

MACEDONIAN CALL

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

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Silver Threads Among the Gold

Darling, I am growing old,
Silver threads among the gold,
Shine upon my brow today,
Life is fading fast away,
But, my darling, you will be
Always young and fair to me.

When your hair is silver white,
And your cheeks no longer bright,
With the roses of the May,
I will kiss your lips and say—
Oh, my darling, mine alone,
You have never older grown.

Love can never more grow old,
Locks may lose their brown and gold;
Cheeks may fade and hollow grow,
But the hearts that love will know
Never, winter's frost and chill—
Summer warmth is in them still.

Love is always young and fair—
What to us is silver hair,
Faded cheeks, or steps grown slow,
To the heart that beats below,
Since I kissed you, mine alone,
You have never older grown.

—Eben E. Rexford.

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EXCEPT SUNDAY MORNING

The Love That Lasts Forever

This song has been called the greatest love poem ever written. The love in the ditties crooned over the radio is theoretical, may never last; but the devotion expressed in "Silver Threads Among the Gold" immortalizes life-long love in the marriage tie.

Some one has said that true love between a man and a woman does not consist in looking at each other and admiring form and features and other attractions—for this soon becomes a bore; but it consists in looking together in the same direction. Perhaps we should supplement this by saying—"consists in looking upward together in the same direction."

For mere personal charms can not for long hold a husband and wife together. You must have common interests in view, and these interests should point you upward. You might together work to pile up dollars, but what would the end be? You might work in harmony to climb the ladder of fame, but what would you see at the top? Hand in hand you might walk the rosy path of pleasure, forgetful of the thorns at the end. Each of you might do his part in clothing, feeding and guarding a family of children, one of the noblest of human endeavors, yet the children will marry and leave you alone.

Strive as you may, old age will creep over you. Time will plow furrows in your cheeks; black hair, brown hair, gold hair will finally turn to grey; your steps will become feeble; you will prefer your arm-chair to the entertainment hall. Many changes will come. Doctors may help you in acute diseases, but they can not stop Time. Even doctors drop dead while trying hard to keep others alive. All human ties must be broken. "Darling, we are growing old."

A dark day comes. Your husband, wife, is growing weaker. The attending physician is sober. Quiet knockings at your door tell that friends have come to make inquiries. The watch at the bedside continues day and night. There is a final gasp. And when the first rush of grief is gone, a call is made for outside help. Your mind is in a whirl of confusion. There is the noiseless tread, the bated breath, the whisperings. Friends hold

your hand in sympathy. The day for interment comes; the grave opens and receives your loved companion; nothing now remains to sight but a little mound and the flowers on it. Unbidden tears rush from your eyes in a torrent, and you walk from the grave with a hollow feeling in your heart. Life has faded fast away.

Robert Ingersoll was "the great American scoffer." He ridiculed the Bible and made light of Christianity. He had no ground for hope. When he died, his wife and daughters kept his body as long as Nature would permit; and as it was being carried from their presence, they cried out in the hopelessness of their despair, for they never expected to meet him again. Good-bye is infinitely sad when its echo whispers, Forever.

When your husband, wife, must leave you, will it, too, be forever? What hope have you that you will ever see her again? You may have helped your neighbor but have you helped your God? You may have paid your debts to man but have you paid them to your Maker? You honored your earthly father but did you honor your Heavenly? Your children in your own family, you cared for; but the children in the Divine Family, have you neglected them? Because you loved a certain woman, you married her; but have you been married to Christ? There is a human family and there is a Divine Family; the one is for time and the other for eternity; are you faithful in one, and faithless in the other? Jesus himself warns you: "Except a man be born of water and the spirit, he can not enter the kingdom of God." (John 3:5.) God's plan must be obeyed to be enjoyed in eternity. You and your wife must both accept Christ in order to meet again.

Nor will half-heartedness be accepted. It is said there are 50,000,000 backsliders in America—men and women who are church members but who seldom or never go to services. Again our Savior warns, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." (Rev. 3:16.) Read this paper closely and it will tell you much about God's plan of salvation for you.

You wish to live always in happiness with your husband, wife, but this can not be outside of Christ, for there is no promise of eternity out of Him. And even in that spirit world, they neither marry nor are given in marriage but are as the angels of God. The tie that binds you as parent and child, brother and sister, husband and wife, is for this life only; but the tie that binds as brother and sister in the Divine Family is eternal, and can only be broken by sin.

True and eternal love between you and your companion consists in both of you looking upward in the same direction, for you can do this forever.

Blest be the tie that binds
Our hearts in **Christian love**;
The fellowship of kindred minds
Is like to that above.

We share our mutual woes,
Our mutual burdens bear,
And often for each other flows
The sympathizing tear.

From sorrow, toil, and pain,
And sin we shall be free;
**And perfect love and friendship reign
Through all eternity.** --D. A. Sommer.

For What Can The Sinner Pray?

