

MISSION MESSENGER

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THE PRIESTHOOD OF ALL BELIEVERS

BY ROY LONEY



"But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light" (1 Peter 2: 9). The above verse gives us an inspired description of God's people if they walk in his ways and obey his laws. In Rev. 5: 9 we read as follows: "And hath made us unto our God kings and priests, and we shall reign on the earth." A similar statement is made in Rev. 1: 6 "And hath made us kings and priests unto God the father." 1 Peter 2: 9 reminds us of what the Lord said to the Jews at Mt. Sinai (Ex. 19: 6) "And ye shall be unto me a kingdom of priests and an holy nation." Thus we learn that both physical and spiritual Israel are spoken of as a "kingdom of priests"; but with this difference: In fleshly Israel the tribe of Levi was chosen to minister unto God at the tabernacle, and the sons of Aaron—a Levite—were to be the priests who were to perform all the rites and ceremonies required by that law, and no one but a descendant of Aaron could be a priest. But under the Gospel all obedient believers in Christ are declared to be priests. While special duties and responsibilities are given to the special classes (apostles, evangelists, elders, and deacons) and certain restrictions placed upon the sisters as to the public work of the church; yet the scriptures plainly teach that all Christians are priests unto God.

The word priest has a very common meaning. In the Old Testament it is from the Hebrew word "kohen" meaning "minister," and in the New Testament it is from the Greek word "hierous" with exactly the same meaning—a minister, and the word minister in the New Testament is of general application to all Christians, and is never applied exclusively to any special class. Any Christian, whether male or female, who serves the Lord zealously and faithfully is thus a minister—a priest. Christ was a minister (Rom. 15: 8) as were also the apostles (Eph. 3: 7), evangelists (1 Tim. 4: 6), angels (Heb. 1: 14, Math. 4: 11), women (Math. 27: 55),

and any and all faithful Christians (John 12: 26) who minister to the Lord in all the various ways which Christian duty requires. Thus we see that all classes of workers in the New Testament church are priests; and the sacrifices they offer are their bodies given in active, loving service to the Lord (Rom. 12: 1).

The Catholics call their preachers priests and we condemn them for so doing; but at the present time many so-called churches of Christ call their preacher "Our Minister," and he signs himself "Minister of the church of Christ." Thus we have the singular number in both cases. Is he the ONLY minister in that congregation? If so, that church has no other servants, and the membership in general does not minister unto the Lord! Does the Royal Priesthood consist *only* of preachers? If so wherein do we differ from the Catholics? In many, many places the church has reached the place where they feel they must have a "Minister" to officiate at every service. I can name congregations that will not permit a "layman" to speak unto edification when their college-bred "Minister" is absent!

Paul wrote to the brethren at Rome (not "The Minister") "And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another" (Rom. 15: 14). And to the Thessalonians he gave this admonition: "Wherefore comfort yourselves together, and edify one another, even as also ye do" (1 Thess. 5: 11). And we learn that at Corinth, when the church assembled, mutual edification was the order of the day by divine instruction (1 Cor. 14: 26). The various members all spoke *unto edification* exercising their varied gifts given to them by the Lord. Romans 12: 6-8 makes mention of the fact that all gifts, whether natural or miraculously given, such as prophesying, teaching, exhorting or giving, were all to be used for the strengthening of Christ's spiritual body and the upbuilding of the Master's kingdom. While the church is One Body, yet it is composed of many members and each member should have a work to do. No one member is indispensable, but all members working together in love are essential to the real spiritual growth of the church. Listen to Paul: "But speaking the truth in love, may grow up into him

in all things, which is the head even Christ; from which the *whole* body fitly joined together by that which *every* joint supplieth, according to the effectual working in the measure of *every* part maketh increase of the body unto the *edifying of itself* in love." Eph. 4: 15, 16. Notice—"The whole body," "every joint," "every part," "unto the edifying of ITSELF in love." Obedience to that scripture calls for a *working* church, wherein each member has his assigned duties and responsibilities, so that all may be "workers together with him." In the natural body there are no more than two ears to one mouth. But in most of the spiritual bodies (congregations) there is just one mouth for a hundred or more pairs of ears! Something of a monstrosity, is it not? Who is ready to affirm that such a grotesque, misshapen body is the glorious body of Christ? If the one mouth, by teaching, feeds the listeners the Bread of Life in the proper manner, will they ever be sufficiently strong in the Lord to "teach others also"? The divine plan requires that each member "work out their salvation" (Phil. 2: 12). Paul did not say "listen out your salvation," but listening is practically all that is done under the one man pastor system!

The greatest grace is not that of receiving, but of giving (Acts 20: 35)—"It is more blessed to give than to receive." With the preacher pastor system, we give of our money only that "The Master" may give us back some sugar cookies to gratify a pampered appetite! I wish my giving to be a blessing to other souls—not for self. And the greatest gift one can give is to give self in loving, active service to Jesus Christ who gave all for us. And the worst and most inexcusable extravagance in the world today is the selfishness of members who will pay for no preaching unless they can hear it themselves! Christ cannot dwell in any heart that thinks only of its own desires.

We condemn the Catholics because they believe they need their priest to approach Christ in their behalf, rather than taking their burdens directly to Him who can carry every burden and bear every sorrow. Yet there are those in the church of Christ who are doing the very same thing! Here is the testimony: In the *Rocky Mountain Christian* of May, 1943, is an article by John R. Stewart titled "Shutting Christ Out." He mentions a number of things which members permit to come between them and Christ and said in part: "Again we find some congregations that have developed the pastor system, and with this system the

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

John 4: 18

This passage has been a stumbling block for many who have been in confusion over the Biblical position on the marriage relation. It seems difficult for some people to get away from the beaten path of tradition, or to accept any teaching that does not agree with what their personal feelings are on a subject. The only marriage "ceremony" that God ever gave for the institution is the fleshly union of one male with one female.

