

MISSION MESSENGER

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THE FELLOWSHIP OF SUFFERING

By ROY LONEY

See that parade coming down the street! Bands are blaring, crowds are cheering. Colorful streamers flutter in the air. Today's hero sits enthroned atop the leading car, bowing right and left to the frenzied mob lining the sidewalks. Following close behind is a horde of lesser celebrities fawning and pawing for a bit of the crowd's acclaim. Anyone with the least claim to prominence must get into



the parade to share the spotlight of the hero's welcome. There's a lot of selfish human nature in such a display of vanity. Remember James and John? They wanted to sit one on the right hand, the other on the left, when the Lord came in His glory. They wanted the spotlight, the world's acclaim, a share in the power and fame of their Lord's rulership. Thinking solely of themselves, they gave no thought to the real purpose of the Lord's reign. Pomp and power, fame and riches, such thoughts only dominated their minds to their latter shame and confusion.

But standing in the shadow of history is another figure destined to play a leading role in the unfolding drama of Christianity. It is Saul of Tarsus, the proud and haughty Pharisee, who was to wreak havoc on the Jerusalem church and stain his hands with the blood of martyred saints. Thirsting for other conquests, this zealot sets out for Damascus, armed to the teeth, determined to exterminate the saints in that foreign city. But the blazing light of heaven's truth puts an end to his carnal hopes and he becomes the most consecrated of Christ's disciples. The light that dawned in his heart while he sat with blinded eyes changed him so completely that he was no longer the proud Saul, but Paul, a bond-slave of Jesus Christ. I can scarcely restrain my tears as I write these words. One of the greatest heroes of all time, he wants to be only a servant, a humble, unworthy servant.

He asks no share in the limelight of regal splendor, no part in the frenzied acclaim of the noisy crowd, no high seat next to the sovereign throne, no riches or earthly emoluments. He asks only as a humble

penitent that he might share in the "fellowship of suffering." In all the world's history was there anything more sublime than that? Listen to him: "That I might know him and the power of his resurrection and the *fellowship of his sufferings*, being made comformable unto his death." Take your Bible and turn to Philippians 3:10 and read those words. That's the stuff real heroes are made of! Entire self-effacement, complete subjection to a higher will, and wholehearted consecration to the highest and holiest cause on earth. He gloried not in any high honors of apostleship. He said, "God forbid that I should glory save in the cross of Jesus Christ, by whom the world is crucified unto me and I unto the world." *Crucified!* What a horrible thing!

Paul gloried in crucifixion because only through it could he be in loving fellowship with the compassionate Christ. The same is true of yourself. Christ, who in Gethsemane sublimated his entire will to the Father will not accept into the happy circle of divine fellowship any who have not crucified self upon the cross of self-denial. "If any man will come after me, let him deny himself and take up his cross and follow me." Those challenging words echo down the corridors of time, calling upon young men of faith, courage and zeal to shoulder the responsibilities of combat with the most powerful and wicked of all adversaries. He did not say "Come to me and I will make you rich" nor "Come to me and I will make you famous," but "Come to me and suffer!" This is the world's greatest challenge to real manhood and nobility!

During Jesus' personal ministry, thousands mistakenly saw in him the fulfillment of their carnal hopes of an earthly Messiah. So high were those hopes that once they were going to take him by force and make him a king. They wanted a king in whom they could glory. Poor deluded souls. Thinking more of freeing their nation from the power of Caesar than their hearts from the thralldom of sin. So when Christ entered Jerusalem they became frenzied with the prospect of power and grandeur, and his pathway was strewn with flowers, and waving palm branches accompanied their wild shouts of "Hosanna! Hosanna to the highest." They thought their king had come. Their joy knew no bounds! But a few days later when they

saw their "king" hanging in sickening agony upon the accursed tree at Golgotha, no disappointment could equal theirs and they slunk away to hide their burning faces.

Palm branches are not the emblem of real spiritual power—the real power is in the CROSS! The cross, emblem of all suffering and sorrow, is our one banner and one hope. Palm branches have often been waved as conquering heroes came back from blood-drenched battlefields. The blood of enemies counts for naught in the verities of life. It is the blood of Christ and your blood that counts. And you are unworthy to stand even in the shadow of Calvary unless you are willing to give your blood that the sin-shackled slaves of Satan might be free! Paul truly shared Christ's suffering as only a consecrated soul could share it. He endured whippings, beatings, imprisonments and stoning; he was hungry, thirsty and naked; he was despised, persecuted and forsaken; he wandered from province to province in rags and poverty. But his voice was ever raised in vibrant tones to tell the story of him who died that men might live!

This apostle was a pattern for God's children today, for he suffered to "fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church" (Col. 1:24). And the many fine young men of our fellowship today who are learning the message of salvation to carry it to the lost and ruined need to learn that there is still a need—a crying need to "fill up that which is behind of the afflictions of Christ," for the world so sadly needs an example of real self-denial for Jesus' sake. They will not find that example in the adept use of a baseball bat or a golf club. Paul had not time for such things. They cannot stimulate to a higher life, they are not emblems of sacrifice and devotion to the God of heaven—it is the cross of Calvary and in it alone can men find hope as they plunge headlong toward hell!

I am heartsick of the cry of "Recreation, recreation," as if preaching a few sermons was so tiring that two hours upon a golf course was needed to revive flagging spirits. I tell you boys that God wants *men*, men of faith and courage who will storm the battlements of sin and set the captive free. That's all the recreation you need. Your needs will be supplied by the God of heaven, who is able to do abundantly above all you may do or think. If we can have only a handful of men whose heart is for

"the fellowship of suffering" today, we shall go somewhere. God needs men, not playboys who romp in clownish antics while souls die without hope and without God. O for a Paul, who could say, "None of these things move me, neither count I

my life dear unto myself that I might finish my course with joy and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God." Let's quit playing and start praying. (Rfd. 2, Wellsville, Kansas).

