evil in your hearts?" The apostle Paul complained of being "judged of man's judgment," and exhorts us to "judge nothing before the time till the Lord come, who both will bring to light the hidden things of darkness and make manifest the counsels of the heart" (1 Cor. 4: 3-5). We have nothing to lose by withholding our judgment while awaiting that of the Lord, and we'll be far better prepared for that day, if while waiting, we try harder to "love one another with a pure heart fervently." "Perfect love casteth out fear" and it will cast out evil surmisings and ill-will from our hearts, so that, as God's happy children, we may sit at His feet to hear His word, imbibe His spirit, and transform our lives!

SHASTEEN IN STUDY

Brethren in central Illinois are to enjoy a special treat in a special Bible Study of two weeks duration to be conducted by

Harold Shasteen, at New Liberty Church, near Sullivan. The sessions which begin on January 9, will stress development features and emphasize practical application of the New Testament. All are urged to attend and take full advantage of the opportunities for improvement. Further information



may be obtained by writing Alva Reynolds, Route 3, Windsor, Illinois.

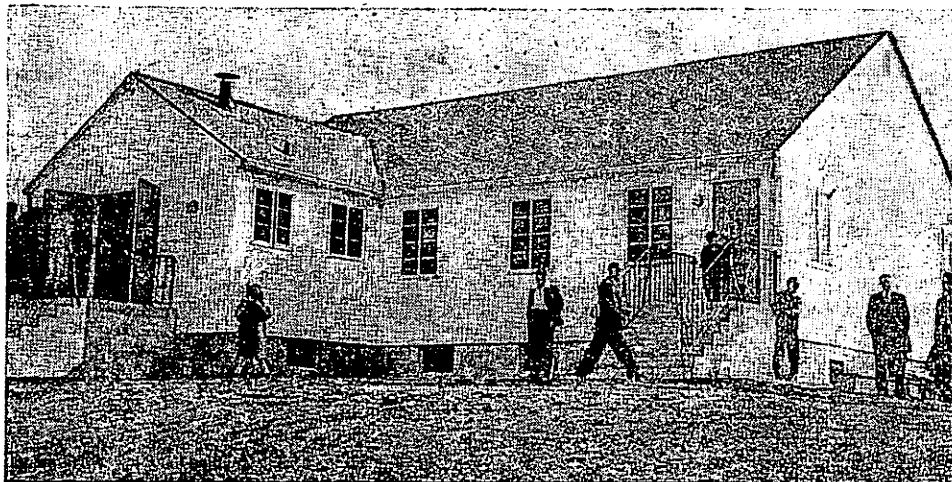
A CARD SHOWER

Jean Atkins is a young sister in our Lord at Lemons, Missouri. She has been stricken with rheumatic fever, and will not be able to finish this senior year in high school. Let's shower her with cards and letters and help cheer her up! Young people everywhere—others too—send cards and letters to Jean Atkins, Lemons, Missouri. Please do this at once!

FOR YOUR CHILDREN

Send Foster's Story Of The Bible into every home where there are young people. It costs only \$2.25, and we pay postage. For the little boys and girls we recommend "First Steps For Little Feet." A grand little book for only \$1.25 each.

NEW CHURCH BUILDING AT KANSAS CITY



A new congregation has been started in Kansas City, Mo. They will meet in the above structure at 63rd and Blue Ridge Blvds.

WHEN DO WE GET ETERNAL LIFE?

By W. G. ROBERTS

The religious world generally believes we receive eternal life at the time we become Christians. They contend that all believers have eternal life. One writer says, "If you trust in Jesus Christ for mercy, then you already have everlasting life." If that be true, the following scripture is absolutely false: "Verily, I say unto you, There is no man that hath left houses, or brethren, or sisters, or fathers, or mothers, or wife, or children, or lands, for my sake and the gospel's, but he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecution; and in the world to come, eternal life" (Mark 10: 28-30). If the sectarian position be true, this statement of our Lord is untrue. Jesus says that *in this life* we have temporal blessings such as houses, lands and relatives; but *"in the world to come, eternal life!"* If eternal life is in the world to come, it is not in this life. The only question to settle in your mind is whether or not Jesus told the truth. I have no doubt that he did!

Paul says (Rom. 6: 22, 23), "... and the end, everlasting life." (Read all of the verses, please). Paul places eternal life at the end of this existence. Sectarrians place it at the beginning. They say we have it now, so they do not agree with Paul. He was writing to *believers*, and told *them* that eternal life was at the *end* for them. I think he told the truth!

"For he that soweth to the flesh, shall of

the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6: 8). The sowing time is here in the flesh; the reaping time is in the future for all of us. It is after the judgment, and not before! If it is in this life for *all* believers, then the devils (James 2: 19) have eternal life while still devils. They are believers, and have enough faith to make them tremble, so the doctrine under review must teach that devils can have eternal life. If they have it, they can't lose it, for those who teach the doctrine referred to, say those in possession of eternal life can never lose it. If that is true, Satan may as well take a dose of poison, for he will be all alone in his own hell!