That law is stated in Genesis 2: 24, and verified by Jesus in Matthew 19: 5; Mark 10: 6-9, and by Paul in Ephesians 5: 31. Four thousand years had passed since God gave this law to mankind, when Jesus expressed himself on the subject, and he did not make any change in it. The people thought that Moses had changed it, but Jesus explained that Moses did not change the law, he only tolerated a certain form of leniency about it on account of the hardness of the heart of mankind through a certain period. An objector today will say this woman was joined by the fleshly union to the sixth man, yet Jesus said he was not her husband. That was because the laws of

man came in and required certain ceremonial regulations before a union would be recognized. While the Lord did not originate this ruling, yet He recognized it, and hence requires his creatures to obey it for the sake of order in the society of humanity.

The confusion is caused largely by the term "husband," which is a legal one and not a natural one, and has been used by the translators to distinguish between a man who has complied with the legal regulations for marriage, and one who merely has relations with a woman without having done so. The terms "husband" and "man" are from the one Greek word *aner*, and mean the same as far as language is concerned. "Husband" is the wrong word to emphasize in this passage, for the word "man" would be as correct a translation as the other. So that, it would be just as correct for the verse to be translated, "Thou has had five *men*; and he whom thou now hast is not thy *man*." All of these persons were *men*, but the one the woman was living with was not hers, because they had not complied with the laws of the land that would give her legal possession of this man. So if the reader will place the emphasis on "had" and "hast," which is where it belongs, showing ownership, he will be saved the confusion so prevalent over this subject. 1 Corinthians 6: 16 is true even today.

worthy, to charge with a fault." The Word of God does all that in at least two ways. First, it drives our attention to perfect life of our Savior. You put your life and let me put mine along side that Divine measuring rod and just see how we miserably fail to even come near His perfect pattern of life. If the Word of God left it at that it would be of little use to any of us. But it doesn't and it is my humble purpose, dear brother, in this and subsequent talks to show how the Word does operate to help to attain to at least some degree the divine standard.

Second, the Scripture corrects our mistakes, showing us where we are wrong. An apprentice joiner of my acquaintance was once given the task of moulding and shaping a piece of wood to a given pattern. Of course, he failed. The master joiner, taking another piece of wood, showed the young lad just how and where he had gone wrong and encouraged him to try again. He did this and with great success. The Word does that with us. By pointing out our sins it chides and reproves us for our misdeeds and proceeds then to correct us. We are really not fond of reproving ourselves. We would rather reprove the other fellow, but we are told to "remove the beam from our own eye in order to see clearly the mote in our brother's eye."

Now we shall consider correction. To correct means "to free from faults, to bring to the standard of truth, to amend." So, when we apply the teachings of the Scripture to our lives we find it not only rebukes our personal conduct, but corrects our mistakes.

Unfortunately, many people are like the African chieftain who, when he was dressed up in all his hideous warpaint, was given a mirror by a missionary who thought he would reprove him. Immediately when the chieftain saw himself he dashed the mirror to the ground, smashing it into a thousand pieces. He gave the explanation that he wasn't going to have a thing that made him look like that. So are many people today in regard to the Word of God. They read it and then fling it away, scorning the book that "makes them look like that." Had that African chieftain retained the mirror and tried to remove all that was making him look hideous, he would have seen himself as God intended him to be. So with the Word of God. Rightly read, it is profitable for chiding us when we do wrong, for administering the deserved rebuke, and for correcting our mistakes.

You see, brother, it is really a question of spiritual growth. Like an infant grows naturally and without effort on its part until it reaches maturity, we "grow in grace and in the knowledge of the Lord." When it comes to a mental and intellectual growth, the infant must absorb knowledge, but we cannot attain to the perfection of the Beatitudes (Matt. 5) by effort. The Spirit of the Lord will do it for us, but we must apply

TALKS ON TIMOTHY

BY HAROLD BAINES, MORLEY, ENGLAND

Reproof and Correction

We are getting on with our talks on Timothy very nicely, brother, and so far you seem to have absorbed some of the "weightier" matters of Scripture very well. For the remaining studies in this series, I want to concentrate on that side



of your life that has to do with the putting into practice of the things you have learnt and are learning of the Christian way. To return to our counterpart, the soldier of the world, we have reached the end of our theoretical training and are now getting down in earnest to the serious business of conducting our "war" of right against wrong.

In learning any new things we make mistakes. This is pardonable and understandable, providing we convert our mistakes into stepping stones to better things and not tombstones to good intentions. It is said the road to Hell is strewn with the wreckage of good intentions that never were translated into action.

A tradesman once told an apprentice not to worry about mistakes, providing he did not make the same mistake twice. He said a man who never made a mistake never made anything else. Little errors are all to your good in your professional training.

In our text (2 Tim. 3: 16) we are told definitely that the Word of God is profitable to the correcting of mistakes and administering of reproof.

First of all, the word reproof. It means "to administer a rebuke, to chide as blame-

our minds to his teaching so our character will grow until we reach spiritual maturity.

So, my dear young brother, learn to read the Word of God and act as it instructs you. When it reproves you it may not be pleasant but if you are to be of service to your Heavenly Master you must eliminate all the things that keep you from being the image of Jesus Christ. Remember, the world doesn't read the gospel by Matthew, Mark, Luke, or John, but it *does* read the gospel according to you.

We will leave the passage now and we will continue it in our next talk when I hope to give you, with God's help some "instruction in righteousness."

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local minister must not leave them because they just couldn't carry on without his presence. This preacher has become the *obstruction between the local congregation and Christ*. Instead of going out and preaching the Gospel, he must submit to the whims of the congregation, because it just can't get along without his presence. That is wrong, my brother, and is not characteristic of the early church. "They went everywhere preaching the word." The above quotation shows that the Royal Priesthood of Peter's day has become the HIRED priesthood of the present time. It's time to get back to the Old Paths where we can walk with God.

than that? Truly it is beyond the imagination of man. However, Paul does not stop with this description. The very next word is "but." That signifies there is another side to the matter. Let us see what it is.

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience" (Ephesians 5: 1-6).