DIVORCE

RADIO TALK BY RICHARD KERR

1. "Do the scriptures ever justify divorce and remarriage?" From the teaching of Christ in Mt. 19:9 we learn the one reason for divorce: fornication. All those listening to Christ understood that if a person were divorced he had a right to remarry, for so was the general practice of the day. Jesus said nothing to change this condition; therefore we are to understand that if one has a scriptural divorce he is free to marry. In I Cor. 7:11 Paul is not dealing with the subject of fornication or adultery so this could not be used to argue that a Christian who had divorced his wife (or wife her husband) on the ground of fornication or adultery had to remain single.



The Bible never raises the question of whether or not an unmarried person has the right to marry. It rather asserts that he has. The only question is, what does it take to make a person who has been married single again? The answer is: fornication on the part of husband or wife, or the death of husband or wife. The remaining partner is then no longer considered married. Of course, in the matter of fornication or adultery the civil responsibility of divorce must be carried out before the marriage is considered dissolved.

2. "When does adultery cease to be adultery and become marriage? Or does it ever?" Marriage is of God. Adultery is of the devil. Since God cannot cease to be God and become the devil, and the devil cannot cease to be the devil and become God, it stands to reason that adultery can never cease to be adultery and become marriage. Sin can never become righteousness. It can be replaced but not changed. Mt. 19:5,6 is easily understood, but there has been much misunderstanding on I Cor. 6:16. Too many people get the idea that because this passage states that "He which is joined to an harlot is one body . . ." such a body must be as binding as marriage. Far from it! Certainly they are one body, just as any sinner joined to the devil is one with the devil. God and Christ are one. Christ and his disciples are one. Likewise the devil and his disciples are one. God never did

mean that husband and wife are literally one flesh, but their flesh is joined in intercourse and they seem as one flesh. If a child is born, that child is a part of each, therefore by their union they have played a part in making of two one flesh. This God approves of, but He has never shown approval of one becoming one flesh with a harlot, any more than one becoming one spirit with Satan.

I Cor. 6:16 is written to arouse the attention of the Christians to the fact that adultery is a hideous sin, not something light, and if they commit it they are no longer joined to the Lord but are one flesh with a servant of Satan in an illicit relationship and therefore one with Satan. It seems that Paul is emphasizing the fact that they are one and must break this Satanic bond before they can again consider themselves children of God.

Adultery is sin, but not the unpardonable sin, therefore if one ceases this sin and complies with the commandments of God he is promised forgiveness. It is significant that in Mt. 19:6 the phrase "God hath joined together" is found, but in I Cor. 6:16 just the opposite is indicated. If anyone joins a man to a harlot it is not God but Satan. Therefore if we are not to put asunder what God has joined together (marriage) it would only follow that we should put asunder what Satan has joined together (adultery).

3. "How does God distinguish between adultery and marriage?" True, the same fleshly act is committed in both cases. While swimming one bather may push another under the water, the same fleshly act that is performed in baptism, but there is a vast difference. When a housewife makes an extra pie-crust she may give it to the children to eat, the same fleshly act that is performed when we eat the Lord's body, but again, there is a great difference. We may have grape juice for breakfast, the same fleshly act performed as when we drink the Lord's blood, but the difference is easily distinguishable. What is the difference. The mind, the heart, the purpose.

Marriage is sacred. It is much more than one physical body being joined to another. The fact that Gen. 2:24 states that a man shall leave his father and mother shows that there is to be another home established and the fact that he shall cleave unto his wife gives added weight to such an argu-

ment. To leave home and cleave to one woman indicates permanency, not hit-and-run, sneak-as-you-can adultery. Animals may join bodies and produce offspring, but this does not make a marriage. Marriage is reserved for those who are created in the image of God, intelligent beings possessing souls responsible to God. Adultery is the misuse of a God-given ability. Marriage is the correct use of a God-given ability.

4. "Does God recognize different standards in morals between Christians and non-Christians? Are the unbaptized subject to the law of marriage and divorce?" God has only one standard of morals. The difference between Christians and sinners is not in the standard of morals, but the fact that one group lives up to it and the other doesn't. According to Rom. 8:7 the carnal mind is not subject to the law of God, neither indeed can be. This, of course, doesn't justify murder, malicious slander, robbery, lying, kidnapping, drunkenness, or adultery. It simply means that the carnal mind cannot serve God acceptably. Before one can enter the kingdom of God and as a citizen be subject to His law he must change his mind. He must change his mind from a carnal mind to a spiritual mind. In other words, he must hear the gospel, believe it, and live by it.

Sin is sin, whether the one who commits it is baptized or not. If it is not sin before he is baptized why is he baptized. What does he have to repent of if it is not sin? Is murder sin? Is robbery sin? Is lying sin? Is adultery sin? The answer is just as simple as the question. If the unbaptized are subject to the law of murder they are also subject to the law of adultery. If subject to the law of adultery, they are subject to the law of divorce and marriage.

The difficulty in Rom. 8:7 is on the word "subject." We get the idea that it means sinners are not responsible to or liable to the law of God. Such is not the case. The word "subject" in this passage is from the Greek word "hupotasso" which means "to subject one's self, to obey; to submit to one's control; to yield to one's admonition or advice" (Thayer). In other words, the carnal mind cannot be obedient to the law of God. A murderer is not obedient to the law of the land, but he is responsible to it. He is not subject (obedient) to it, and yet he is subject (liable or responsible) to it. The same is true with the law of God. An adulterer is not obedient to it but he is liable to it and must some day stand before his Maker to answer for his transgression.

5. "In an unscriptural marriage, what restitution must one make to be admitted to or restored to the fellowship of the church? Can the guilty ones continue as man and wife?" If the marriage is unscriptural it simply means that the two do not have a right to live together as husband and wife. The only thing they could do would be to separate until such time as

they could be scripturally married. This, of course, would be difficult, but Jesus does not promise a bed of roses in this life. If one has such a cross to bear he should bear it willingly. Others have suffered much

more for the cause of our Saviour. The joy of doing right should offset earthly privations. The hope of eternal life is worth all it costs us. (606 S. Mine LaMotte St., Fredericktown, Mo.)

healing), but he was known everywhere as the Teacher.

