

MACEDONIAN CALL

"Come Over into Macedonia and Help Us."—(Acts 16:9.)

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MACEDONIAN CALL

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Two Martyrs in Prague

As I write these lines, hundreds of millions of eyes are turned toward Prague, the capital of Czechoslovakia, and the question is asked, Will there be war between this state and Germany, and will the whole world become involved?

And while I muse, my mind goes back more than five centuries, to about the year 1400, to a man named John Huss, who lived in Prague. He was a teacher of theology in the University of Prague and also a preacher in the Roman Catholic Church. Jerome of Prague was also a teacher in this University and a follower of Huss. Huss saw the corruption in the clergy and cried against it, as well as some of the unscriptural doctrines of the Catholic Church, and obtained a large following by the truth he presented and the eloquence with which he presented it.

But the clergy became the enemies of both these teachers and called them to account at the General Council at Constance. Though they were assured a safe conduct both to and from the assembly, it was not fulfilled. They felt the justness of their cause, for they appealed to Holy Scripture instead of the teachings of uninspired councils and popes, and were glad of the opportunity to

defend themselves. After repeated efforts to draw a retraction from Huss, they condemned him to be burned at the stake.

On his way to his death he repeated prayers to God and psalms of penitence, and as they kindled the fire, he uttered these words: "Lord Jesus, I endure with humility this cruel death for thy sake; and I pray thee to pardon all my enemies." The executioners continued the work of heaping up the wood on the fire, all the while the voice of the martyr going up to God in devotion until it was finally quenched with the fire and smoke. His ashes were collected and cast into the lake by his enemies, but his followers grabbed up even the ground where he had died and held it as sacred.

Using this severity as a means of intimidation on Jerome, they did indeed frighten him into a retraction, but later he penitently disavowed the retraction, and less than a year after Huss died he, too, was burned at the stake. The courage which had forsaken him in an hour of weakness when he retracted, now returned and he boldly went to his death. When the executioner came up behind to light the fagots, Jerome said, "Place the fire before me; if I had dreaded it I could have escaped."

These men lived and died for Jesus about a hundred years before Luther came upon the stage. They were morning stars of the Reformation—lights shining in a dark place. But they were only two. Thousands, hundreds of thousands, yea millions through the centuries have died to bring to us the Bible and the Church and the simplicity in Christ. And yet, here we are, with this blood-bought Church and we appreciate it not. Here we are with these Scriptures written in crimson, and we read them not. Here we are in a land of liberty where we can unmolested worship God, and we neglect this divine service.

Many cry, Do I have to obey the gospel? Do I have to read the Bible? Do I have to attend worship? Do I have to contend for the faith? Rather should they say, Do I have the happy privilege and opportunity of doing these things for Christ who died for me. The true Church of God is passing through a great trial of affliction, and many cringe and cower and forsake the truth for which their fathers contended and which Christ commanded. They fear to stand and fight the good fight of faith. As our minds revert from our battles today to the devotion of the martyrs, let us sing with renewed spirit and determination the good old hymn:

Faith of our fathers, living still,
In spite of dungeon, fire and sword;
O, how our hearts beat high with joy,
Whene'er we hear that glorious word!

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for thee!

Faith of our fathers, we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life.

Faith of our fathers, holy faith,
We will be true to thee till death.

—D. A. Sommer.

Nothing to Lose

"But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." (Gal. 5:22, 23.)

The particular idea I wish the reader to get from this passage at present is that no risk is taken when one practices these virtues. Not that he will have no opposition, for the righteous will ever be opposed. But such opposition will not prevail. Isaiah wrote thus of ancient Israel: "No weapon that is formed against thee shall prosper." (Isa. 54:17). This did not assure against the forming of hostile weapons, but such weapons would not prevail. And so it is to be understood of the passage quoted at beginning of this article. If a man follows the path of right he is sure to be the winner in the end in spite of all opposition.

One of the most desired objects in the thoughts of man is to be certain of success, of obtaining that for which he has sought. Many persons would go to great lengths and endure great inconveniences were they sure of winning in the end. And even when the chances are only for the most part in their favor they are often willing to take those chances against the odds because they consider the contest worth while. Yea, in many cases pertaining to this world they will lean upon the chances even when the odds against them are far in excess of those favorable. They will tell you that what **might** be gained is worth all the risk. Thus although they have much to lose and comparatively little to gain they feel justified in making the effort.

Then why not use the same judgment with reference to a matter involving the soul that is worth many times more than all the things of this world? And especially when you are given a proposition that is not just **mostly** favorable to the desired object but is **entirely** so. When Peter exhorted his readers to make their calling and election sure he was not offering some unobtainable goal. Such an urge means that one is capable of being sure about this. There need be no risk as far as the chances are concerned. The only thing that would constitute a risk is one's own lack of faithfulness. But since such a risk is inexcusable we may ignore it in our present study. In such a case the faithful man has "nothing to lose." This is the reason I am appealing to all readers, especially those who may be in confusion over the many questions arising from the divided state of the religious world.

A man may tell us that he sometimes feels the urge to do something about his soul but just about when he thinks of moving he is confronted with the uncertainties before him. That religious people themselves do not agree as to what is right and as to which doctrine to believe or which so-called plan of salvation to accept. In this connection it is certainly appropriate to think of the heading of this article and investigate its claim. If you were about to start on a tour for some certain place and the guide would tell you that two or three railroads

were thought to lead to such a place but one was known to lead there, what would you do? If a man owed you an amount and offered you choice of two checks, one he knew was good while the other was uncertain, what would you do?