Yes, Jesus loved us. Yes, he gave himself for us! He was an offering and a sacrifice. BUT—there is something for man to remember. In spite of the love of God, in spite of his great devotion to man, God cannot, and He will not hold back his wrath from sin. "Let no man deceive you with vain words" says Paul. There are plenty of people in the world today who tell you that you can live as you please, for God will not punish man. They scoff at his warnings, laugh at his plain admonitions, and go merrily on their way living after the desires and lusts of the flesh. And some there are foolish enough to hear such empty, giddy counsel. They are being deceived by men with vain words.

There are some who shall not have an inheritance in the eternal kingdom. Upon such comes the wrath of God. Who are they? They are "the children of disobedience." You cannot disobey God and please him. You cannot be one of his "dear children" and leave undone the things he has appointed for you to do; or do the things he has told you not to do. You cannot have the love of God and the wrath of God at the same time. You must choose one or the other, and the way you make the choice is by the life that you live. What is your choice? Which life will you live? Which road will you take?

Let us turn again to the Holy Scriptures. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, etc., . . . for which things' sake, the wrath of God cometh on the children of disobedience. In the which ye also walked sometime when ye lived in them" (Colossians 3: 1-7).

Your past life is no excuse for your conduct at present. Neither is the fact that you once did these things without being punished an indication you can do them in

THE WRATH OF GOD

Radio Sermon by W. CARL KETCHERSIDE

I want to talk for a little while today about a subject that has been much neglected in the past few years. There was a

time when it was frequently discussed, and men gave great attention thereto, but in these days there has been a decided tendency to ignore the teaching of the Bible on the matter. I refer to "the wrath of God." We hear much about the love of God, so much as a matter-of-fact that many people

think it is impossible for God to show anger, against anything at any time. Yet the Bible teaches us that there is another side to God than that manifested by His love.

As a basis for our thoughts today, let us read Romans 1: 18, which says, "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold back the truth by unrighteousness." Here is a plain declaration to the effect that God possesses wrath, that such wrath is manifested from His dwelling-place, heaven; and further that it is directed against the injustice and wrong-doing of men. It will be well for us to consider the teaching of God upon this subject, lest we fall into condemnation and have his wrath poured out upon us. "It is a fearful thing to fall into the hands of the living God" (Hebrews 10: 31).

What kind of conduct will merit and receive the wrath of God? Long years ago, Ezra, leader and law-restorer of the Jews said in Ezra 8: 22, "The hand of our God is upon all them for good that seek him, but his power and his wrath is against all them that forsake him." This is plain. If you want the blessing of God, you must seek after God. You cannot ignore him, forget him, abolish him from your thinking, and still expect him to be with you.

It would be well for us to pause and ask if in this materialistic age God can bless the world. On the basis of judgment set forth by Ezra, we do not see how he can. How many people in our great city have sought the Lord even on this day which is the Lord's Day? What trivial excuses we use to keep from worshipping him. The weather is too hot, we have company, we are tired from the activities of last week—a hundred things come into our minds to exclude God from our hearts. Will God be with you to do you good, or will his power and wrath be against you, that you may know it does not pay to forsake Him?

It has ever been an amazing thing to me to note that a lot of people who were one time faithful to God have now forsaken him. Many once lived according to His word when they were down in the country. They met with the House of God for every meeting. They would not think of going anywhere else without first taking time to worship him who created them and will hold them to account. But since coming to the city, where the attractions are many, they have proven that Satan has a stronger pull on their hearts than God. They have now forsaken the Lord, and His wrath will some day be poured out upon them.

God cannot tolerate sin. It is contrary to His nature, renders those who are guilty unfit for heaven, and despoils the eternal plan which the Father had for the salvation of the world. For that reason we should flee from sin and follow Christ. The apostle says, "Be ye therefore, followers of God, as dear children, and walk in love as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." I submit to you, that this is one of the most touching descriptions of the love of God and Christ, that you'll find anywhere in the Bible. Christ loved us. He gave himself for us. He became and died an offering and a sacrifice in our stead. Can you feature a greater love



the future without receiving for those deeds the punishment that is deserved. There is a future judgment awaiting. You cannot escape it unless you escape from the life of sin here. When John the Baptist saw many of the hypocrites coming to him to be baptized, he said, "Who hath warned you to flee from the wrath there is to come?" In 1 Thessalonians 1: 10, we are told to wait for God's Son from heaven, whom he raised from the dead, even Jesus which delivered us from the wrath to come. In Revelation 6: 17 is a picture of those who frantically tried to escape, crying out "Hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come, and who shall be able to stand?"

There is a day of wrath coming! You will be present on that day. Will you cower and stand fearfully wishing that you might be hidden from the face of God and Christ? Will you cry out for refuge when there is none? Will you seek to cover yourself from the face of the Great Judge? There will be

no covering provided. You will stand bare and naked of heart. What will your answer be? You cannot plead ignorance. You have lived your life in a world where it would have been easy to serve God. Street cars and busses take you almost to the very door of a place of worship. The Bible is printed and is distributed in your language. You can buy a testament for the price of two ice cream cones. Yet you deliberately refuse to read His truth, to obey His commands. You are laying up in store for yourself the wrath of God.

O sinner friend, before it is eternally too late, turn you from your wicked ways, for why will ye die? Tomorrow may not come, so serve your God now while it is called Today. Obey his Truth, yield yourself to him in loving wholehearted obedience. Hide behind the blood of the slain Lamb and the death angel executing God's wrath will pass you over. We earnestly entreat you to think seriously about your soul. Prepare to meet your God and to escape the judgment of His wrath.

KINDNESS

BY MARY WILDMAN

(EDITOR'S NOTE: Following is an article written and given by Mary Wildman, Hartford (Ill.), in a mutual edification class on her first occasion to take part in the services of the church.)

Kindness is one of the most wonderful qualities of human nature and the extent of this quality has no limit. An act of kindness can be so big that the whole world knows about it or so tiny that only you and God know it happened. It can be a gesture of good-will between powerful nations or merely a smile to someone in passing whom you have no reason to expect you'll ever meet again.