Have you ever really longed to be a true child of God, receiving the benefits that are derived from communion with the Father, and possessing the hope of an eternal life beyond the grave? I'm sure you have, but no doubt like many others, in your search for these blessings you have become bewildered by the intricate maze of teachings in the sectarian world of today, and you know not where to turn. You have become disgusted with the claims of those who substitute maudlin emotionalism, with its sob-sister antics, for the truth as it is in Christ, and likewise you have already determined that the vagaries of human reasoning are misleading.

Under such circumstances, it is only natural to turn to God in prayer, and since the modern religious teachers instruct an alien sinner to pray to God for salvation, you've been earnestly seeking Him through that channel. Then this announcement will be a surprise and a shock to you. Nowhere do we find a record in the New Testament of where an inspired preacher ever told an alien to pray for salvation! This startling announcement must be proven, and that proof must come from God's word. This proof will be divided into two parts, viz: **FIRST**, God's will provides an alien sinner everything needed for his salvation, and leaves him nothing to pray for; **SECOND**, even if such an one prays to God he will not be heard until he has done what God commands. With these propositions before us, we ask for what the sinner may pray. Can he pray for:

SAVING POWER? No! "I am not ashamed of the gospel of Christ, for it is **THE POWER** of God unto salvation, to everyone that believeth; to the Jew first and also to the Greek." (Rom. 1:16.) Here we learn that the gospel is God's power to save, and since we already have it, it is useless to pray for it. When a man ignores the gospel and prays for "saving power," he belittles the truth that was preached by Christ and the apostles.

LIGHT? No, for we learn in Psalms 119:130, "The entrance of thy word giveth light," thus if we will only open our hearts to a reception of the gospel, we will receive the light. The only ones who receive not the light are those, "in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ . . . should shine unto them." (2 Cor. 4:4.)

UNDERSTANDING? No, because the verse above quoted says, "The entrance of thy word giveth light; it giveth understanding to the simple." (Psalms 119:130.)

GRACE? "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Titus 2:11, 12.) Since the grace has appeared to all men, we should not pray for it, but do what it teaches.

PURE HEART? We receive pure hearts by obedience and not by prayer. "Seeing ye have purified your souls in obeying the truth through the spirit, unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." (1 Peter 1:22.)

NEW BIRTH? "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever." (1 Peter 1:23.) Here we are taught that the seed from which we are born again

is the Word. When that word is sown in our hearts, it germinates and produces a Christian life.

SANCTIFICATION? Can a sinner pray for it? No! Jesus says, "Sanctify them by thy truth; thy word is truth." Men are sanctified (set apart, dedicated to God's service) by obedience to the gospel. When one freely and willingly meets the demands of the word of truth he is consecrated by his obedience to a new life.

CONVERTING POWER? "The law of the Lord is perfect, converting the soul." (Psalms 19:7.) Since God's law is revealed to us in the truth of the gospel, it is evident that we are converted by subjecting our lives to its teaching. If we pray for another, or an additional saving or converting power, we deny the perfection of the law of God. That which is perfect can not be added unto.

Does God Hear the Alien Sinner?

The law of the gospel as applied to the alien sinner is aptly stated by Christ, "Go ye into all the world and preach the gospel unto every creature. He that BELIEVETH and is BAPTIZED shall be saved, but he that believeth not shall be damned." (Mark 16:15, 16.) In compliance with these terms, the apostle Peter, on the day of Pentecost, told those who asked what to do, "REPENT and be BAPTIZED everyone of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.) We learn from these scriptures that belief, repentance and baptism must precede salvation, that is, our remission of sins depends upon our acceptance of those terms and our obedience thereto. So it would be wrong for someone who has not obeyed these commands to ask God to save him by some other method.

Certainly the one-time blind man spoke an undeniable truth, when he said, "Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth." (John 9:31.) We have already determined that the will of God to the alien sinner is that he believe, repent and be baptized. Since God will not hear one who does not do His will, He can not hear the prayer of the alien until he accepts the commands.

To this further agrees the testimony of Peter, "For the eyes of the Lord are over the righteous and his ears are open unto THEIR prayers; but the face of the Lord is against them that do evil." (1 Peter 3:12.) No one can be called righteous who refuses to do what God commands him. Christ said, "Why call ye me Lord, Lord, and do not the things which I tell you?" This teaches that mere praying, at the same time ignoring what God has said for us to do, is in vain. The ears of the Lord are open to receive the prayers of the righteous, but they are closed against the petitions of the individuals who disregard His will.

DEAR SINNER FRIEND, let us plead with you to familiarize yourself with the terms of pardon extended by the mercies of a loving Father, and having become apprised of your duty, move forward in humble obedience to the same. Seek out the nearest group of faithful disciples of the Master, and resolve with them to worship and work according to the revealed testimony of the Lord. Believe in Christ, repent of your past transgressions, confess your faith in the Savior before men, then when you go down into the waters of baptism you may

arise to walk in newness of life. (Rom. 10:17; Heb. 11:6; Luke 13:3; Acts 17:30; Rom. 10:9; Matt. 10:32; Mark 16:15, 16; Acts 2:38; Rom. 6:4-7; Gal. 3:27, etc.)