Now why not apply this rule about what church to join, what name to wear, what baptism to obey, when to commune, etc.? While many think any church will do, yet all will admit the Church if Christ is right and that one can be saved in it. Some may say that communion occasionally will do but all admit it is safe and right to commune every Lord's day. It may be thought by some that any so-called form of baptism is acceptable yet all admit that immersion is safe and right. Some will offer various creeds and bases of unity while all will admit that the New Testament is safe and right. Various names are worn and upheld by the leaders in the religious world yet all allow that Christian is safe and right. Then why not practice "safety first" and be immersed, be united with the Church of Christ, be satisfied with the name Christian, attend the communion every Lord's day, be satisfied with the New Testament as your only creed or religious rule and by this procedure be on the infallibly safe side. By doing this you have nothing to lose and everything to gain for both the present world and the one to come. All else is doubtful to say the least.—E. M. Zerr.

Can the World See Jesus in You?

One of the most appealing incidents in the life of the Son of God upon earth, is that recorded by John, in chapter 12, verse 21. It refers to certain Greeks who came to worship at a feast, and said unto Philip, of Bethsaida, "Sir, we would see Jesus". We believe that even in this present day, with all of its ungodliness and worldly lust, there are still many sincere souls who breathe the plea, "We would see Jesus". Many are there who are wandering through a labyrinth of humanisms, picking their way through a maze of unsatisfying doctrines, who still exclaim, "We would see Jesus". In this emergency what constitutes our responsibility?

Surely, we will not deny that it is our duty to lead the world to the Savior of men! But how may we do that? First, it is evident that we must know where to find him ourselves. I could not lead you to someone, whose location was unfamiliar to me. How will we find the Christ, and where shall we look for him? Once upon a time his parents lost him, and eagerly searched for him three days. They looked among their relatives, and searched the tents of their friends, but finding him not, they returned to the city of Jerusalem, and there they located him exactly where they left him. Somewhere along the line we may have left Him, and wherever that point is, there we shall find Him.

Have we **FAITH** in Him as God's Son? (Heb. 11:6; Matt. 16:16; Acts 8:37). Have we **REPENTED** of our sins? (Lk. 13:3; Acts 17:30). Have we **CONFESSED** Him before men? (Matt. 10:32; Rom. 10:10). Then thus far we have walked with Him on the road of life. But you say you are lost from him now, so let us pursue our investigation. Were you **BAPTIZED** into Christ? (Rom. 6:4). You say you were not! Then it is evident that you left Christ at the point where you left his commandments. And in order to locate him, you must return to that spot, take up where you left off, and press for-

ward in humble and complete obedience of His blessed will.

Now having found the Savior again, and having been baptized into Him, it is evident that we put on Christ (Gal. 3:27). How can we get others in whom we are interested to see Him? My friends whom I cherish, my children who look to me for guidance, my neighbor whose domicile is next to mine; how can I bring them to see Jesus? I am sorry to say that some of them will not read His word, and I can not influence them to do that; so it is apparent that if they ever see Jesus, it will be **IN MY LIFE**. The world reads a Christian life as its **ONLY** Bible. I must reproduce as nearly as I can in my life the attributes and characteristics of my Lord, so those who desire may see Jesus the Son of Man, the Son of God.

I must be forgiving (Luke 23:34); humble (Luke 22:27); holy (Acts 4:27); loving (John 13:1); compassionate (Luke 7:13); faithful (1 Thessa. 5:24); true (John 1:14); innocent (Matt. 27:4); harmless (Heb. 7:26); meek and lowly in heart (Matt. 11:29); patient (Matt. 27:14). I must resist temptations—the lust of the flesh, lust of the eye, and pride of life. (Matt. 4:1-10). In short, I must be obedient to my Heavenly Father in all things, yea, even unto death (John 15:10). Just as Christ obtained glory by suffering shame, so I must gain my life by losing it (Matt. 16:25).

Salt achieves its effect in making food more palatable, not by calling attention to itself, but by losing itself in the food. So must I as the salt of the earth, make the earth a better place in which to live, not by calling attention to myself; but by losing my identity in flavoring the world with Christianity. I must hold the Christ in front of me, until men may not see me but Christ that liveth in me.

I have no light in myself, I am but the reflector of the glory of the Son of God. It is my duty to keep the reflector polished and bright, and let my light shine, to guide others on the pathway that leads to Him. So many today are anxiously saying, "Sir, we would see Jesus". Will you let them glimpse the Savior in your every act, word and deed? Can the world see Jesus in you?—W. Carl Ketcherside.

Faithful Unto Death—(Rev. 2:10)

"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1).

My brethren and friends, since I began studying the Scriptures, I have constantly contended that salvation is just as conditional after we come into the Church as it is before. We who have read the Scriptures carefully know that there is no salvation promised to responsible beings outside of the church, or kingdom of Christ. And the Scriptures are equally as clear that there is no salvation promised in the Church except we live according to the law of the Lord as Christians.

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (Jas. 1:27). "And we know that we are of God, and the whole world lieth in wickedness." (1 Jno. 5:19). The loving Father looked down upon this sin-cursed world of dying humanity, and O, what a condition it was in.