In Titus 1: 2, Paul says, "In hope of eternal life." Hope means "desire and expectation" so Paul was desiring and expecting eternal life. Thus he did not have it for we cannot desire and expect that which we already have.

Now let us hear the apostle John: "And this is the promise that he hath promised us, even eternal life" (1 John 2: 26). According to this, eternal life is a promise, and not a reality in this life. Notice the "us" which John uses. This includes himself and shows he did not have eternal life in reality, but in promise. Too bad some of the modern preachers were not there in those days to correct the mistakes of those inspired apostles who hadn't learned that eternal life was received immediately upon becoming believers! Many times the Bible speaks of God's people having eternal life, but it is, says John, in promise. Christ said it is in "the world to come" for his people. That settles the question with all who believe the Bible. We all have eternal life,

but it is a promise, to be received in reality at the end! Let us then hope for it, as did Paul.

AS THEY VIEW IT

Below we give the final installment of answers by brethren and sisters to the question, "What one factor more than any other hinders the spread of New Testament Christianity?" Inasmuch as space is needed for other material, this will conclude the forum.

Elizabeth Gingrich, Oakland, California. My conviction is that a lack of teaching on the part of preachers and teachers, especially with reference to the indwelling of the Holy Spirit, has been the greatest hindrance to the church. If people were taught that when they obey the gospel, the Holy Spirit came to abide within them; they would have more of a desire to study, live right, and to refrain from the "love of the world." More good could be done by this kind of teaching than by the negative kind used for the past several decades. Let's try it brethren, and see how it works—the "negative" preaching has failed.

Mrs. J. C. W. Hawkins, Tarkio, Missouri. The so-called Bible colleges, out of which come men schooled in many lines of false thought, against which the church was warned (1 Cor. 1:10). They also foster the pastor system, societies, etc. Paul told Timothy to preach the word (2 Tim. 4:2), and declared that the time would come when they will not endure sound doctrine. The church of Christ must not teach anything that is contrary to the doctrine of the New Testament (Rom. 16: 16-18).

Vesper White, San Clemente, California. In the fourth chapter of Nehemiah, the wall was built because "the people had a mind to work" (verse 6). It was their zeal, preparation, unity, faith and defence, along with being in the right that won. Today the Cause is retarded by too many keeping their hands on their pocketbooks, and by sluggards who are a dead weight attached to those who are working (even some in their own families). It does no good to quote "Faith without works is dead" (James 2:20) and not be willing to work and really sacrifice (Jas. 1: 22-25).

Mrs. Henry Owens, Lyons, Indiana. Too many members fail to say, "Here am I, O Lord, send me" when help is needed. They sit down on the stool of Do-little and excuse themselves with "He can do so much better than I," or "I have all I can do at home," or "Well, there are others closer than I." Too many fail to realize that each member is a part of the Body Christ died for, and each must do his share of all that comes along and give God the glory (Eph. 3: 21).

We are the only Bible the world knows, and we must let them see our works by doing our full duty so they will know that the Cause of Jesus Christ is a reality.

J. H. L. Hickman, Worthington, Missouri. Those would-be teacher scribes, preachers and editors, whose inordinate desire for fame, allow self to loom up so large before their eyes they cannot see the "handwriting on the wall." Exclusive of precept or command, they proceed to divide the Israel of God over some dire fancy of a distorted brain.

Nina Wicklund, Compton, California. Pure New Testament Christianity is living the

principles taught by our Savior. The one factor that might hinder most is the fact that we members of Christ's body do not seek first "the kingdom of God and His righteousness" (Matt. 6: 33). What is the kingdom of God? Romans 14: 17 gives the answer. Therefore, it being the source of the Holy Spirit within (Luke 17: 21) may we be ready and willing to accept the presence of this divine benefit. May we pray that it might fill our earthly bodies (Luke 11: 13) because they are the temple of the Holy Spirit (1 Cor. 6: 19). By our acceptance of this divine gift no doubt a pure New Testament Christianity will be lived. The quenching of the Spirit kills the divine life within God's children (1 Thess. 5: 19).

ness and animosity. We believe in the indwelling of the Spirit of God!

What We Will Do

We believe that you have a right to know how we're coming along in this drive, so each month, we'll publish the total of the new subscriptions received, and we'll give the names of those who have sent in five or more, whether contributed or solicited of others! We're on our way, will you join us? Send in as many new names as you can! Do it now! We're not asking for something for nothing. Everyone will get value received out of this! Let's grow spiritually, morally and in effectiveness! Let us do it NOW! The first report of new subscriptions since November 1, when this drive began with letters to the brethren who read the paper is announced in another part of this issue!

READ THIS AND ACT NOW!

The drive is on! This paper is going to 12 pages per month. That's an increase of 50 percent in material. It will mean that there will be dozens of articles this year which would not otherwise have been printed. Some of the best journalism we have ever seen awaits publication. In this issue you are seeing some of it! We make no apology for the contents of the paper. We feel it is worthy of a place in the library of any Christian. Whether we shall continue to stay at 12 pages and then go on to even greater service depends upon those who are interested in "sounding out the Word." We cannot possibly do so without increasing our circulation by 1000 new names this year of 1950. We are starting *on faith!*

The Easy Way to Do It!