"How happy are they who their Savior obey,
And have laid up their treasures above!"

—W. Carl Ketcherside.

(This article is in leaflet form and may be had for \$1 for 300, from W. Carl Ketcherside, 8229 Page, St. Louis, Mo.)

How Eddie Was Converted

The first I remember of ever being taught anything about heaven or the resurrection of the just was when I was very young. An old lady living on the hill above my old home on Pleasant Ridge, near Athalia, Ohio, Lawrence County, had a large picture hanging on her kitchen wall which was said to be a picture of the resurrection of the just. There were angels, both large and small, coming forth from the tomb, ascending up to heaven. The old lady taught me what this all represented. I became interested in the picture and what she said, so when I went home I had "something new to tell."

How I remember, as if it had been only a short while ago, as my dear mother sat in her rocking-chair one Sunday afternoon about one o'clock on the twentieth day of February in the year 1898, death entered our home, broke the family circle and took her away. I, being just past my seventh year of age, was left a motherless little baby boy without the tender care of mother. An aged lady lived just across the hill whom I soon learned to love; she was so good and kind to me. I spent much of my time with her because she was more like a mother to me than any other living woman. She would give me three cents or a nickel for doing a little job of work for her. The first day's work I ever did away from home, I hoed cane for her for thirty cents a day.

"Grandmother," as I called her, was a great Bible student, and soon taught me the habit of reading the Good Book, too. She wanted me to become a preacher. I became deeply interested, and often wished I was old enough to "join church," as I would then say. But, dear reader, it makes no difference how young an individual is, if he knows right from wrong, what to do to be saved, then is the time to obey the gospel.

I commenced reading with the first verse of Genesis, read on and on until I came to the last verse of Revelation. I learned that the Old Testament scriptures (or the Old Law) was of no benefit so far as the salvation of my soul was concerned. Paul tells me, "Christ hath redeemed us from the curse of the law" (Gal. 3:13), "that the promise by faith of Jesus Christ might be given to them that believe. But before faith came we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us to Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus" (Gal. 3:22-26). "Blotting out the handwriting of ordinances" (or the Jewish law which lay in the letter and not in the spirit) "that was against us, which was contrary to us" (burdensome, opposed to our liberty and peace as Christians, and constituting a middle wall or partition between Jews

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and Gentiles), "and taking it out of the way, nailing it to his cross" (Col. 2:14). Jesus the Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (Matt. 11:28).

Being deeply interested in my soul, I continued to read and study the New Testament scriptures to know for myself what to do to be saved, or how to obtain that rest of which Jesus spoke, and not take "for doctrine the commandments of men" (Mark 7:7), "because many false prophets" (or teachers) "are gone out into the world" (1 John 4:1). I found upon investigation, that to be saved I must hear Jesus Christ; not only hear him but be a doer of what he says (Rom. 2:13; James 1:22). "For Moses truly said unto the fathers: A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass that every soul which will not hear that Prophet, shall be destroyed from among the people" (Deut. 18:15; Acts 3:22, 23). "Philip findeth Nathaniel and saith unto him: We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph" (John 1:45).

Jesus Christ is not on the earth today, walking and talking with his disciples as he did before he ascended back to the Father; and those he chose to go into all the world and spread the glad tidings (Mark 16:15-16) are what we call dead, but their words are still alive, they talk to us day by day (if we let them) through the New Testament scriptures, the word of God. I found listening to Jesus Christ and his apostles (or the word of God, Rom. 10:17) was the only way to obtain the "one faith" (Eph. 4:5) of which Paul spoke. And without this faith I could not be saved nor have a pure heart, for "without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6; Acts 13:9). But I could not be saved by faith alone. "Even so faith, if it hath not works, is dead, being alone" (James 2:17).

I found I must repent, reform, quit doing evil and do good, which is a change of character. The apostle Peter preaching on Pentecost, the day in which the first sermon of the gospel of Christ in fact was ever preached, said, "Repent" (Acts 2:38). The apostle Paul tells us God "now commandeth all men everywhere to repent" (Acts 17:30).

I found I must confess before men (Luke 12:8) with the mouth "the Lord Jesus" (Rom. 10:9), or "that Jesus

Christ is the Son of God" (Acts 8:37); for "with the mouth confession is made unto salvation" (Rom. 10:10).

I found that "except a man be born of water and of the Spirit, he can not enter into the kingdom of God" (John 3:5), that is what Jesus himself said. I found I must be baptized with the "one baptism" (Eph. 4:5); "in the name of the Father, and of the Son, and of the Holy Ghost," or Spirit (Matt. 28:19), "for the remission of" my "sins" (Acts 2:38). How baptized? With the only "one baptism" (Eph. 4:5), which is immersion, or a burial in water. Paul says, "Therefore we are buried with him" (Christ) "by baptism into death: that, like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). "Buried with him" (Christ) "in baptism, wherein also ye are risen with him through the faith of the operation of God who hath raised him from the dead" (Col. 2:12; Acts 8:38-39). "When once the long-suffering of God waited in the days of Noah, while the ark was preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ" (1 Peter 3:20-21). Just as Noah, his wife, his three sons and their wives, were safely carried in the ark through the flood from the ante-diluvian period over into the post-diluvian period to where the ark rested "upon the mountains of Ararat" (Gen. 8:4), thus were saved by water, we by taking this last step, or complying with the condition of baptism, are saved from our past sins, delivered from Satan, "from the power of darkness, and translated into the kingdom of his" (God's) "dear Son" (Col. 1-13), this being a change of relationship.