The Gentiles had long since been given over to the lusts of the flesh "to dishonour their own bodies between themselves," and of the Jews it was said, "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 1:21, 26; 3:10, 18). The whole world, after 4,000 years out of the Garden of Eden, had gradually grown worse instead of better. "The eyes of the Lord are in every place, beholding the evil and the good." (Prov. 15:3). He saw the seething masses of sinful humanity in this horror stricken condition! He had "created man in his own image" (Gen. 2); and "for His glory." (Isa. 43:7). But now they are intolerable! They have merited destruction! Something must be done. Divine justice forbids that the world continue in this awful and undone condition. Divine justice must be satisfied. The death blow must be struck. It can go on no longer as it is. A ransom is in order, but who can pay it? "They that trust in their wealth, and boast themselves in the multitude of their riches? None of them can by any means redeem his brother, nor give to God a ransom for him: (for the redemption of their soul is precious, and it ceaseth forever); that he should still live forever and not see corruption". (Psa. 49:6-8). Thus we see man was helpless. His "sins had separated between him and his God." He is "altogether become unprofitable." God alone must decide. He will seek one who is willing and worthy to die for the sinful world, and "take away the sin of the world." (Jno. 1:29).

In the midst of God's wrath he remembers mercy! A search is made. A dark pall overshadows the Heavens. Some were worthy, perhaps but none were willing. The angel wept bitterly. The Lord made a choice. He chose his only Son, the "apple of His eye." He was "altogether lovely." Will the Son go down to earth and die a ransom for souls? An elder said to the weeping angel, "Weep not, The Lion of the tribe of Judah hath prevailed", He had agreed to die for sinners—for all of dying humanity (compare Rev. 5:1, 5; Heb. 10:5, 10).

Jesus said, "To this end came I into the world". What wonderful love "that a man should die for his friends". "But God commendeth his love toward us, in that, while we were yet sinners [enemies], Christ died for us". (Rom. 5:8, 10). "For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through suffering." (Heb. 2:10). Brethren, are you following your Captain?

"For even hereunto were you called; because Christ also suffered for us, leaving us as an example, that **YE** should follow his steps." (1 Pet. 2:21). Behold your Savior—Guide and Redeemer! See his humility—his life of righteousness and true holiness, his life of self denial; hear his voice calling, "If any man will come after me, let him deny himself and take up his cross daily, and follow me." (Lk. 9:23). "If ye then be risen with Christ, seek those things which are above. . . . Set your affection (mind) on things above, not on things on the earth, for ye are dead, and your life is hid with Christ in God". (Col. 3:1, 2).

Brethren, Jesus ransomed our souls with his own precious blood. We resolved that he should be our Leader, our Guide, that we would take up our cross daily and follow him, that we would walk in his steps. Then, brethren, "Let every one that nameth the name of Christ depart from iniquity". (2 Tim. 2:19). Let every one

of us "bring forth therefore fruits meet for repentance". (Matt. 3:8). Purge your hearts of slang. Jesus said, "Of the abundance of the heart the mouth speaketh". "Let your speech be always with grace, seasoned with salt". (Col. 4:6). Quit your filthy habits, such as tobacco and its by-products, snuff, etc. "Abstain from all appearance of evil". (1 Thes. 5:22).

Brother, sister, what are you doing for the Lord? Are you faithful in the Church? Do you look after the sick, the afflicted, the widows and orphans? Do you inquire into the needs of worthy preachers? Do you take any interest whatever in the delinquent members of your congregation? Do you show your appreciation of God's love and mercy to you, by rendering unto him a whole-hearted, consecrated, Christian service each day? If not, upon what do you base your hope of salvation? You owe to your Lord just such a service, "for ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls". (1 Pet. 2:25).

And to you, dear readers, who are lost in sin, will you not hear the Savior? Jesus pleads with you, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls, for my yoke is easy, and my burden is light". (Matt. 11, 28). Could you ask more than your Lord has offered? Do you expect to do less than he asks of you? Brethren, before singing an invitation, let each of you breathe a prayer unto God that some precious soul might "receive with meekness the engrafted word which is able to save your souls". You have heard the Truth, believe it with all your heart, repent of your sins, confess your faith in Him who died that you might live, and be buried with him in baptism, that you might arise from the liquid tomb to walk in newness of life. "If any man (or woman) be in Christ he is a new creature". "Blessed are they that do His commandments, that they may have a right to the tree of life, and may enter in through the gates into the city". (Rev. 22, 14).—Wm. Ketcherside.

"Let There be Light"—(Gen. 1:3)

In the morning of creation, when "darkness was upon the face of the deep—" God said, "Let there be light; and there was light".

Our Heavenly Father knew light and darkness could not inhabit the same place at the same time, so he "divided the light from the darkness". From that time to this, day and night have always existed on earth, and will "while earth remaineth". (See Gen. 8:22).

When Jesus made his advent into this world, he found an awful condition of spiritual darkness everywhere—because man had forsaken his God, thus bringing sin and death into the world. So, to lead man out of this awful condition of darkness, it was necessary for light to shine. The same "God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ". (Paul in 2 Cor. 4:6).

John declared Jesus to be the "true light". The people were in darkness when Jesus came, but saw **great light**—to those who sat in the region and shadow of death light is sprung up. Also, "the darkness is past and the true light now shineth".

But Jesus Christ, the true light, was not always to be

present with his disciples, but it was his will, that after he should leave this world, the light of the gospel would direct the steps of the weary, benighted traveler to the haven of rest.

To this end, he said to his disciples, "Ye are the light of the world", and "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven".

So the apostles took up the work where their master left it and according to instructions given them became (together with other faithful men and women) the light of the world.