The easiest way to get the job done is quite simple indeed. If 1000 of our present subscribers will just send in a new subscription for someone during this year, the problem will be solved. That would cost you less than 2 cents per week! Can you afford NOT to do it? Do you have a neighbor who ought to be led to Christ? What about your children away in school, or your married son and daughter in the home of their own? What about someone in your congregation who is starving for news of the brotherhood, but does not have a dollar? What about the new people in the congregation, those just immersed in your last meeting? Surely all of us could think of just one person somewhere who needed the teaching of Christ, and surely we could spare a dollar this year to help them get it!

Some Other Ways

If 83 brethren resolved to send in a new subscriber each month, that would do it, too. And that would amount to but 25 cents per week! If preaching brethren would mention the paper everywhere they work, and send in new subscriptions, that would soon get it done. However, it needs to be said that we get more reports and fewer sub-

scriptions from preachers than anyone else, with few exceptions. In every local congregation, someone could mention the paper to everyone with whom they came in contact and see that they were given the opportunity of sending for it. The whole task means just a little cooperation for all of us, and the job is done.

What You Will Receive

If someone offered you a 500 page book filled with sermons, outlines, explanations, and inspiring material, would you take it at *one dollar*? You would be foolish not to do so. Yet, you get more than 500 pages average book size in one year of reading MISSION MESSENGER. There will be 12 "What Does That Mean?" by E. M. Zerr, 12 "Viewing the News" by Robert T. Hartmann, and more than 120 other articles of varied length, all for only \$1. Do you know of a better bargain. Besides all that there will be brotherhood news every month, lots of it! Share it with others.

What You Will Not Receive

You'll not receive a reader's digest of clippings from sectarian papers. We are not featuring Moody's Monthly, Pentecostal Evangel, and Holiness Herald clippings! But you'll receive educational, inspirational articles by brethren in the Lord who are consecrating their lives to Christ in His own appointed way, and who are in a position to tell you what to do to be saved as the Scriptures reveal it.

We promise you that you'll receive a paper you can hand to anyone! There will be no cat-and-dog fighting with brethren. I am not going to publish a paper that I would be ashamed to have my children read, and send it to your children! This paper is to be used to fight sin and Satan, not brothers and sisters. We believe in unity of the Spirit. We believe that the wisdom from above is first pure—then peaceable; not pure and never peaceable! We'll not disappoint you! We'll not go off on a tangent of bitter-

CRUM TO CALIFORNIA

Churches in the vicinity of Oakland, California, will be assisted for six months in a program of mission work, training and development of talent by Ellis Crum, Jr., of Bloomfield, Indiana. It is expected that Bro. Crum, who began his labors in that area on December 25, will work with the congregation at Stockton and Carmichael, as well as the one in Oakland. His headquarters will be in the latter place, and his address will be 5433 Shattuck Avenue, Oakland 9, California.



WHAT CHURCH DID CHRIST BUILD?

This is the title of a new tract by William J. Hensley, 1704 Plum Street, New Castle, Indiana. They will be furnished you at cost, prepaid. Write to our brother for a supply of this neat folder.

NEW KANSAS CITY CHURCH

The latest congregation to be started in the Kansas City, Missouri area was launched the past month with sixty charter members. They will meet in a new building at 63rd and Blue Ridge Boulevards. Raymond S. Stephens reports that there were 265 at the morning service on opening day, 330 in the afternoon, and 115 at night. The contribution was \$216.53, and there were 22 congregations represented during the day. Brother Robert Brumback closed the first meeting at the new location on December 11. He was assisted by Wilford Landes.

The Looseleaf Bible with extra note pages, \$15; Teacher's Thin Bible with leather binding and lining, for \$10. Order today!

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

Titus 1: 6

The confusion in this passage is over the word "faithful." The explanation that many brethren give is that it means the children must be members of the church and living faithfully up to the requirements of a Christian. The error is in presuming what the apostle did not say. He did not add that they must be faithful to the Lord, so if that meaning is attached to it the words will have to be added contrary to the context.

It is from pistos and the word independent of any context is defined by Thayer, "In whom faith or trust is reposed." The question as to whom the children will show their faith must be determined by something outside of the word. It does not need to be restricted to the Lord, for Paul explains his own use of the word by saying, "Not accused of riot or unruly." A son or daughter might be a respectable and law-abiding citizen and yet not be a Christian.

