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## THE ATOMIC AGE AND GOD

By W. CARL KETCHERSIDE

A correspondent, whose education has apparently warped instead of straightened out his intellectual powers, writes the following questions: "What do

the discoveries in the field of atomic energy do to your faith? Don't you really feel that the amazing results of modern research out-mode the traditional ideas of God and creation, and present such a vaster view of the universe, that it is childish to cling to the superstitious ideas of a religion which teaches that there is 'a man upstairs' who frowns and smiles upon us at intervals?"

I am happy to reply that all of the findings of modern scientists in the field of kinetic energy only re-affirm my faith in God. Recently one of our good brethren who holds a high position in a state university of note, made arrangements for me to view the huge cyclotron which had been erected by the technological department of the school. As the instructor graciously replied to my amateurish questions and explained that the device operated on a combination high frequency oscillation and magnetic principle, showed me the D-shaped electrodes between which the substance is placed from which the bombarding particles emanate with ever increasing speed, a passage of scripture revolved through my mind. "The invisible things of Him from the creation are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse."

It is true that to most of us outside the scientific realm, there is a mystery be-shrouding the elements from which the atomic physicist believes the universe is composed. We may have learned in our general science classes in high school that all matter is composed of myriads of small particles called atoms. We now know that each of these minute particles is a system within itself, and that the nucleus possesses a positive electric charge. In proportion to the magnitude of that charge, a neutral atom gives off its varying numbers of electrons from the hydrogen atom with its one, up to the plutonium with its 94 electrons.

Little is yet known by the most advanced

researchists concerning the arrangement of the nucleons (neutrons and protons) in the central mass or nucleus, and it is in this field that frenzied study is made. Since nothing can be learned without breaking down the elemental structure, the cyclotron has been a tremendous aid as it is capable of producing artificially accelerated particles able to overcome the electrostatic repulsion and enter the nucleus with prodigious kinetic energy.

But, with all of his inventive genius, man must still turn to natural sources for those particles of highest energy. Proceeding from space, toward the earth, come the cosmic rays of extremely high frequency. These bombard the earth's atmosphere, and with unusual penetrative power smash the atoms of the air and disintegrate them. These can not be produced artificially and scientists bow their heads in humble acknowledgement that their origin and nature are unknown.

It is at this juncture my faith steps in. It is axiomatic that all power must have a source. I look at the incandescent light in my room when I press the switch. I know there is nothing in the fragile wire or vacuum which produces the light, but it is the power generated by an unseen dynamo which brings about the result. That dy-

namo must be adequate to produce the result. The electrical impulse must be controlled and directed, else it would never of itself enter my home and light it up.

Atomic energy was not self-developed. It had to be generated. The generator had to be adequate to produce the effect. It had to be controlled, and this requires a controller. A controller demands intelligence, and this intelligence had to exist before man, seeing that he too is composed of atoms, physically and structurally.

How does it happen that the atom-smashing proclivities of the cosmic rays which incessantly bombard the earth, have not set off a chain reaction which would have destroyed our whole universe in one flash of flame? How does it happen that these rays lose energy in their subsequent collisions, so that those at highest altitudes are possessed of greatest kinetic force, and only a few avoid enough collisions to penetrate the earth's surface?

To me the answer is simple. God has spoken unto us by His Son, "by whom also he made the worlds . . . and upholds all things by the word of his power" (Heb. 1: 2, 3). All things were created by the power of His word, all things are upheld by the word of His power. "The heavens and the earth which are now, by the same word are kept in store" (2 Peter 3: 7). "All power is of God" whether magnetic, atomic, electrical or spiritual!

## I WAS AN ATHEIST

By WILLIAM KEENAN

No doubt you have always believed in God. It is true that you have not always served Him as you knew you should, but at least you knew that God exists. It will be hard for you to understand someone who did not believe there was a God, who denied in his heart any thought that Jesus ever existed, and who thought the story of an existence hereafter was but an "idle tale." It was not easy to be atheistic, I admit, but there was time in my life when, involved as I was in a network of Communistic propaganda, I felt that religion was merely an opiate of the people, a drug of their own devising, to make them insensible to real truth. This is the story of my re-birth!

As a result of giving the matter of my life and soul a fearless examination, I arrived at the conclusion that this existence without a true and healthy spiritual objective and Christian aspiration is meaningless and

futile. I came face to face with the question of which road I would continue to walk. I had to choose at the crossroads of my destiny, whether I would follow in the footsteps of the Christ, or go on down that broad highway of iniquity, degeneration and inevitable damnation. I am presenting these facts that I might help some other person from bringing upon himself the consequences of the bitter experiences which were so necessary to prove to me the wonderful reality that Jesus died on the cross of Calvary.

I feel obligated to speak of these matters, for having opened my soul to the glowing truth of a hereafter as taught by Jesus, I have a personal duty to carry this message of salvation to men and women who have not considered the question of their redemption, and to those who still deny Jesus as the one and only Savior of the souls of men:



I am not using my early experience to defend myself or my subsequent un-Christian behavior. It is necessary though that you know how I came to despise all forms of worship, and in my undeveloped mind, reached that conclusion which led me to deny God. My parents were religiously inclined, and placed a great deal of confidence in a certain minister who also became my ideal. My ideas of the church and religion in general were gleaned from him, and his influence upon our family. Then came a tragic disillusionment. I discovered that the minister unto whom I looked for moral stabilization and spiritual guidance was living a life of gross immorality in diametric opposition to his teaching and pretended sanctity.

The observation with my own eyes proved undeniably the charges I made against him to my parents. They refused to believe me! The truth that I spoke on the subject was denied. I was between two fires. Life became almost unbearable at home, and I was forced to leave and face the world alone in spite of my immaturity. Little did I realize what the results would be. My faith in humanity was dashed into nothingness. I felt that if there was a God he would not let error reign and truth be crucified by the very ones who pretended to believe him. False reasoning led me on, and I started in that sinful and hectic pathway which was to cause me more misery and hardship in my later life, than I ever imagined possible for one person to endure.

Every man seeks an escape outlet for his emotions when he is left with all of his previous standards swept from under him. I turned to alcohol to deaden my consciousness. The momentary exhilaration received from it led me farther and farther away from sane, normal, moral and spiritual living. Occasionally the hardships and hopelessness of my position jolted my thought mechanism until I virtually returned to sanity. In such moments of reason and open-mindedness I wandered into the religious field forlornly hoping that I might find some kind of consolation or guidance.

In times of soberness I was perplexed to feel within me a subconscious force tugging at my heart. I was not satisfied with myself, and there was a power inside which seemed tangible enough to cause me to attempt a mental inventory of myself. There was ever the question of whether there might be a God even when I hated the thought of such a Being. I observed carefully those who attended the churches. I concluded that the average person went merely out of deference to a custom of his forefathers. The church was an empty formality to such a one. Most of these self-styled Christians had little to offer me except the advice that I should discontinue drinking excessively and attend religious meetings regularly. When I did the latter, I found myself very unpopular because of

the embarrassment I created by delving too literally and deeply into the Bible and asking queries which confounded these spiritual mentors. Sectarianism has nothing but husks to offer a really hungry man. I gave up all hope of finding peace in that direction, and like a stream flowing down a mountain, I took the course of least resistance, going hither and yon, but always to a lower level. I stumbled along down the pathway of iniquity, groping along in the dark.

Then occurred a change which I should mention. My drinking became an allergy to my body, and a mental obsession, which produced an earnest desire to stop drinking. I was at a loss as to how to conquer it, for I knew that it was more than a habit; it was a disease. My pursuit of a way out led me to contact Alcoholics Anonymous, a group of men and women banded together by a common past, and who are proving that the disease of alcoholism can be arrested. When I investigated their methods, I was surprised to find that the program was built around the teaching or doctrine exemplified by Jesus Christ.

I learned that the basis of belief was that no human agency, not even one's own self, could bring about unaided a state of sobriety in a confirmed alcoholic. Instruction was given to place faith in a higher power. Of this I knew nothing, but fortunately I came in contact with another ex-alcoholic whose story you read in this same journal only recently. He had learned the way of truth more perfectly and he started me on the road to an understanding of the Bible way of life.

Under the tutelage of this man, unto whom I shall be undyingly grateful, I learned that Jesus lived among men, and died for them. Even better, he taught me that Jesus appeals unto all to accept Him sincerely as their Savior. He ate with publicans and sinners. He knew that those who were the sick were the ones who needed a physician. I came to believe that he that came to Christ would in no wise be cast out. The thought sobered me and gradually I came back from the fog of disillusionment and despair which had wreathed me in and hidden the sunlight from my blinded eyes.

My craving for something better was intense. I knew that I lacked something which was still absent in spite of sobriety and normal daily living. I found that something in an analytical Bible study by W. Carl Ketcherside. As I sat listening to the Word of Life unfolded, God's plan took form in my mind. I was moved to cry out from the depths that now I knew there was a God and that Jesus was His Son. The fifth night of the Bible study I gave myself to Christ in humble surrender, and when I arose from the grave of baptism, I left interred the old man of skepticism, doubt, despair and disappointment. I knew that,

being born anew of the water and the Spirit, that now the Spirit of God dwelt in me! To my mind came surging back the explanation of my good friend, T. W., whom I have referred to, and who impressed me with the idea, "Verily, verily, I say unto you, Except a man be born again, he cannot see the Kingdom of God" (John 3: 3).