No one individual or class of people has a monopoly on this virtue. People in high places or paupers on park benches have the same privilege of exercising kindness. Regardless of social position or economic standing, a kindly nature is a mark of true culture and greatness—a shining silver cord that binds our nature with the Divine. It is living proof that man was created by a Heavenly Father!

In many cases kindness costs nothing except a little time and a bit of effort. A favorite clipping of mine pertains to this thought—Luella Mitchell says, "It is true that an opal can lay in a case and remain cold and lusterless, but when taken out and held a few moments in a warm hand it gleams and glows with all the beauty of the rainbow. All about us are human lives, which seem cold and unbeautiful without spiritual radiance of indwelling light. All they need is the friendly smile or the touch

of a warm hand, the pressure of love to bring out the brightness of spiritual beauty that is hidden in them."

My point is further illustrated by this bit of poetry:

PEBBLES OF KINDNESS

Drop a pebble in the brook—
The ripples spread to every nook
And cranny, in open spaces
On and on to unfamiliar places.
We little know which niche or bend
That tiny ripple comes to end.

Drop a kindness on life's stream—
And, though, small the deed may seem
The love which prompted it can flow
In an ever-widening circle, until lo—
We, now, could not begin to guess
The lives this love has touched and blessed!

Not only is the other person's life brightened by our kindness but our own takes on a new radiance since few things in life repay us so abundantly as kindness. Edwin Markham has said,

"There is a destiny that makes us brothers,
None goes his way alone,
All that we send into the lives of others
Comes back into our own."

So, in the words of the wise man Solomon, "Let not kindness and truth forsake thee: bind them about thy neck; write them upon the tablet of thy heart. So shalt thou find favor and good understanding in the sight of God and man."

In Appreciation

This being my last month as acting-editor of the MISSION MESSENGER I wish to express my deep appreciation to those who have been so helpful. In addition to the ones that have been mentioned every month, my thanks go to Mary Jane Burton, Curt Burton, and Helen Watts who helped prepare the copy for the printer. Words cannot express my sincere gratefulness to Helen who spent many late nights with me assisting with the clerical work and the handling of mail. Also, I could not forget those who have given me such great encouragement in this undertaking, either written or verbally. Again, thanks to everyone!

Sue Ketcherside.

Our Thanks

We are grateful to Lester and Mona Faye Stevens, Vida Anderson, June Kinnamon, Mary Jane Burton, and Helen Watts for helping to mail out the June issue. We really appreciate this fine help—thanks.

Gleanings

Correspondence for the church at 59th and University, Des Moines (Iowa), should be sent in care of Melvin Short, 1325 Merle Hay Road, Des Moines, Iowa. . . . Vern Atwell reports that two were added recently to the One Body at Claypool (Ariz.). . . . Congratulations to Mr. and Mrs. Edwin Runyon, Fredericktown (Mo.) on the birth of their son, Michael Neal. . . . Two were added to the church at Webster Groves (Mo.) on the occasion of its annual all-day meeting. . . . We regret to report the death of Sister Ted Pasley of the Brewer (Kans.) congregation. . . . Don't forget the all-day meeting July 22 at Mt. Ayr (Iowa). . . . Among those leaving for the service are Dale Acree, Compton (Calif.); Alfred Bowman, Chillicothe (Mo.); and Curt Burton, St. Louis (Mo.). We trust that these boys will stand true in the faith while they are away from their homes. . . . Congratulations to Don and Marion Moses, Pomona (Calif.), on the birth of their son Kim Irving. . . . The new congregation at Downey (Calif.) is meeting in the American Legion Hall at
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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.

DIARY FROM IRELAND

BY W. CARL KETCHERSIDE

May 18—We are now in Scotland. Last night we stood on board *The Royal Ulsterman* at the Belfast docks and looked for the last time on the faces of our Irish brethren. A great throng of them had gathered at the ship, and lifted their voices in song as a parting salutation. Tears were in our eyes at the parting. As the ship edged slowly out into the dark waters, the sound of "God Be With You Till We Meet Again" floated out. As far as we could see the waving of handkerchiefs, we could still hear the dying strains of the old hymn. A feeling gripped our hearts that we would never meet these dear ones again. We had come to love them with hearts of affection. Our leaving concluded some very busy days, starting with my birthday, May 10, when George McLarnon took me on a fishing trip in one of the most beautiful spots I have ever seen. That night a goodly number gathered at the Wilson home for a lovely birthday tea. I want to thank all in the United States and Ireland who sent the lovely birthday cards. Such remembrances are especially appreciated when one is away from home.

On May 12, I began my journey to Southern Ireland to meet the *S. S. America*. In Dublin I stayed at Four Courts Hotel, on the River Liffey. Four centuries ago it was known as Angel Inn, and was the home of Dean Swift, author of *Gulliver's Travels*, who wrote many of his poems here. Of course, it has been remodeled and is famous for its huge mirrors and statuary. The wide board floors have been left as they were. There is a well-equipped writing room and a huge lounge with open grate fireplace. The large bath with plenty of hot water was a real luxury.

Dublin is the capital of the Irish Free States. It is Roman Catholic almost to exclusion. But, it is a city of culture and beauty. I saw more American cars than I've seen since leaving the states. With no rationing, the shops are filled with meats. The candy stores have no purchase limit. But one is saddened to see the candle factories, making tapers to sell to the superstitious to burn before images. Everywhere there are advertisements of pilgrimages to Lourdes and Rome. I read the obituaries in the paper to see if there was a single case of anyone who was a Protestant, but in every instance Mass was being said. That thousands of southern Irish live in the United States is evidenced by the number of obituaries containing the notice: "American papers please copy!"

After a night at Hotel Commodore in Cobh, I arose early on the morning of May 14 to await the arrival of the tender bringing passengers from the *America* which must anchor about 4 miles out. Every minute seemed an hour, but finally my heart was thrilled to see the one who for 23 years has

been my greatest comfort and joy. It is by reason of the willingness of Nell to sacrifice that I can carry on my work for Him whom we both love. I had not seen her for more than 3 months and to feel again her kiss upon my lips, after her 4000 mile journey, was compensation for all loneliness. I owe more to this beloved one than I could ever repay. How wonderful to have her by my side on the long ride back to Belfast. When we arrived at the station, we heard the familiar strains of "The Lord's My Shepherd." It is Nell's favorite hymn, and the members were out in force to greet her. All of the train crews halted to hear them sing.