Jesus impressively shows again and again that the hearing of his word and the obeying of his word is true discipleship; *that his word is his most important work*. When officers sent by the Council to arrest him returned empty-handed, the only recorded explanation is this: "Never man spake like this man."

In the introduction to the gospel, John spoke of Christ as *The Word*. "The word was made flesh and dwelt among us." The Anointed One was with the Father before; he was the Word. He was made flesh; a virgin conceived to give him a body. We have shown him to be the fulfillment of God's plan. His words and deeds are God's word. "The Son can do nothing of himself, but what he seeth the Father do." "As my Father hath taught me, I speak these things."

Generations have come and gone since man first found the hidden strength of Jesus' words. It has not been difficult for those, who believe the Father sent him forth, to increase their number generation by generation. For, indeed, never man spoke like this man.

Jesus cried and said, "He that believeth on me, believeth not on me, but on Him that sent me . . . The Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." (Box 530, Klamath Falls, Oregon).

THE WORD MADE FLESH

BY KENNETH MORGAN

It was in the reign of Tiberius (the 15th year to be exact) that two men began to be famous in the provinces of Galilee and Judea.

One was the son of a priest and named John. He was an eloquent preacher. The other was the son of a carpenter (rather, supposed so by his neighbors, but his mother had conceived while a virgin), and was named Jesus. He was an eloquent teacher.

The common people loved and ardently followed these powerful spiritual leaders. But because these men did not seek instruction or authority from the lawyers and priests, they were first despised and later jealously hated by these rulers in Israel. John preceded Jesus by some months, and as it turned out, was the fore-runner of Jesus.

It seems that John suddenly dawned upon the horizon of Jewish consciousness in great brilliance, not to be ignored by any who believed the prophets of Israel. His message challenged all: "Repent ye; for the kingdom of Heaven is at hand." The expectant Jews sprang ahead of John with the question, "Art thou the Christ?"

They received an unequivocal answer, "I am not the Christ. I am sent before him." He made it clear in all his preaching that he was but the harbinger of another greater than he, *the Christ*. He identified himself with the prophecy, "I am the voice of one crying in the wilderness." He used the parable, "He that hath the bride is the bridegroom: but the friend of the bridegroom . . ." (John 3:25-30); thus he pictured himself as just the *best man* at the forthcoming wedding.

You and I have already seen why and how the promise of the Anointed One stood out so prominently in all of Jewish hopes. They knew in themselves that the time was near. They also knew that the coming of the Anointed One would be preceded by a Messenger.

We cannot pass lightly by the many things connected with the birth and childhood of Jesus. We must especially point out the impression these things made upon the mother of Jesus.

From the time she stood in awe before Gabriel, questioning, "How shall this be, seeing I know not a man?" until she stood near with broken heart as her son was crucified, she could never forget the strange character of this thing that had happened to her. She had conceived while a virgin

and had borne a strange son. Through the years she puzzled over the words of his lips and his powers. It is written of her: "Mary kept all these things and pondered them in her heart."

Into the scene of John and the multitudes Jesus stepped. When John baptized him, he saw the sign God had told him of (John 1:33). In the days that followed, John directed the attention of his followers to Jesus and said, "Behold the Lamb of God, which taketh away the sin of the world. This is he of whom I said, After me there cometh a man . . ."

From that day those disciples became the disciples of Jesus. John's life was soon ended. Jesus rapidly ascended to fame as the Teacher. His face became familiar in the synagogues of all Galilee. At every feast, Jesus was in Jerusalem with his disciples and taught in the porches of the temple. The Gentile governor heard of him and wondered. The priests and the elders of the Jews were anxious.

Jesus' most notable power over men was the word he spoke. He was not known as the Healer (though many did seek him for

THE CHURCH THAT CHRIST BUILT

BY HAROLD BAINES

There is in our country a children's fable called "The House That Jack Built." The writer cannot recall all the details, but can remember one or two things about it: first, it was in rhyme; second, each verse ended with words something like these, "And this was the house that Jack built." The one thing we distinctly remember is its means of identification — it was "the house that Jack built." The walls, windows and foundations all belonged to "the house that Jack built."

We are today concerned with, not a childish fable or nursery rhyme, but a "spiritual house, a temple not made with hands," the church of the living God, the church of Christ, for which our Lord, whose name it bears, died. One of the tragedies of our time is that this church is wholly divided,

hopelessly so we could say, were it not that we know there is one hope which can unite it, the Lord Himself.

It is impossible to enumerate in one article the number of sects and denominations into which Christendom is divided, believed to number some four hundred sects and parties, under a wide and varied list of names that defies description. We shall therefore content ourselves with reference to just a few.

It has always been the claim of that body of people known simply by the New Testament name of "churches of Christ" that there has never been need for any other. Christ referred to it as "my church," and that is good enough for us. Man, unfortunately, has not been like that, preferring something of his own making, something distinctive and quite partisan, hence, we have Methodist Church, Baptist Church, Pentecostal Church, Assemblies of God, and perhaps many more unknown to the writer, with which the reader is familiar. The fact is that these churches are not the one



Christ built, but were built by men, zealous but misguided, who in their zeal followed after men such as the Wesley brothers, thus founding movements named after them, instead of being loyal to one movement, which started at Pentecost and continues unto this day.

Let us take a look at this church that Christ built, and see what it is like. First it has a foundation (Matt. 16: 16-18), a rock-like foundation, the great inescapable fact that Christ is the Son of the Living God, in whom is invested all power and authority, both in heaven and on earth (Matt. 28:18). Paul states plainly in 1 Corinthians 3:11, "Other foundation can no man lay than is laid, which is Jesus Christ. One marvels that man should desire any other foundation, but it is true. The apostle seems to be aware of this for in the same chapter (verses 12,15) he even names some of the very things (earthly possessions) that men build upon.