If there's room in the kingdom for such a one as I was, there's room for you also. Don't postpone the day of your obedience. All of the happiness there is in this world is purchased at a destruction of self, and the enthronement in your heart of the prince of peace. The things that promise release bring slavery, galling slavery, and terror by day and night! There is but one release and it is the freedom that comes from surrender. You may capture all that the world has to offer and you'll be but a captive of the world, but when you surrender to Jesus you become master of the world!

I humbly pray that these words of caution, motivated by a sincere desire to help some misguided and sinful soul to attain spiritual peace, contentment, and spiritual happiness beyond all imagination and expectation, will not go unheeded. Salvation is yours for the asking, so "ask and ye shall receive; knock and it shall be opened unto you!"

## The Disappearing Grace

By A. C. WARREN

The gentle characteristic of *moderation* is almost extinct among professed disciples of Christ. Rarely is it thought of or talked about. Yet to overlook and neglect it will evidently produce dire results. Paul says, "Let your moderation be known unto all men. The Lord is at hand" (Phil. 4: 5). This command is given under pain of the coming of the Lord which can only mean that it will not be tolerable at his coming for anyone not practicing moderation. Since it is so serious a matter, we should look into, define the term, and ascertain what it includes.

It comes from the word *epietikes* which means "yieldingness, pliability." Now nothing is more evident from the teaching of the apostles than that we are to be steadfast

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and unmovable. There are too many who forget this at the very time and under such circumstances which make it imperative to stand. But it is just as common for us to overwork that principle at the very time when we should use moderation. Too often we mistake "stubbornness" for "steadfastness" and "stubbornness is as iniquity and idolatry" (1 Samuel 15: 23).

When a controversy arises between us as brethren, shall we look at our brother on the other side as a total apostate, with no good thing left in him, and as one whom we must crush in the quickest way possible? Should we spend precious years making it our chief business to publish this "terrible" sinner to the church and the world? Why can we not, without condoning sin in our brother, be moderate (yielding, pliable) enough to give our brother credit for all of the good he possesses, while trying to get him to forsake all of the bad he possesses?

The Spirit gives us a good example of this in the letters to the seven churches in Asia, as recorded in Revelation. Each congregation was given credit for all of the good found there, even though they were

guilty of idolatry and many vicious doctrines. An individual or church will find it much easier to yield to one who is charitable enough to praise their good points. If a brother makes a statement broad enough to cover the sin we hold against him, though not specifying that particular case, why cannot we be moderate enough to leave the matter with the brother and his Maker, and forgive him, though we feel he did not include that offence in his heart?

When we see there is going to be trouble in our congregation over customs or procedure of the service, so long as the desires of our brother opposing us are not to be proven unscriptural, why cannot we see that the biggest attitude is that of the one who is yielding and pliable enough to submit? (See Eph. 5: 21).

When we are sending for a preacher to work with us and agreement cannot be reached as to which man should be called, so long as we have no scriptural reason to object, why not be moderate enough to surrender our desires for the sake of peace in the Body of Christ? "Let your moderation be known unto all. *The Lord is at hand.*"

minions into a fever heat of religious crusading, she has resorted to the device of decreeing a holy year. This stimulates excitement and arouses those who are becoming indifferent and unconcerned. At present there is a contest with Communism. Rome has to muster her forces. By creating pilgrimages to the various shrines and especially to the city that "sitteth on seven hills" the weakening confidence is revived. The sight of the pageantry and pomp acts like the drum-beating and flag waving in time of war. The blood streams of the worshippers course more swiftly, their heart-strings are tightened while their purse strings are loosened, and millions of dollars will be poured into the coffers of the apostate church.

The sale of indulgences, which brought such a protest from the monk of Erfurt, Martin Luther, was started at a time when the treasures of the Scarlet Woman on the Tiber were depleted due to war. The same scheme is being worked again and those who visit the four major basilicas in Rome to offer prayers will gain special indulgences as a down payment on purgatorial suffering. All pilgrims admitted to an audience with the pope will receive a silver gilt medal. It is an official souvenir to be shown as proof that the bearer has been to Rome and received the blessing of "His Holiness" (?). On one side is the "image and superscription" of this latest would-be usurper of God's prerogatives, and on the reverse side is a picture of the holy door of St. Peter's, with the inscription, "I am the door, by me if any man enter in he shall be saved." This application of the words of the Son of God to the door of an earthly building is nothing short of blasphemy. However, blasphemy comes easy to one who calls himself, "Lord God, the Pope."

Already, metropolitan newspapers have devoted page after page of text and pictures to the rather absurd and childish actions of a group of grownups who should know better. All of the current magazines with few exceptions are giving space to writeups favorable to the Catholic Church. She has among her legions a goodly number of publicity agents with a nose for news, and they have been authorized to go all out this year. Their task is made easier as the threat of boycott hangs over those papers which refuse to cooperate. Thus the United States is being subjected to a propaganda barrage unparalleled in her entire career. The indifference toward religion which characterizes the average person, plus the fact that you can be a Romanist and still gamble, drink, dance, play the horses, and run to excess of riot in worldliness, will no doubt rope in a multitude of gullible souls who are suckers for sophistication and regal display.

One of the sights to be visited by holy year pilgrims is the Basilica of St. Paul, alleged to have been built by Emperor Constantine in 324 A. D. over the tomb of the

## AMERICA'S GREATEST THREAT

By W. CARL KETCHERSIDE

This nation is being kicked around like a football in a deadly game for world supremacy of two foreign dictatorships. The headquarters for one of these is in Moscow and its nominal head is Joseph Stalin. The seat of the other is in Rome and its leader is Pius XII. It is of the latter we write in this article.

The Catholic hierarchy is directing one of the most concentrated attacks on the spiritual life of our nation which has ever been manifested against any country. The press, pulpit, platform, radio, television and every other medium is being employed in the frenzied drive to make America Catholic. Time is running out on Rome and she must capture this nation with its genius and wealth—or die! She has lost the Balkan States and most of the power and prestige which she once held in Europe. Even in Italy, Communist groups are so well entrenched that they threatened a strike at the time when the pope pecked away at the already loosened door of St. Peter's Basilica to open the "Holy Year." A former Jesuit teacher of philosophy writing in *Rome Stoops to Conquer* implies that unless Rome can slip the noose over the neck of the Western Hemisphere she must wane in power and go down. This is obvious when one contemplates the tremendous wealth essential to the maintenance of such a corrupt politico-ecclesiastical machine. Bankrupt nations cannot keep this juggernaut of apostasy in motion, and only the essence of American greenbacks can guarantee it.

Such articles as this we write will call down upon our heads the wrath of the Knights of Columbus and Catholic Action groups, if they come in contact with it. But saddest of all is the fact that it will be resented by a bunch of half-baked pussyfooting Protestants who will see our nation "sold down the river" while they weep crocodile tears of misplaced tolerance, and roll their eyes heavenward as they piously talk about forbearance and brotherhood. Not too long ago the president of the Federated Churches of Christ (?) in America stood on a platform in St. Louis and referred to "Our Christian brother, the pope." Even some of my own brethren, who claim to be neither Catholic nor Protestant, will protest volubly that we must be so careful of what we say, that we say *nothing*. One who dares to tell the truth today is a bigot, and if he re-emphasizes it, he is a hobbyist. "But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned: if the sword come and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" (Ezek. 33: 6). Our duty is to warn. The attitude of the people is then answerable to God.

### Why This Is a Holy Year

The pope has designated 1950 as a holy year of jubilee. Why this reversion to one of the dead works of Judaism? The answer is apparent. Upon every occasion in the past when Rome has needed to whip her

apostle, who was murdered about two miles away according to tradition. We suggest that they also visit Galatians 4: 9, 10, where the same apostle says, "You are observing days, months, seasons, and years! I begin to be afraid that perhaps the labor I spent on you was wasted." With him we also ask, "How can you turn back to the old, crude notions, so poor and weak, and wish to become slaves to them again?"

### High Pressure through Fear

Communism is a very real and vital threat to all we hold dear. It has infiltrated our government, undermined our labor unions, crept into our educational institutions, and gained access to many of the religious youth groups. The shadow of "the hammer and sickle" falls across almost every major nation. Communism is godless, atheistic, Christ-denying, Bible-hating, and religion-destroying. It can neither be laughed off, ignored, nor forgotten. Roman Catholicism is right in its opposition to the spread of this "ism" with its dynamic political and anti-religious program. The motive of the Roman Catholic Church in prosecuting the combat with such vigor may be open to serious question, but the combat is proper.

However, we deplore and resent the implication by Rome that she alone is fighting godless Communism. The propaganda line is being overworked that you must choose one or the other alternative: either you must unite with Catholicism or be swallowed up by Communism. This is a fright psychology designed to drive men into the Catholic fold as the lesser of two evils. It is unfair, false, and filled with effrontery and assumption.