Our final four days were filled with activities. A visit to a large linen factory, and an inspection of the great City Hall with a view of the Lord Mayor's private office on Tuesday, preceded the final children's meeting that night. The next day Brother Reilly took us for a final view of inland Ireland, and at night I gave my final gospel address on "The Conclusion of the Whole Matter." Thursday we spent at Bangor, on the sea-side. At night the meetinghouse was crowded for a farewell tea. Various members participated in a never-to-be-forgotten meeting. The congregation presented us with a beautiful picture of the mountains of Morne personally inscribed by the artist. We received numerous gifts of linen from the members, whose debtors we are for their love and affection. And now, it is all history!

I shall not forget Belfast with its children swinging on ropes attached to the street lamps, its women on hands and knees scrubbing the sidewalk in front of their homes, the groups harmonizing in song at night on the street corners, the women draped with huge shawls or blankets to shelter them from the cold while en route to the shops, the many push carts on the street, the window washers carrying their ladders and buckets. We had our last tea at the hospitable home of William and Margaret Hendren and drove to the docks, where the group had gathered. Goodbye, Belfast, and may God bless you!

This morning we landed in Glasgow to be met at the docks by John and May McCallum, with their welcoming smiles and delightful Scots brogue. What a privilege to see again these whom we love.

May 19—This afternoon we journeyed to Tranent for a meeting at 4 p. m., stopping en route at Prestonpans, on the Firth of Forth, to leave our luggage at the good home of Joe and Agnes Kerr. On our previous trip we stayed with them at Harthill and it was a great privilege to be in their new home. Joe has been in correspondence with a number of brethren in America during the four years since we were here and we had much in common to talk about.

Lochside Chapel, where the church meets,

looked quite familiar. The afternoon meeting was occasioned by a gathering of Bible Study teachers from the district, who came together to discuss means and methods of improving their work. John Steele, an art teacher in Airdrie Academy, ably presided. After a hymn and prayer tea was served, following which I spoke on the topic "The Teacher, Pupil, and Subject Matter." A question period followed, during which in good Scots fashion I was given a very thorough grilling by the fifty persons present. Thus the time passed swiftly until a glance at the clock showed we had been there for 3 hours, whereupon I informed the chairman that I'd answered enough questions for one day. After the meeting, several brethren took him to task for curtailing the session.

At night, several gathered at the Kerr home and sang Scots ballads and Jacobite songs for us. The "r's" rolled as only those in the Slamannan District can roll them. How I thrill to hear them sing "By yon bonnie banks and by yon bonnie braes" and "Will ye no come back again?" The housing project where Joe Kerr lives is right on Red Burn, which flowed crimson with blood in the battle of Prestonpans in the days of "Bonnie Prince Charlie."

I never think of Tranent and Prestonpans without recalling that it was here in 1590 that witchcraft was organized by persons who actually claimed to have seen and conversed with the devil. Superstition ran rife and accusations were made wholesale. Special meetings were convened at night in the church of North Berwick and graves were opened by these progenitors of modern spiritualism who collected human bones to use in their incantations. King James, who became a specialist in witch hunting, ordered a group of them to be strangled at the stake and then burnt. The leader, Dr. Fian, was executed at Castle Hill in Edinburgh, December 26, 1591. This discouraged the practices of the black arts and helped to close one of the most peculiar eras of Scots history.

May 20. This was a full Lord's Day. Bro. Kerr and I walked 3 miles to the first meeting at 10 a. m., passing en route the monument on the site of the battle of Prestonpans. I taught for 1 hour and 20 minutes in the second chapter of 1 Peter. The breaking of bread service was held from 11:30 to 1:00. Again I addressed the assembly, the talk being tape recorded. Nell and I went to the gracious home of Sister Wilson and her daughter Jean for luncheon. Here I stayed on my previous trip but now my aged Bro. Wilson is no longer with us, having departed to be with Christ. Sister Wilson recalled my love for Scotch oat cakes and a supply was present. I addressed various groups from 2 to 3 p. m.; 3 to 4 p. m.; 4 to 5 p. m.; and then went to the cheerful home of Bro. James Nesbit for a hasty tea before the gospel service at 6 p. m. I got started at that service and the attention was so good that I continued for an hour and ten minutes. This

was not enough, so the audience was recalled and I again spoke for another hour. We returned to the Joe Kerr home for more tea and then John McCallum steered us home through 32 miles of pea soup fog. It was 1 a. m. when we retired. I had spoken 7 times for a total of 5½ hours of solid talking, and I retired to sleep with a tired but happy body. The church at Tranent has a wonderful opportunity for growth as it has a fine group of young men.

May 21—Bro. and Sister McCallum took us on a tour "By yon bonnie banks and by yon bonnie braes, where the sun shines bright on Loch Lomond." We left Blackburn about noon and soon after leaving Glasgow were on the winding road which weaves in and out among the trees that fringe this renowned loch. Far in the distance, Ben Lomond stood in snow crowned majesty, but where we were the rhododendrons bloomed in profusion. Our route led us also past Loch Long and Gareloch, the latter a salt water lake off the Clyde. It was filled with ships of the Royal Navy. At tea-time we were back in Glasgow at the home of Bro. John Anderson, our host of 4 years ago. The 3 daughters who live here with him had prepared a lovely meal. After eating, Bro. Anderson, who celebrates his 89th birthday tomorrow, took us for a walk through "The Queen's Park." Dozens of men were bowling on the greens in a popular game which requires considerable skill. The formal gardens of the park are outstanding. Bro. Anderson is an elder at Motherwell and he is the son of James Anderson, who for many years was the humble but effective Slamannan District evangelist.