In the month of January, when I was about eighteen years of age, in the course of a series of meetings being conducted at the Pleasant Ridge Christian Chapel, by old Brother Devore, of Ohio, after the sermon had been delivered one night, as the congregation sang that beautiful invitation hymn, "I Will Arise and Go to Jesus," I stepped to the front and made the good confession. The next day, after service, we went to Wolf Creek, where a place was prepared for baptism. Brother Devore led me down into the icy stream and buried me with my Lord in baptism, and raised me to walk in newness of life. It was then I was saved from my past sins; I was converted. I had complied with all the conditions given by Christ and his apostles for the alien sinners to obey. I was then "in Christ," "a new creature: old things" had "passed away; all things" had "become new" (2 Cor. 5:17). I was then ready to "fight the good fight of faith" (1 Tim. 6:12), "with fear and trembling" (Phil. 2:12).

I soon began to study more diligently for the ministry. . . . At the age of twenty I was out by myself telling the "good news." . . . What time I am permitted to stay here I want to live so that when my departure is at hand I can truthfully say as did the apostle Paul, "I have fought a good fight, I have finished my course. I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing" (2 Tim. 4:7-8). And thus, when I come up "before the judgment seat of Christ" (Rom. 14:10), it will not be said to me, "Thou art weighed in the balances, and

found wanting" (Dan. 5:27). But I shall be able to pass through the gates, into the beautiful city, the heavenly Jerusalem. "And God shall wipe away all tears from" our "eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Rev. 21:4-27).—E. R. Hayes, 1833 Maple Avenue, Huntington, West Virginia.

(This article is in leaflet form and can be had from the author for 10c a dozen.—Pub.)

The Church of Christ

Who We Are and What We Stand For

No doubt when you picked up this literature and glanced at its heading, the first thought that came into your mind was, "Just another denomination"; but you are mistaken, dear reader, because we are not a denomination, and we disavow the classification. We are Christians only and only Christians, disciples, brethren, and we are content to wear any name identified with the Church revealed in the New Testament, which in the aggregate is the Church of Christ or God's People.

We deplore the divided state of Christendom, and we brand denominations as the most devastating evil confronting the Lord's people today.

The New Testament Church was not a denomination. It included and consisted of all Christians speaking the same thing, of the same mind, whereas denominationalism divides the professed followers of Christ into warring sects, and because of these things they are at variance with the very spirit of pure Christianity.

"Is Christ divided?" (1 Cor. 1:13).

"Can two walk together except they be agreed?" (Amos 3:3).

Christ commanded His Apostles to go into all the world and preach the gospel to every creature, offering the same blessings to all upon identically the same conditions. All were instructed to obey the same commands and were repeatedly warned against going beyond the Word of God. The Apostles went forth preaching the gospel and all who heard, believed, and obeyed it, were added to the Church. They were simply Christians and all walked by the same rule.

We believe:

1. That the Bible is the inspired Word of God, and that it "is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. 3:16-17).

2. That the Church of Christ actually came into existence on the first Pentecost after the resurrection of our Lord. (Please read all of Acts, 2nd Chapter.)

3. That all who hear, believe, and obey the gospel become members of the Church, and as such are enjoined to follow the precepts and examples revealed in the New Testament.

4. That baptism is an immersion in water for the remission of sins, typifying the burial and resurrection of Christ (Rom. 6:3-4; Col. 2:12; Acts 2:38, and Acts 8:26-39).

5. That the above baptism must be preceded by a heart purifying faith (Acts 15:9; Heb. 11:6), a soul searching repentance (Luke 13:3-5) preceded by Godly sorrow (2 Cor. 7:10) and followed by a reformation of life.

6. That Christ is the only head of the Church in heaven or on earth (Eph. 1:22-23, 5:23; Col. 1:18).

7. That the Church is well able to conquer the world for King Jesus without the aid of any humanly organized board or society (Eph. 3:10-21).

8. That Christians are enjoined by scriptural precept to meet on the first day of the week (Sunday), the Lord's Day (Acts 20:7; 1 Cor. 16:2; Heb. 10:25-26; Rev. 1:10), our worship consisting of vocal hymns of praise to God (Col. 3:16; Eph. 5:19), of prayers and exhortations, the observance of the Lord's Supper (1st Cor. 11:28), and the cheerful giving of our means (2 Cor. 9:7) to support all legitimate gospel work.

9. That the Christian life is a life of activity, development and service, and saving others (Matt. 25:14-30, 35-40; Rom. 7:4).

