

MISSION MESSENGER

VOLUME 14

ST. LOUIS, MO., DECEMBER, 1952

NUMBER 12

TWO-HEADED TURTLES!

BY ALBERT E. WINSTANLEY

Yes, I'm perfectly serious about it—there are such things! We don't have them in Britain, but I have it on very good authority that there is one of the species in America! You certainly have remarkable things over there! Last year, I read in a very sober, religious journal, that the U. S. Government Aquarium had "secured a fresh specimen of the double-headed turtle." Moreover, this was the second one they had



possessed. Unfortunately, the first one came to a sad end. The creature took its food through both mouths—and these just would not work together harmoniously. When confronted with tasty morsels, the mouths couldn't agree as to who should have which! On the slightest provocation—or without it—they would snarl, snap, and attack one another. They even disagreed as to where they were going—and poor turtle would have to remain immobile whilst his two heads heaved away in opposite directions. Eventually he gave up the unequal struggle and died. No wonder! Who'd expect any animal (or is it fish?) to survive when two parts of him seem determined to tear him apart?

It was reassuring to learn that the Aquarium's latest specimen is quite a different "kettle o' fish." The turtle is more friendly to himself. The two heads are on the best of terms. The two mouths are most agreeable together. We hope it may live to a ripe old age. There is every reason for it doing so—so long as it agrees with itself.

Well, it seems to me that you don't have to go far (either in Britain or America) to find the spiritual counterpart of the two-headed turtle. There are far too many congregations and individuals among us that undoubtedly qualify for the title. Yes, I'm quite sure that I've seen more than enough both at home and abroad. However, a word first about *THE CONDITION*.

Many an assembly today is just like that turtle—it is at a standstill spiritually because it is well-nigh torn apart by conflicting loyalties. Do you know such a congregation? It is neither one thing nor the other; it is half-and-half—two-headed if you will.

Remarkably, many of its members are often blind to their true condition—and awful danger. You'll hear them boast that they "are holding their own." That's nonsense! Spiritually a church is either growing or dying—there is no such thing as merely "holding the fort." Mark this: if a congregation is not increasing in spiritual stature and power, then it is *actually going out of existence!* It's not that such a church is "getting nowhere"—it's really going some place, and fast, but the destination is not the one desired!

Have you ever seen a "tug o' war" in which both sides were quite evenly matched? Both pulled with equal force, neither yielded an inch? Well, that's a fair picture of many groups of members today. There are those in them who pull with a will for the Lord and his truth, and their efforts are nullified by unconverted, worldly-minded, pleasure-loving members who are straining with all their might in the opposite direction. "How can two walk together except they be agreed?" How can a church progress unless her members be united "in one spirit and with one mind, striving together for the faith of the gospel"?

The church's glorified head has a word for those in this state: "I know your doings—you are neither cold nor hot; I would that you were cold or hot! Accordingly, because you are lukewarm and neither hot nor cold, before long I will vomit you out of my mouth" (Rev. 3: 15-16, Weymouth). That's the two-headed turtle—a church that is *lukewarm*, neither cold nor hot, neither indifferent to the Saviour nor blazing with love and zeal for him, *neither one thing nor the other!* Let all such ponder well this fact: that the Lord would rather have men cold—indifferent or hostile to him—than hypocritically half-hearted. Why? Because the church has nothing to fear from her open, avowed enemies. Her real enemies are the enemies within—her false friends, who pay her lip-service whilst by worldly, carnal living they betray her. Let us all ponder well this truth: that such a congregation is an abomination unto the Lord—and will be disowned by him. Just as lukewarm water revolts and nauseates the system, and causes one to vomit, so such a state is utterly revolting to our divine head. "... because you are neither hot nor cold

... I will vomit you out of my mouth." Who will deny that there is no greater need today than that of holiness? It is not strength to harbour within the walls of spiritual Zion those whose lives are a denial of the gospel. Men judge strength by numbers—Jehovah by spirituality. He counts hearts, not heads—and to him quality counts, not quantity. It might well make us more concerned to maintain the purity of the Lord's house were we to reflect on this: that the Lord withdraws from unfaithful churches.

Next a word about *THE CAUSE*.

It's easy enough to say what's wrong among us—but we must go a step further and find out the root cause of this condition. We can't do better than go back to Laodicea for this. After warning these Christians of impending judgement, the Saviour indicated the causes which had produced their tragic spiritual impotence. "You say, I am rich, and have wealth stored up, and I stand in need of nothing, and *you do not know* that if there is a wretched creature it is you—pitiable, poor, blind, naked" (Rev. 3: 17).

"*You say ... and you do not know ...*"—those phrases are the key to Laodicea's condition. In their own eyes these people were all that could be desired. They revelled in their supposed sufficiency and wealth. Yet the Lord saw them as a people in utter spiritual destitution. Now why couldn't they see it? *Because they had a wrong sense of values!* Or, to put it another way—they were seeking the wrong things.

What of us today—as individual disciples or as churches—what are we really seeking? What are we striving to attain? *What matters most to us?* Be it said in sadness that some do seem to be seeking popularity, or prestige, or wealth, or outward pomp and show, or to be "recognized" by the sects and parties. The deadly evil of all such ambition is that it blinds those who have it to their true state. If we err thus, like Laodicea, we shall bring a heavy judgement upon ourselves.

There need be no misunderstanding in this matter. Inspired writ is studded with warnings as to the consequences of this attitude. No sadder statement has been given us by the Spirit than this: "Nevertheless among the chief rulers also many believed on him; but because of the Pharisees, they did not confess him, lest they should be put out of the synagogue: for they loved the praise of men more than the praise of God" (John 12: 42-43). To regulate our religious life by a desire for popu-

larity among men—this is a sure road to ruin.

Finally consider *THE CURE*.

God has a remedy for every spiritual ill. Notice the prescription spoken to lukewarm Laodicea. "Therefore I counsel you to buy of me gold refined in the fire that you may become rich." What the world accounts valuable will perish. We must possess the gold of holy living, refined in the crucible of daily self-sacrifice, and purchased by whole-hearted devotion to the will of God. "Lay not up for yourselves treasures upon earth . . . but lay up for yourselves treasures in heaven. . . ."