The infant church carried the gospel to the world. (Col. 1:23). It was through the tireless efforts of the apostles and early disciples, that the Apostle Peter could address a class of people who had never seen the Lord, as, loving him, believing in him and also rejoicing. "Because thou hast seen me, thou hast believed, blessed are they that have not seen me and yet believe", said Jesus to Thomas.

Many people today are endeavoring to "feel" their way in the darkness of sectarianism. A pall of impenetrable darkness is certainly covering the souls of men. The only hope is Jesus, a once crucified but now arisen and glorified Redeemer.

A far-flung challenge comes to the church of Christ. We make the grandest profession—"the Bible people", hence "the light of the world". The only way Jesus can be seen today is as the "light of the glorious gospel of Christ who is the image of God" and who shines "unto them". (2 Cor. 4:4).

The neighbor who lives across the way may not read his Bible, but he will read our lives. (2 Cor. 3:2). A sermon lived will be remembered longer and do more good than one preached from the pulpit. (See Phil. 2:14-16). Again, ye are the light of the world.

The husband who is out of Christ may ridicule the religion of Christ and refuse to read his Bible but down deep in his heart he secretly admires that wife of his, who so nobly and faithfully proclaims the gospel by living it. (See 1 Pet. 3:1-5).

After the bodies of parents lie moldering in the grave, one time wayward children remember sermons lived by father and mother, and thus they look back through the years and see Jesus.

From a doctrinal viewpoint the Church of Christ is the "light of the world". (1 Tim. 3:15). If we lie down on the job, how will the next generation know how the work of the church is to be conducted? How many of us today would know about the New Testament church had not the early reformers and restorers fought for every inch of the ground we occupy today? How much would we know about the New Testament plan of conversion had not those same faithful men and many others made themselves "ridiculous" in the eyes of even their best friends by contending for those things—"the little things the most of us will never understand any way".

Who is going to keep the Lord's plan for keeping the church pure, unless those who are satisfied with the divine arrangement contend earnestly for the same? Brethren, if we compromise on this vital point, "let the false teacher in," when Paul says, "mark" and "avoid" and John says "receive them not;" the line of demarcation between us and the sectarian world will soon vanish away.

Who is going to show others how God is to be glorified

through the church (Eph. 3:21), unless we set the example?

How can a young man become a preacher unless he is sent away to a "Christian" (?) college? How can Christians be made, character developed and elders produced by the church and home?

In fact, everything necessary to the saving of the soul can be done by and through the church. But, brethren, it **must** be done.

How long are we going to be satisfied with "our meeting once per year" and preaching once or twice per month while many within our reach have never heard of the church for which Jesus died?—Lloyd Riggins, Charleston, Ill.

Letter to One in Religious Confusion

I do not doubt your sincerity regarding your religious position but I do doubt the scripturalness of it, for you have failed to notice so many scriptures which bear very much on the subjects you discuss. I shall not answer, or explain, all the scriptures you give, for some of them I would endorse as applied correctly, but many do not really touch the point of difference.

Concerning the divisions in the Christian world, I would say that some of them are caused because people when studying the Bible take less than what the Lord says, and many take MORE than what the Lord says. This latter class is by far the greater, and the statement simply means that they go on the outside of the Bible and bring in things not there. In other words, we are not divided over what is in the Bible but what is not there. Denominations are divided over names and creeds and doctrines for which there is not a Thus saith the Lord, things such as conferences, general assemblies, associations of uninspired men making laws to govern "the Lord's people", etc. We shall notice some of them.

The Roman Catholic Church teaches justification by WORKS, but when Luther came out of it he went to the other extreme and taught justification by FAITH ALONE, and Protestants generally have followed Luther.

You do not take ALL the scriptures on the subject of Conversion. You say that one is saved by Faith, which is true, but not by Faith ALONE. You say we are saved by Grace, which is true, but nowhere does the Bible say we are saved by Grace ALONE. It also says we are saved by repentance, which your Faith alone system would deny, and yet it does not say by Repentance alone. Paul says, "With the heart man believeth and with the mouth Confession is made unto salvation", but we can not say by Confession ALONE. Peter says, "The like figure whereunto even Baptism doth also now save us" (1 Peter 3:21), but your people along with the denominations in general believe Baptism does NOT save us. You believe that man is justified by Faith alone, while James says, "As the body without the spirit is dead, so faith without works is dead also". (James 2:26). We take ALL these scriptures while the denominations settle on those only which suit their doctrine.

You see such passages as this, "A man is justified by faith without the deeds of the law". (Rom. 3:28). And you conclude that we are justified by Faith alone. Read the context closely of this and all the other passages, and perhaps in every one you will see that he is contrasting the system of Faith (the gospel) with the system of works (the Jewish law). In the Roman, Galatian and

other letters you will find this. Read them again with that thought in mind, and I think you will understand them. Words must be understood by the connection in which they are written. And if the writer is not speaking of the Jewish law you will find he is speaking of "works of righteousness" (of one's own) independent of the gospel, by which a man can not be saved. That is, a man can not be saved on his morality independent of Christ. "Not by works of righteousness which we have done [out of Christ] but by his mercy he saved us, by the washing of regeneration [baptism] and renewing of the Holy Ghost", (reception of the words of the Holy Spirit). (Titus 3:5).

Faith changes the mind, Repentance changes the heart, Confession changes the leadership, and Baptism changes the state—"baptized INTO Christ". (Gal. 3:27). It takes all of these to make a full conversion.

You speak about the thief being saved without being baptized, but he lived BEFORE the Church was established, on the day of Pentecost. (See Acts 2).