Let us see just how foolish and unnecessary it is to build on anything else and also note the effect of wrong building on the lives of others. There used to travel around in this locality of Morley, a gospel van bearing the title "Church of the Nazarene." A workmate of the writer inquired "What is this Church of the Nazarene?" We explained it was a church claiming to follow Christ who was brought up in a place called Nazareth. The man's pointed comment was, "Then why can't they name it the church of Christ and have done with

it?" There must have been thousands of "Nazarenes" but only one Christ. The fact is the church of Christ, the one that Christ built is all and more than these denominations claim. Let me explain.

The church of Christ is a methodist church. Why? Because it follows the pattern or *method* as portrayed by its founder in the New Testament.

Again, the church of Christ is a baptist church. Why? Because it practices immersion in water as a means of salvation.

The church that Christ built is a presbyterian church. Why? The presbytery is merely a council of elders having the overseeing of a church.

The church that Christ built is also a congregational church, that is a company of believers, forming a local self-governing body.

The church that Christ built is a salvation army, a company of disciplined soldiers, armed not with carnal weapons, but with the sword of the Spirit, which is the word of God, on the mission of saving the souls of men from eternal destruction.

And so we could go on, but have no desire to labor on what is now obvious, that there is no need, and never has been, nor will there ever be a need for that vast conglomeration of sectarian bodies with a variety of creeds, all claiming to follow the same Christ. "Let names, and sects, and parties fall; And Jesus Christ be all in all!" (42 Garnett St., Morley, Leeds, Yorkshire, England).

being changed, there is made of necessity a change also of the law" (Heb. 7:12).

Under the Jewish law "they that were of the sons of Levi received the office of the priesthood" (Heb. 7:5). There existed a tribal distinction, rigid and exclusive in character. A special caste, created by divine fiat, guarded the revelation of God, served in behalf of the rest of the nation in things pertaining to God, and pronounced his benediction upon their fellowmen. "The Lord separated the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister unto him, and to bless in his name" (Deut. 10:8).

They were anointed with a *special oil*, forbidden to all others. "This shall be a holy anointing oil unto me . . . neither shall ye make any other like it . . . whosoever compoundeth any like it, or . . . putteth any of it upon a stranger shall even be cut off from his people" (Exo. 30:31-33). They burned a *special* perfumed *incense*, of which it was said, "Whosoever shall make like unto that, to smell thereto, shall be cut off from his people" (Exo. 30:38). They wore *special garments*, concerning which God said, "And thou shalt put them upon Aaron thy brother, and his sons with him; and shall anoint them, and sanctify them, that they may minister unto me in the priest's office" (Exo. 28:41).

This system of priesthood was arranged for and adaptable to God's people while they were like children, differing nothing from servants, *until the time appointed* of the Father (Gal. 4:1,2). But when the fullness of the time was come, "God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons . . . Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:4-7).

As sons of God, in this age, we are all priests of God. "The liberty wherewith Christ hath made us free" (Gal. 5:1) not only delivered us from the onerous yoke of the law, but gave us equal rights and privileges in our approach unto God. That freedom should inspire "boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us" (Heb. 10:19,20). "The way into the holiest of all was not yet made manifest,

FOR THIS WE PLEAD

BY W. CARL KETCHERSIDE

We plead for a proper understanding of the sacred priesthood in the Christocracy under which we now live in our relationship to God. Until the resurrection of our Lord, the divine government was a theocratic one. Christ was "declared to be the Son of God with power by the resurrection from the dead" (Rom. 1:4). After this event he declared "All power is given unto me in heaven and in earth"



(Matt. 28:19,20). The Father "raised him from the dead, and set him at his right hand in the heavenlies, far above all principality, and power, and might, and dominion" (Eph. 1:20,21). All things have been put under the feet of Jesus with one exception, and that exception is the Father himself (1 Cor. 15:27). Christ must reign until all enemies are subdued. The last foe to be vanquished is death (1 Cor. 15: 25,26). With all rule, authority and power put

down, he will deliver up the kingdom to God, even the Father (1 Cor. 15:24). This having occurred, the Son shall return to the position of a subject, that God may be all in all (1 Cor. 15:28). Thus the government shall revert to a theocracy, or rule of God. At the present time it is a Christocracy, or rule of God's anointed (Psalm 2:6).

With the accession of Christ to the throne, he became the high priest of the new economy. His priestly function is co-extensive with his reigning function, in fulfillment of the prophecy, "He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne" (Zech. 6:13). Thus the introduction of the Christocracy marked the end of the Levitical priesthood. The law under which that priesthood served ended at the death of our Lord. It was nailed to his cross (Col. 2:14). He abolished "the law of commandments contained in ordinances" (Eph. 2:15). A new law was introduced, "the law of the spirit of life in Christ Jesus" (Rom. 8:2). A new law demands a new priesthood, and vice versa. "The priesthood

MISSION MESSENGER

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while as the first tabernacle was yet standing" (Heb. 9:8).

No longer can we support someone with tithes and offerings to minister in our stead. We cannot hire someone to assume the duties devolving upon priests under the new covenant. Every "living stone" in God's house is "a priest." Every priest, that is, every Christian, is to offer up spiritual sacrifices. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (I Peter 2:5). "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." Every child of God is a priest in the regal or kingly priesthood. The prime objective of a priest is to offer sacrifices "in things pertaining to God" (Heb. 5:1).

The priesthood of God's congregation is a universal one of all believers. The sacrifices demanded are required of *all*. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God" (Rom. 12:1). "Through him, then, let us continually lay on the altar a sacrifice of praise to God, namely the utterance of lips that give thanks to his name" (Heb. 13:15). We cannot pay someone to offer our bodies unto God, nor hire someone to offer our prayers unto him.