Further, the Laodiceans were admonished, "... buy . . . white robes to put on so as to hide your shameful nakedness. . . ." In a word: righteousness, or *right doing*. Too often are the children of God influenced by fear of men. Too often "expediency" is substituted for righteousness. Let us keep our eyes fixed steadfastly on Jesus, our great example. He did always the things that were well-pleasing to God. His steadfast aim, from which nothing could deflect him, was absolute submission to the Father's will. May we never allow opposition, or expediency, or any influence to deter us from faithfully following in his steps.

Again, the Master continued, "... buy . . . eye-salve to anoint your eyes, so that you may be able to see." In other words: *open your eyes to your own condition!* How much we need that admonition. We so readily see the defects in others—we are so blind to our own shortcomings. We might well echo the prayer of the famous Scottish bard, who said, "Wad some power the giftie gie us, to see oursells as others see us." Better still, let's have regular sessions of looking at ourselves through the Lord's eyes. Let's stop assessing the church's progress and prosperity by human standards of measurement. Let's acknowledge what the world knows: *that a better doctrine ought to produce a better way of life*. We claim that we have the truth of heaven for a perishing world. The claim is true. Let's be honest and admit that far too often our manner of life, as a people, has been too far removed from that truth. Let's open our eyes to ourselves and to the illimitable resources of heaven that are at our disposal. Let us do as our Master commands: "... seek ye first the kingdom of God and his righteousness. . . ." Let's stop being two-headed turtles.

"Rise up, O men of God!

Have done with lesser things!

Give heart and mind and soul and strength To serve the King of Kings."

(43a Church Rd., Tunbridge Wells, Kent, England).

(Editor's Note: Your prayers are requested for Bro. Winstanley who is now engaged in a mission in southern England).

DOES CHRIST'S CHURCH NEED CRUTCHES?

By ROY LONEY

I shall begin at the beginning. "In the beginning God created the heavens and the earth." The real purpose of earth's creation was to make a home for man. It was formed before man's creation and was made habitable, fruitful and productive for the creature who was to be its tenant. The nourishing grain, appetizing fruit, together with the flesh of the birds, fish and animals was provided for man's food. The surface of the earth was made fertile and productive, providing man with every variety of food his body needs. Deep inside the earth are the great veins of mineral ores so necessary for man's industrial and commercial activities. The inexhaustible supply of coal from the bowels of the earth, the great mountains of ore and the black pools of oil are all the beneficent provisions of a loving Father who is concerned for the well-being of his creature—man.



Viewing the productive world of today with its millions of trucks, trains and ships carrying man's manufactured products to the four corners of the earth; and looking upon the teeming cities with their thousands of modern homes, housing the millions of inhabitants, well-fed, well-clothed from Mother earth's cornucopia of plenty, we are impelled to say with the Psalmist, "O Lord, our Lord, how excellent is thy name in all the earth."

In forming the earth for a habitation for man, the Lord overlooked nothing necessary for man's welfare. In thousands of great laboratories the men of science compound the myriads of chemicals and medicines to cure man's ills and lengthen his life. In view of all this we can well understand the satisfaction the Creator felt when he looked upon his finished work of creation and "saw that it was very good" (Gen. 1: 31).

A few meteorites have fallen to the earth from far distant planets, but they reveal no mineral nor chemical superior to that which the earth supplies for man's needs. Truly the earth is the perfect home for the physical man. His body is of the earth and at death returns to the earth (Gen. 3: 19).

But man is more than a physical being. It is said that "God formed the spirit of man within him" (Zech. 12: 1). Paul declared we are the "offspring of God" (Acts 17: 28, 29), hence there is a part of man that did not come from the earth and cannot be

supplied nor provisioned with material things. "Man shall not live by bread alone." Man was made only a little lower than the angels. Evidently it is his physical body that makes him inferior to the angels. In the resurrection when the physical body is immortalized, then we shall be equal to the angels. This spirit of man is something that came from God, and at death returns to God (Eccl. 12: 7). While that spirit is tabernacled within the body of man, it needs spiritual provisions in order to reach its highest development and live for Him for whose glory it was created (Rev. 4: 11; Isaiah 43: 7). It is this part of man that is most precious in God's sight. To lose one's soul is to lose everything worth while before God. As soon as man fell into sin, God began to make provisions for the salvation of man's spirit. In the person of Jesus Christ, God's only Son, a perfect sacrifice was offered for man's redemption. "For by one offering he hath perfected forever them that are sanctified" (Heb. 10: 14). This offering was his body and his blood. In that blood, the foulest stain of sin can be removed. "The blood of Jesus Christ, His Son, cleanseth us from all sin" (1 John 1: 7). Scarlet sins are made white as snow. Idolators, adulterers, fornicators, liars, thieves, murderers and drunkards are washed in that blood and transformed into purified saints—children of God. This is God's perfect provision for man's redemption, and nothing can be added to the great sacrifice of Calvary to make it more efficacious for man's salvation. The Cross of Calvary will ever stand as the one and only perfect provision for the redemption of man from sin.

In order to make sinful man realize his need of this sacrifice, God gave to man the gospel of Christ. It is declared to be "the power of God unto salvation" (Rom. 1: 16). When that Gospel is preached in the demonstration of the Spirit and in power, it can turn man from darkness to light and from the power of Satan unto God. Jesus said: "And I, if I be lifted up from the earth, will draw all men unto me" (John 12: 32). He was "lifted up from the earth" at his crucifixion, and to tell the story of the Cross, is to use the one and only means God has provided to draw man from the ways of error, into the light of heaven's truth. That Gospel given nineteen hundred years ago, is still the one, and only power unto salvation. It can not be improved upon nor added unto. "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed" (Gal. 1: 8). To change or pervert

that gospel is to merit the eternal condemnation of God; for the Lord gave a perfect gospel to reveal the perfect sacrifice made by the perfect Son of God.