Such we are, simply Christians, with no creed but Christ, no discipline but the New Testament, contending with all our souls for the restoration of the divine order established by Christ and His apostles, with the prayer ever on our lips that man-made creeds be buried in the dust of oblivion, realizing that then, and not until then, will the union characteristic of the New Testament Church be restored. Oh, that the ego of man might be swallowed up in the glory of Christ! Does this appeal to you? We prayerfully and hopefully await your decision.—Church of Christ, North B and Twentieth Street, Elwood, Ind.

"Judge Righteous Judgment"

"Judge not according to the appearance, but judge righteous judgment" (John 7:24). Some quote to us Matt. 7:1 and tell us it is wrong to judge any one. But when Jesus said, "Judge not, that ye be not judged," He was talking to some who sit in judgment against Him, hence He said, "For with what judgment ye judge, ye shall be judged." They were to be judged by the one they judged and with the judgment they judged. Then, too, we should not judge people for doing the **very same things** we ourselves do, as Paul instructs us in Rom. 2:1-3, also shows that we ourselves can not escape the judgment of God.

In Luke 12:57 we read, "Yea, and why even of yourselves judge ye not what is right?" Here we are taught to judge, but "judge what is right," or "judge righteous judgment."

In 1 Cor. 6:1-4, Paul objects to the brethren going to law before the unjust, and then informs them they should do their own judging, and concluded in verse 4 by saying this: "If then ye have judgment of things pertaining to this life, set them to judge who are least esteemed in the church."

Christ didn't contradict Himself, neither did Paul contradict Jesus. This being true, we are to do some judging, but how? "By their FRUITS ye shall know them," says Jesus in Matt. 7:15-20. By "their fruits" He means their lives; or the result of their living, too, may be included. Then we are to "judge righteous judgment," and "the tree is known by its fruits," so if I see a man drunk, I know he is a drunkard; if I hear a man taking God's name in vain, I know he is a profane man; if I catch a man stealing, I know he is a thief; if I hear a man teaching heresy, I know he is a heretic. I have the "fruit of the tree" when I see and hear all such, so can "judge him accordingly, which would be "righteous

judgment." I, like the judge in the court room, see and hear the evidence, I then pass my judgment, as the Lord said we should do. I then judge him to be profane, or a thief, or a drunkard, or a heretic. I have the "fruit of the tree," then can judge him to be a "false prophet" if he is teaching that which is false.

The law of nature is not that crab apples are to grow on peach trees, nor grapes on apple trees. When I walk up to a tree and see apples growing on it, I then judge it to be an apple tree. I would not think of judging it to be a black haw tree, or a cherry tree, for it has apples growing on it; so I judge it according to the fruit and say, That is an apple tree, for there is the fruit which is an apple. If I see a man "dead drunk" I would not call him a Christian, for that is not the fruit of a Christian. If I hear a man teaching something not in the Bible and insisting the brethren adopt it and practice it, I can't judge him to be a Biblical man, for his teaching is not in the Bible. Such teaching is not the fruit of a Christian.

John said for us to "try the spirits," which we can do only by the word of the Lord—"try the spirits whether they be of God" (1 John 4:1-3). So I am to "try the spirit," or teacher, and I can't do that without judging as to whether he is of God. . . . John says, "Many false prophets have gone out into the world"; so we have to "watch" and be very careful whom we allow in our pulpits, lest we allow some "false prophet" (teacher) in our midst, and then, usually, trouble follows. Elders, be sure you know what a preacher represents before you allow him in your pulpits to preach. John says such a teacher "hath not God." That is final, coming from the Apostle John. Then he says, "Receive him not into your house, neither bid him God speed: for he that biddeth him (God speed) is partaker of his evil deeds" (2 John 9-11). This is very plain and to refuse to obey this scripture is to transgress it, and John says the "transgression of law is sin" (1 John 3:4). So he who refuses to obey the several scriptures we have cited are transgressors of God's law, hence they are SINNERS.—W. G. Roberts, 2909 Marion Avenue, Mattoon, Ill.

Let Us Pray

In 1 Thess. 5:17 Paul says to "pray without ceasing." Of course we understand this to mean that Christians should never cease to be praying people. Not that they should put in all their time praying when they should be doing something of a practical nature. Evidently some folks often feel satisfied with praying for a certain effect without doing anything to bring that effect about. A man might put in much time praying on behalf of the widows and orphans when he should be taking them a sack of flour. Or perhaps pray for the unconverted and yet never do anything about telling them of the story of the cross. But while one should be practical and do his part toward bringing about the end desired, this does not deprive him of the privilege of prayer, for any lawful action we may engage in should be made a matter of prayer. We may do this even while engaged in the doing of our alms. But above all things let us never drop the practice of praying to the Heavenly Father, for this is what is meant by above passage.

What constitutes a scriptural prayer? This is often asked. To begin with, we are taught to pray in faith.