The equality of which we speak does not imply equality of ability or function. But it does mean equality of *opportunity* to exercise any natural gift or talent possessed to the glory of God. There is no special caste or class in the church of God, which has a divine right to edify, but all who can in any sense contribute to the growth of the church must be accorded the chance to do so within scriptural limitations. "The whole body, fitly joined together and compacted 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. 4:16). The right to edify is active, not passive. It is not the right to be edified, but the right to edify others, within scriptural bounds. This is a sacred prerogative of every child of God. It should be one of his most treasured heritages, and one which he refuses to surrender to any class or clique.

Any system proposed or devised, which will take away the universal right of Christians in this respect, and vest it in the hands of a special or professional class, is subversive of divine government, usurps the power of the body as a whole, and by sapping its spiritual strength will bring it under a jurisdiction unknown to the pages of God's book. There is but "one mediator between God and men, the man Christ Jesus" (I Tim. 2:5). He is the only *high*

priest. All others wear identical garments, receive an identical anointing, offer an identical incense "the prayers of the saints." Every Christian is a minister of *the* church; no Christian can be *the* minister of a church!

We plead for a recognition of the principle of the kingly priesthood of all believers, in which every form of spiritual service is *ministry* unto God, and no form of ministry is exalted over any other. This in no wise offsets the fact that men properly qualified, duly selected, and scripturally appointed are to serve as bishops and deacons in each local church. But the bishops, as overseers of the flock, are not authorized to legislate a program which will preclude any man of faith and ability from exercising his gift to the upbuilding of the body. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Since *every* man who has received the gift is to minister the same, a system

which debars *any* man who is spiritually qualified from ministering, is sinfully wrong, seeing that it prohibits him from being "a good steward of the manifold grace of God." There can be no restitution of the apostolic church unless it includes the basic principle of the priesthood of all believers, and eliminates the kingdom of the clergy which presumes to occupy a place between the worshipper and his God.

(Editor's Note: The above is the third of a series under the same heading. It represents the honest conviction of the editor reached after years of prayer and study, and is not to be construed to represent the view of any other writer to this journal, except as such writer may personally acknowledge his agreement. We solicit your critical review of this series. Write us your objections, regardless of the mood you are in, or the spirit you demonstrate. We want the truth which makes men free, and will read from our enemies as well as our friends).

GOD'S SON

RADIO TALK 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." Thus reads our scripture under consideration.

We have thus far determined that our heavenly Father, is a strict, but loving parent. We can see that his love was great enough to give Jesus to die. When we say he "gave" his son, we understand, that he gave him as a ransom for mankind, who was in the slavery of Satan. It took great love to make this sacrifice for a people that had never followed him consistently. Today we want to consider the Son of God.

In John 1:1-3 we are told: "In the beginning was the word and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made." In Gen. 1:26 we read: "And God said, Let us make man in our image, after our likeness." He was speaking of someone and it must include Jesus, when we connect the two scriptures together. Thus Christ existed before the creation of the world.

He was promised to Abraham in Gen. 12:3, "In thee shall all families of the earth be blessed," and Paul referred to this as fulfilled in Gal. 3:16. David said of Him, Psalms 110:1 "The Lord said unto my Lord,

sit thou at my right hand, until I make thine enemies thy footstool." This is quoted concerning Jesus by Paul in Hebrews 1:13.

In Isaiah 11:1 we read: "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots." In the New Testament he is called the son of David, who was the son of Jesse, and he is also referred to as a Nazarene, which means a branch. Concerning his death in prophecy we read in Zechariah 11:12-13, "And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, cast it unto the potter: A goodly price that I was prized of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord." We are familiar with the fulfillment of this with Judas Iscariot.

After his birth the wisemen of the east testified of him as a king, with their royal gifts. Nicodemus, one of the councilmen of the Jews, acknowledged him as from God, in John 3:2 when he said, "Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him." Also he was followed by Joseph of Arimathea, who also was a member of the council, but opposed the killing of Jesus. The centurion at the crucifixion stated: "Truly this was the son of God." In Heb. 8:5 we are told that even though he was a son, he learned obedience and was made perfect by the things which he suffered.

He became for us an example to follow. For he was tempted in the three manners



of sin that are common to man, yet he withstood all of this and remained faithful to his father.

He was holy, righteous, faithful, true, just, guileless, sinless, spotless, innocent, harmless, obedient to his parents, both spiritual and earthly, zealous, meek, lowly in heart, merciful, patient, long-suffering, compassionate, loving and humble.

He was called, the second Adam, advocate, amen, author and finisher of our faith, blessed, bread of life, beginning of creation, Emmanuel, high priest, horn of salvation, king of Israel, son of David, Lamb of God, the life, living stone, mediator, redeemer, prince of life and of peace, the way, word of God and many other names and attributes.

His birth changed the counting of time, his life has changed the lives of all people since his birth; our literature, our art, our history, our culture and above all our hope of heaven.

For Jesus said, John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me." Just a short time after this the Saviour was taken by the leaders of the Jews, given a mockery of a trial, ridiculed and scoffed at by the people and led, innocent to Calvary, the place of the skull, to die in ignominy between two thieves. A strange way for a leader to begin a kingdom, yet it was according to the great plan, and as He said He is drawing all unto him. As a powerful magnet draws and pulls pieces of metal unto it, so he is a magnet. He is the magnet of our souls, he is the drawing power to our salvation. Paul tells us in 2 Thess. 2:14, "He called you by our gospel." Not the gospel of Paul, but that which he delivered.

Have you felt the greatness of his power? Have you submitted unto his commands? Are you drawn to the Master? Then heed his will and accept the gospel today. Tomorrow may be too late!

moderators or chairmen participated but each disputant was left by agreement, "free under God to direct the discussion according to Christian principles." Timekeepers selected were J. A. McNutt, Memphis, Tennessee; and L. E. Ketcherside, Peoria, Illinois.