You say that a church does not save one. If you are speaking of churches not mentioned in the Bible I am not disposed to contradict you. But let us see. Can one be saved OUT of Christ? In 1 Cor. 12:27, we have this, "Ye are the body of Christ". Now this body and Christ are the same, just as John Doe and his body are the same, in common language. "The body, the Church", (Col. 1:18). Now how do we get into Christ, which is his body, which is his church? "As many as have been baptized INTO Christ, have put on Christ". (Gal. 3:27). Now as you will admit that one can not be saved OUT of Christ, we see that means he can not be saved OUT of the Church (considering, of course, he has had opportunity to know and obey the truth).

We are agreed that "we are buried with Christ by baptism" (Rom. 6:4), for you, too, believe in immersion, but the rest of the sentence speaks about "walking in newness of life," showing that that does not come in fullness till after baptism. Jesus said in Mark 16:15, 16, "He that believeth and is baptized, shall be saved", but the denominational world including your church teaches in substance, "He that believeth and is saved, shall then be baptized if he wishes to, but it is not necessary to salvation". This can not be talking about eternal salvation, for millions of people are baptized who will not be saved eternally because they do not live up to it. It must refer to "saved" from sins. Peter says, "Repent and be baptized FOR the remission of sins" (Acts 2:38), but you people teach "because your sins are remitted", which is certainly a changing of the meaning of the text.

You say we ought to all work together since we all claim to be Christians. If we are such why not use that name entirely instead of Baptist, Presbyterian, Methodist, etc., as so many are doing. These human names are helping to keep us divided.

We do not read about any organizations to do work of the Church in New Testament times, such as missionary societies, aid societies, Bible colleges, orphan homes, for they were commanded to give God glory "in the Church" (Eph. 3:21). It is hard enough to hold the Church in line with truth when we have the Bible to regulate it, and how can we hold in check these human organizations mixed up with the Church when only human wisdom regulates them? They are unscriptural.

In Acts 20:7 it says, "The disciples came together on the first day of the week to break bread". In Acts 2:42

the breaking of bread and the fellowship (contribution) are mentioned as things along with others, the early Church continued steadfastly in. Now 1 Cor. 16:1, 2, show that they were commanded to "lay by in store" upon the first day of the week. Now as the command to remember the sabbath day to keep it holy meant EVERY sabbath day, as often as it came, and as they were commanded to lay by in store upon THE first day of the week, and they had the communion at the same time, it is evident that we are commanded to have this worship as often as "THE" first day of the week comes. But you try to offset this by saying that they broke bread every day at first, but they were there speaking only of a common meal such as that mentioned in Acts 27 just before Paul was shipwrecked. In Acts 20:7 the Book clearly says they came together upon the first day of the week TO break bread, and there is every reason to believe they did that, and they did not do it Monday morning as you say, but, if you will read the context closely you will find that Paul broke bread late in the night; in other words, took a lunch, a while before he started on his journey and talked to them a long time before his departure.

We have condemned instrumental music in Christian worship because it is not mentioned in the New Testament, but you say it is not forbidden. On the same reasoning the Roman Catholic could introduce praying for the dead, worship of Mary, burning incense, etc., which are "not forbidden" yet which you would condemn. When God gives his law, and says it is perfect, and forbids our adding to it, is not that enough? You say in rebuttal that nothing is said about seats, song books, tuning forks, etc. It is true that there is a liberty, but it is only of details which God has NOT given of commands which he HAS given, and those details must be in harmony with the rest of God's Word. Any help which makes an addition to the word of God is forbidden. Song books, chairs, etc., or their equivalent, are necessary to do what God commands, but instruments make another kind of music, and thus are an addition to what God commands. You say there will be instruments in heaven, and add, "Here's hoping we never criticize the use on earth of anything which God uses in heaven". But there will be infants in heaven, shall you, a "Baptist", therefore have them in your church, baptizing them, etc.? It speaks about the redeemed in heaven having white robes and palms in their hands, shall the worshippers in services today have the same? Incense, too, in heaven, shall we therefore have it in our services? You see your reasoning is going to get you into a peck of trouble. Whatever God has for us in heaven we shall receive and be glad; but we shall never get there if we ADD to his worship here, for "If any man shall add unto these things God shall add unto him the plagues written in this book". (Rev. 22:18).

You speak about Love, but Jesus says, "He that hath my commandments and keepeth THEM, he it is that loveth me". (John 14:21). According to your loose ideas of the doctrine of Christ, it would be hard to find a heretic, but the Book says, "An heretic after the first and second admonition reject". (Titus 3:10). All the way through the New Testament condemnation is pronounced on false doctrines. Jesus said, "Beware of false prophets". And John says, 2 John 10, 11, "If there come any unto you and bring not this doctrine, receive him NOT". And Jesus says again, "As many as I love,

I rebuke and chasten; be zealous therefore and repent". (Rev. 3:19). The only safe thing to do is to follow strictly what the Lord commands.

My parting exhortation to you, young man, is this: Throw aside all your religious practices for which you have no authority, in the New Testament, be a Christian only, and let us together try to bring the religious world together on the only true basis of Christian unity, the Bible, and the Bible only. Your sincere friend.—D. A. Sommer.

The Road to Heaven

Upon approaching the limits of a city we look to the right of us and we see a sign, which reads, "And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there; but the redeemed shall walk there".