John in his first epistle, 5:14, says, "If we ask anything according to his will he heareth us." And then we are taught in Romans 10:17 that "faith cometh by hearing and hearing by the word of God." Thus in order for a prayer to be one of faith it must be according to the divine revelation. To ask for something the granting of which would cause a setting aside of the divine law would be an unscriptural prayer and so would not be a prayer of faith. When Moses prayed that God would heal his sister "now" he ignored the law for isolation of lepers. For one to pray that God would forgive a sinner before that sinner repents would be to ignore the scriptural condition that repentance must come before the forgiveness. Therefore we see that our prayers are of no avail unless we inform ourselves in the Holy Book so as to be able to offer prayer that is according to the same. And even after we learn what the scriptures teach on any given subject and word our petitions accordingly, yet if we are half-hearted about the benefits to be derived it is almost useless to pray.

But here we are often asked whether God will answer prayer. The above paragraph requires an affirmative answer to this question. But immediately we are asked if we believe in miracles or special providence and when given a negative answer we are asked, "How can God answer our prayers then?" This is a mere quibble. The one who asks such question is as much under obligation to answer it as anyone else. For it is admitted by all who accept the Scriptures that we should pray. They also will not pretend to believe in present-day miracles. So then let them answer their puzzling question. Just because I dispute the explanation or the "how" of answering prayer offered by others does not obligate me to tell how. God is infinite and though I can not understand how He will answer prayer without miracle is no reason for doubting that He will answer. It is my duty as well as privilege to pray and believe that the Father, in His own wisdom, can and will answer. Moreover, if a child of God spends much time in prayer, thus keeping himself in close communion with his Creator and his Mediator, he is not going to get very far away from the pathway of righteousness. This good effect, even overlooking all others, is enough to urge all Christians to "pray without ceasing."—E. M. Zerr.

No Hitlers Nor Stalins 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.

There is no system which can not be abused, and the system of mutual teaching may be so abused.—Some men are utterly unqualified to do public work, and they should not be pushed; some others need to be held back, for they may wish to do it all. But God knew that the safety and strength of the Body of Christ consisted in activity on the part of the different members, and he knew that poor little bands could exist in no other way, and so he gave us this system of mutual teaching.

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 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. So have many churches of Christ departed from the New Testament teaching of having elders to feed the Church of God. 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 to help the poor. This is evidently the way it was done eighteen hundred years ago.

The Church at Work

Meadville, Mo.—The church is getting along very well here. Have a nice class of young people and every young brother will take a public part.—Frank S. Botts.

Summersville, Mo.—I have one of your Simplified New Testaments and find it a great help to me in the study of God's word. May God reward you for the great work you are doing.—Clarence Cochran.

Brookport, Ill.—Just finished reading the M. C. for December, and you have one of the best articles I have read from you for several months. Keep it up. I am pleased again to hand you \$2.00 as fellowship from the congregation at Brookport. Brother Rhodes will hold us a meeting, beginning on February 4th, 1940. We look forward to a good meeting. He held us a very good meeting last summer.—A. T. Kerr.

Jerusalem.—They that were scattered abroad went everywhere preaching the Word.—Doctor Luke (in Acts 8:4).

Brother Daniel Sommer seems to be stronger and more alert, but his blindness remains. He sits up a couple of hours each day. He can see a person standing before him, but can not tell who it is. He will be ninety years old January 11, and has spent seventy years preaching.

Brother C. C. Parker reports the death of Sister Eva Lena Ackerman at Mandeville, Mo., aged fifty-five years, the mother of six children, living in the faith and dying in the faith. And Brother W. E. Ballenger reports the death of Sister Cora Minnis Fries, who was "killed by a train at Neosho, Mo.,

November 9. Brother Kulp was with her in the car when the train struck. He is recovering. She leaves her husband and ten children to mourn. She lived a faithful Christian life to the end." She was sixty-seven years old. Thus naturally and accidentally we pass into the Great Unseen. Are we all ready?

Hamilton, Mo.—We were in attendance last evening at Brother E. M. Zerr's Bible Reading at Chillicothe, Mo., and enjoyed the second session of the study of the book of Daniel. Brother Zerr and those who make it possible for him to hold such a reading are rendering an invaluable service to the Church in the conduct of such work. The prospect of lasting and continued benefits to be derived from such work is greatly enhanced by reason of the many younger persons who attend the reading and manifest and maintain serious interest therein. Brother Bill Hensley preached morning and evening last Lord's Day at Gallatin, Mo. Both services were well attended, with some outside interest, and Brother Hensley made friends on this, his first visit there; and it is hoped that he may be able to return for further work in the future.—O. C. Tee.

Brother A. R. Moore, 7519 Jefferson, Kansas City, Mo., sends a copy of Sermonettes, No. 2, which is characteristic of Brother Moore's writings and sermons. Many of our readers enjoy his style of writing and will wish a copy. Send him 25 cents for a copy.