In the first place, Communism arose as a protest against an arrogant priesthood which lived in sumptuous splendor, while the peasantry lived like animals. I personally doubt that Russian Communism would have taken such a violent antireligious character had it not been a revolutionary movement against a tyrannical state church which controlled, through its overlords, the Czars. Is there any appreciable difference in this respect between the Russian Orthodox and the Roman Catholic churches? Were not thousands of Italians half-clothed, starving and ill-housed as they stood in the great square to observe a richly caparisoned group of religious bigwigs inaugurate the "holy year"?

Both Russian Communism and Roman Catholicism are totalitarian. Stalin is a dictator, so is Pius XII. The first seeks to control the church by the state; the second seeks to control the state by the church. Both are political powers. If this be denied, how does it happen that President Truman keeps Myron C. Taylor as an ambassadorial representative in the Vatican? How does it happen that a high prelate in one of our states recently urged all Catholics to vote

against a gambling law which would have made church bingo parties illegal?

Communism and Catholicism both exercise a strict censorship over the hearts and minds of their subjects. Reading matter to be circulated in Russia must have the stamp of approval of the Politburo; among the Catholics it must bear the imprimatur. Wherever Communism is in control, opposition is ruthlessly obliterated; wherever Catholicism has an upper hand, opposition is bitterly assailed and virtually eliminated. If Rome believes in freedom of speech and press, why does she not permit Protestant missionaries to labor in South American countries where she is dominant? The truth is that Rome believes in freedom of speech only when she is in the minority, and if she ever dominates America, I may be jailed for writing this very article, and you may be punished for circulating it. The persecuting power of the Spanish Inquisition and the Huguenot Massacre makes the same claims today that it did in the days of yore.

I deny emphatically that the world must choose between two despotisms. The Christian dare not choose either—he must oppose both. I do not fight Catholicism because it fights Communism, but in spite of it. Both systems are alike obnoxious to me. One would abolish glory to God; the other would transfer it to a man and a system. Chris-

tianity is a challenge to both and can compromise with neither. Communism seeks to drive the church into the same wilderness into which Catholicism drove her in the days gone by. But the same God who called Hagar from the wilderness and bade her return home, called the church of Christ out of the obscurity to which she fled for preservation from the wrath of Mystery, Babylon the Great.

When he introduced the holy year, Pope Pius sent forth an invitation to all Christendom to return to the mother church of Rome. She is a mother all right. If you doubt it, read Revelation 17: 5. But the church of Christ cannot return to Rome. She never left Rome, never belonged to Rome, and never will. Rome did the leaving, and she has gone farther all of the time. She gave birth to sectarianism and it acknowledged her maternity by patterning after her. God declared, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not her plagues" (Rev. 18: 4). I heard that call, I came out, and I shall not be tricked by false propaganda into going back. Every year is a holy year to a Christian. It does not need the blessing of a man in a three-tiered hat and an embroidered house coat, nor the banging on a church door with a little mallet, to make it so!

## A CRUSADE FOR PEACE

By ROY LONEY

A dead body is worthless, except for fertilizer! I call your attention to 2 Samuel 2: 26. A terrible battle was raging. Many The living still battled had fallen by the sword. in maniacal fury. But when Abner called to Joab suggesting an armistice, the results were gratifying. The sword was sheathed and human lives spared. The war could have continued until every combatant lay cold in death, but one commander had the courage to suggest peace. The other had the sense to end the struggle. Precious lives were thus saved for constructive endeavor.



Brother still fights against brother spiritually. But I'd rather try in sincerity and love to convert an erring soul and have his aid in constructive work for Jesus than to spill his blood upon the ground. There are cheaper fertilizers than a brother's blood and decaying flesh. What is the nature of your work, brother. Does it cause the angels of God to sing the songs of praise, rejoicing over a wanderer's return, or does it bring the black-winged vultures to a ghoul-

ish feast? If many of us had a better sense of values, the treasuries of the church would be filled with jewels of infinite worth. Solomon declared, "A brother offended is harder to be won than a strong city; and their contentions are like the bars of a castle." Would it not be infinitely better to have a brother fighting with us shoulder to shoulder against the hosts of sin, than to dissipate our strength and his in personal and congregational conflicts which help no one but the devil?

Brethren, are we "fools and slow of heart to believe" that unity is possible in a warring brotherhood? Have we fought so long that unity appears but an empty dream? I was startled recently when reading a letter from a brother making an appeal for help to revive dying churches in a certain district. He said, "An effort is needed here to show that there is a community of churches where peace reigns, where brother loves brother, and where congregations work together in harmony with God's Word." That statement means that long continued warfare had so dulled their spirituality, they had no hope of a better day. How sad! "How long shall it be then ere we bid the people to return from following (fighting) their brethren?" Will the prisoners of hope (Zech. 9: 12) eventually become the pris-

oners of hopelessness? Can the innocent, shell-shocked victims of a hundred battles have any assurance that the weapons of war will be laid aside for the tools of peace, in our day?

It is said that "Hope deferred maketh the heart sick." Will the glorious sunshine of Christian love ever be able to drive away the gray clouds of discouragement and despair? That depends on you and me! I am sure Christ would not have prayed so earnestly for unity, nor would Paul have commanded it, if peace is as impossible of attainment as to transform a mirage into a reality. I believe that peace in our times is possible, and I want to deal with conditions essential to unity.

Paul declares that "without faith it is impossible to please God" and that "faith comes by hearing the Word." Do you have faith in the possibility of peace? I do! I have enough faith to work for it, pray for it, sacrifice for it, and fight the devil to attain it. The cause of unity will not be advanced by rolling our eyes heavenward and piously expressing a hope that peace might come. Battles are not won, nor souls saved that way. Faith is a dead and withered thing without action. Peace should be something more than an empty word upon our lips. Peace should be a mighty faith and a radiant belief in the Word of God as a power to transform hateful, belligerent warriors into creatures of kindness and love. Why will some thunder forth the unquestioned truth that the gospel is the power of God unto salvation for the alien sinner, and at the same time refuse to believe in its power to silence the noisy clamor of the trouble-makers among us? Do we use the gospel with the same degree of persuasive earnestness upon them as we do upon the unsaved?

Paul had the courage to go into the very citadels of idolatry and through the power of God's truth turn men from darkness unto light, from base idolatry to holiness and purity. Heathen temples were forsaken; their altars of sin were overthrown and their priests became adherents of a new faith. Faith conquered then, and a vibrant, living faith accompanied by an intense love for Christ's people can work wonders today in purging the church of strife and contention, that it may become glorious, without spot or wrinkle.

If our most talented and consecrated men would make the quest for unity an aggressive and holy crusade, the barricades to brotherly love can be torn down and the beautiful banner of spiritual fellowship unfurled. The church may become so strong in love and unity that the apostles of dissension and strife will become outcast lepers, rejected and spurned by those who love the Lord in sincerity. But even lepers have been cleansed by the soothing touch of the Savior's hand, and in our day the lepers can be cleansed and the demons cast out

through a tender and loving faith in the possibilities of good in the most belligerent warriors. Let's have the faith to believe that most of our present problems can be solved without the sword of civil strife, for love covers a multitude of sins. We often sing, "Love lifted me." If it lifted you, then

you should have faith to believe it can lift your bitterest enemy, and instead of replying in kind to bitter tirades spawned of malice and ill-will let's instruct those who oppose themselves with the prayer that God will give them repentance to the acknowledging of the truth.

## "AS OTHERS SEE YOU"

By ALBERT E. WINSTANLEY

### I. *A Land of Surprises*

"You never know what to expect in America!" How often I said this during our stay in that country! The expression became almost habitual as we travelled in this land of surprises.

#### (1) Dogs!

"Would you like a 'cozy dog'?" It was late at night when this question was posed. The Henry Borens and "Chuck" Fleeners were taking us back to Hammond, Illinois. "Cozy dog"—what could that be? Visions of mastiff, bulldog, terrier, spaniel, beagle and the rest leaped to my mind. "Cozy" I thought—how could our canine friends be anything else in the sweltering heat of Illinois? But I was soon told that this unique name described some sort of food. We stopped the car and entered a cafe. I watched "dogs" in preparation. The waitress took "wieners" (British readers note: a "wiener" belongs to the sausage family), impaled each upon a stick, and plunged all into a cauldron of boiling liquid. The latter was a secret preparation, its formula known only to the chosen few. After some minutes in this fearful liquid the "cozy dogs" were retrieved and handed over. We bore them in triumph to the car, and there ate them lollipop fashion with gusto—and soda pop! My first "cozy dog" made a favourable impression upon me. But this only lasted a few hours. At two o'clock in the morning the "dog" was no longer "cozy"—nor was I! He did strange things to my stomach. My first comfy canine was therefore my last!

#### (2) Pigs!

I attended my first "wiener roast" in Saint Louis—at the hospitable home of Leonard Bilyeu. Some sisters asked questions about the foods we eat in England, and in reply I mentioned sausage rolls. They did not seem to understand, so I enlarged upon the theme. Take a sausage; wrap it in pastry; bake it in the oven, and—hey presto!—a sausage roll. They still seemed uncertain. Then sudden apprehension dawned on a sister's "homely" face. "Why," she exclaimed, "those aren't sausage rolls—they're pigs in a blanket!" Only in America could the modest roll be so quaintly named. I must be careful in the land of my birth. If in a cafe I ask for "pigs in a blanket" the waitress will not bring sausage rolls. Most

likely she'll bring a policeman! Or on second thoughts she might "send for the yellow cab." In my home country, this means arranging to put you into a mental home! Incidentally, I must make it widely known here that I have seen many of my brethren in the States taken into the yellow cab! Your yellow taxi cabs were among our first surprises "over there."