We continue our journey into the city and we make inquiries about this road and we get this in reply, "Well, the road you are seeking is a very strait and narrow road, and not many people travel over it, on that account; but you can take this other road to your left, and it is a nice wide road and nearly everyone travels it, because it is wide. Another thing is, they have a toll gate on both roads, and the toll on the wide road is much cheaper than that on the narrow road".

Well, my friend, can you tell me where these two roads lead to? They must lead to some very important city". So our informer says, "Yes they do, but since you are seeking so much information, it will be necessary for me to look at the Guide Book, which will give you all the information you are seeking".

So he takes from his pocket a guide Book called the NEW TESTAMENT and turns to Matt. 7:13-14 and reads, "The wide road leads to the city of EVERLASTING DESTRUCTION, and the narrow road leads to the city of LIFE EVERLASTING".

Now, about the toll. Well, to tell the truth about it, they have taken down the toll gate on the wide road, but the toll gate on the narrow road is just the same as the day they put it up, and the price is the same as when they first put it in force.

In regard to the price of toll, Heb. 11:6 says, it is FAITH, Acts 2:38 says it is also REPENTANCE; Matt. 10:32 says it will take CONFESSION; Rom. 6:4-5 says it will also take BAPTISM. Of course the toll seems high, but the road is safe, it is just like the sign says which you read coming into the city. And when you reach the city of EVERLASTING LIFE, II Tim. 3:8 says there is a crown of righteousness there for you upon arrival. It also says in II Thess. 1:7-9 that all who travel the wide road will be PUNISHED WITH EVERLASTING DESTRUCTION FROM THE PRESENCE OF THE LORD and from the glory of his power.

My dear friend, when do you want to start upon this narrow road? What does the guide Book say? It says, "Now is the accepted time, behold today is the day of salvation". Well then why not start now? My dear reader, won't you start today upon the narrow road to the city of EVERLASTING LIFE, and continue thereon until you reach the city, and receive the crown of life.—Slim Hold-erbaum, Marion, Ind.

Some Church News

E. M. Zerr will conduct a 'twelve weeks' Bible reading, night sessions only, in Sullivan, Illinois. The reading to begin Jan. 2d. He will send in more detailed announcement for November issue.

Nixa, Mo.—Tent meeting at Rocky Ford, Colo., attracted good crowds entire time, with four added to the record. Held development meeting each Sunday afternoon teaching young brethren to pray, talk, wait on table, etc. Brethren at Rocky Ford, La Junta and Las Animas expect to work the Arkansas Valley in 1939 with Brother C. R. Turner to assist them. Crowds in Nixa meeting running from 300 to 500 every night. Thirteen added in first week; nine by baptism, with many more prospects. Full report of meeting will be given in next issue.—W. Carl Ketcherside, 8229 Page Boulevard, St. Louis, Missouri.

Perry, Ill.—We rejoiced Sunday, Sept. 4th, at morning service to have two young women make the "good confession" and be baptized in the afternoon. Both are high school teachers. One of them is making race for County Supt. of Schools of our county. I will be glad to hear from churches needing a meeting.—L. L. Curry.

Nevada, Mo.—Received your book on "Church of Christ", some time ago. Find it a great help in study of the Bible. If the religious world, that is so confused, would read this book and check your references, it would be a great help to them in rightly dividing the Word of Truth. Since moving near Nevada we have had the pleasure of listening to Bros. Carl and Will Ketcherside, Bro. Lloyd Riggins, also from some visiting brethren. We rejoice to know the Gospel is still proclaimed in its purity.—Ralph Sterner.

Sullivan, Ill.—I closed a two weeks' meeting at Hammond, Ill., Sept. 11. Good attendance and interest. My third meeting with them, and I believe the best attendance. One brother confessed wrongs, several seemed almost persuaded. (Meeting too short). I began here at Exchange Sept. 15. Excellent attendance, two confessions to date, one restored. I go from here to Centerville. Much work needed in these parts.—C. R. Turner, 2214 Blackwood.

Nixa, Mo.—Received letter from Slim Holderbaum, making a plea for all of us to get behind the paper. I wrote him that I would accept his CHALLENGE and that I would mail in five subs. per month for remaining four months of this year, at the price of 50c each. That will be a total of 20 by January 1. Fifty persons doing that would guarantee those extra pages, and I do so want that to come about.—Carl Ketcherside.

Topeka, Kans.—Have helped the brethren at Highland through a crisis. Bro. Riggins has just planted a new congregation south of Highland in North Central Kansas. I also helped the Church at Nevada, Mo., in some much needed work. I was with the Church at Des Moines for the annual all day meeting Aug. 28th. For several years we had two families 30 miles north of Topeka near Mayetta on the Potawatomie reservation. One family moved away in 1937. During Bro. Riggins' meeting in Topeka this year a father and mother and two children came from there to be baptized. They meet for worship in Brewer school house. Bros. Freed and Cox recently visited them and baptized six others. Fourteen have been baptized since June 1, eleven of whom are parents. Glad to see a general awakening to a sense of duty throughout the brotherhood. I hope it results in the 1,000 new subs. necessary to increase the paper to 12 pages. Brethren, we must pray as we work.—Wm. Ketcherside, 2010 E. 11th St.

Des Moines, Ia.—Bro. Wm. Ketcherside preached here Friday and Saturday evenings and Lord's day, August 28th, which was the date of our all-day meeting. Those who are acquainted with Bro. Ketcherside know what kind of teaching he gave us both publicly and private. His visit was much appreciated by the congregation, and his strong lessons were a strength to the cause in Iowa. The afternoon meeting on Lord's day was given over to open forum, and fifteen short talks were made by visiting brethren and home talent. Brethren from several surrounding congregations were present and we believe that this special effort accomplished good for the church and for the furtherance of the truth in this territory.—Eugene Suddeth.