May 22—We wanted to film the famous Forth Bridge today, but when we arrived it was swathed in a blanket of fog, so we went to Edinburgh to view the great castle and to see the floral gardens which have made Princes Street world-renowned. Outstanding is the huge floral clock which actually tells the time. Every portion of it is of flowers. A climb up the twisting cobbled streets brought us to Castle Hill where the killed sentries pace back and forth before the portcullis gate which is closed by a drawbridge which spans the moat. A wonderful view of the city is obtainable from these heights. We had tea at the home of Bro. and Sister Wardrop, in Motherwell, after which I spoke to a goodly number at a gospel meeting presided over by Bro. David Dougal, who has done much good in the past 2 months at this place. After the service many of the members retired to the home of Bro. Wm. Hunter, where we discussed the Lord's work until midnight. Among them was my good friend, Bro. John Sneddon, 78 years of age. He is the only man I ever met who admitted to being a Campbellite and he rejoices in the fact.

May 23—The hospitable home of John Wilson, at Slamannan, was ours for tea this afternoon. First we called at the home of

Granny Mackey, whom I met in Canada. She is the mother of Sister Bruce in Windsor, Ontario. Another daughter, Sister Dockeray, also lives there. Sister Mackey, who is now 80, flew to Canada a couple of years ago and was delighted to return to her little cottage in Scotland, which has a plate in front inscribed "The Welcome Home—1860." She attributes all her ailments and even the bad weather over here to Canada. We also called upon Sister Beveridge, who was baptized into Christ during one of my Canadian meetings. At the night meeting at Slamannan, Bro. John Wilson presided. I spoke to a goodly number. The sisters served hot meat pies, cakes and tea at the close of the meeting. It was a season of rich fellowship. John Steele accompanied us to the McCallum home and we talked about the Lord's work until after midnight.

May 24—This afternoon we went to see Granny Bruce, mother of Adam and George Bruce at Windsor, Canada. She lives in a tiny cottage at Fauldhouse. In the evening I preached the gospel at Blackridge, where John Steele presided. A number were present from other places. Again the sisters served sausage pies, tarts and tea to all who were present. When we bade the little group farewell we went to the home where John Steele resides with his aged mother. We prevailed upon John to show us his paintings in oil and water color. He is adept at portrait painting.

May 25—Today I discovered a place in Edinburgh which is loaded with used religious books. What a paradise to be in and how sad I felt that I was so far from home. In any event, I had 2 of them sent to America. We drove to Wallacestone where our gospel meeting was held tonight. It was our privilege to have tea in the home of Bro. David Dougal, who is devoting his life to the proclamation of the gospel. His good wife and 2 Christian daughters are surely an encouragement and inspiration. He presided tonight in the little meeting house which stands near the monument commemorating "The Scots which hae wi' Wallace bled." The place takes its name from the stone upon which Wallace sat to view the scene as his troops marched forth. It is a location of startling beauty as I can testify from my visit of 4 years ago, but tonight the fog obscured the landscape.

May 27—It was like old times yesterday when we came to Kirkcaldy, called "Lang Toon" because it stretches so far along the Firth of Forth. We were welcomed again to the hospitable home of Dave Mellis where we stayed 4 years ago. A welcome tea gave us a chance to see again the brethren from Dunfermline, Leven, Pittenweem and the other towns in Fife. Last night we showed the films of our previous visit and many of those present saw themselves on the screen as hundreds in America have seen them. This morning we walked to the meeting

place in Rose Street. The pungent odor of linseed oil was in the air, for this is the home of the great Nairn Linoleum works. Their products grace the floors of homes in every nation. Before services I walked down the 3 short blocks from the meeting-house to behold the sea pounding its breakers against the protecting wall. As one stands in the church building he can hear the crash of the ocean waves.

In this meeting place, Alexander Campbell spoke more than a century ago. The platform has been left just as it was when he sat down in its straight-backed seat in the days when the congregation was Scotch Baptist. Bro. Roberts (living image of our own W. G. Roberts) presided at the breaking of bread service this morning. It was at 11 a. m. and Dave Mellis and I remained for the Bible classes for children at 1:15 p. m. It was raining hard when we came out and still raining at 6 p. m., but a goodly number was present for the gospel meeting. At its close, one announced her decision to be immersed into Christ. (Later: Bro. Mellis writes me that 2 more made the decision, one being a lady unto whom I had personally spoken about her soul).

May 28—Today we came to Yorkshire, land of interesting memories of yesteryear. Bro. Fred Hardy met us in Leeds and we are staying in the home of Bro. Geoffrey Lodge, his son-in-law. The home bears the very interesting name "Maranatha." Do you know what it means?

May 29—This afternoon Bro. and Sister R. McDonald (Dewsbury) and Bro. and Sister Hardy took us on a drive through the wonderful valley of the Wharfe River, and to the Ilkley Moors. We drove far up the side of the hill before parking the cars, then got out and tramped across the wild gorse and bracken covered country. This is the land of the grouse shooting. We heard the curlews calling, and saw the shaggy sheep which pasture on this awe-inspiring stretch of deserted country. In the evening I spoke at the gospel meeting at Morley. Bro. Lodge presided. Bro. Pickersgill still conducts the song service, and the congregation sings well. After the service we engaged in discussion with members of the Nazarene and Pentecostal faiths present and continued so long that we were late for supper at the home of Bro. Thomasson. After eating, all got their Bibles and we continued an analytical study until midnight.

May 30—This was Memorial Day at home, but no one knew it over here. We drove to the quaint village of Knaresborough with its ruined castle looking down from the heights where it has stood for almost a thousand years. It was Market Day and the village plaza was choked with stalls of sellers and crowds of buyers. We wandered up through narrow alleys and walkways between aged buildings and gazed down upon the beautiful river below. The town is like

some we used to see pictured in Mother Goose books. I spoke at the gospel meeting at E. Ardsley, where Bro. E. Worth presided. It was an enjoyable service.