#### (3) Humbugs!

In a Woolworth store in University City I asked an assistant, "Do you have any humbugs?" She simply stared. A "humbug" to us is a particular kind of hard boiled candy. Explaining to the young lady I was about to say, "They're large, striped sweeties . . ." when I remembered, and said "candies" instead. Where you say "candy" we (particularly in Scotland) say "sweetie." But I'm told that in your country the word "sweetie" is used to describe a boy's girl friend, or a young lady! I blush to think of the embarrassment I just missed. "Large, striped sweeties," forsooth—the girl might have chased me out of the store! In America you raise your hats to them—in this country we eat 'em! Cannibalism? Humbug!

All this serves only to re-emphasize what I said last month: we must never forget that the same words do not necessarily mean the same things on both sides of the Atlantic Ocean. Will you please remember that when "differences" between us are next discussed. Be sure you know precisely what the other fellow means by the words and phrases he uses—for in a failure to do this lies perhaps the most fruitful cause of misunderstanding and misconception. In more serious vein then, let us consider.

### II. *Close Communion*

"Do you believe in close communion?" This question—in many forms—was put to me again and again as I journeyed in various states. For any who did not have the opportunity of hearing me discuss this matter publicly in forum after forum here is my answer: I believe in "close communion" in Great Britain—I do not believe in what many call "close communion" in the United States. When the question was asked me, it was frequently evident that many were confused as to what we (in the British Isles) mean by the phrase. The query was sometimes put in the same tone one would use if he were asking a brother: "Do you believe



in kissing the pope's toe!" I've seen brethren look aghast at me when I gladly acknowledged that I do most certainly believe in "close communion." First consider

### (1) Some Misconceptions

Strange as it may seem, I found some brethren who, having heard that the churches in Britain practised "close communion," thought that we barred all save immersed believers from entering the meeting house when the Lord's Supper was observed. This is not—and never has been—the case.

Others had the idea that the phrase indicated that the place of meeting was divided by a partition—that the Lord's people sat on one side and others were made to sit on the other. To them the phrase gave the impression of "sheep on the right hand and goats on the left." This, too, is an utterly erroneous idea.

Again, I found some who were familiar with the practice of certain sects in the new world, commonly called "close communion," and practised in this fashion: a person baptized by this denomination may partake of the Supper in the assembly where he is a member—but not in any other assembly of the same denomination. Being familiar with the use of the term "close communion" in reference to this ridiculous practice, some naturally concluded that Churches of Christ in Britain had that belief. I wish to say emphatically that they do not believe this—and never have done so. The phrase, when used of the practice of faithful churches in this country, *does not ever mean any of the above*. My brethren would be shocked beyond measure to think that such anti-scriptural notions had been attributed to them!

### (2) A Vital Need

"Close communion" is not a Scriptural term. I do not like it—and in preaching, teaching, and conversation avoid it as far as possible. But we are sometimes forced to use unscriptural language to define Scriptural things. That is true of singing. How often have you heard it said that "We believe in *unaccompanied singing*." Here again we have a phrase not found in the New Testament, but we are practically forced to use it to show that we do just what the Lord commands—and do not use mechanical instruments of music in the worship of God. It was the introduction of the innovation which caused us to resort to language not scriptural in itself, yet accurately defining Bible things. So with "close communion." Before I define it, I wish to make this assertion: we can never restore the church of the New Testament until we first restore the language of the New Testament. Let us speak of Bible things in Bible words. Let us rid our religious vocabulary of the sectarian language of Ashdod. This is not only a vital need—it is essential to the gigantic task facing us: to clear away

the rubble of denominationalism, and to rebuild the walls of spiritual Zion.

### (3) What Does It Mean?

"Close communion" when used by faithful brethren in Britain, means simply this: the Lord's Table is in the House of the Lord (the Church), on the Lord's Day, for the Lord's People. The Lord's People (Christians) are those who, having believed in Jesus Christ as the Son of God, repenting of their sins and confessing the Saviour, have been immersed for the remission of sins. This is "close communion" in our country—the belief that these—and these alone—have the right to participation at the Breaking of Bread in obedience to Jesus' "Remember Me."

### (4) What Saith the Scriptures?

No honest student of the New Covenant Scriptures will deny that the above is clearly taught there. Note carefully the use of the personal pronoun "*they*" in Acts 2: 41-42. "*Then they that gladly received his word* were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." Those who continued steadfastly in . . . the breaking of bread were those who "*gladly received the word . . . and were baptized.*" This feast then is for none other than those who have submitted to the Lord in baptism. It is not for us to make conditions—*God has already made the conditions and it is for us simply to conform to His will*. The New Testament offers not one shred of justification for the unimmersed partaking of the Supper.

It was a joy to me to find innumerable members of the church in America who thoroughly understood this teaching. Again and again I talked to bishops in the church who had studied it carefully and needed not that any teach them on this matter. Many evangelists likewise were as emphatic about it as any Christian in Britain has ever been. I wish to bear testimony to the attitude of all whom I met. Never was there any unwillingness for the past practice and attitude of the churches to be examined. Always—in all discussions—there was an eagerness to test and try everything held, by the divine standard. I thank God for this attitude. Whilst it remains we need never fear the future of the family of God. It is only when free discussion is restricted, frowned upon, or prohibited, that disaster comes. Thank God for all those overseers who not merely permit a candid examination of all that is taught, but who urge it upon all members. May the Lord give us more such men. They are sorely needed. For perhaps the greatest tragedy of our age is that too many members of the Body of Christ think we have nothing more to learn. The journey is ended—Jerusalem is reached: this is the error all too common

among Christians today. It gave me courage to meet so many who dared to challenge the accepted truths and the old customs. *Truth has nothing to fear from honest minds!* Candid examination serves only to confirm it. If what we believe is the truth we need not fear for it when it is placed beneath the microscope of critical examination. If it is not, then for the sake of our souls let us find out!

Next month I hope to say more regarding the Lord's Table, giving attention to churches in Britain to this question. In closing I urge upon everyone the apostolic injunction, "Test everything; hold fast what is good" (1 Thess. 5: 21).

## A Personal Inventory

By KEITH E. FETTERS

In the army it's called "passing the buck." That's the term used to designate a shifting of responsibility to others! The church of Christ is being held down today by parasites who live off the spiritual activities of others, and by those who refuse to shoulder responsibility. Many will attend the Lord's Day morning service, then go home satisfied for the rest of the week, thinking they have fulfilled their whole duty to God. I'm fearful that some of these one-day-a-week Christians will come up lacking at the Judgment Day.

Many who have been in the church for years should long ago have qualified as teachers, but have need that someone teach them again what be the first principles of the gospel. They are childish in their attitudes, filled with jealousy and bickering, and backbiting is the food upon which they thrive. "Putting away all wickedness, guile, hypocrisies, envies and evil speakings, as newborn babes long for (or desire) the spiritual milk which is without guile that you may grow thereby unto salvation" (1 Peter 2: 1, 2).

You cannot interest others in something in which your interest is negligible! You cannot lead men to Christ with mere lip-service or lukewarmness. You must get interested if you are going to interest those outside. Let's wake up and go to work as the early church did. When scattered abroad they went everywhere preaching the Word. Those who were immersed on Pentecost continued steadfastly with one accord in the work of the gospel. Let's quit fault-finding with others, stop our petty littleness, and grow up and go to work. Examine yourselves! Prove yourselves! Let's take an inventory, see where we lack, strengthen the weak parts—and be filled with the Spirit of God. The task is great! Don't waste time! Let's go to work for Jesus!

Johnson's, Peoples' New Testament with Notes. Best for teachers and students. \$5.00 set.

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

### Colossians 2: 21

The mistake that is often made in this passage is in attributing it to Paul. It is a popular practice for a speaker to use his knowledge of adjectives in describing the "sinfulness of sin." He will enlarge on the immediate effects of evil indulgences as a reason why a Christian should not engage in them. After he has exhausted his descriptive powers upon sinful pleasures, he thinks he will put the climax upon his admonition by citing the text referred to above. He will tell his audience that such things are so evil and so dangerous that Paul says for Christians to "Touch not; taste not; handle not."



However, Paul never said that except to quote what the Judaizers were saying. Besides, the things being condemned even by them are not in the class of improper actions regarding the personal lives of Chris-

tians. The whole context should be considered in connection with this heading text. It will be seen that Paul was opposing those who were trying to enforce the restrictions required by the law of Moses and binding them upon Christians. With that subject in mind, he says in verse 16 that no man should be allowed to fasten these ordinances upon them. There was a time when God's people were required to observe these restrictions, but that law had been revoked as a religious code for even the Jews. And the Gentile Christians (who included many of the Colossians) were never required to observe them. Since that list of restrictions has been lifted from the shoulders of God's people, it would be unscriptural for teachers to attempt to continue binding them upon Christians. To do so would be a perversion of the Word of God and thus constitute a worldly or human ordinance. The apostle is teaching that the Colossians were dead or free from those old restrictions, and hence they should not longer submit to these Judaizing ordinances such as the one quoted in our heading reference.