But this is not all! God in His infinite wisdom saw the need of a church as a place of safety for the redeemed soul. Christ said: "I will build my church" (Matt. 16: 18). That church had its beginning on the great day of Pentecost, and it came into existence a perfect institution, adapted to supply all of man's spiritual needs. Paul declared: "And ye are complete in him which is the head of all principality and power" (Col. 2: 10). Peter informs us that "God by his divine power hath given unto us all things that pertain unto life and godliness" (2 Peter 1: 3). That church, as it came from the hand of its divine creator, contained every provision for man's spiritual health and well-being. Conceived in the wisdom of God, purchased by the Saviour's blood and regulated by his perfect law, it stands as the perfect product of an all-wise God. It was not an experiment, nor is it subject to change. It came into existence as perfectly adapted for man's spiritual needs as the material world is adapted to man's physical needs. God's infinite love, together with his divine wisdom gave to the world an institution that needs neither improvement nor modification. It has stood the test of nineteen hundred years of stress and strife, and today it provides for every spiritual need of modern man, just as perfectly as it did in the days of yore. In giving a perfect law to regulate that church, God did not forget to add one single item. Man cannot cross a "t" nor dot an "i" that God overlooked. "The law of the Lord is perfect converting the soul." The inspired word of God perfects the man of God unto all good works. The ingenuity and wisdom of man can add nothing to that which God has perfected.

The apostles, under the Spirit's guidance, went forth preaching the one gospel, declaring the one law of Christ and they built up just one institution—the church. Not one word is said of any institution they worked for except the church. No other institution was in any sense needed, or else divine wisdom would have provided it. But how different with the preachers today! Man's conceit will not permit him to exercise the humility to be entirely subject to God. He feels he must be continually inventing new things for a modern world. New institutions must supplement the old ones or supplant them all together. And so Christ's great church, in the estimation of man, has become outmoded in this fast changing world, and new institutions, the product of man's wisdom must be organized to help Christ's church fulfill her great mission in the world. Organized to help the church, they soon become rivals of the church and supplant it in the hearts of many of those who are supposed to be faithful to Christ.

Let me now quote from the Gospel Guardian of March 16, 1950. Bro. Foy Wallace, Jr., writing of the mission effort being made in Italy has this to say: "Our brethren have spent nearly a quarter of a million dollars, a considerable portion of it going to establish an institution as a means of sponsoring the church." I have italicized the last clause to draw your attention to what man's conceit and folly leads him to do. Churches existed in Italy in the apostolic days, and men of God preached Christ's gospel there even in the palace of Caesar. When you have read all that the inspired men have written of those times you will read of only one institution that Christ's workers established in Italy or anywhere else in all the world. The gospel and Christ's church has become so senile or crippled that it cannot go into the dark regions of the world without crutches to help it walk into those fields. *It must have "sponsoring institutions!"* Scorn and ridicule will avail nothing in proving the scriptural right for such institutions to exist. If all such work is approved of God, and authorized by his word, let's have the authorization. "If any man speak, let him speak as the oracles of God."

Poor little church! Has its glory departed? Must it rely on the wisdom and institutions of men, before it has the strength to go into the great mission fields? Schools, Colleges, Hospitals and Homes have, in man's judgment, become essential to its existence. It needs diamond-studded crutches before it can hobble across the hills of Italy. They must be diamond-studded be-

cause they are that expensive. If a brother of means gives a large sum to the church, it attracts precious little attention; but if he donates a sizeable sum to buy new crutches, his name is emblazoned on the skies as a great philanthropist of the first magnitude! The crutches outshine the church; and those crutches came from man, not God.

Sometimes parents will argue with me that the Schools are needed to educate their children in Bible knowledge, and I think it's doubtful if these same parents ever spent ten minutes in their life-time in teaching the Bible to their children. God's instructions were for Christians parents to train up their children in the nurture and admonition of the Lord; but modern parents need modern crutches to train their children. They are too infantile to do that work themselves. Training children in Bible knowledge is not just the work of the home. It is the church at work through Christian parents, doing what God commanded them to do, and God's plan is perfect. To talk of an adjunct to a Christian home, where God's word is to be taught by Christian parents, is to say that we as members of Christ's Body cannot do that work which God gave to us, and we must have a human institution to help the church carry out its great mission in the world. Paul declares that the "weakness of God is stronger than men"; but men teach that their crutches and props are necessary to bolster God's "weakness." This is presumption. (Rfd. 2, Wellsville, Kansas).

FOR THIS WE PLEAD

BY W. CARL KETCHERSIDE

We plead for a return to the apostolic principles and examples as pertaining to the public worship service of the church. This found "the whole church come together into one place" (1 Cor. 14: 23; 11: 20). The assembly came together on the resurrection day. The prime purpose of gathering was to sit in fellowship at "the Lord's table" (1 Cor. 10: 21). This was in obedience to the absent Lord, who enjoined, "This do ye, in remembrance of me" (1 Cor. 11: 24, 25). It was a social meeting of the Lord's family in the Lord's house on the Lord's Day. It was not a gathering for gospel proclamation to aliens, but a thanksgiving of saints around the festal board. It was an occasion of mingled joy and sadness, of triumph and sorrow. The children of God are saddened by the thought of sin which



necessitated the sacrifice of the Lamb of God, but heartened by the forward look "till he come."

One of the most grievous errors of the apostate church was the attempted transmuting of the table into an altar, and the changing of the elements from a feast to a sacrifice. This concept, born in the fertile minds of a cunning priestcraft, and instilled in the hearts of millions of superstitious dupes, has done more to lead humanity down the dead-end street of religious mysticism than any other thing. The simple table needed only one to preside for decency and order, to call for the giving of thanks, and to see that the saints received the loaf and fruit of the vine. Any disciple among those who came together to break bread could thus serve. It required no special ordination, no special garb, no recitation of special ritual.

With the introduction of the mass as an unbloody sacrifice, a special priesthood must be ordained to serve as in the obscure age of Judaism. The elements must be changed

into flesh and blood with a special consecration formula. The "host" had to be elevated as the wave offering and heave offering of the "Moonlight Age." The wafer became a fetish to the credulous and gullible, a "sacrament" which, when crammed between the teeth of a dying person would protect his soul. What a tragic difference between this pageantry and pomp, and the inauspicious gathering of slaves and common workmen around a table in a private home in the earliest days of Christianity.