We prefer that you get the reaction of others as to the conduct of the discussion, and the manner in which the issues were met by the respective speakers. The debate was recorded and will be published in full as delivered. Advance orders are now coming in and it is estimated that the books will be ready in about ninety days. The cost of the volume will be about \$3.00, but those ordering are requested to send no money. If you want one or more of these books, please notify us at once, and we will bill you for them when they are mailed to you. A devotional meeting was held each afternoon of the debate at Beech Grove.

NEWS IN BRIEF

Deaths

John Sneddon, Motherwell, Scotland, June 6. George Shull, Mattoon, Illinois, June 6. Emma Isom, Bogard, Missouri, June 19. Mary Elizabeth Steck Bethlehem Church (Mo.), June 1. Jennie Cundiff, Hale, Missouri, July 2. Tinnie Fisher, Bee Creek, Illinois, July 8. D. Austen Sommer, Indianapolis, Indiana, July 8. T. J. Wheeler, Hartford, Illinois, July 11.

Births

To Mr. and Mrs. Glen Gonder, Carrollton (Mo.), a son, Gill David, June 5. To Mr. and Mrs. T. W. Porter, Springfield (Mo.), a daughter, Sandra Sue.

Weddings

James Baysinger and Luanna Aven, Nixa, Missouri, May 29. Donnie Green and Barbara Lightfoot, Carrollton, Missouri, June 22. Robert Thompson and Dean Smith, St. Louis, Missouri, July 3.

Meetings

Hammond, Illinois, August 17 - Sept. 1, Robert Brumback. King City, Missouri, Aug. 18-31, Roy Loney, Thomas Dennis, Alvin Bown. Holliday, Illinois, Aug. 24 - Sept. 10, Roy Harris. Independence, Missouri, September 15-29, Bernell Weems. North Ozark County (Mo.) Oct. 6-19, Bernell Weems.

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

Galatians 4: 6

The particular part of this passage to be considered is the phrase *because ye are sons*. It has been misunderstood and perverted by most of the religious world, and is made to teach as if it said "to make you sons." Such a wrestling of the passage not only is incorrect, but it misses one of the most beautiful thoughts in the New Testament. When it is said that *because* of a fact or truth something is done, that fact existed before the thing was done that is spoken of. Hence if this spirit was sent into the hearts of the brethren *because* they were sons, it follows that their becoming such a relation to God was accomplished before that spirit was sent. The thing that was done first was the making sons of them by adoption.



Under the law of Moses, which is the subject of this epistle, God's people were not called His sons in that affectionate sense that is used under the law of Christ. The Judaizers were urging the observance of the Mosaic system, and speaking of it as if it were a most desirable way of life. Paul is showing that the system under Christ is much more precious in that it creates the relationship of father and son

between God and man, whereas the Mosaic system consisted mainly of master and servant. A servant or slave could not be adopted by his master even, as long as he was in the class of slaves. Nor could another man adopt him for his own unless he had been freed by his master. So the servants or slaves under the Mosaic system could not be adopted as sons in some family until they had been redeemed or freed from the old service. That is why verse 5 says God's Son was sent to redeem them that were under the law. That being done, these former slaves or servants were free to be adopted into the family of God under Christ. When this was done and they realized their new relation, it gave them the *spirit* (or sentimental feeling) of looking upon their new master as their Father, and they would joyfully address him as *Abba Father*. This phrase is used for the sake of emphasis. (Box 149, New Castle, Ind.)

THE ARKANSAS DEBATE

The five nights of discussion between G. K. Wallace, of Wichita, Kansas, and the editor came off on schedule June 30-July 4. Subjects discussed dealt with the one-man ministry system, the work of an evangelist, and the colleges. Hundreds of people from many states gathered each night under the large tent which was pitched in an open field, 5 miles north of Paragould, and gave close attention to the two speakers. No

PUEBLO CHURCH MEETING

The congregation at Pueblo (Colo.) is laboring diligently to complete the basement of their new place of worship, so they can use it, while completing the main structure. Brethren are donating their labor, and are being assisted by the La Junta and Colorado Springs brethren. The Pueblo brethren are exhibiting a great faith in their work, and

brethren passing their way should stop and lend assistance. For information address: Ashley H. Elson, 1709 East 7th, Pueblo, Colorado.

WHAT THEY SAY

Leonard Bilyeu, elder of Lillian Avenue Church, St. Louis, says: "I prize Bro. Zerr's Commentary above all others in my library. It is brief and to the point, giving the meat of the subject without excessive reading."

C. H. Cassell, elder at Pomona, California, says: "I have examined quite carefully the volumes of Bible Commentary now in print. I recommend them to all interested students of the Sacred Volume. The wealth of knowledge and style of expression of the author will be greatly beneficial and appreciated by the common people. As the author declares, 'This work should not be considered as an authority but only as a means of suggestion for the various fields of thought,' I feel all should take advantage of his life-long study and research."

We'll still send you two volumes of the Old Testament Commentary and the one volume of the New Testament Commentary that has been completed for \$10. Send now!

D. A. SOMMER DIES

Death came suddenly to D. Austen Sommer, Indianapolis, Ind., as he sat in his home on July 8. He had been troubled with a cardiac condition for some time and passed away as a result of a heart attack. Bro. Sommer was publisher of the paper "Spiritual Call" previously known as "Macedonian Call." He was born in Kelton, Pennsylvania, March 28, 1878.

SAINT LOUIS STUDY

The Bible Study at Saint Louis (Mo.) will begin this year on November 3, and continue for six weeks, closing December 12. The subject of the course of study will be "The Kingdom of Heaven" and it will consist of a thorough examination of the Bible on that important theme. Charts will be used, outlines will be provided, and special forums will be conducted on the theme. Classes will be held daily from 9:30 a. m. to 3:30 p. m. with an hour off at noon. There will be a mutual devotional service daily from 9:00 to 9:30 a. m., and also three night services weekly besides the Lord's Day evening gospel meeting. There will be no tuition charges, no fees, and the Bible will be the sole textbook. For further information address your inquiries to: The Deacons, Church of Christ, 7121 Manchester Avenue, St. Louis, Mo.