I trust that our historian will not become hysterical if I mention one little squib, which he must have written with tongue in cheek. Speaking about brethren opposed to parochial schools, such as the Christian colleges, he says, "They all watch all the other papers to report and vilify others, from the *Review* down; but they had better clean up their own ranks before becoming so arrogant about the evils of others." Yet his own article is chiefly made up of quotations from papers which Bro. Hudson has watched to "report and vilify" me. He quotes a whole article from the *Macedonian Call* entitled "Suppose" and says it was obviously directed toward Carl Ketcherside. He quotes at length from a pamphlet called "The Inside Story," which was circulated by D. Austen Sommer, of Indianapolis. To this he adds lengthy excerpts from "Radiant Truth" sent out by Fred Fenton, of Kansas City. It is quite obvious that our scribe has watched all the papers to "vilify others." On that last score he talks about "Carl's diocese," "his archbishopric," and refers to "a cantankerous spirit" and uses such descriptive epithets as "arrogant," "uncharitable" and "hobbyists." We are sure that anyone who opposes the innovations endorsed by Bro. Hudson would appear to be all these things in his sight!

But surely Bro. Hudson would not intend to let us believe that all who favor the colleges are united and "clean in their own ranks." Seems that I have seen no little material in the papers on those issues of recent months, and even as I write the *Gospel Guardian* is promising to enter the lists with my good friend, Dr. C. G. Brewer, with whom I debated the parochial school issue in St. Louis and at Freed-Hardeman College. Did not our historian himself recently purchase a full page in the *Firm Foundation* to give it to Eugene S. Smith and his Restoration Book Club? John Allen is president of a book club of his own, and Eugene started to cut across his field. So he "uncharitably and arrogantly" clubbed him with the "Old Paths" bludgeon!

Bro. Hudson makes capital of the division in the family of the late Daniel Sommer. It is regrettable, as is all division among professed disciples on the earth. Such division is not healed by misrepresentation. He says, "D. Austen Sommer, many years earlier had sought leadership, and, taking the mailing list of his father's paper, had split with his younger brother. . . . Indeed, Brother Sommer needed to pray to be free from guile." This is an implication that D. Austen Sommer took by guile the mailing list of the *Apostolic Review*. I do not believe that! In spite of Bro. Sommer's opposition to me, I do not want to see him misrepresented. I know the beginning of the *Macedonian Call*. It was first sent out as a mimeographed sheet to brethren with whom its editor was acquainted. The mailing list was built by the slow process of recommendation of oth-

## REPLY TO JOHN ALLEN HUDSON

By THE EDITOR

John Allen Hudson is the current minister of the church at 39th and Flora Streets, Kansas City, Missouri. He believes in the one-man hireling feeder system in a congregation with elders. I oppose that system! He believes in a parochial school system for teaching the Bible and other subjects in connection, and for preparing an educated special ministry for the church. I oppose that system! Accordingly I have aroused the animosity of Brother Hudson. Before I went to Great Britain, he wrote several of the congregations, urging them to refuse me permission to come. In at least one instance, he drew a line through the word "minister" on his letterhead, and penned above it the word "evangelist" after his name. The innate sense of fairness of the British brethren prompted them to ignore his request and to permit me to come and state my position and to personally investigate theirs. I am humbly grateful to them.

In the *Gospel Advocate*, Dec. 22, 1949, Bro. Hudson smears my name across four columns of the paper. His article is entitled, "The Divisive Leadership of W. Carl Ketcherside." It is my firm conviction that I must contend earnestly for the faith, but

I have no inclination to offer any defense for myself when personally attacked. I have no animosity, no hatred, and no ill-feeling toward John Allen Hudson, or any other man.

He justifies his personal attack on the basis that "Living history needs to be written." But all historians should strive for accuracy, knowing that their writings will influence posterity. Christian historians should seek to record truth only, for by our words we shall be justified or condemned. Yet, in his second paragraph alone, Bro. Hudson makes six statements which are either false, or to say the least, inaccurate. I do not imply that he deliberately penned that which is untrue. But his eagerness to destroy my influence in order to offset my opposition to the sectarian one-man minister system, and the extra-institutionalism which he defends, has led him to seek for everything he can find which might be construed as harmful. I'm certain I've made many errors in judgment in my life, and it will not need an F. B. I. investigator to discover my mistakes. Bro. Hudson thinks he has located a few and he wants the world to know it.

ers. Although I have no desire to defend myself, I feel that I should speak up in defense of others, even though they may count me as an enemy.

Brother Hudson sees the seeds of division being sown by a discussion between Bro. Fred Fenton and myself. Apparently he feels that brethren cannot discuss their differing concepts without dividing. I do not think there will be another division. I'm sure I shall not cause one, and I do not believe that Bro. Fenton will do so. I respect every man's right to state his conclusions. That goes for Brother Hudson as well as others. I reserve the right to differ with those conclusions if it is a matter of conviction, but surely it should be possible for brethren to disagree as friends and not as enemies. But one certainly gets the impression from Brother Hudson's article that he would like to see division. No doubt that is true, for it is difficult for a divided church to oppose innovationism successfully, and if the advocates of sectarian policies in the church can get us to expend our energies in fighting each other, it will allow them to continue unopposed.

We recently conducted a forum on "Women's Work in the Church." No one was barred and it was apparent that brethren differed in their ideas as to the extent to which the sisters might act in the public service. I took no part in the discussion, but as editor, guided it so that all could be heard. It's so uncommon for anyone to see absolute fairness in the handling of issues that some of the brethren could hardly believe that an editor would not suppress everything that disagreed with his own personal views. I differed in some degree with many of the writers. But it is not true as John Allen implies that there is any particular division over the question. My personal views on women's work are best set forth in a recent book, *Rules for Bible Study*, by Dr. Carroll Kendrick. This book was published by John Allen Hudson, who says in the foreword, "We feel that a genuine service is rendered to the saints generally who may come to read this volume." I commend unto him pages 51-61 of that book.

Brother Hudson will not frighten me to the extent that I will not continue to oppose parochial schools among the churches of Christ. Nor shall I cease to lift up my feeble voice against the drifting toward a professional ministry which will eventually destroy the "priesthood of all believers" which I believe the Word of God holds forth as His plan for the church of our Lord. I shall not have any feeling of malice toward our historical friend, but I must oppose what I believe to be contrary to the revelation of the Spirit of God in the gospel.

It is planned that during this year we shall devote space to a discussion of one-man ministry, Bible colleges, and related issues. These subjects are very much alive!

## Views of the News

By ROBERT T. HARTMANN

### It's Census Time

This is a census year. Sometime this spring the census taker will come to your door and ask you a lot of questions. You may think some of them are none of his business, but authority for the census is right in the U. S. Constitution. If you're tempted to throw the census taker out, remember that Joseph and his espoused wife went to no little trouble, considering her condition, to comply with a census order of their government about 1954 years ago.



Last month we discussed some of the taxes imposed by the Roman Empire on its provinces and promised to continue the subject this month. There may seem to be no connection between censuses and taxes, but there is. In the ancient world—and not so long ago, either—the only purpose of counting people was to calculate how much tax they should pay.

In the Authorized Version, Luke 2 begins: "And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed." The marginal rendering of the word "taxed" is *enrolled*. Newer versions usually prefer this word, or translate the verse to the effect that Augustus ordered a census taken. But when Luke wrote it the two words were synonymous. One of the Roman taxes, resented by the Jews, was the head tax (*tributum capitis*) which had to be paid by every person in the provinces. This was the tribute Jesus was talking about when he said, "Render unto Caesar . . ."

The bureaucrats at Rome, however, did not send out tax forms to everybody, any more than the Roman census takers went to Joseph's Nazareth home. It was done like this. A census was taken, the purpose of which was to find out how many people belonged to each province. That is why Joseph had to leave his dwelling in Galilee and return to his ancestral city, Bethlehem, which was in another jurisdiction, Judea. After the census, the governor of each province was told that Caesar would expect from him so much per annum in taxes. As long as the sum was paid, Rome paid no more attention to the matter. The local authorities practiced what was known as "farming out the taxes." They appointed their politi-

cal friends to go out and collect the tax in a given district. The tax farmer had to turn in so much to the governor, and if he could extort a larger amount from the people, it was all profit. He sub-contracted the collecting and the same principle applied all the way down the line. The brutal field agents, armed with authority, squeezed as much as they could get out of every victim and turned into their superior only as much as they had to, keeping the rest. John the Baptist had some advice for these hated publicans: "Exact no more than that which is appointed you" (Luke 3: 13).

The systems of taxation in the provinces varied considerably, according to their manner of conquest and the customs in force before the Romans took over. When Augustus became emperor, he undertook to set up a unified tax system. The first step was a census of the whole empire, which covered the known world. This census was both a register of property for the land tax (*tributum*) and an enumeration of persons for the head tax (*tributum capitis*). The results have been lost, but Gibbon in his *Decline and Fall* guesses at 120,000,000 as the population of the empire, and about \$100,000,000 as its annual revenue.