Program for meetings at Mattoon, Ill., October 14, 15, 16, 1938. Friday A. M.—"Twenty-Third Psalm," A. L. Gepford; "Is God Particular?," R. O. Webb; "The Candlesticks," Bruce Pryor. Friday Night—"What is Truth?," E. M. Zerr; "The

Christian's Duty To God, to the Church, to the World," Paul Mackey; "Loyalty to Christ and His Church," C. C. Parker.

Saturday A. M.—"Has God Given Us All Things Needed?," F. A. Ditrick; "Three Great Needs," C. T. Beidel; "Some Things Needed," D. A. Sommer. Saturday Night—"Obedience," Eugene Suddeth; "Preach the Word," Charles Simmons; "A Glorious Church," J. H. Mabery.

Sunday A. M.—"God's Training School," Arthur Freeman; "The Mission of The Church," Fred W. Fenton; "The Resurrection," Roy Hall. Sunday Night—"The Church's Needs," L. L. Curry; "Faith," J. A. Freed; "The Bible," S. O. Vanderaloot.

Afternoon Services—These are all open forum services in which the following subjects will be discussed.

Friday Afternoon—"Responsibility of Individual Members." Last 15 minutes will be devoted to asking and answering questions each afternoon.

Saturday Afternoon—"Should Congregations Recognize the Discipline of Sister Congregations?"

Sunday Afternoon—"Do the Scriptures Make It Obligatory On Elders To See That Members Who Walk Disorderly Are Withdrawn From, If They Do Not Repent?"

These meetings will begin at the City Auditorium Oct. 14th.

Mattoon, Ill.—I think the September issue of the M. C. is the best yet. If any one can read such articles as these and not be encouraged to do more for our Lord, he surely is spiritually dead. I am sorry to announce that our good brother, W. G. Roberts, is today entering a hospital in Terre Haute, Ind., for a series of treatments which will require probably twenty days. It will also incur much expense. Brother Roberts is held in high esteem as a faithful member of this congregation and is indorsed as an able gospel preacher. We might all read I John 3-17, and act in his behalf.—G. W. Shall. (Bro. W. G. Roberts' address is 2909 Marion Ave., Mattoon, Ill.)

Marion, Ind.—On Sept. 11 I had the opportunity to attend the afternoon services of the Church at North 14th St., New Castle, Ind. The principal speakers for the afternoon were Bro. W. E. Ballenger, Bro. Dennewitz and Bro. D. A. Sommer. Each of the speakers gave the listeners a very timely lesson. After their addresses short talks were made by other brethren. There were at least nine congregations represented. It makes our hearts rejoice to attend these meetings and see and hear our brethren who are satisfied with God's word and GOD'S WORD ALONE. I am now in meeting at Rigdon, Ind., with good attendance. May all praise be given to Him who died that we might live.—Slim Holderbaum.

Sullivan, Ill.—Our meeting began Aug. 17 and closed Sept. 4th with five baptisms, seven placed membership and one confessed wrongs. Three of those to put in their membership here came from Lower Ash Grove because they could no longer fellowship their Open Door policy. We rejoice much because of these additions and for the very successful meeting which we had. There were more outsiders interested and in attendance than in any meeting we ever before had and we think this was the result of the church having a mind to work and especially in the manner in which Bro. Johnnie Rhodes handled the word of God. The meeting should have continued at least two more weeks. We learned to love Bro. Rhodes and wife and our prayer is that they may always prove themselves worthy to be called servants of their master.—Noah Smith.

Mattoon, Ill.—Closed meetings at Kenova, Borderland, Stover and "Long Run," near Central Station, then preached two nights in the private home of Bro. and Sister Bocher in Chesapeake, W. Va. Had fine crowds and 14 additions at Kenova. Bro. Hall assisted at Borderland (meeting house across river in Ky.) We had large crowds most of the time and baptized one. At Stover we had nice crowds and five additions; four baptized. At "Long Run" we baptized four. This, the brethren said, was the best meeting they had held for several years. Bros. Walter and John Williamson are the main pushers there. Bro. Walter is an elder and a good one he is. All these congregations stand right on the old Book and those who wish creedism had as well not apply, for they will be refused. I am to hold meetings for all these congregations again next year.—W. G. Roberts, 2909 Marion Ave.

Charleston, Ill.—During the month of August and first part of September I was engaged in mission work in the vicinity of the Highland congregation in the northern part of Kansas. The result is a new congregation in the Dentonia neighborhood. Brother Henry Van de Riet was left in charge of the work there, under the direction of Brother Wm. Ketcherside. Spent

Lord's day (morning and evening) with brethren at Nevada, Mo. Surely had a good visit with the brethren there. Churches in Kansas have generously supported me in the above mentioned mission work, for which I am very thankful. If those who have assisted in this work could have been present the last evening of the meeting and witnessed the joy manifested by the brethren there, I am sure you would have felt rewarded for all that has been done. Came to Neosho last night to begin meeting with brethren.—Lloyd Riggins.