Sullivan, Ill.—Our meeting closed here the night of December 10th with an all-day meeting. Large attendance at each service. Open forum in the afternoon. Nine speakers, each being limited to six minutes. Talks very interesting. We had good attendance throughout the three weeks, more outside attendance than was ever known here, and we attribute it to the extensive advertising and personal work. It pays to advertise and to PERSONALLY invite folks out. Only two additions, one by immersion and one by membership, but the seed sown into hearts that never heard the pure gospel will surely not have been in vain. I begin in Glendale, Ariz., January 7th (D. V.)—C. R. Turner.

Walnut Bottom, Pa.—If you have room in M. C. some time mention that a new house has been built for worship that will be serviceable for time to come, and an invitation is given to brethren passing through to stop off and meet with us. Bible study, 10 a. m.; worship, 11 a. m.; preaching, 7:30 p. m. We are on U. S. Route 11, Shippenburg, 412 East King Street. We are anxious for faithful brethren to locate here.—C. J. Boidel.

Many of the brethren the past year sent in clubs of the M. C. which have now expired. Can you not take a few minutes to arouse these brethren again, for you know every club has to have a leader? It will help them as well as us.

Memphis, Mo.—I accompanied Mrs. Parker as far as Kansas City, Mo., on her way to Los Angeles, Cal. While there I visited Twenty-sixth and Spruce in their midweek meeting. On Thursday night I visited Fifty-ninth and Kenwood, and they insisted I preach Sunday and Sunday night, which I did, and I was made to rejoice. They have a fine location, a well arranged building, and a fine working congregation, under the supervision of a conservative, well-balanced board of elders, leading the congregation on to success and victory.—C. C. Parker.

It is said that wheat, lying dormant in Egyptian tombs through thousands of years, has been brought out and planted, and that it grows. The Word of God has a like power. Though it lay dormant in a lonely monastery for a thousand years, when Martin Luther in his monastery cell read the Word of God, it germinated and produced the Reformation. Our sermons, our private talks to others on God's Word, the literature we distribute, may bring forth fruit long after our bodies are mouldering in the earth. When the farmer plants his seed he plants in hope that it will produce; the Word of God we plant in the minds and hearts of others will not return unto Him void. "In the morning sow thy seed, and in the evening withhold not thine hand; for who can tell whether will prosper either this or that, or whether they both shall be alike good."

Often churches have been at a loss for subjects to give to brethren on which to talk. The Apostle Paul gave us one purpose of the Old Testament in Heb. 11, when he cited us to the Faith of those ancient worthies. The Guide Through Bible History is largely a detailed account of the faith of those people, with lessons for us put in such a form they can be easily used. We believe you will find it suggestive in such work. The compiler studied many books himself that he might be able to give the reader as much and as good as he could

get from meditations of others on those Biblical characters. The New Testament part of the Guide has scores of classified scriptures on the Church of Christ.

Blockton, Ia.—To the brethren I wish to say wife and I have been fighting the battles of life together for fifty years. Our children gave us a celebration in October, as we were married fifty years; there were eleven present that were at our wedding, and over one hundred in all. But this only by the way. We started out to fight the fight of faith together. We still stand where such preachers as the following taught us to: Daniel Sommer, J. H. D. Tomson, John Lemmon, Z. Mitchell, A. J. Peck, T. L. Gray, D. Austen Sommer, E. M. Zerr, William Ketcherside, W. E. Ballenger, B. T. Huddleston, W. G. Roberts, Brother Towels, S. D. Baker, and many others. Some have strayed from the old paths. Too bad. May the Lord help us to "stand fast therefore."—J. W. Smith and Wife.

Coatesville, Pa.—I recently made a trip into the South, visiting Gainesville (Ga.), Atlanta, Valdosta (Fla.), St. Petersburg, and Tampa. I met and preached to hundreds of brethren. They are zealous on first principles, but need to be taught the "all things," and frankly admit it. Getting into the kingdom is one thing, and getting into the everlasting kingdom is another. Last winter I had forty-three men in my Bible class, and nearly all of them had your Guide Through Bible History. The church here at Ercildoum is going on as usual, having good meetings, and we solicit your prayers.—William O. Jones (Colored).

Corinth, Greece.—For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. . . . For as touching the ministering of the saints, it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked [stimulated] very many.—Paul (in 2 Cor. 8:9, 8:2).

All receipts of money received here at the M. C. office are put on file, except possibly sometimes when you have a report for the paper on the same page. But please put all items for the paper on a separate sheet. Considerable complaint has been made of money sent which we have no record of. This is always cash. A few years ago the Apostolic Review had the same trouble, and its managers, with the aid of the postal authorities, landed the local mail carrier here in the penitentiary. It is not safe to send cash, but if you do, and do not within a reasonable time receive a card that it has been received, let the publisher know. However, if you have ordered something, the reception of that will show we have received the money. Thanks.

Philippi, Macedonia.—Now ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessities.—Paul (in Phil. 4:15, 16).