The subject under consideration is govern-

ment or rulership. A man's children may be faithful Christians regardless of his ability on the subject of government. If they are faithful disciples because of their father's exercise of ruling ability, then their individual responsibility is interfered with. On the other hand, a man's children could be obedient to him and show the results of his ability to rule even though they might not be old enough to be members of the church. The same subject is handled in 1 Timothy 3: 4, 5, where the man must "have his children in subjection." This expression is followed by the explanation, "For if a man know not how to rule his own house," etc. All of this shows our heading text means the elder's children must be faithful to him as an evidence he knows how to govern. And by the same token we know they may be either children of his own begetting or those taken in and becoming a part of his household, for he would be expected to control them in either case. When they become old enough, they may become true disciples of Christ through the influence of a righteous father, but it should not be on account of his parental authority. Think on these things!



PATRICK IN ILLINOIS

John Patrick and wife have taken an apartment in Champaign, Illinois, to assist the congregation there which meets at the corner of Draper and Park Streets. A personal work campaign, tied in with home Bible Studies and development sessions will be carried on until May 1. The work will be supported by the churches at Hammond, Sullivan and Mattoon. The Illinois University is located near here, and



Henry Boren who is attending has also been aiding the church.

A NEW TRACT

"The Work and Authority of Evangelists" is the name of a new tract soon to be issued by Roy Loney, Rfd 3, Ottawa, Kansas. It will deal with the scriptural work of the preachers of the gospel, and the tract will sell for 25c per copy; five copies for \$1. Write your advance orders to Brother Loney at once.

TO THE BRETHREN

As 1949 draws to a close, and since we cannot write to everyone, we take this means of thanking you for the cards, letters, good wishes, prayers, and gifts, and to wish you a happy and prosperous New Year in all that is right. *The W. E. Ballenger's*, Hale, Missouri.

"THE SCRIPTURE STANDARD"

Brother A. L. Frith asks that we inform you that due to an oversight, brethren in the United States who had paid for 1947 issue of the *Scripture Standard* have received bills for that year. He expresses regret and asks you to ignore the demand for 1947. Due to devaluation, cost of the issues for 1948 and 1949 will both be covered by one dollar. When you forward remittance, please notify him if you desire to continue receiving the paper. Address him at 12 Poulton Street, Fleetwood, Lancs., England.

SAINT LOUIS READING

The annual Bible Study which closed in Saint Louis, on December 16, was the most outstanding in many ways of any in the history of the event. Students were present

from 10 states, and England. Brethren Harold Shasteen, J. Ed Uland, Bob Duncan, A. E. Winstanley and Fred Killebrew assisted in teaching various portions. Three public lessons were delivered by each of the following: E. M. Zerr, Albert Winstanley, Roy Harris, Bob Duncan, J. Ed Uland, and C. R. Turner. These messages were given at joint meetings of the St. Louis churches. Ellis Crum, Jr., taught a Bible Study each Wednesday night at Southside Y.M.C.A. in the city. Brethren visited and edified 21 different congregations during the course of the study. Fellowship was deeply stressed and hearts were knit together. The next session of the study will begin on November 5, 1950 and will last for six weeks. The principal books studied will be James, 1 Peter, 2 Peter, 1, 2, 3 John, Jude, and Hebrews. There will also be a class in prophecy, and a study in the history of the church through the ages.

OUR SUBSCRIPTION DRIVE

In line with our announcement on page 8 of this issue, we wish to mention that from November 1 until December 15, we received a total of 243 new subscriptions to open our drive for 1000 new names for 1950. Thus we have almost a fourth of the required number to keep a 12 page paper going. These figures do not include renewals by former subscribers, but are new names added to the list. Here are a few of those who sent 5 or more: John Fleener, Decatur, Ill., (5); C. R. Turner, Sullivan, Ill., (6); Merrill Green, Carrollton, Missouri, (5); A faithful sister, (24); Darrell Bolin, Chicago, Ill., (10); J. F. Boshier, Chesapeake, W. Va., (5); Marvin Mayden, Wakenda, Mo., (11); A. E. Winstanley, Bathgate, Scotland (7); Charles Fleener, Hammond, Ill., (5); J. Ed Uland, La Junta, Colo., (5); W. R. Clark, Unionville, Mo., (30). You will find additional names of those who sent 5 or more on page 12 of this issue. We need 757 more new names. Will you read carefully about the drive as set forth on page 8, and send us as many new subscriptions as you can? Tell your friends! Ask them to become regular readers of the big new MISSION MESSENGER.

"I WAS AN ATHEIST"

This is the subject of an article which we will publish next month. It was written by a brother who was led to Christ in a recent Bible Study. He had formerly been a Communist and an atheist. Read his thrilling story in the February issue. W. Carl Ketcherside will answer a question received from a young man in an eastern city who enquires "What does the discovery of atomic energy do to your faith?" Is the belief in God outmoded? Here is a challenge to the faith of all young people. See that they get the paper. There will be many more interesting articles. Will you help us get 1,000 new readers for 1950?

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

Tribute to Caesar

Well, 1949 is gone but not forgotten. It can't be forgotten until our income tax forms are made out. Working on mine, I was reminded that among the Lord's chosen Twelve was a "collector of internal revenue" who gave us one of our most complete records of the life and words of Jesus.