Yet we tend, either in inward thought or outward practice, to ape Rome. Disciples of our Lord look upon the Lord's Supper with a superstitious awe, and feel if they can just "partake of the emblems" they are safe for the coming week. They may disregard the rest of the service, or come late, or they may ignore God's teaching with reference to daily life, and feel that all is forgiven. And many congregations, with no scriptural warrant, set the table twice on Lord's Day as an accommodation and convenience, thus confusing the divine appointment with the mutual arrangement for gospel proclamation. There is neither precept, example or logical inference to justify such a practice.

The Lord's table is for the Lord's people! The act of eating together is an act of fellowship. The same conditions which admit to our fellowship admit to the Lord's table. We have no right to create terms of fellowship nor disregard those which are given by divine legislation. The emblems of our Lord belong only to those who acknowledge His sovereignty, to those who are citizens of His kingdom. Obedience in baptism admits to citizenship and fellowship. In the apostolic days, "those who gladly received the word were baptized, and they (the baptized ones) continued steadfastly in the apostles' doctrine, and in the fellowship, and in the breaking of the bread, and in the prayers" (Acts 2: 42). To invite or encourage those who have never been immersed to participate in the feast is to destroy the divine order.

A few years ago we sat in an audience where our good brother, Fred Killebrew, spoke to those who had assembled on the Lord's Day morning to break bread. At the conclusion of his remarks, he invited any who wished to identify themselves with the Lord's people to step forward. Three young men did so, stating their desire to be immersed at the close of the gospel meeting to be held that night. Their decision was announced, and they remained seated in front. One of the elders arose to preside at the Lord's table. When he gave the emblems into the hands of the servers, one of them gave them to these young men who were seated apart from anyone else. Not knowing what else to do they partook of them.

After the service I objected to this procedure. It was dismissed with the remark, "Oh well, I guess no harm was done!" But

there was harm done, for an extension of the privileges of the kingdom to an alien, means the lessening of respect for those privileges by both citizens and aliens. If a man can share in one of the blessings of the kingdom without being in it, he can share in all. If he can share in all of the blessings without being in the kingdom, why come into it at all. Open communion is an invitation to open membership!

We respectfully plead that our critics deal with the issue at hand. It is this. Shall we by custom, practice or otherwise encourage by our teaching, silence, or attitude, those who have not been baptized into our Lord to partake at His table? We do not concern ourselves with the ways, means, or implementation for offsetting such practice. That can and must be worked out by each congregation. Our concern is over whether or not this feast belongs only to the saints. We contend that it does. We plead for a recognition of this vital principle in the maintenance of the New Testament church? Is this plea unscriptural? If so, wherein is it contrary to God's plan? It will not do to quote, "Let every man examine himself and so let him eat." This was never written to aliens. It was written to baptized believers. There is no issue over whether they should be invited to eat. Did the apostolic church invite or encourage those who were unimmersed to partake of the emblems of the Lord's death? That is the question. Once it is settled, we can determine if we are apostolic in our procedure. The manner of conforming to the requirement or example can be worked out within the framework of the local church.

Perhaps most of our problems in these matters have arisen over the fact that in America especially, we have almost completely lost sight of the church as such at worship. The apostolic church gathered to worship and scattered to proclaim the good news. When they came together around the table, it was not to hear a gospel sermon, nor to listen to someone lambast the Pharisees and scribes. Brethren spoke to edification, exhortation and comfort (1 Cor. 14: 3). All were permitted to speak one by one that all might learn and all be comforted (1 Cor. 14: 31). If an unbeliever came in, he was convicted of all, and judged of all (1 Cor. 14: 24).

There is not a hint in the Bible that a formal gospel sermon was ever preached to the church. "The disciples met together to break bread" (Acts 20: 7). When Paul was present he discoursed with them, but this was incidental to the purpose of assembly. Now the Lord's Supper is relegated to an inferior place. It is the tail tied on to a sermon by a professional. In some places not a word is said with regard to it. A little formality, little ritual, and this is our modern substitute for the warm, fervent worship such as characterized the church

when "the disciples were of one heart and one soul." We entreat for a restoration of the Lord's Supper to its proper place, and the view of the Lord's Day in its proper perspective. It must become more than a mere money-raising occasion or the opportunity for a financial drive or the enactment of a cold ritual. We need to wean the churches from spoon-feeding by hirelings, and teach them to worship and praise our God acceptably and with godly fear.

(Editor's Note: This is the last of a series of articles under the title, "For This We Plead." It represents the honest and sincere conviction of the editor reached after hours of earnest meditation and prayerful study. It is not to be construed to be the position of any other writer connected with this journal except as such writer personally espouses the position set forth. Your criticism and comment will be carefully studied, if mailed to 7505 Trenton Avenue, Saint Louis 14, Missouri.)

ANOTHER BIBLE STUDY

We are pleased to announce a Bible study of 2 weeks duration starting on December 22, at Advance, Missouri. Dick Kerr and James Mabery will conduct three sessions daily, morning, afternoon and night, for those of high school age and above. Rooms will be furnished those from a distance, some meals will be supplied and expenses will be kept as low as possible. Write to James Mabery, Box 221, Bloomfield, Missouri, if it is possible for you to attend during the holidays.

A CARD SHOWER

Bro. and Sister W. E. Ballenger, Hale, Missouri, will celebrate their fiftieth wedding anniversary, December 21. Bro. Ballenger served long and faithfully in the gospel field until ill health forced him to quit his travels a number of years ago. Sister Ballenger has truly been a "mother in Israel" and this couple has been beloved of all. The editor urges every reader of this paper to send them a card of congratulations and enclose a little gift of appreciation for those who have battled so long and so bravely for our Lord. Perhaps they will let us know how many cards they received. Please do not forget them on December 21.

MISSION MESSENGER

W. Carl Ketcherside

Editor and Publisher

Publication Office
7505 Trenton Avenue
St. Louis 14, Missouri

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).

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.

WHEN DID THE CHURCH OF CHRIST BEGIN?

BY RICHARD D. KERR

In Acts 11: 15, Peter said, "And as I began to speak the Holy Ghost fell on them, as on us at the beginning." Notice those three words, "at the beginning." At the beginning of what?