FROM HAMMOND, ILLINOIS

Our three day meeting will be held over Labor Day as in the past. The first meeting will be Saturday, August 30, with all day

meetings on Sunday and Monday. Bro. Robert Brumback will begin a series of meetings Aug. 17 to close Labor Day night. We look forward to seeing all of the brethren, and urge you to come. The housing will be handled as in past years. Please notify us how many to expect in your group, and whether they will be adults or children, men or women!

It is planned that this will be our last meeting of this type for the immediate future, since we have had a number of families move away, and several of our young brethren have been taken by the armed forces. It is possible that other places might desire to arrange for such a meeting at the Labor Day season and have been hesitant to do so while we were conducting this annual series of services. We hope that others will take up where we leave off, as we feel that much good has been accomplished to the edification of the brotherhood in the meetings we have conducted. In any event, please come and visit us this year, and notify us in advance how many of your party will need our arrangement of housing facilities. —Charles M. Fleener, Troy F. Patrick, Elders.

SHALL WE DO IT?

Shall we make arrangements to publish the next volume of the New Testament Commentary, by E. M. Zerr? This book would contain the notes and comments on every verse from 1 Corinthians through Revelation. We are requesting that brethren aid in publication by assuring us that they will take 3 or more copies of that volume when it comes from the press, and we have promised that you may receive these 3 for \$10. Thus far we have not received one-fourth as many replies as will be necessary. We are not asking for any money now. All we want is the assurance that you will take 3 or more copies of the book when ready, and we'll bill you next year when the books are ready to mail. We must know soon as arrangements have been held up for advance contract. Please notify us as to your wishes *at once!*

OUR NEXT ISSUE

We think you'd like to know that our September issue will contain an article by Roy Loney entitled "The Glory of The Common Priesthood." It will be an excellent sequel to the article by the editor in this issue. Bro. Loney will also have a short article "You and Your Creator" in the next paper. It has been placed in attractive folder form, to be used as a tract in personal work. You may obtain these by writing Roy Loney, Rfd. 2, Wellsville, Kansas. The price is \$1.25 per hundred.

Vernon Hurst has an excellent review of the book by W. W. Otey, under the heading of the book title, "Living Issues." Written

in kindly fashion, it shows the folly and futility of the apologists for the colleges among us, and strips bare the sectarian arguments used to sustain these extra-institutions. The editor will deal with the racial discrimination and segregation issue in the September issue. Remember that this paper is going to express the firm convictions of the brethren without subjection to any party, creed or faction. We intend neither to be bought off nor scared off! Neither threats nor flattery shall keep us from saying what we believe needs to be said, and in the months to come you'll know what we mean, if you keep reading MISSION MESSENGER.

BOOKS YOU NEED

Johnson's Peoples' New Testament With Notes, 2 large volumes, \$5; Cruden's Complete Concordance, \$3; Smith's Bible Dictionary, \$3; Foster's Story of The Bible, \$2.50; First Steps For Little Feet, \$1.35; Story of The Gospel, \$1.25; Bible Commentary, by E. M. Zerr, 3 volumes for \$10, or \$4 per volume if brought separately. Write us about your Bible needs. We can furnish you leather bound Bibles from \$6.50 to \$11.50.

A NEW BOOK

The question of the right of Christians to start other institutions such as missionary societies and Bible Colleges to do the work of the church is a very live one today. We now have a book on the press which will bring into sharp focus this whole problem. Written as an answer to a specially prepared article appearing in one of the college papers, the book takes up point by point the sectarian arguments used by the brethren to defend their human organizations and rips those arguments to shreds. This is the book that you should place in the hands of all the brethren who have been deceived into endorsing an institution which will lead the church into apostasy. This book will have the answers. Watch for the announcement of "Christian Colleges" by W. Carl Ketcherside!

IN DIFFICULT FIELD

Paul Ketcherside is laboring against heavy odds in a difficult field in Oklahoma. To this must be added the fact that he is forced to labor at secular work for much of his support. There is a crying need for his evangelistic service in the area without the interruption of daily labor to support his family. Why cannot churches become alive to the fact that preachers of the gospel cannot do it all, and that the churches should get behind the work and further the gospel? Souls are dying, men are in need of Jesus. If you cannot go to their aid, will you help someone who is willing to do it?

THIS and THAT from HERE and THERE

Thomas Fairley, Ballycastle (N. Ireland) expresses appreciation for the Mission Messenger. He is carrying on the work there under great difficulties . . . The School of Religion Library, Butler University, wants the issues of Mission Messenger from January through May, of 1950, so they can be bound and kept permanently in the library. Do you have those copies, and if so, will you donate them? . . . Mrs. R. H. Hyatt, Kansas City (Mo.) reports a great vacation study and meeting with Jim Mabery at 6305 Blue Ridge Blvd. Two were immersed and two added by membership transfer. . . Cliff Deister reports an enrollment of 192 for the Vacation study at La Junta (Colo.) where he had the help of 8 regular teachers and 4 assistants. A follow-up will be made to each home where the parents are non-members. . . The Fairview church, near Kirk (Colo.) has bought a lot at Joes (Colo.) on Highway 36, and are moving their building to this more effective spot. This little group has never turned down a worthy appeal but have sent to help even stronger congregations than their own. Now they need help. Will you forget them? Assistance can be sent to C. Deister, 515 East 8th St., La Junta, Colorado. Aid will all be acknowledged. . . We were happy to learn that our good young friend, Johan Kerr, was immersed at Tranent (Scotland) June 8. . . Thanks to Orby Bingham, Tina (Mo.) for 10 subscriptions contributed. . . Our aged brother, J. A. Freed, 1900 East Sixth St., Topeka (Kans.) desires us to thank all who sent help in his recent illness. Let us not neglect such aged defenders of the faith. . . Ralph Sweetin, Litchfield (Ill.) was removed home from Deaconess Hospital, St. Louis (Mo.). . . Bob Hand's first meeting, held at Long Run (W. Va.) resulted in 1 baptized, 1 restored. He began further work at East Fultonham (Ohio). . . Dean Garrison, Jacksonville (Penn.) is traveling with Vernon Hurst. . . Tom Dennis conducted a Vacation study and meeting at Dean Avenue Church, Des Moines (Iowa), closing July 11. He immersed one at Bethlehem (Mo.) June 1. . . Arnold Hintz writes that the Spokane (Wash.) congregation expects to meet in their new meeting house soon. . . Thanks to Fred Sloop, Topeka (Kans.) for aid in sending the paper to others. . . A. W. Harvey concluded a work with Jerusalem congregation, near Bluffton (Ohio) the latter part of June. . . Thanks to Talmage Weekly, Lamine (Mo.) for 10 subs. . . C. J. Beidel, Shippensburg (Penn.) sends 5 subs; Curtis and Sue Burton, Madison (Wis.) 5; Homer Matson, Sisters (Ore.) 10. Thanks to all of you. . . Hubert James writes that the brethren at North Ozark Church re-