Frostburg, Md.—I am now engaged in a tent meeting at Frostburg, Md. We are in the second week. Two have been baptized thus far, and the interest is increasing. Bro. Cole of Surveyor, Pa., is helping me in this meeting. We had one baptism at Williamsport, and believe that several others will obey the Gospel there before long. We stirred up the Christian church folks quite a bit, and I look for some of them to come out of Babylon. The all-day meeting at Kingsville, Pa., was well attended, but I was not present owing to the meeting in Williamsport. There is quite a bit of activity among the Penna. churches at present, and I hope that it will increase. But we have to fight the tendency to "conform to this world" which seems to be working havoc among the churches everywhere. Truly many professed disciples have a "form of godliness, but deny the power thereof".—Paul Mackey.

Cawker City, Kans.—We cannot have the use of the Dentonia school house any longer, and are having some trouble in getting a place to meet, but thinking of purchasing a place. However, we are much encouraged, for a young mother took her stand with the church this morning, and she has a number of relatives upon whom she will have influence.

—H. B. Van de Riet.

We hope MANY churches are making arrangements for protracted Bible study and development this fall and winter. To help in this we mention: that the Guide Through Bible History, Price 35c each, and 30c each by the dozen, we now make 30c each and 25c each by the dozen this fall and winter ONLY. Order now and be ready. Also, send \$2 for Map of All Bible Lands, with Paul's Journeys shown by colored lines. Simplified New Testament, \$2, makes New Testament easy. And the Church of Christ, \$1.50, fortifies the reader against almost any prominent religious error as well as for the truth. Order of D. A. Sommer, 918 Congress, Indianapolis, Ind.

A sister sends a report of the death of Sister Weltha Wood at Nevada, Mo., a faithful member of the Church, and Bro. Wm. Ketcherside writes: "Old sister Amerine of Strong City, Kans., passed. She was a real mother in Israel. Had report old Sister Sears of Bartlesville, Okla., is dead." Of these the publisher knew personally only Sister Amerine in whose home he has been several times, the little home at the end of the lane with the bucket in the old-fashioned well. But we believe she has now reached the end of another road, and is drinking the water from the river of life. She had written several articles of exhortation for the M. C. to the younger sisters, and we wish the Church could have more such women in it. We are sorry space forbids publishing lengthy obituaries. I now see Bro. A. R. Moore also sends a note of her death, saying she was 78 years old, leaves son Hillman and old Bro. Amerine to mourn her departure.

Latest from Roberts.—Bro. W. G. Roberts was operated on in hospital in Terre Haute, Ind., Sept. 26, and was to be operated on again Oct. 3. Doctors fees, nurses' wages, hospital expenses, etc., will probably run into hundreds of dollars. Address Mrs. W. G. Roberts, 2909 Marion, Mattoon, Ill.

"Infant Church Membership" in the Old Testament

Infant baptism is a practice which has been questioned as unscriptural all along. When asked for authority for it, its devotees say that Christ said, "Suffer the little children and forbid them not to come unto me." But what does that have to do with the practice? If it had said that he put his hands in water and sprinkled it on them, then there would be some authority for the practice. But it simply says that our Savior put his hands on them and blessed them. But you say, "Were there not infants in the households baptized?" There is no

indication that there were. Someone finally says, "Baptism came in the room of circumcision, and as they circumcised their infants in the Old Testament, so we are to baptize the infants under the New." But they circumcised only the boy children—do they baptize only the boy children under the New Law? That is going to get these people into trouble. This doctrine that infant baptism came in the room of Jewish circumcision is nothing but human reasoning. We are not under the Old Law, but under the New.

No Place for Hitlers in Christ's Church

God knew the weakness of human kind, and so the Church he established was specifically made to thwart the ambition of restless souls. The highest position one can occupy in the Church of the New Testament (outside of the inspired men) is to be one of two or more elders over a local church. Read the following scriptures: 1 Tim. 3; Titus 1; Acts 14:23; 1 Cor. 14:26; 1 Peter 5; Acts 20:28. They show that bishops and elders are the same, that there was a plurality of them in each local church when they had the qualified men, that the elders were not to be lords over God's heritage, and that one elder was not to be a lord over the others, and that the elders were to be apt to teach and did in person feed the church of God. We see that other members also took part in the public services under the supervision of the eldership, since brethren in general were admonished by Paul to edify one another, and 1 Cor. 14:26 shows that different brethren took part. And all disciples when scattered "went everywhere preaching the Word." (Acts 8:4.) They did not wait to go to a theological seminary for years, for there was no clergy then.

The system of appointing one man to do all the teaching of the church in practically all its public meetings (call him pastor, minister, or what) was the first great step away from the apostolic eldership to the Pope of Rome.

Martin Luther, the great reformer of Germany, did not get very far out of Rome, but possibly he did the best he could under the circumstances. Yet he did try to break the force of the clergy and to make every Christian a preacher. When celebrating a few years ago the centennial of the beginning of Luther's work, one of the great preachers of the Lutheran churches said in Indianapolis:

"But not only was Luther an evangelist announcing anew the gospel of Christ, but he preached the reformation idea that every Christian should be an evangelist. The biggest lesson which the churches of today must learn from Luther is that every Christian is to be an evangelist. That was the New Testament idea and the idea of the reformation. IF AMERICA IS EVER BROUGHT TO CHRIST, IT MUST BE DONE THROUGH LAYMEN."

This Lutheran preacher practically admits that Lutherans have departed from the teaching of the great reformer on this point. Let us build up a scriptural eldership to take care of the churches, and then the churches will not be drained in hiring a pastor or "minister" to discourse to them each Lord's day, and the churches will have money to stand behind the preachers as they go out to the new and weak places, and money to help the poor. This is evidently the way it was done eighteen hundred years ago.