A little familiarity with the tax policies of the Roman world in New Testament times is most helpful in study-

ing the Scriptures, so while taxes are in the news, let's go back 1900 years and see how little governments have learned about taxation since then. The citizens of Italy paid few if any taxes at the peak of the Roman Empire's power, which was reached about the time of Christ. Rome was supported by the taxes and tribute of her conquered provinces. Palestine was one of these. Taxes varied somewhat in different provinces and under different Caesars, but in general there were four main types. All four survive in the modern world in one form or another, which makes the subject easier for us to understand.

There was a property tax, the *tributum*, largely a tax on landowners. There was a head tax, the *tributum capitis*, paid by every person under Roman rule. There was an excise, or sales tax, amounting to about 1% on all transactions, large or small. In addition, there were hundreds of import-export levies, or customs duties, on goods moving across boundaries, from land to sea and from sea to land. These customs duties were called the *portoria*.

Our Lord, with no place to lay his head, was little concerned with the *tributum* proper, the property tax, although it may have plagued Barnabas, before he sold his land, and laid the money at the apostle's feet. But in Roman eyes, Jesus, like any other Jew, was subject to the head tax. It was this tax the hypocritical Herodians asked him about in their effort to entrap him (Matt. 22: 16-22). The Herodians were a political, rather than a religious, sect of the Jews. They were supporters of the Herodian family. The father of Herod the Great was a soldier under Julius Caesar, who made him procurator of Judea, and his descendants reigned as puppet kings by sufferance of Rome. If Jesus had declared the tribute unlawful, the Herodians doubtless would have denounced him as a lawbreaker.

On the other horn of the dilemma, the *tributum capitis* was hated by the patriotic Jew as a symbol of Roman oppression. The Jews looked for a worldly Messiah to liberate them from Rome, and if Jesus approved the tribute his popularity with the crowd would vanish. So the Herodians plotted it.

But Jesus' reply, which established for all time the separate spheres of temporal and spiritual government, could not be criticized even by the Herodians. We all know he asked them to show him a penny. The Roman penny, or denarius, was worth about 15 cents. Like our coins which bear the images of Washington, Jefferson, or Lincoln, the Roman coins bore the head of a past or present emperor, and since the images were often crude and unrecognizable, his name also. When Jesus asked whose image and superscription were on the penny, his questioners replied "Caesar's." (Caesar was the family name of Julius Caesar, and of his adopted son Octavian, who became Augustus Caesar. The title was taken by all Roman emperors thereafter and persisted until World War I, in the titles Czar, Kaiser and Tsar). "Render therefore unto Caesar," said Jesus, "the things that are Caesar's; and unto God the things that are God's."

There is another discussion of tribute found in Matthew 17: 24-27. "And when they were come to Capernaum, they that received tribute money came to Peter, and said, 'Doth not your master pay tribute?'" Peter promptly answered "Yes." Then Jesus explained that he was not obligated to pay it, but would do so in order not to offend the tribute takers. He told Peter he would find a "piece of money" in the mouth of the first fish he caught—enough to pay tribute for the two of them.

We are told no more, but the coin Peter found must have been a silver stater or Jewish shekel, worth about 60 cents. We reach this conclusion by the consideration that this tribute was not the same as the *tributum capitis* rendered unto Caesar. It had nothing to do with Roman taxation. It was the temple tribute. The origin of which is found in Exodus 30: 11-16. Every male Jew, 20 years or older, rich or poor, had to give exactly one-half shekel as atonement and offering unto God, and Moses was commanded to appoint it for the service of the tabernacle of the congregation.

This tribute, then, was to be rendered unto God, and not to Caesar. Thus the words of Jesus to Peter become clear. The kings on earth do not tax their own sons, but their subjects, who are strangers; surely God would exempt his beloved Son from

this tax imposed on his subjects, the Jews. But Jesus chose to obey the law of Moses, though not bound to do so.

According to the commandment, half a shekel was the amount due, so the coin Peter found in the fish's mouth for himself and his Master had to be either a half shekel or its equivalent. As the temple authorities were collecting the money even in Galilee, a Roman coin might have been accepted. In Jerusalem the temple continued to coin its own money. But that's another story for next month. . . .

ADDITIONAL COPIES

We have some extra copies of this issue so that those who subscribe for their friends can have their subscriptions start with the January number if desired.

GREAT DAY AT MEXICO

The opening day for services in the new church building at Mexico, Missouri was one long to be remembered. Dozens of people from the locality who had never attended with the brethren were present, and the congregation was much encouraged. Albert Winstanley was the principal speaker on the occasion, December 18, and Arthur Freeman continued with a two weeks meeting. We congratulate the brethren!

CATHOLIC PROPAGANDA

In a frenzied move to make America Catholic and to capture the western hemisphere for the Roman hierarchy, the Knights of Columbus are advertising in periodicals throughout the country. Manley Buckman sends us a clipping from the Chillicothe (Mo.) paper, with the suggestion that it be answered. It will be! Albert Winstanley will reply to it through these pages in the near future, and will reveal the patent untruths with which Rome deceives. Watch for it!