We go to the second chapter of the book of Acts and read of the Holy Ghost falling upon the apostles, the very thing that Peter refers to in Acts 11: 15 when he says, "the Holy Ghost fell on them, as on us at the beginning." We know this was the beginning of the church, because Acts 2: 41 tells us, "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Then verse forty-seven of the same chapter states, "And the Lord added to the church daily." This is the first time in the Bible that the church is spoken of as being in existence. It was begun on this day spoken of in Acts 2: 1, the day of Pentecost following the ascension of our Lord.

In Mt. 16: 18, 19, Jesus told Peter, "... upon this rock I will build my church . . . and I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind

on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven." At that time the church was yet in the future. It was referred to by Christ as the kingdom of heaven. The church, the kingdom of heaven, was not established until after Jesus died, was buried, arose, and ascended to the Heavenly Father. Then a few days after His ascension the Holy Spirit fell on the apostles while they were assembled together in Jerusalem. The kingdom of heaven, the church, began with power in their own lifetime just as Jesus had promised in Mk. 9: 1, when He said, "Verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power."

Any church that claims to have been started by John the Baptist was started too soon. It cannot be the church of Christ. Any church that claims to have been started by Martin Luther, King Henry VIII, John Knox, John Wesley, Joseph Smith, or Mary Baker Eddy, was started too late to be the church of Christ. Any date prior to the Pentecost following Christ's ascension was too soon. Any time after that was too late.

There can be no doubt as to when the church of Christ began. The second chapter of Acts tells when and how. Read it. (507 W. College, Fredericktown, Mo.)

them, and be their God. And God shall wipe away all tears from the eyes: and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Further information on this wonderful place can be found in the remainder of the chapter and in the 22nd.

If a man believes in the Bible he must believe in everlasting life. If you believe John 3:16 you are looking unto and for eternal life, for the verse promises it unto us, if we fulfill its requirements. But we must seek eternal life. Although classified by Paul as the gift of God, there are still requirements for man.

We are the heirs of God, through the New Testament or will, and as a will specifies various requirements this one is no exception. One requirement for everlasting life, is that we be a child of God, in His family. Let us read Rom. 8: 16-17; "The Spirit beareth witness with our spirit, that we are the children of God: And if children, then heirs; heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be glorified together."

To be a child one must be born and in John 3: 1-13 our Saviour taught, that to be in the kingdom of God or to be a child, we must have a spiritual birth. Time doesn't permit a complete analysis of these verses, but they basically show the same as Mark 16: 16 "He that believeth and is baptized shall be saved." Our spiritual birth isn't anything mysterious, but an understanding by faith and a coming forth in baptism.

Another requirement is found in Rom. 6: 4 which states, "Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." The phrase "Walk in newness of life," is the part I have in mind. Paul's thought is that the child of God is to walk in a new life, and refrain from the sins of the world. The life of a Christian is distinguishable from that of the non-Christian by his speech, his habits and his behavior. Ours is a new life in contrast to the old of the world.

Our loving parent has devised a method of saving the souls of all, if they will only accept him. My theories, ideas or suppositions are not enough. With God's word to guide, we travel this road of life unto everlasting life. As a person in a foreign land would be lost without a guide book, so it would be with us. Let us follow it.

Let us look again at our text as a way of review and summing up this series. God, our heavenly Father showed his love unto mankind, by the sacrifice of his Son, that we who believe on him, might not be cast in the outer darkness of eternal hell. For his love is that we might have eternal life around the great throne of heaven.

One of the greatest verses in God's word is given in John 3: 16, it is simple, beautiful,

EVERLASTING LIFE

BY F. WILFORD LANDES

"For God so loved the world, that he gave his only begotten son that whosoever believeth in Him, should not perish, but have everlasting life."

We would like to discuss the final phrase of this verse, "everlasting life." The subject of the resurrection has been argued endlessly by mankind, yet God's word clearly reveals to us that there will be a resurrection, and that we come forth to punishment or blessings, depending on our life here on this earth.

In 1 Tim. 4: 8 we read: "For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is and of that which is to come." In John 6: 27 we are urged to "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto



you:—." And in reference to the Lord's Supper that he would later institute, Christ said in John 6: 54, "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day."

Paul commends in Rom. 2: 7 those who seek for eternal life, and in Rom. 6: 23 he informs us: "for the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." In 1 John 2: 25 we are told that God has promised us eternal life. And Jude speaks in the 21st verse of looking unto eternal life.

Eternal life, or the heavenly reward, is vividly pictured by John as he wrote from the isle of Patmos and recorded in Rev. 21: 1-4: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with

short and above all a synopsis of all the Bible. Let us not take it and omit other passages, but rather let us read it as a part of the whole, which we need for our salva-

tion. Believe John 3:16 as it is revealed in Holy Writ and you will be among the redeemed. Believe it as some men do and you will be lost.

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

John 11:35

This noted passage has been misapplied many times by people who really think they are doing Jesus a great honor. They interpret it as if it meant to show how He would sorrow over the loss of a loved one, as we would mourn over the death of a near friend or relative. They will even quote (but misapply) Isaiah 53:3, "a man of sorrows, and acquainted with grief." We will be reminded that Jesus was human as well as divine, and hence that He had personal friends whom it was sad to lose. All of this is true, but it is not why Jesus wept at the grave of Lazarus. If you knew that a loved one was at the point of death in a distant place, would you purposely delay your going to him until after his death as Jesus did? (See John 11:6.)



No, the main point is lost by such an application of this verse. Jesus could be "touched with the feeling of our infirmities" in regard to our sorrow as well as our temp-

tations. Have you ever visited a home where death had entered? You asked to see the form of their dear dead and were told to "come this way." The look of utter dejection on the faces of the relatives as they said this, then started toward the silent chamber where lay the loved one, could not be described in words. Such a look was doubtless on the faces of these sisters as they led Jesus to the tomb of their brother, saying "come and see." It was at this point that *Jesus wept*. The second word is from a Greek term that is different from the one used in verse 33, and it is not used elsewhere in the New Testament. It does not indicate any audible expressions, for Jesus had restrained himself from such demonstrations because of the hypocritical performances of the Jews. But the sight of the sorrowing sisters, and the pathos in their sweetly-sad voices, was so overwhelming that He burst into tears so generous that they could be seen. It manifested that Jesus had a humane spirit that could be shown when the grief of others was brought to His attention. That He could "weep with them that weep" as well as "rejoice with them that do rejoice." (Romans 12:15).

country. We urge you to book your order NOW for one or more of these. The book will contain the charts, cartoons and caricatures of Wallace, as well as his complete failure to uphold the propositions that he signed. You should not miss reading this debate, and keeping a copy of it for ready reference. You may either send your money with your order, or we will bill you for the price with the book. But you must order *at once!* Send today!