Roman coins, as mentioned last month, were minted by each succeeding Caesar to memorialize his reign and bore his "image and superscription." The more zealous Jews regarded such coins with horror, not only because they hated the Roman yoke, but also because they considered these graven images tainted with idolatry, since the Romans usually deified their deceased rulers. So, for offerings in the temple at Jerusalem, special temple coins were minted. There were half-shekels specifically for payment of the "tribute" commanded in Exodus 30: 11-16, and paid by Jesus and Peter (Matt. 17: 24-27). There were coins of other values, some of which are still extant. These temple coins bore no human or animal likeness. That is why there were money-changers at the temple. Jews coming from all parts of the world (Acts 2: 9-11) for the feasts had to change their money into temple coinage. The money-changers took such outrageous advantage against them in the exchange, that Jesus denounced them as thieves, and employed physical force in the only instance of which we know.

Besides the tributes levied by Rome, and the temple tribute, another tax figures in the New Testament record. This was the portoria, or customs paid on goods of certain kinds being transported across a pro-



vincial boundary or shipped over water. In fact, this tax was collected so often that the price of imported luxury items to the patricians of Rome was commonly a thousand times the original cost. It was as if we in California paid for a bolt of English woollens not only the customs due at New York but an additional duty every time the goods crossed a state line, a river, or a city limits.

It was this kind of tax, we may be sure, that Matthew, called Levi, was engaged in collecting. He tells himself how he was "sitting at the receipt of custom" and Mark informs us that this was "by the seaside." This can be no other than the Sea of Galilee, probably at Capernaum. That sea was a boundary, at that time, between the tetrarchy of Herod Antipas and the domain of the Tetrarch Philip (Luke 3: 1). It was a logical post for a collector of the portoria. Other types of tax-collectors did not sit at a certain place, but went forth to gather what they could from the unwilling Jews.

Matthew was apparently a man of some substance, since he could hold a feast in his own house with little preparation, but like all tax gatherers, he was despised by the pious Jews as a publican. Those pious ones are long forgotten, but Matthew is remembered wherever the gospel is told — which should give us pause if we are tempted to belittle any man because of his occupation.

### ORGANIZED ORPHAN HOMES

In our March issue we shall set forth at length our position with reference to chartered organizations established by the church to carry on the charity work obligatory upon all Christians. This review will occupy one-half of the space in the paper. It will be kindly but firm in treatment, seeking to set forth what we believe the Book teaches. If you know of those who wonder about these matters, we suggest that you subscribe for them now. Keep the March issue in your files!

### BOOKS FOR YOUR LIBRARY

Lands of the Bible, by J. W. McGarvey, \$3.50; Commentary on Hebrews, by Milligan, \$2.50; Commentary on Acts, by McGarvey, \$3.00; Cruden's Concordance, \$3.00; Smith's Bible Dictionary, \$3.00; Peloubet's Bible Dictionary, \$3.00; Gist of the Bible, by Shook, \$2.50; Story of the Bible, by Foster, \$2.25; First Steps for Little Feet, \$1.25; and other books of interest. These are in stock and we will send them to you at once upon your order. Send for them today!

Roy Loney writes that he made his first trip to Stull, Kansas, January 22, where he delivered three discourses. Although suffering from throat trouble from a recent illness, he expressed his appreciation for the visit with these brethren, and a hope to return.

## WORSHIP

By E. M. ZERR

This is the final article of this series. The preceding article closed while considering the Greek word *sebomai*, and we have one more passage where it is used, which is Acts 17: 17. There it is applied to the ones with whom Paul was daily disputing. We are certain Paul would not dispute with true worshipers of God, which again shows the word in question must be understood in the light of its connection. The next Greek word is *sebasma* and is used in 2 Thessalonians 2: 4. Thayer's definition is, "Whatever is religiously honored, an object of worship." Thayer further says it is used of temples, altars, statues, etc. Paul uses it in connection with the "man of sin" who opposes himself above all that is called God or is worshiped. The word is rendered "devotions" in Acts 17: 23, where Paul is talking about the idolatrous altars that he saw erected in the city. He thus calls those evil objects by the same word that is elsewhere translated by our heading word. In John 9: 31 the Greek word is *theosebes* and Thayer defines it, "Worshipping God, pious." This instance is where the blind man used it, and while he used it correctly it is of no authority for he was not an inspired man. Besides, in view of the many meanings of the word, we do not know in what sense he used it even were he an authorized spokesman.

The final Greek word for the heading of these articles is *proskuneo* which is used 76 times in the New Testament. Since the great number of places would not find room in the series here offered to the readers for all, I shall give Thayer's definition and then cite a few significant passages. The definition is as follows: "To kiss the hand towards one . . . to fall upon the knees and touch the ground with the forehead . . . in the N. T. by kneeling or prostration to do homage (to one) or make obeisance." The word is used in 1 Corinthians 14: 25 where Paul says the unlearned man, meaning a non-member, would fall down and worship God. And yet we know such a person would not know anything about the service usually called "worship" in common language. In John 12: 20 some Greeks are said to have come to Jerusalem to worship, and it is in direct connection with the mention of "the world." What would these foreigners know about the service of worship if that term had a fixed and definite meaning?

From the foregoing tabulation of all the original words in the New Testament for the English word "worship," it ought to be clear to the reader that the term has a great variety of meanings and that it is folly to become technical in our use of it. By a glimpse of the list offered it will be seen that the word has been used by the inspired writers to apply to the widest

range of activities and attitudes, from the most complete and sincere devotion to God in all of His requirements, down to the mere act of caring for a building or doing the work of a janitor. We have seen that the term has been credited to idolaters and liars and other wicked persons. Not merely that such characters professed to be worshipping but the inspired writers have said that such persons were doing so. For this reason we must object to the loose application that is so often made of the word in the language of religious speakers. And when we are considering the word at all in connection with some certain person or place, we cannot arrive at the truth until we learn what is actually done, and in that case we will know what the word means in that case and such like only. Furthermore, when we have considered all of these various shades of meaning of the original words, we will have a more complete knowledge of why certain persons could be rightly worshiped and others not. As one instance, we are told in some places that God only may be worshiped, while Jesus advised men how to act so as to obtain worship in the presence of others who were at a social gathering. Such apparent contradictions will be clearly understood by remembering that our word is one of the most indefinite ones used in the Greek New Testament. Hence, when brethren attempt to condemn a certain act on the ground that it is being done in connection with the worship they are wrong. Also, when they try to defend certain things by saying that it is no part of the worship they are equally incorrect. Anything that is done, whether by friend or foe of the Lord, that is intended as an act of respect, may truly be called an act of worship. When a man of the world shows enough respect for the Bible to come and listen to its explanation, he is performing an act of worship. The only definite meaning we have the right to make as belonging to our word is when we are specifying whether we are thinking of some private or individual act, or whether we are trying to speak of the combined actions of a group. As a final watchword, let us remember that the English word "worship" is in not one place applied to the services of the Lord's Supper, and that the term "the worship" is not in the New Testament at all.

### CHANGE OF ADDRESS

Please send your new address as quickly as possible when you contemplate a move or change of address. This is essential to our records and to your receiving the paper. Notify us at once of any change!

Help us in our drive to get 1000 new names. Send in a list at once!

## WORK IN INDIANA

The editor will be in special meetings in the following places in Indiana during this month: February 12, Bicknell; Feb. 13-15, Martinsville; Feb. 16-19 (morning), Speedway City; Feb. 20-22, Anderson; Feb. 23-26, New Castle. The first two nights at New Castle will be taken up with a visit to the Bible study conducted by E. M. Zerr.

## SUPPORT FOR BRO. FREED

For the past several years, 12 congregations have been sending regular contributions to our aged preaching brethren, J. A. Freed, W. E. Ballenger, and W. G. Roberts. Each place selected a month, and when that month comes around each year, they mail a check for \$25 directly to the brother whom they are helping. Thus there is no other organization functioning but the church. It just happens that one little group which has been assisting Brother Freed finds itself decimated as to membership through removals and other causes, and if another congregation can take over for their month, they would appreciate it. If some church will do so, please write us immediately and we'll notify you of the vacant month, and give you the address of Brother Freed. You can then send the amount or more, directly to him. We dare not claim to be Christians and neglect these who so long aided in the fight of faith.

## A CLEAN CHURCH

During the month just past, 42 copies of the book, *A Clean Church*, were ordered by Harding College, Searcy, Arkansas. This is the book by W. Carl Ketcherside, dealing with government and discipline in the church. It is cloth bound, and has 165 pages, filled with interesting information. The cost is \$1.50. Send for a copy today!

## STUDY AT DES MOINES

The 59th Street church, Des Moines, Iowa, announces a Bible study under direction of Winford Lee, to start August 14, and continue two weeks. Sessions will be daily from 9 to 11:30 a. m.; 1 to 3 p. m.; and at 7:45 p. m. Housing will be available in homes of membership at nominal cost. All of high school age or older are invited to attend. The day sessions will be on the life of Christ, with evening sessions dealing with 1 and 2 Peter. There will be development work of a practical nature.