COLLEGES AND ORPHAN HOMES

The *Gospel Guardian*, Lufkin, Texas, in its December 15 issue, publishes an article by Clarence C. Gobel, of Santa Barbara, California on the topic of "Proper Use of the Lord's Money." He asks some pertinent questions about the differences involved in supporting homes and colleges. He says he wants information, and affirms "I would like to see somebody write some articles that deal precisely with the issue. I would like to get to the bottom of this question and have it discussed in the light of the teaching of the Bible." Since the *Gospel Guardian* will probably seek to justify this institutionalism, we shall oblige the brother by answering his questions in the *Mission Messenger* in the future, and will seek to do it "in the light of the teaching of the Bible." Look for the March issue!

STRAWS IN THE WIND

By W. CARL KETCHERSIDE

There is increasing evidence that the sectarian world is awaking to the solemn truth that every child of God is a minister, and the capture of the rights of the spiritual posterity of the Heavenly Father by a group of special clerics and clerical specialists is working its own rebuke. A self-appointed and arrogant clergy usurped the privileges of the members of the Body and led the world into the Dark Ages. Their rule was extended by the superstition and ignorance of those under their iron-fisted domination. Now there is a silent, but nonetheless effective, revolt against the idea of surrendering the heaven-bestowed rights of ministry and worship, upon those mercenaries who serve for hire.

Accordingly, the whole religious world is casting about for a way in which the communicants can be held, and it appears that we shall soon see a sharing of the actual activities of worship by those not formally ordained by men whose power to ordain is worthless. Under the guise of "lay movements" both Roman Catholic and Protestant bodies are attempting to give back as a sop, some of the rights stolen from non-clerical members.

The Roman Catholic church announces that its nuns will be taken from the seclusion of cloistered cells and sent out on a visitation program to break down opposition against the Mother of harlots. These nuns may even be permitted to divest themselves of the habits of their orders in favor of regular street clothes, to stifle prejudice. An Anglican bishop announces that the elements of "holy communion" are now administered by men in their regular everyday suits, rather than by ordained "men of the cloth."

I have been interested in some of the remarks of (Rt. Rev.) Henry de Candole, Bishop of Knaresborough. Speaking on a BBC program on the topic, "The Prayer Book in the Modern World," he said, "It's declared purpose was to restore to the lay-folk in the pews their true share in the corporate worship of the People of God. No longer was that share to be merely silent and passive while a priest ministered for them in an unknown tongue at a distant altar."

Ignoring the unscriptural and sectarian terminology employed, it is significant to note that all who occupy the pews have a *true share* in the congregational worship. The opposite of "silent and passive" is *vocal* and *active*, and it is thus acknowledged that the true share of worshippers includes active, audible participation in the corporate public services of the whole body.

Again the Anglican bishop declares, "It is a rediscovery of the very meaning of Christian worship, and it is profoundly significant and important that the rediscovery is going

forward in this modern world, alike in the Roman Catholic church, in Continental Protestantism, in the Anglican Communion, among Presbyterians and Free Churchmen in our own land." Let us here remark that a thing can only be "rediscovered" after having been possessed and then lost. The Roman Catholic, Anglican and other sectarian bodies are not rediscovering *mutual ministry*. They never had it! They were born in opposition to it. They are merely *discovering* for the first time what the true church of Christ has never lost, and has scripturally contended for against the wholesale opposition of all clerics, whatever their label!

The lecturer says again concerning the personal, active participation of "the lay-folk in the pews" that "It is rooted in the Bible, the Old Testament and the New, and in the Biblical conception of the church as the People of God, the community of the faithful." He affirms that "liturgy is not the act only of a priest or minister in behalf of those who choose to come, but the act of the whole fellowship in which each member has with the leader, his or her active share."

Do not misunderstand me! I do not believe that sectarianism will abandon its clergy-dominated system. But the indications are that there is a growing recognition that the system is useless, fruitless, ineffective and contrary to the Spirit of God's Word. Does it not seem peculiar then, that as sectarianism strives to doff the yoke, that churches of Christ are preparing to do it? Aping the sectarian world about them many congregations have a hireling to feed the flock, and reverence him as "our minister." "Hath a nation changed their gods which are yet no gods? but my people have changed their glory for that which doth not profit!"

Spiritual Jellyfish

By W. DARRELL BOLIN

Christianity in general is at a point of stagnation. Cowardice is one of the main things which have contributed to that condition. Usually when we think of a coward, we have in mind a spineless nincompoop who uses underhanded methods of securing what he wants in life. He refuses to face facts, he is the type that begs and whines, and even bawls when he is brought face to face with issues he cannot evade. He will shove old people off the street, and take candy away from babies. But that isn't the kind of man I'm talking about!

A coward is *one who knows the truth but lacks the courage to defend it!* Throughout the brotherhood there are those in position to further the gospel of God's Son,

but they absolutely refuse to do it because they will step on the toes of some who are dear to them. It isn't that they do not know God's-will, but their spines have too much butter in them. Much of the sectarian world has some knowledge of God's Book but withholds it because it would rub the fur of some of their members the wrong way.