CONCERNING CHRISTIAN COLLEGES

A few years ago, A. G. Hobbs, Jr., prominent preacher for the college faction wrote an article "Concerning Colleges" which was published in *The Christian Worker*. In it, he used about all of the time worn cliches and outworn arguments of the defenders of extra-institutionalism. We have reprinted that article verbatim in our new book "Concerning Christian Colleges" and taken up each point and blown his arguments sky high with documented material from the colleges themselves. Here is a book that puts the ammunition you need in a form you can use it. Why not see that your relatives and friends in college churches have a chance to read the inside truth from their own institutions? There's no use to fire all of the ammunition at yourself. Point it where it will do good. Send a dollar for two of these books, or better yet, we'll mail you a dozen of them for five dollars.

HOW TO HELP

We'll appreciate it if you'll send us your change of address immediately upon moving to a new location. It saves us time and also money. Please send your new address as soon as you secure it, so you'll not miss a copy of the paper.

FESTUS TRAGEDY

On November 6, the home of Brother George Leonard, Festus (Mo.) was destroyed by fire. Bro. Leonard was at his work at the Pittsburgh Glass Company at the time, and his two smallest children, and their maternal grandmother who was living in the home perished in the flames. Sister Leonard was severely burned and is now in Barnes Hospital, St. Louis. An eight-year-old son, Jerry, was also cut by glass when he leaped through a window. Churches in the area have contributed liberally to assist our brother, but additional funds can be used for relief, as everything was destroyed in the fire, and Sister Leonard will require lengthy hospitalization. Sisters in Saint Louis are caring for her. Any funds sent to us with the notation "For Brother Leonard" will be sent to them immediately. Will you help? Our professions of Christianity are in vain if we do not feel a sense of compassion for our suffering brethren.

WHAT ARE YOU LIKE?

A lot of Christians are like wheelbarrows—not good unless pushed.

Some are like canoes—they need to be paddled.

Some are like kites—if you don't keep a string on them they fly away.

Some are like footballs—you can't tell which way they'll bounce next.

Some are like balloons—full of wind and ready to blow up.

Some are like trailers—they have to be pulled.

Some are like neon lights—they keep going on and off.

Some are like a good watch—open face, pure gold, quietly busy, full of good works.

—Sent in by William Fleener, Germany.

WORD FROM KOREA

Norman Hawbaker, who is a crane operator in "The Punchbowl" sector of Korea has been teaching the Word to all who will

meet with him when off duty. He is also engaged in preparation of a tract in the Korean language, with the assistance of the Company Interpreter, who stated his desire to obey the gospel and become a member of the New Testament church on the fourth night of their mutual work on the mimeographed tract. We ask your prayers for the efforts of our brother to take the gospel to those in that part of the globe who have never heard it before.

THE DEBATE BOOK

We have been informed by the publishers that the Ketcherside-Wallace debate in book form will be produced at as early date as possible. The retail price will be \$3 per copy. This debate which covered five nights dealt with the important topics of One-Man Ministry, The Work of Evangelists, and Bible Colleges. It has aroused more study and more controversy than any other like discussion in years, and some of the topics have never before been debated in this

PROCEED WITH CAUTION

By Kenneth Morgan

I have always been outspoken on what I have considered a very obvious need for a new, modern English translation of the Scriptures. I have freely pointed out in any teaching I have done the numerous places wherein the King James Version fails to give the modern reader a ready and clear idea of the meaning. It is a marvel, as a matter of fact, that this translation has served students so well so long. For the spoken English has changed very greatly since the time of England's King James I. It is a wonder that it is readable at all—certainly the common writing of that day is hardly understandable to the average reader of today.

But now that we have a new "authorized" Revised Standard Version, I feel that it is wise to take careful note of what has been given us before we accept the advertizing at face value. (And speaking of advertizing, the launching of the sale of this new translation began with an investment of \$500,000; which money was placed in the hands of a large eastern advertizing agency—it is big business, this!)

In our town when the service was held as a part of the national dedication of the new translation, it was an affair of the denominations known for their tendencies toward "modernism" or "liberalism" in doctrine—Methodist, Presbyterian, Congregational, and a branch of the Church of the Brethren; all affiliates of the National Council of the Churches of Christ in U. S. A. It is a well-known fact that, without exception, the translators of the RSV are "liberals" in theological viewpoint. "Fundamentalist" denominations (those who believe that the Bible is infallibly and literally inspired by the Holy Spirit of God) are a little reluctant to accept the translation without question, and are asking a few pertinent questions. The new translation is claimed to be the "only authorized version of the Holy Bible in the language we use today."

When one says a thing is "authorized," an important question is, "by whom?" In this case it is the National Council of the Churches of Christ in the U. S. A. This is an interdenominational organization composed primarily of those churches which have adopted modern, liberal views concerning the Bible—as opposed to the so-called "fundamentalist" churches. It is a question of primary importance to all to inquire, "How faithful is the new translation?"

I've been asked what I think of the new translation. In many respects I am unable to pass competent judgment on a translation, any translation. In the case of the present translation I am not yet familiar enough with it. But my approach to it will not differ a great deal from my approach to

others of the numerous modern speech translations which have been published in recent years. (1) I will bear in mind that it is made by men, who, though they represent a number of "faiths," all are known liberals, and biased in their thinking by modern interpretations of many things in the Scriptures. (2) I will study with careful comparison of this and other *proven* translations. (3) I will expect valuable help from it through this comparative study, if I keep in mind that it is an *untried* version. (4) To me—Caution is the word: let us see what comes of it as two years, ten years, twenty-five years roll around.