## OUR NEXT ISSUE

In addition to coverage of the orphan home question, there will be special articles by J. Ed Uland, L. C. Roberts, Roy Loney, and other brethren, in the March paper. Brother Uland will write on the topic, "Rag Man's Religion," while Brother Roberts will open up the study of the question, "Will the Wicked Have Immortality?" Bro. Albert

Winstanley will furnish another installment of "As Others See You." Will you send us names of new subscribers and help us to reach our goal of 1000 new readers for 1950?

## TRACT ON EVANGELISTS

"The Authority and Work of Evangelists" is the subject investigated in a tract by Roy Loney, RFD 2, Wellsville, Kansas. We urge all brethren in the leadership of the church to send 25c for a copy and study it diligently.

## SOUTH MISSOURI WORK

We are pleased to report increased activity among the churches in southwest Missouri, as a result of the scriptural activities of Fred Killebrew and Jim Baysinger. New doors are being opened by the Lord and these brethren are taking advantage of the opportunities.

## SAVE YOUR MONEY

Brethren who are interested in a wide margin Bible from Great Britain may be in for a slight shock. We have just been informed that we will have to take an assortment of three to make out our order on export license. The Persian morocco, paper lined, will be \$20; Persian morocco, leather lined, \$25; and the full morocco, \$30. We have insisted that they send us what they can and will. If those who have orders in, feel this price is out of their reach, we'll cancel any order, and turn the book to someone else. They're high, but still worth it!

## KANSAS CITY REPORT

The average attendance at the new congregation, meeting at 6305 Blue Ridge Boulevard is about 75 at the morning service and 60 at night. Our midweek meeting conducted by Bro. Carl Landes in the book of Genesis is arousing interest. Plans are being made for completion of the basement. We were pleased to have Bob Marshall, of Oakland, California, as our speaker on January 15.

## THANKS A MILLION!

Our drive for 1000 new readers in 1950 is going good! Thanks to all who are working with us to make it a success. We want to keep this paper at 12 pages and if 1000 of our readers send us just one new subscription in addition to their own we'll get the job done! Have you put off sending yours? What about that son or daughter away from home? What about the next door neighbor? What about those friends in another city? Don't they need the TRUTH as well as the rest of us. We can promise you that the MISSION MESSENGER in 1950 will be worth many times what it costs, but it takes just a little effort on the part of all of us to keep it going at the enlarged size! Hurry up and get in on the work with the rest of us!

Since last month (until January 17) we received 166 new names for the list. Here are some who sent five or more this month: Roy Loney, 5; Charles Simms, 6; T. L. Sterner, 5; Waldo and Joyce Albrecht, 5; Richard Van Egdom, 10; a faithful sister, 6; Bloomington, Ind., 5; Luke Thomas, 5; Frank Benham, 5; Edgar L. Jones, 15; William M. Sidwell, 6. Added to the 243 received last month, we now have a total of 409 new names in the first two months of our drive. We need 591 more! Will you help us get them soon? We hope to pass the half-way mark in our next report. Send at once!

## FROM WINFORD LEE

Recently I assisted two small groups to organize on a scriptural basis. One group meets at Farm Bureau Hall, about 8 miles northeast of Corydon, Iowa. Attendance at the two services when I was present was 27 and 29. We held 2 business meetings, and they are banded together with 17 charter members. They have come forth from a compromising congregation and are determined to stand for the faith.

On January 9, I was with the faithful brethren at Brookfield, Missouri, whose attendance averages about 15. I have the oversight of that work and we shall labor to God's glorification in these places. We solicit the prayer of our brethren in behalf of these labors.

## SUBSCRIPTION NOTICE

We now must mail out several thousand expiration notices each year. It is a tremendous job. You know that your subscription will expire during the year, so why not send your renewal in advance? You will be credited with a year from your expiration date. You will lose nothing, and you will save time and money which can be used for other work. It is not necessary to wait for a notice unless you wish.

## BUY METHODIST HOUSE

The congregation at Coweta, Oklahoma, has purchased the Methodist meeting house, and feel they have taken a forward step after having met in the home of Brother White for more than 2 years. They ask an interest in your prayers that they may meet their obligations.

## COWGILL MEETING

The one week meeting at Cowgill, Mo., resulted in four added. Two hours of Bible Study were taught daily. In the afternoon, W. Carl Ketcherside spoke at high schools at New York, Braymer, Polo and Hamilton, Mo. Capacity crowds filled the building nightly, and scores of members of sectarian churches were in attendance regularly. At this writing, the editor is at Bogard, Missouri, where the Memorial auditorium is filled nightly. One has been added. Talks have been made

at Bogard and Tina High Schools. Dale Suddeth, who directed singing at Cowgill, is assisting at Bogard.

### NO CHRISTMAS CARDS

Our good sister, Ella Murray, Decatur, Illinois did not send out Christmas cards in 1949. Instead she saved the money and is sending out MISSION MESSENGERS to her relatives and friends. Good idea!

### COMMENDS OUR BOOK

Jesse P. Sewell, of the Bible Department, Harding College, writes: "I am teaching a course here, 'The Church, Its Function, and Its Problems. I am requiring each student to read, and write a report on your book, 'A Clean Church.' . . . I consider your book one of the very best I have read in many years. I thank you for it."

### STORM IN MEETING

Visitors are invited to attend special meetings to be held at 3514 West McDowell Road, Phoenix, Arizona, starting February 12. The speaker will be Wilbur Storm.

### AN INVITATION

The new congregation at 6305 Blue Ridge Blvd., Kansas City, issues an invitation to all faithful brethren passing through the city to meet with them for worship. They will appreciate the assistance in edification of all preaching brethren coming their way.

### BONNE TERRE MEETING

The annual all-day meeting and basket dinner which has become a homecoming event for many disciples will be held at Bonne Terre, Missouri, on June 11, this year. There will be three services during the day with special edification features. Elders at Bonne Terre are J. H. Mabery, J. C. Mabery, Clifton Mabrey and Percy Faenger. All enquiries should be addressed to J. H. Mabery, 45 Benham Street.

### THREE DAY MEETING

The church at Martinsville, Indiana, will be host this year to hundreds of brethren, for three days, at the Fourth of July holiday period. Preaching brethren from all over the United States will join their efforts to build up those who attend in the most holy faith. You are urged to make arrangements for your vacation at the time and take full advantage of the magnificent fellowship which will send you home with heart overflowing with joy.

### "NEW TESTAMENT QUESTIONS"

This is the name of the large book by E. M. Zerr, which sets forth 50 or more questions on every chapter of the New Testament. It is excellent for study and every one should have a copy and investigate the New

Testament with these questions as a guide. You can get one for just \$1, by writing to E. M. Zerr, Box 149, New Castle, Ind.

### BOOK BY W. G. ROBERTS

The cream of the sermons and writings of W. G. Roberts will be found in the book, "Lessons From Yesterday." There are not a great many copies of this excellent book remaining, but you can receive one for half of the publication price. Send a dollar for yours at once to W. G. Roberts, Hammond, Illinois.

### INJURED IN ACCIDENT

We regret to report that Bro. Clifford Frazier, of the Bethel congregation near Milan, Missouri, sustained serious injuries when a horse fell with him, while he was riding on his farm. Our last report was to the effect that he was making satisfactory recovery.

Another serious accident brought injury to Sister Ray Hall, who fell while visiting in Kansas City. She is a member of Coloma congregation, in Carroll County, Missouri. We are happy to state that she is making a proper recovery.

### OPEN FOR MEETINGS

Borden Higgenbotham reports that he will have time open for meetings after April 1. He has been conducting home studies, teaching public classes and preaching the Word in Anderson, Indiana since Nov. 1, and reports visible results with others greatly interested.

### SAINT LOUIS STUDY

The churches in Saint Louis, through their elders, send an invitation to all who can do so to attend the six weeks Bible Study in that city, which will begin next November 6. The course of study will cover the Book of Hebrews, and all of the non-Pauline epistles. Those expecting to attend should make reservations in advance by writing, The Deacons, Church of Christ, 7121 Manchester Avenue, St. Louis, Missouri.

### ANOTHER GOOD PAPER

We commend to our readers the *Western States' News*, published by our good friend and brother, Kenneth Morgan. This paper brings you news of the churches, plus helpful and edifying articles by faithful brethren in the Lord. The cost is only one dollar per year. Send your subscription at once to Kenneth Morgan, Box 530, Klamath Falls, Oregon.

### SAINT JOSEPH WORK

Word has reached us to the effect that the church in Saint Joseph, Missouri, is arranging for extended labors with Bro. J. Ed Uland. We feel there is a future for

the cause in that city and the whole area in north Missouri, and trust that the arrangement can be effected.

### TRACT ON COLLEGES

All brethren are urged to write to Fred Killebrew, Senath, Mo., for his tract dealing with the college and orphan home questions. If you have not secured and studied this booklet, get a copy at once. It will be sent to you without obligation!

### IN GOSPEL WORK

Millard Van Deusen, of Kansas City, informs us that he plans to enter the gospel preaching field in the near future. His ability and knowledge of the Word will equip him for excellent service. We rejoice at his decision, and pray for his labors.

### BIBLE COMMENTARY

New readers of this paper will be pleased to know that you can obtain Volumes 1 and 2, of Bible Commentary, by E. M. Zerr, from our office. These books cover every verse from Genesis through Job, and the cost is \$4 per volume. Order yours today and start using them.