We must all come swiftly to the realization that we do not belong to ourselves. We have been bought with blood (1 Cor. 6: 18-20) and are translated into the army of the Lord to defend the glorious gospel with the weapons he has given for the fight. When all of us recognize this great truth, and begin to live up to its potentiality, New Testament Christianity will grow by leaps and bounds. God is not powerless. His arm is not shortened. He will still *add* to the church (Acts 2: 47).

How can we meet the task God has given us? First, each member must prepare his heart to seek the law of the Lord, to do it and teach it (Ezra 7: 10). He must be conscious of the fact that God has given us the Holy Spirit to help our infirmities (Rom. 8: 26), and he must say with Paul, "I am set for the defence of the gospel" (Phil. 1: 17). Paul did not pray for the impossible, and when he prayed for the church to be strengthened with might by the Spirit in the inner man, he meant just that (Eph. 3: 16). The same apostle declared that he could do all things through Christ which strengtheneth (Phil. 4: 13). We can too! Let's take up the sword of the Spirit, with meekness, humility, honesty and sincerity. No power on earth can withstand it, and the devil will flee before it. Get some iron in your backbone! Quit you like men!

HOW TO AVOID TROUBLE

Many congregations have gone along for years in apparent harmony, only to be thrown into a state of disruption by permitting some personal affair to be dragged into the open, with a resultant "taking of sides." Other churches have tolerated evil of every kind within the fold, the leadership seemingly oblivious to worldliness and wickedness. What can be done about these things? Is the church to go hopelessly along, stagnated in the work of God, a laughing-stock before the world? The Bible contains a solution for all of our problems. It answers the questions about discipline, tolerance and the charitable outlook. Many of those answers you can find set forth in the book "A Clean Church" written by W. Carl Ketcherside. This neat, cloth-bound volume has been hailed as an answer to many troublesome problems of the past. You can secure yours for \$1.50 from this office. Get it new! Read it! Pass it on to others who need it!

THIS and THAT from HERE and THERE

We are sorry to report the funeral of Bro. Cecil Waggoner at Bridge Church, near Dexter (Mo.) on Nov. 26. . . C. R. Turner worked with the churches at Martinsville and Vincennes (Ind.) last month. . . E. M. Zerr has just concluded a Bible Study with the church at Sullivan (Ill.). . . Sister Lula Fetters invites the faithful disciples passing through to worship at the Wright Township Farm Bureau hall near Corydon (Iowa). . . Thanks to D. M. Elliott, Richmond (Mo.) who sent 5 subscriptions. . . Marvin Mayden reports church at Wakenda (Mo.) getting on well. . . We were sorry to hear that Jewell Keith of Iberia was confined to Thornton-Minor Clinic, Kansas City, for treatment. . . Our sympathy to Max Fischer, St. Louis, whose mother departed this life, December 5. . . Clifford Deister spoke at Topeka (Kans.) Nov. 13. . . Harold Shasteen and Roy Harris will work at Unionville (Mo.) during 1950. . . Our thanks to Melvin Bolinger, Carrollton (Mo.); Oma Daum, Decatur (Ill.); Nora Grotha, St. Louis (Mo.); Velmah Starkey, Los Angeles (Calif.) all of whom sent in 5 subscriptions each during the month past. . . Winford Lee began a Bible Study at Topeka (Kansas) on December 3. . . One added at Manchester Avenue, St. Louis, and one at Flat River (Mo.) on December 4. . . Bob Duncan and Clifford Collinge will work at Farmington (N. Mex.) in January; Bernell Weems in March, and Wilbur Storm will conduct the Vacation Bible Study. . . C. R. Turner starts a series of studies at Speedway City, Indianapolis (Ind.) on January 22. . . We extend sincere sympathy to the families of our aged Brother Suddeth, Des Moines (Iowa), and our aged Sister Parsons, Nixa (Mo.) who exchanged this world for a better during the past month. . . Three were added by membership at Springfield (Mo.) on November 13. . . Ellis Crum, Jr., was at Bloomfield (Ind.) on December 11. Albert Winstanley spoke at Festus (Mo.); John Patrick at Springfield (Ill.); Louis Karkosky at Manchester Ave. (St. Louis); Bob Duncan at Lillian Ave. (St. Louis); and Jim Mabery at Hartford, (Ill.) on the same date. . . W. Carl Ketcherside and Dale Suddeth will conduct a meeting at Cowgill (Mo.) starting January 15. After one week at that place, a series will be conducted at Bogard (Mo.). . . William Hensley is now at Richmond (Mo.) in a study series. . . Roy Harris has just concluded a brief study at Carrollton (Mo.). . . Word has been received of a plan for extended gospel proclamation in southern California. . . The gathering on New Year's Eve in St. Louis was held at Webster Groves. . . Our aged sister, Jane Hill, Blackwater (Mo.) departed