Only time and careful study will bring out the defects or errors of the new translation. Only time and careful study will bring about a full and confident acceptance of the new translation. For in spite of its antiquated forms of speech, the King James Version has weathered many a storm, and has been proven acceptable, and has served mankind faithfully for some three centuries. It merits our confidence, even though we may be handicapped in studying it. Let's wait and see—perhaps the new Revised Standard Version will do so too. But how can we give complete confidence to that which we have not proven?

One scholar points out the following: "We should not forget the selection of 'young woman' for 'virgin' in Isaiah 7: 14, which has been highly publicized elsewhere. The word 'almah' (young woman of marriageable age) is not found in any context where the person referred to can be shown definitely not to have been a virgin. There is no valid reason for assuming that the word 'almah' could not have meant 'virgin.'" (It might be observed here that one of the hardest to swallow of all "gnats" for the modernist is "the virgin birth of Christ.")

Another scholar comments on the fact that John 8: 1-11 was "demoted to a footnote." He says, "To remove this precious passage, as the Revised Standard Version does, is to disintegrate the narrative and to do violence to the Scripture." He mentions that Augustine (who lived from A. D. 354 to A. D. 430) criticized the indelicacy of this passage, and adds, "Never the less it has been retained in Scripture during the sixteen hundred years since Augustine, and should continue there on its merits, so to speak. Its removal by the Revised Standard Version is in itself enough to deny that version the right of circulation by the American Bible Society." Also, "One has the sense of disfigurement, as when a great branch is hacked from a noble tree. The words, 'I am the light of the world,' need the background of dark human frailty and black hypocrisy which the story of the woman and her ac-

cusers gives. . . . 'But they are not in all the manuscripts!' What then? They are in some and that's enough. They have the timbre of inspiration. To cut them out is to erase ten bars out of the adagio heart of Mendelssohn's Violin Concerto."

In conclusion, let me say: Do what I'm going to do—buy one of these books for your study; read it for the sheer joy of reading the Bible in a language familiar to you; take it to class for comparative readings. It will enrich your knowledge and understanding of the Bible; and thus it will enrich your faith and life in Christ.

All I intend to do by this article is to make you aware that this new translation is not received as widely or as readily as some might lead you to think. All I want to do is give you a word of caution. Let time and trial prove the worth of this new translation before you too hastily give it the same confidence which you have given to the King James Version.

BOOKS FOR ALL

FOR YOUNG PEOPLE AND CHILDREN: First Steps for Little Feet, \$1.35; Story of the Gospel, \$1.25; Bible Pictures and What They Teach Us, \$2.25; Foster's Story of the Bible, \$2.50.

FOR STUDENTS: Cruden's Complete Concordance, \$3.00; Smith's Bible Dictionary, \$3.00; Johnson's People's New Testament with Notes, 2 volumes, \$5.00; Bible Commentary, by E. M. Zerr, 3 volumes, \$10; A Clean Church, \$1.00.

BIBLES: Teachers' Bible, leather bound, Center Reference and Concordance, \$10; for young people, \$6.00; World Teachers' Bible, leather bound, \$8.00; large print testaments for older eyes, \$1.75. Please order your needs in these books at once. Send to MISSION MESSENGER, 7505 Trenton Ave., St. Louis 14.

OKLAHOMA CITY

In our next issue we will publish an appeal for help in the work at Oklahoma City, Oklahoma, where a group of brethren have started a New Testament effort in opposition to the one man pastor system and institutionalism, those twin evils of the modern apostasy. Their efforts deserve our assistance and you are requested to send aid in care of C. M. Riddle, Box 94, Oklahoma City.

FREE OUTLINES

Roy Harris has mimeographed 20 outlines suitable for short talks on subject-matter in 1 Peter. You can obtain a set of these without cost by writing Lawrence Swearingin, 137 South Oakley, Kansas City, Mo.

A CRYING NEED

We feel that a 16-page journal is a crying need just now. If every reader would send just one new additional subscriber that need could easily be met.

THIS and THAT from HERE and THERE

The gospel meeting at Farmington (Mo.) closed Oct. 26, with an overflow crowd. . . . One was immersed at Flat River (Mo.) Oct. 19, and one was added at Southwest Church (St. Louis) the same day. . . . Thanks to E. B. Locke, Hoxie (Ark.) for five subs. . . . Wilbur Storm expresses thanks of Phoenix (Ariz.) church for all contributions on their new building. . . . L. C. Roberts was with the church at Des Moines (Iowa) two weeks in October. . . . Mae McEvers reports the death of Sister Grace Miller, Globe (Ariz.) Oct. 12. . . . We regret to chronicle the death of Sister McGillis, Saint Louis (Mo.) Oct. 26. . . . E. M. Smith began at Globe (Ariz.) Nov. 9. . . . Members at Fredericktown have been conducting services on Lord's Day afternoons in the Charles Covington home, on Highway 61, near Patton Junction (Mo.). . . . Jerry Cook, Sam Ream and Don Neff engaged in a talent exchange program between Flat River and Fredericktown (Mo.) in October. . . . Dick Kerr was scheduled to visit Ozark, Nixa and Springfield (Mo.) en route to Center Church, near Carthage (Mo.) where he labored Nov. 10-23. He has scheduled work at Bicknell (Ind.) March 16-29, next year. . . . Thanks to Peggy Bagby, Juanita Owen, Lester, Lois and Mona Faye Stevens, Reginald and Helen Spence for aid in getting the last issue into the mail. . . . After a two weeks meeting at Stockton (Calif.) Lloyd Riggins moved to Oakland (Calif.) for a four week study in the New Testament. He conducted funeral services, Oct. 11, for Sister Etta Stephenson, Riverside (Calif.). . . . Bill Hensley reports 18 added in his north Missouri work at Old Scotland, St. Joseph, Gallatin, Pollock, and Alanthus. He will be at Hagerstown and Speedway City (Ind.) during the next two months. . . . Pray for the truly pioneer effort of Albert Winstanley in Ballycastle (North Ireland) where there are but two members, Bro. and Sister Fairley. There has never been a church there. . . . Roy Loney engaged in a one hour public discussion with Jimmie Wood, pastor at Odessa (Texas) recently on the subject of the hireling ministry system. . . . Norman Hawbaker writes from Korea of his deep appreciation for the paper. . . . We appreciate very much the first edition of "Bible Talk" edited by Leroy Garrett, Box 4242, Dallas (Texas) and we suggest that you send a dollar for a year of good reading material. . . . Hubert James reports 11 baptized, 1 restored in the meeting with Bernell Weems, at North Ozark Church, 3½ miles south of Masola (Mo.) on Highway 5. The congregation of 35 members recently built a new house in which to worship and thank all who aided in the construction. . . . We regret to hear of the hospitalization of George McLaurin,