ceived over \$1000 to aid on their building . . . The church at Beloit (Kans.) supported Kenneth Van Deusen in a good meeting at Porter (Wash.) according to E. M. Smith.

Roy Loney reports good interest in the tent meeting at Plainville (Kans.) . . . Clyde Owens says prospects in Vincennes (Ind.) are good for a steady growth . . . Curtis Marston was with the Hartford (Ill.) congregation July 13 and at Peoria (Ill.) July 20 . . . John Patrick says the church in Champaign (Ill.) is getting along fine with non-members in attendance at virtually every service . . . Brother Patrick reports 2 baptisms, 1 restored in his meeting at Bolivar (Penn.) . . . Men stationed on Okinawa Island will find a group of Christians meeting at 10:15 a.m. on Lord's Days, in Rycom Plaza Chapel . . . H. R. Miller reports one added at Alexandria (Ind.) when Curtis Marston spoke there July 6 . . . Many who attended the three day meeting at Anderson (Ind.) speak very highly of the commendable manner in which Bob Duncan presided at the service with Christian dignity and seriousness . . . Mrs. Artie Watts, Stanberry (Mo.) greatly enjoys the MISSION MESSENGER . . . Dean Garrison who has been working with Vernon Hurst, will enter Pennsylvania State University in the fall term. He will major in history. Dean won a four year scholarship as a result of his outstanding attainment in high school. We pray that he may utilize his talent in humble service to our Master . . . Roy Loney announces a new leaflet tract for distribution in mission work. The title is "You And Your Creator." The price will be \$1.25 per hundred, and you can send your orders to Brother Loney at Rfd 2, Wellsville, Kansas. Utilize these printed materials to help spread the Word. . . Thirty-six young people were enrolled in the summer study at Hartford (Ill.) which is arranged especially for high school students . . . Curtis D. Marston began a meeting at Peoria (Ill.) July 17, which was continued by Lloyd Riggins until August 3 . . . Harold Shasteen will conduct a meeting at Nixa (Mo.) Sept. 23-Oct. 12. An all-day meeting has been arranged for the last day, and housing will be arranged for those who desire to come on Saturday, Oct. 11, and remain over the following day. For reservations write to Carl Fitzpatrick or L. W. Moore, Nixa (Mo.). . . Don't forget the Labor Day meeting at Farmington (N. Mex.) and be assured that you'll have a spiritually enjoyable time if you attend . . . The fourth of July meeting at Claypool (Ariz.) was enjoyed by all. Visitors were present from

Phoenix (Ariz.) and Farmington (N. Mex.) with six from out of town remaining for the meeting and Bible Study which Wilford Landes began there July 7. . . Be sure and notify us at once if you want us to hold you a copy of the Ketcherside-Wallace debate, which was one of the most outstanding events among the churches in recent years. . . Space will not permit a full account of the meeting July 4, 5, 6 at Nevada (Mo.) but Mary C. Journey lists some 40 visitors as being present. Some of the speakers were the brethren Ray Stevens, Billy Norris, Loren McCord, Herbert Clark, Norman Estep, Paul Ketcherside, and Henry Eccles. There were others who assisted in song directing and with short edification periods. . . Earl Coleman, Stockton (Calif.) says the Commentary by Bro. Zerr is wonderful . . . Bob Marshall is working with the congregation at Independence (Mo.) this summer . . . Charles Fleener, Lovington (Ill.) appreciates the fact that Bible Commentary is being printed and distributed. He has been a great help in this work. . . Bro. H. W. Clark, 2397 Buena Vista Avenue, Walnut Creek (Calif.) made a recording of the entire debate with G. K. Wallace. If you'd be interested in hearing all five nights of the discussion on tape recorder, write to him at once. You'll have to get the book to get copies of the charts, cartoons and caricatures which Bro. Wallace used in his attempt to offset our work. Be sure and send orders for the book at once. Don't miss it! It's good! See that your college brethren get to read it also. . . This paper is edited from Beech Grove (Ark.) to which we returned two weeks after the debate with Brother Wallace. We are amazed and delighted with the result of that debate. It is quite evident that the "smear" tactics used bounced back with a resounding thud upon those who knew they could not meet the propositions. Especially noticeable is the favorable reaction to our plea upon non-members of the church who attended the discussion. It is also a matter of comment that the subscription list of the MISSION MESSENGER is building up as a result of the Wallace publicity. We are holding two meetings per day at Beech Grove, with excellent interest. We solicit your prayers for these good brethren who have been steadfast against pressure blocs in the church, and have remained faithful to their convictions. . . Last reports we had indicated that Bob Duncan was in an excellent work at Bonne Terre (Mo.) where he had immersed two into Christ. . . Darrell W. Bolin reports good progress in the region about Jacksonville (Penn.) in spite of growing opposition. He is doing good work there.