June 10—We are now completing 10 days of a gospel mission at Tunbridge Wells in beautiful Kent, southern England. The congregation is very small and has been troubled with internal problems in the past. Now, Bros. Albert Winstanley and Ralph Limb are laboring here against odds, but are accomplishing things for Christ. The church is scripturally set up as to oversight and we are sure it has a future. The building is inadequate and not in good condition, but it is planned to remedy this. A better location is greatly needed. A good brother was restored to fellowship today and a fine man immersed tonight. This makes a total of exactly 30 unto whom I have spoken personally about their eternal welfare and who

have obeyed the gospel since I left home. The majority have been men and we pray God that all may become useful servants in the army of the Great King.

This is one of the most beautiful parts of England. The flowers grow in a profusion we have not seen elsewhere. We made a bus trip to Brighton-on-the-sea, and found a country unrivalled anywhere for sheer breath-taking color. On June 12 we will go with the sisters of the church on an all day chartered bus tour to Eastbourne, another city on the sea coast. The next evening we shall leave for Hook of Holland. It is our sincere prayer that God may be with all of you whom we love until we meet again. I shall give my views of conditions as I have seen them among the churches in a subsequent issue. However, this will conclude our diary, and we thank you for the patience with which you have read it.

given unto us "all things that pertain unto life and godliness." I believe he overlooked nothing needful. He plainly tells how parents in a natural family home can raise their children in the "nurture and admonition of the Lord." If there was a need for an institutional "Home" to care for orphans, I'm sure that a spiritual "blue print" would be revealed in his word. Throughout all our nation there are childless homes, or homes with only one or two children, whose parents would gladly take other children in their homes to rear as their own. In all such cases a natural, normal home environment is given these unfortunate children where they can have the love of a father and mother and receive the Christian training so necessary for their soul's best interest. In a previous article I have shown that thousands of couples are vainly seeking children to raise as their own, being denied at present their own children to love. The number of children available for adoption is far too small to meet all current calls for adoption. This fact alone shows the utter uselessness of an institution called an "Orphan Home." Every child in every "Home" in America could easily and quickly be placed in a family home with no burden to the church financially. There is not the slightest intimation in God's word that such an institution was needed to care for such unfortunate little ones. Faith comes only by hearing God's word, and as the Word is silent on the need of such a "Home" we cannot by faith organize such an institution. Then why is the church swamped with continual begging to support such "Homes"? I affirm that they are inventions or devices of men!

In the current issue of this "Home Journal" is a very remarkable article written by one of the older inmates on "An Ideal Orphanage," and evidently approved by the management. She lists several reasons why this "Home" is an ideal orphanage. Evidently the basis of the idealism is not in their conformity to a scriptural standard since the scriptures are nowhere mentioned. I conclude the idealism is founded on human reasoning and personal desires. Among several "Idealistic" (?) conditions is the fact that the local theatres supply these orphans with free movies! Churches *must* supply thousands of dollars monthly so that these children can have free movies! High idealism, is it not?! You pay out the hard cash so the oversexed Hollywood beauties can entertain kiddies with their dirty sexy plays! Just how "Christian" is such a "Home" anyway? These pampered darlings might not even get to see any movies if they were to be adopted by a Christian couple. Perhaps that would not be idealistic! What kind of idealism is based on a desire to see these unquestionably rotten pictures? The idealism that is born of true Christianity will tend to keep children away from such cesspools of moral muck and corruption!

A STRANGE INVENTION

BY ROY LONEY

Long ago Solomon made this statement: "Lo this only have I found; that God made man upright, but they have sought out many inventions (devices)." (Eccl. 7: 29).

Man is a product of God's creative power, and he was perfectly clean morally and spiritually when he came from the hand of his Creator. There was then no taint nor mark of sin in him. Being the "offspring of God" (Acts 17: 29), it is clear that God intended him to conform his life to the Lord's own plan. We are definitely informed that we were created for God's pleasure and glory (Rev. 4: 11). And that purpose can be accomplished only through obedience to God's laws. God gave to Adam both positive and negative laws with the assurance that man would be blest through obedience. Even though God gave to man greater intelligence than that of any of his other creatures, his intelligence certainly does not equal that of the Lord's. Man has to be taught right and wrong. We know nothing of righteousness or of sin only as God reveals it in his word. "I had not known sin but by the law" (Rom. 7: 7), and in that law is the righteousness of God revealed (Rom. 1: 17) to the extent that all things necessary to life and godliness are made known to us (2 Pet. 1: 3) and by a knowledge of that law we are made "wise unto salvation" (2 Tim. 3: 15), for it perfects the man of God unto all good works. David declared: "The law of the Lord is perfect, converting the soul" (Ps. 19: 7). But the most saddening fact of all human history is the fact that man is never satisfied with what God has revealed. His conceit leads him to think he can begin where God left off and improve on the Lord's arrangements and plans for man's salvation. As Solomon declared, he has sought out many inventions or devices. Cain foolishly

thought that he could use something just as good or better than the sacrifice God specifically commanded, but he soon learned that his actions did not meet with the Lord's approval. The builders of the tower of Babel evidently thought that they had invented a remarkable device for their betterment, but God's displeasure was shown in such a manner that permanently stopped their work and brought to nought all their grandiose plans. David's new cart seemed a decided improvement over God's method of moving the sacred ark of the Covenant, but it brought death to one and humiliation to David until he acknowledged that God's way was best (1 Chron. 15: 2, 12, 13). Thus we might continue citing other examples which prove that man's ways which seem so right and proper to him are but devices which lead men away from God. *But men are slow to learn.* They will not heed the impressive lessons of the past, and continue to blunder blindly in ways that bring spiritual disaster to themselves and others. If all members of the church were entirely satisfied that God's ways are perfect, and then had the humility to follow his ways rather than devising new ways, many of our present troubles and divisions would cease. Let us cite one particular case. A little paper named *The Home Journal* comes regularly to my desk. It is published in behalf of the Maude Carpenter Orphan Home at Wichita, Kansas. As is to be expected, the paper is mainly a begging sheet soliciting funds for a religious institution entirely unknown to the New Testament. I am sure that there were orphans in Paul's days even as there are now. If the Lord in his wisdom had seen the necessity for such an organization—separate and apart from His church—I'm sure that he'd have revealed that need. He has