Belfast (North Ireland). . . . Bill Baker, now in the air force, says he misses the Saint Louis Bible Study. He was with us for three years in the study. . . . Henry Smith and Carol Gotwals were married at Bloomington (Ind.) Nov. 25, with Bob Duncan officiating. . . . The Independence (Mo.) church building, 601 South Liberty, will be the scene of a reception for Bro. and Sister W. E. Ballenger, who will celebrate their golden wedding on December 21. The reception will be held from 2:30-5:00 p. m. . . . Winford Lee reports 3 restored and 1 immersed in his meeting at Bloomfield (Ind.) and tells us the work at Brookfield (Mo.) is looking bright. Winford was at Vandalia (Iowa) Nov. 10-23. . . . We salute Dan Millard Shasteen, who arrived to bless the home of Harold and Bonnie Shasteen, Oct. 31. . . . Christine Jarrett reports 2 added by membership transfer, 1 by immersion at Hagerstown (Ind.) recently. . . . Roy Harris has prepared a mimeographed series of 20 outlines for short talks, based on texts in 1 Peter, chapters 1 and 2. You may obtain a free copy by addressing Lawrence Swearingin, 137 South Oakley, Kansas City, Missouri. . . . We regret to chronicle the death of Bro. Philip Palmer, Meadville (Mo.). . . . A. W. Harvey reports 8 added by immersion, 5 by membership transfer at Indiana Avenue Church, Bloomington (Ind.) recently. . . . Bernell Weems was with the Carmichael (Calif.) congregation, Nov. 2. . . . A. C. Warren spoke twice at Wauneta (Neb.) Oct. 26. . . . Dean Garrison gave an edifying talk at Farmington (N. Mex.) Nov. 2. . . . E. M. Smith was scheduled for one week of work at Albuquerque (N. Mex.) where Bob Hand and Dean Garrison are also assisting. . . . Bill Hensley reports 4 added, and 2 restored at Speedway City (Ind.) in recent weeks. . . . We regret to report that the president of Abilene Christian College has refused to allow a debate on the right of Christians to establish such an institution. He offers the excuse that no one, as far as he knows, believes on the matter there as I do, but is afraid it would divide the church in Abilene. How would debating about an institution which they claim has no connection with the church split the church? . . . Two immersed at Lillian Avenue Church (St. Louis) Nov. 13. . . . Girls of Southwest Church (St. Louis) are preparing a monthly summary of events in the area to be mailed to those away from St. Louis. . . . Jim Mabery immersed two in St. Louis, Nov. 5. . . . E. M. Zerr starts a Bible Study at New Castle (Ind.) January 5. . . . Thanks to Charles Simms, Festus (Mo.) for five subs. . . . Lloyd Riggins began work at Carmichael (Calif.) Nov. 16. . . . Sister R. H. Hyatt

reports 233 persons from 24 congregations in 12 states attended the young people's meeting at 6305 Blue Ridge Blvd., Raytown (Mo.) Oct. 25, 26. A similar meeting will be held next year. . . . One was immersed at Tranent (Scotland) Nov. 9. . . . Bro. Reuben Gregory, Ilkeston (England) has witnessed the immersion of every member of his Bible Study Class. His younger daughter and her husband recently accepted Christ, making his entire family members of the One Body. . . . At last reports one had been immersed during the special mission of Frank Worgan, at Tunbridge Wells (England). . . . Bernie Crum immersed one at Bloomfield (Ind.) Nov. 4. . . . David Dougall recently immersed a young man at Wallacestone (Scotland). Bro. Dougall is now working with the assembly at Dennyloanhead. . . . Thanks to Julia Gordon, Vincennes (Ind.) for 4 subs, and to Mrs. Wm. E. Scheible, Chillicothe (Mo.) for nine. . . . We need some more brethren to place advance orders for the next volume of Bible Commentary by E. M. Zerr. This book will contain comments on every verse from 1 Corinthians to Revelation. Will you take 3 of them for \$10, payable at the time of delivery, which will be the latter part of 1953? . . . Send 5c in stamps and we'll mail you a free copy of the book on Instrumental Music, by W. G. Roberts. . . . H. C. Owen, Fairmount (Georgia) says that so much time is spent in teaching first principles in that area that the church is starving for food. . . . We salute Ralph Wayne, born to Mr. and Mrs. Jess Riles, Saint Louis (Mo.). . . . Thanks to Robert Brumback for 5 subs. . . . Kenneth Van Deusen has just completed two weeks' work at Etterville (Mo.). . . . Fred Killebrew immersed one at Chillicothe (Mo.) en route to Portland (Ore.) with plans to visit Klamath Falls (Ore.) and Spokane (Wash.). . . . Thanks to Dick Kerr for 5 new subs. . . . We're sorry to learn of the death of Elmo Mudge, son of our brother and sister Renford Mudge, Fredericktown (Mo.) who was killed in Korea. . . . Dick Kerr closed a meeting at Center Church, near Carthage (Mo.) Nov. 23. . . . We send our sympathy to the family of Sister Ottwell, Pearl (Ill.) who died Nov. 21. She was the mother of Hershel Ottwell, widely known for his evangelistic labors. . . . The congregations in St. Louis took advantage of the Thanksgiving holiday to come together in fellowship and meetings afternoon and night. . . . Don't forget the two-week Bible study at Beech Grove (Ark.) starting January 5, with sessions morning, afternoon and night. Plan to attend. . . . Why not tell others in the congregation about the good things you read in this paper? Send in your renewals promptly.