### TURNER IN INDIANA

As we go to press, C. R. Turner is in a good Bible study with the church at Speedway City (Indianapolis), Indiana. It will conclude with a basket dinner and all-day meeting February 5. He will begin a 2 weeks meeting on March 12, in Beloit, Kan.

### REQUEST FROM PATRICK

If you know of students in Illinois University, send their names and addresses at once to John Patrick, 703 North Bussey St., Urbana, Illinois. John will work with the church at Champaign, Illinois, until May, then, after four weeks at Bolivar, Pennsylvania, will conduct six vacation studies. Art Freeman starts a meeting at Champaign, on March 12.

### CORRECTED ADDRESS

Wilbur Storm reports his correct address as: 113 North 4th Ave., Glendale, Arizona. Sorry we got it wrong last time!

### BOGARD TO BUILD

In a business meeting held on January 28, the little congregation at Bogard, Missouri, decided to erect a meeting house upon their lot, which fronts the Memorial Hall. Work will begin immediately.

We'll send out sample copies to your friends without cost if you wish!

Send a new subscription this month!

Notify us of any address change!

# THIS and THAT from HERE and THERE

Robert Brumback is conducting 3 home Bible studies weekly in the Kansas City area. . . . Buel Boyce spoke at the churches at Iberia and Mount View (Mo.) on December 25. . . . Donald Fritz was the speaker at Bevington (Iowa) December 25. . . . The church at Kansas City (5906 Kenwood) presented four each of the first two volumes of Bible Commentary by E. M. Zerr to Kansas City public libraries. . . . We extend congratulations to George and Virginia Jones, Springfield (Mo.), on the arrival of Linda Kay, December 27. . . . One was immersed at Hartford, another at Granite City (Ill.) December 25. . . . One immersed at Webster Groves, one added by membership transfer at Manchester Avenue Church (St. Louis) January 1, and one immersed at Lillian Avenue, January 5. . . . Mae McEvers, Globe (Ariz.), says, "I enjoy reading every line of the paper." . . . Ivan L. Dennis and Nadine Burton were married at the Antioch Church, near Bethany (Mo.), on December 26. Tom Dennis performed the ceremony. . . . Bill Florea, Rapid City (S. Dak.), says the work is still going on there. . . . Earl M. Coleman and Emmett C. Powers, elders at 517 N. Windsor, Stockton (Calif.), desire to inform the brotherhood that due to his stand in opposition to the discipline of the faithful church at New Castle (Ind.), J. D. Powers is no longer in fellowship with them, and they cannot endorse his work. . . . Charles Simms, Festus (Mo.), made public announcement of the paper and sent in a nice bunch of subscriptions. . . . Gerald Phillips was released from Station Hospital, Fort Lawton (Wash.), where he was taken as a result of jungle fever. He has been stationed in Japan for 3 years. . . . Paul Ketcherside is now in gospel work in northern Oklahoma. . . . Mary Journey reports that Bro. and Sister Mayden, formerly of Kansas City, have placed membership at Nevada (Mo.) . . . . We are thankful for beautiful Scotsman Calendars received from Bro. Nisbet, Tranent, and Bro. Pryde, Newtongrange, Scotland. . . . A. C. Warren tells us that Ellis Crum and Bob Duncan were at Farmington (N. Mex.), Dec. 21-23. Bob started a meeting there on January 15. . . . Ed Uland reports an interesting meeting on New Year's Eve at La Junta (Colo.), where 3 were added on New Year's Day. . . . Otto Schlieper, summarizing the work at Hartford (Ill.), reports 2 immersed, 3 restored during the final days of 1949, with a total of 15 added by membership transfer in the past six months. The church at Granite City has recently witnessed the immersion of two men who are heads of families. . . . The Bible study at La Junta (Colo.) for this year will be held Sept. 25-Oct. 21. . . . F.

R. Bailey, Jr., reports a good Bible study class at Carrollton (Mo.) with Roy Harris directing. An average daily attendance of 42 with a high of 52 on December 30 was reported. . . . Alma Simpson, Webster Groves (Mo.), finds the paper "very interesting and informative." . . . We extend sympathy to the family of Sister Coppage, Hale, Missouri. Funeral services for her were conducted January 6. . . . The little congregation at Dentonia (Kansas) has asked us to direct \$10 which they sent to relief of needy in Europe. We are using it to make available necessities of life to two families in Yugoslavia with which we have contact. . . . Henry Van de Riet mentions that the electric lights will be turned on in the Dentonia meeting-house soon. . . . Thanks to Ira B. Fairman, Springfield (Mo.), for 5 subscriptions. . . . Thanks to John O'Neil, Nixa (Mo.), for 4 new subs. . . . Ruth Herndon reports Brethren Henry Deister, Ronald Bradford, Everett Allen and Basil Herndon directing the work in Denver (Colo.) during the absence of Bro. Weems, who expects to return the latter part of February. Clifford Deister has returned to Topeka (Kansas) and Basil Herndon is continuing the Bible drill work which he inaugurated. The congregation at Denver has decided to send 4 food parcels to Europe this year. . . . Roy Harris reports that 15 boys made talks and led songs at the last session of the Carrollton (Mo.) study. . . . Orval T. Vaughn reports that 1949 showed the largest attendance, with the largest increase in number and contribution of any year since records have been kept by the church at New Castle (Ind.) and he ascribes a part of it to the effect of home Bible studies. . . . Majoria Lee Shetler reports that the church at Phoenix (Ariz.) was favored with talks by Bernell Weems on December 19, James Storm and Bob Duncan, December 25, and Ellis Crum, Jr., December 26. Members of the body met at the home of Wilbur Storm on New Year's Eve, spending the time in songs, Bible drills, and prayer. . . . Congratulations to Walt Anderson and Dorene Wilmot who were married at Kansas City. . . . The engagement of Alfred Lee Bowman and Arlene Bailey, of Chillicothe (Mo.) has been announced. . . . One added at St. Louis (7121 Manchester Ave.) January 8. . . . Thomas Dennis spoke at Antioch, near Bethany (Mo.), Jan. 8, and James Truitt spoke there on Jan. 15. . . . Ethel Niehl reports that Ed Uland will conduct their meeting at Holliday (Ill.) in the fall of 1950. . . . J. C. Robertson tells us that 2 placed membership at Eterville (Mo.) January 1, when Roy Harris and Bob Marshall were there. . . . Ben and Minnie Price are having the paper

sent to the Shelbyville (Ill.) City Library. J. C. Mabery tells us two have been restored and 1 immersed in recent weeks at Bonne Terre (Mo.). . . . Bob Marshall and Cliff Collinge are studying the Word with Robert Brumback as teacher. Good! . . . Ellis Crum, Jr., whose address is 5425 Shattuck Ave., Oakland, California, reports a visit at a number of places en route to his present location. He has just finished 3 weeks of work at Stockton (Calif.). . . . F. Wilford Landes, Box 5, Lyons, Indiana, is agent for Oxford Bibles. He will be pleased to furnish you complete information about any type of Bible. . . . Louis J. Karosky, Jr., reports good meetings at Bolivar (Penn.) where he spoke January 1. . . . Fred Killebrew immersed one at Canolou (Mo.) on Dec. 31. . . . Mrs. R. B. Carlock, La Junta (Colo.), sends in five names. Thanks! . . . C. R. Turner will conduct a meeting at Vincennes (Ind.) in April. Winford Lee will be there for a Vacation Bible study in June. . . . L. C. Roberts closes at Fairbury (Neb.) on Feb. 24, and starts a Bible study at Des Moines, March 5. . . . Harry Powell reports two good weeks of work with Hershel Ottwell at Martinsville (Ind.). . . . Alva Reynolds tells of a good study with Harold Shasteen, at New Liberty, near Windsor (Ill.). . . . Vern Atwell reports one added at Globe (Ariz.) January 15, and says the average attendance in 1949 was 35. The congregation is planning to build soon. . . . J. M. Lamb says that Mount View church, near Iberia (Mo.), will hold two meetings this year conducted by James Truitt and Jim Mabery. The latter will be assisted by Bob Marshall. . . . W. Carl Ketcherside will hold a meeting at Phillipsburg (Kans.) in April. . . . J. Ed Uland preached at Las Animas (Colo.) on January 15. . . . Roy Loney preached at Stull (Kans.) January 22. . . . Roy Harris has just concluded a singing class at Martinsville (Ind.). . . . Harold Shasteen will work with Lyons (Ind.) starting February 26. . . . Kenneth Van Deusen spoke at Braymer (Mo.) Jan. 22. . . . Harold Hays was at Richmond (Mo.) Jan. 22. . . . Jim Campbell preached at Rock Hill Church (Mo.) February 5. . . . Raymond Stephens was at Wakenda (Mo.) Feb. 5. . . . Hershel Ottwell conducts a Vacation study at Wakenda in May. . . . Robert Brumback will hold the Rock Hill meeting in May. . . . Lloyd Riggin is to hold the Bogard (Mo.) meeting this year. . . . Robert Brumback spoke at Kansas City (5906 Kenwood) Jan. 29. . . . Don't forget the Memorial Day meeting in Pennsylvania. Brethren in the east would like a good representation from other sections of the country.