Religious Activity in Poland.—In Poland before the devastation of the recent German invasion, there were some 40,000 disciples of the American Christian Church type with a national union. They had knowledge of about 22,000 other members in Rumania, Slovakia, Finland, and seven other small countries. From a report in the Christian Standard we learn many of these people walked from fifty to two hundred miles to attend their annual gathering. . . . Morning services began at six and ran till ten, when a line of march, eight abreast and half a mile long, proceeded with uncovered heads to the river, two miles away, where forty-nine were baptized. The afternoon service convened at one o'clock and only lasted till seven-thirty! Many of the brethren could not attend this meeting, as the government was mobilizing its forces. If we can get a report of conditions since the grand march of Herr Hitler, we will let our readers know something of the sad story.—Missionary Messenger.

Jerusalem.—(The chief of police brings the apostles into the court-room, and the judge says:) Did we not straitly command you that ye should not teach in this [Jesus'] name? and, behold, ye have filled Jerusalem with your doctrine.—Doctor Luke (in Acts 5:28).

Bethalto, Ill.—I have finished my work in and around Salem, Mo., till 1940, and then I go back for two months' work. Leaving Salem after the meeting, I went to West Fork and was in a meeting with Brother Carlton. I talked Friday and Saturday nights. Had good attention. Went to Greeley, Mo., for a two weeks' meeting in a schoolhouse, and had a fine

meeting there. Brother Estep led the song service during the meeting and did a wonderful job. Had no converts but I feel that the seed sown there will in the future begin to spring up and grow. It is distressing to have to leave good people like that behind who are walking in darkness, never worrying about their souls' salvation. My prayer is that they shall see the light some day. I think we should be as strong as Apostle Paul was to preach the word and stay in a place two or three months if possible. These two weeks' or three weeks' meetings are all right; but on the other hand, about the time people get interested in God's word the meeting is over, some left in doubt, some that were seeing the value of obeying the gospel go home and forget it all, saying the meeting closed about the time they were interested.—Paul E. Lawrence.

Reedley, Calif.—I recently spent a week at Fairbury, Nebr. A lady came in from the Baptists. Others were about ready to renounce all religious errors and stand with the brethren. The Church at Fairbury is having influence for good. Spent three days at Pleasant Ridge, near Hamilton, Mo. Three were restored to fellowship, and the Church is at work. They have a bright future before them if they remain faithful, and I believe they will. I spent two weeks at Nevada, Mo., reorganizing the government of the Church, and outlining a program of work for them to carry out. These brethren really have a mind to work. Nevada will come to the front if they carry out the present arrangement. They will send out talent to preach to and to teach the weaker congregations around them. Space forbids that I say what I would like to say about the work of the Nevada Church. I came to Reedley December 4. Will spend some time here trying to strengthen the cause. The Church here is small in numbers, but seems strong in faith. Brother W. J. Stone is with me in this work. He is a true yokefellow. His age, experience, and knowledge of the Scriptures, gives me an advantage I've never before enjoyed in the work. Enjoyed the fellowship of both congregations in Riverside over Lord's Day, December 8. I hope to return to the vicinity of Phoenix, Ariz., with a view to trying to improve my physical condition. Will try to be there in time to help Brother C. R. Turner in his work scheduled to begin early next year. I am encouraged with the progress of the churches generally. We must not lose what we've gained, brethren. The fight is just begun. "Watch ye, stand fast in the faith, quit ye like men, be strong," said the great Soldier of the cross, Paul. Can the Lord depend on you?—William Ketcherside, 1137 K Street.

Des Moines, Ia.—Brother Carl Ketcherside was with the congregation here (2907 Dean) in a series of meetings, starting October 22nd and continuing four weeks. This resulted in much good in many ways. The congregations here awakened as never before to the work that we should be doing, and plans worked out as to how we may carry it on through. Good interest manifested in the community, which we believe will continue to bear fruit. One very pleasing result of Brother Carl's work was the awakening of a desire for more Bible study, and so in addition to our regular meetings, we have been meeting Friday evenings in a careful investigation of the Hebrew letter, and will continue through other books of the Bible. The sisters are meeting Thursday afternoons in very interesting and profitable Bible study. Also Brother E. M. Zerr has been engaged to lead us through a twelve weeks' study, starting the Old Testament December 30, 1940, to continue six weeks. The New Testament study will begin November 10, 1941, to continue six weeks. These will all be night sessions, five nights a week. No study Saturday and Sunday evenings. More details in the meantime for the benefit of all who wish to be with us and avail themselves of this opportunity of Bible study. Glad to hear from any one who may be interested. Accommodations for room and board will be worked out at the lowest possible figure.—Eugene Suddeth, 1512 East Walnut.

Indianapolis, Ind.—The publisher spent New Year's day at the St. Louis Bible Reading, as it started. I think they said there were 26 students from outside of the city, from several states. The afternoon service was in the presence of a well-filled house. The writer spoke about half an hour. The prospect for an interesting and profitable reading is good. Brethren reported a large hearing of non-members at their new location at Webster Groves. The writer also spoke Dec. 31 to a full house at 28th and Spruce and that night at 49th and Kenwood, Kansas City, Mo. Full peace seems to be reigning in these two churches. The advancement made at all these places means WORK on the part of practically ALL members. "Work for the night is coming."—D. A. Sommer.