this life on November 23, age 92. Funeral services were by Robert Brumback. . . Thanks to Roy Loney, of Ottawa (Kans.) and Buell Boyce, Kansas City (Mo.) who sent in 5 subscriptions each during the month. . . Fred Killebrew started a Bible Study at Bonne Terre (Mo.) on January 2. . . Two were immersed in St. Louis (5344 Lillian) on December 11. . . The engagement of Jim Mabery and Ina Lee Smith has been announced. Jim is from Bonne Terre (Mo.) and Ina Lee from Brookport (Ill.), but she is now teaching in the Farmington (Mo.) High School. . . Laddie Stevens and Louise Thompson have also announced their engagement. Both are members of St. Louis (7121 Manchester). Laddie is the son of one of the deacons, Louise a daughter of one of the elders of the congregation. . . Walter Fields announces one added at Hartford (Ill.). . . Three were immersed at Vincennes (Ind.) on Dec. 11, as a result of the efforts of Hershel Ottwell. . . One was restored, 1 immersed at Bloomfield (Ind.) Dec. 11, while Ellis Crum, Jr., was there over the weekend. . . We'd like to send you a deluxe copy of Smith's Bible Dictionary. The price only \$3. . . A farewell meeting for Brother and Sister Winstanley was held at St. Louis (5344 Lillian) on December 24. . . Bro. Winstanley spoke at the Manchester and Lillian Avenue churches on Dec. 25. . . E. M. Zerr concludes his series on "Worship" in the February issue. Albert Winstanley will have a double-portion article on "As Others See You." Roy Loney will have the seventh of his series on the subject of unity. That issue promises to be one of the best in our history. Send it to your friends. . . Arlene Atwell reports the church at Globe (Ariz.) as doing fine. . . Ella Tippen, Reedley (Calif.) sends 3 new subs, and says the congregation is being assisted by David Kreeger, of Exeter, who is aiding the brethren in development work. . . Let us recommend "The Gist of the Bible" for those of you who want a home study course, or who are desirous of teaching the Bible systematically. We'll mail you this interesting book for \$2.50. . . Paul Ketcherside is entering full time gospel work with the congregations in the vicinity of Nowata (Okla.). . . John Patrick spoke at Independence (Mo.) on December 18, with Robert Brumback speaking at Kansas City (26th and Spruce) the same date. . . Roy Loney was at Pueblo (Colo.) on December 18, and at Fairview, December 25. . . We acknowledge sincere greetings from Edna Adlington, East Kirkby, Nottinghamshire (England), and T. W. R. Woodward, Windsor (Canada). . . Wilfred Jeffrey commends Harold Shasteen for a great meet-

ing at Rigdon (Ind.) which concluded the latter part of October. . . Ellis-Crum, Jr., was to be at Globe (Ariz.) on December 25. . . The Clyde Dishmans, Kansas City (Mo.) say the paper is a great help. . . B. O. Negley, Hepburn, Iowa, says it is "a grand paper." Thanks! . . . It was good to hear from two of our older sisters in Illinois: Della Dawdy of Sullivan, and Sophie Pressey, of Shelbyville. May God bless them both! . . . You can still get that great book "New Testament Questions" for a complete study course at home. Just send one dollar to E. M. Zerr, Box 149, New Castle, Indiana, and ask for a copy. . . While at it send a dollar to W. G. Roberts, Hammond, Illinois, and secure a copy of his large book of sermons and suggestions under the title "Lessons From Yesterday." It is worth much more than a dollar. Order yours directly from Bro. Roberts. . . Our heartfelt sympathy to the family of Sister Anna Weems, whose funeral service was conducted at Ellington (Mo.) on December 21. She was the mother of Bernell Weems, a faithful gospel proclaimer, who came from California for the services. . . W. B. Jepson, East Kirkby (England) says he looks forward to receiving the paper each month. . . Young people of the Saint Louis area will be guests of the brethren in St. Louis, at an all-day meeting on March 19, to be held at Webster Groves. . . Saint Louis young people met for prayer, and packed food baskets and parcels for distribution to the older members and shut-ins, to assure them of good wishes for the New Year. Several older ones assisted in the packing and distribution. . . A special recording of songs, prayer and a message of greeting, is being made by brethren in St. Louis, to be sent to England. Raymond Wofford is in charge of the singing. . . Young brethren from St. Louis have agreed to devote their time to assisting weak congregations in adjacent territory, and to do so at their own expense and out of love for the Cause of Christ. . . If you know of anyone who is sick or hospitalized, please send the name and address to Mae Klein, 1269 Delaware, Saint Louis, Missouri. A booklet of cheer will be mailed at once, and without obligation. The title of the booklet is "Gleams Of Hope." . . Bro. Orval Vaughn, New Castle (Ind.) expresses appreciation of the St. Louis Bible Study, which he attended with a fellow-elder, Bro. Huse. . . Brethren Troy Patrick and Charles Fleener, elders at Hammond (Ill.) also expressed their appreciation for the study which they attended the final week. . . Roy Loney may work in a meeting in southern Iowa very soon.