Another high (?) idealism perpetuated by this "Home" is the fact that the children are free from the fear of being adopted into a family home! As if the institutional "Home" were superior to a normal family home! Which reminds me of the late J. N. Armstrong who affirmed that school (Bible College) authorities know better than parents what is best for their children! Something utterly unknown to the New Testament is superior to that which came from God! Surely this is one of man's presumptuous devices! I suppose a foster father and mother are ogres conjured up to frighten these motherless waifs! A lonely man and wife seeking a child to adopt as their own as an outlet for natural parental love are "big bad wolves" to be avoided! But I have written this very article in two separate family homes where there are adopted children. In both homes two sisters are given the same parental care and affection that children of their own bodies would receive. These girls are being raised in the nurture and admonition of the Lord. Those already old enough are faithful members of the church and they live normal, healthy, happy lives! Am I foolish in thinking they are far better off than they could possibly be in an institution? True, they do not get free movies, but they are taken three times per week to church to hear the story of Him who had not where to lay his head. That is indeed a moving story even if it did not come from Hollywood! And that very story reveals the very highest idealism the world has ever known. Offhand I could name quite a number of family homes where unfortunate children are receiving the natural love of a father and mother in the kind of a home which God ordained as the proper place to raise children. And I will venture this statement that all the brothers and sisters in this institutional "Home" could be, and soon would be, adopted as a family unit—free from the fear of separation—if they were made available for adoption. Then they could have the natural love of a father and mother in a normal family home. But they "can't be adopted" says this paper. Who is responsible for such a restriction? Who has made it impossible for them to be taken into a family home? Is not this some more of man's foolish devising? Truly it is an invention of man. Churches are begged, cajoled, and badgered into supporting these institutions for which the Lord, in his divine plan for man's salvation, overlooked. And giving to these man-made institutions is emphasized as the very highest type of Christian giving! If they are so useful and necessary, just why did the Lord fail to make divine provisions for them?

That these homes cannot meet the high idealism of a normal family home is admitted in the article under review where the author states "In this home there is nothing lacking of the very things which you enjoy except *the presence of their par-*

ents. The housemothers and superintendent are very near to being real parents." A frank admission! Jesus once said to a man "Yet lackest thou one thing" and he informed him how that lack could be overcome. There is admittedly one thing lacking in this orphanage—something they can never supply. This lack could be overcome by opening these "Homes" to heart-hungry couples seeking children to raise for the Lord. In such homes the love of a father and mother will be available to these un-

fortunate ones, and the churches will no longer be badgered by this frenzied and frantic begging for money that should be spent in spreading the Gospel as Paul did. If these orphanages were from God and authorized by him, there would be nothing lacking to make them perfectly ideal in all respects. But burdened with this "lack" they reveal the glaring fact that they are the inventions of men, and hence are without scriptural warrant. "As for God, his way is perfect" (2 Sam. 22: 31).

HOW MUCH DO YOU OWE?

BY ROY HARRIS

Just how much are you in debt? Are you the kind of person who tries to pay his debts or at least to keep up the interest on them? Or do you just continue to become more deeply involved, without caring, without even trying to pay?

You say you are not in debt? You don't owe anyone anything? What colossal conceit! How utterly you deceive yourself! You owe everybody! You are in debt for everything you have!

Of course, we know that a Christian would not deliberately cheat another person out of something that belonged to him. He would not wilfully avoid paying his financial debts when they are due, or at least attempting to make satisfactory arrangements for an extension of time. Only one verse is necessary to prove this point: "Provide things honest in the sight of all men." (Rom. 12: 17).

Nevertheless, there are other obligations just as binding as the financial ones. We are obligated to "Love one another (Rom. 13: 8). All other debts to our fellow men can and should in time be liquidated, but this obligation to love one another goes on and on. We may make payments on it, but there never comes a time when we are free from the necessity to continue to love one another. This love must be manifest in service, for we are admonished: "By love serve one another" (Gal. 5: 13).

We can never pay all those whom we owe for the temporal blessings. Consider what we owe previous generations for this country in which we live. The hardships the pioneers endured made possible the conveniences we enjoy. When you drive a car, turn on an electric light, take an airplane ride, receive a dose of modern drugs to relieve physical pain, or simply put on a suit of clothes, you are overwhelmingly indebted for the numberless hours of labor, and often severe sacrifices made by others which brought about these conveniences and many more. Perhaps we take the fruits of their labors for granted.

Above all, we are in debt to our Creator. "Every good gift and every perfect gift is from above, and cometh down from the

Father of lights, with whom is no variability, neither shadow of turning" (James 1: 17). The difficulty with many men today is that they receive and enjoy the blessings of life without ever thanking God, or realizing their dependence upon Him for those blessings.

Greater still should be our sense of indebtedness for the redemption of the soul, for the hope of eternal life. "For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's" (1 Cor. 6: 20).

It is tragic that multitudes today do not realize they have been purchased by the blood of Christ, that through His blood we have access to redemption and the forgiveness of our sins (Eph. 1: 7). Many men will not even obey from the heart that form of doctrine (Rom. 6: 17), thus acknowledging their dependence on Christ. And it seems that all too many who have done that much forget that their entire lives belong to God. Some seem to believe that they have done enough when they give back to the Lord on Sunday morning two hours of the time that belongs to Him. Perhaps they think they are being very generous with the Lord when they complacently contribute two or three per cent of the money they control which belongs to God. He has graciously permitted us to use such things for our own good and for His glory.

Thus you can never hope to be out of debt. But you can show your gratitude to God for His bounty. And you can at least try to pay the interest on those obligations.

(Continued from page 4)

8225 Phlox St. Attend services with this congregation if you are on the West Coast this vacation season. . . . Roy Loney will conduct his first mission meeting using the new tent at Hays (Kans.) with the assistance of Loren McCord. The prospects seem to be excellent and these brethren ask an interest in your prayers. . . . Congratulations to Curt Burton, St. Louis (Mo.), who graduated from Missouri University and received his bachelor's degree in journalism as well as a commission in the U. S. Air Force.