

MACEDONIAN CALL

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

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MACEDONIAN CALL

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YOU ARE INVITED TO ATTEND SERVICES AT

WELCOME—NO COLLECTIONS AT ANY MEETING
EXCEPT SUNDAY MORNING

There Is Something Wrong

God never intended for his Church to be the hodge-podge which Christianity is today. There is one Church mentioned in the New Testament, and Christ is the Head of that Church.

What is the cause of denominationalism?

Perhaps the chief cause is that we have mixed the doctrines of men with the Word of God. In other words, the Christian world is not divided over what is in the Bible, but largely over what is **not** there. If we could get back to the simple teachings of Christ and his inspired apostles, and reproduce the apostolic Church (without its inspired men who have passed away), we would have what Christ is pleased with. Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men." (Matthew 15:9.) How important it is, then, that we have **only** the commandments of God in religion! The purpose of this paper is to bring to your mind the teachings of the New Testament as separated from the teachings of men, without formalism or ritualism on the one hand, or fanaticism on the other, and to help the reader to "divide rightly the word of truth." (2 Timothy 2:15.)

Why Will You Resolve To Die?

What could your Redeemer do
More than He has done for you?
To procure your peace with God,
Could He more than shed His blood?
After all this flow of love,
All His drawings from above,
Why will you your Lord deny?
Why will you resolve to die?

Turn, He cries, O sinner, turn!
By His life your God hath sworn
He would have you turn and live,
He would all the world receive.
If your death were His delight,
Would He thus to life invite?
Would He ask, beseech, and cry,
Why will you resolve to die?

Sinners, turn, while God is near!
He has left you naught to fear;
Now, e'en now, your Saviour stands,
All day long He spreads His hands:
Cries:—"You will not happy be;
No, you will not come to Me;
Me, who life to none deny—
Why will you resolve to die?"

Can you doubt that God is love,
Who thus calls you from above?
Will you not His word receive?
Will you not His oath believe?
See, the suff'ring Lord appears;
Jesus weeps—believe His tears!
Mingled with His blood, they cry,
"Why will you resolve to die?"

Reasons For Believing The Bible

The apostle Peter commands us to be ready always to give a reason for the hope that is within us. And since it is generally realized that the great Book is the only source of information recognized by Christians it logically follows that in keeping with the teaching of the apostle one must show his reasons for believing this Volume. And the first reason which I will offer for my belief in this is that I believe there is a God. Of course there have been whole libraries written to show the existence of a supreme being and I do not think of entering all that field in this short article. I shall simplify the matter here with a few brief statements. I consider the most intelligent and advanced human beings now known or ever known in the domain of social, economic, mechanical or psychological activity. But with all the

advancements made by them and with all the so-called inventive genius possessed by them they have never proved nor even claimed to be able to originate life from a non-living thing. Even the wild vagaries of those who have been extravagant enough to teach the doctrine of "spontaneous generation" require the existence of some other force outside of the matter thus generated. But the admission of such a force admits existence of some being other than man and other than the greatest of men. And with that fact established the existence of the God of the Christian is virtually established. It follows then that such a being must be the one who has created all things in the universe known or unknown to us.

If there is a God in existence who has been able to create and did create all the living creatures now living we must credit to Him the vast distance and distinction in form and intelligence between man and all other living beings. The most ordinary use of reason would dictate the conclusion that such difference was deliberately designed by the one who created these creatures and that such design could be only based upon the characteristics of the Creator and that we must thus conclude that He is an intelligent being with super degrees. Since the wisest of men themselves need to come into their advancement of wisdom by receiving outside causes of course those causes are from the Creator of all intelligence. And said Creator thus imparted these causes because he wished a group of beings thus endowed and with the inclination and capability to honor their Maker.

If, according to the reasons shown in foregoing paragraph, there is a supreme being who has created man with all these superior qualities and tendencies, then it is incredible that he would never have any communication with these his special creatures. What human father even who brings offspring of his own body into the world would be willing to remain out of communication with them? And if he does desire to have communication with them he would wish it to be such as to make as full impression as is possible upon the mind of said offspring. But this could not be had without an appeal to the intelligence of such creatures. While in an undeveloped stage he might use means that appealed only to the physical senses but as soon as possible he would address himself to the intellect and through such means produce the desired reaction. And thus it is with the Creator of man. God would wish to communicate himself to his highest offspring on earth by an address to the intellect and this could be only by a language. Of course as it is with the human father he might use more physical means, such as animal sacrifices and physical discipline before man's moral nature had become developed, but as soon as possible He would wish his creatures to react toward him in the highest way possible. This could be done only by using language and one that is adapted to the mental grasp of said creatures.

If it is out of the question to think that such a God as we have discovered above would bring into existence the race of man and not say anything to him, then we must look some where for that communication. Here is where the Bible comes into the case. What book but the Bible even pretends to give us the original account of all things? If it should be rejected as being the document of communication between the Creator and the creature, what can be cited in its place? If it is rejected on ground

of being an appeal to the human instincts and of dealing much with the likes and dislikes of man then every volume of religious claim must be rejected many times over that of the Bible. The only reason that could be assigned for rejecting it would be the same as for rejecting all sorts of revelations and that would be the position of the deist. So if it is admitted that a supreme Being exists which all but atheists admit, then it is an unavoidable conclusion that said Being has spoken to man and the only document that can make even a decent claim to being that communication is the Bible of the Christian.

The Bible is the book that gives unrighteous men the most concern when they come into the shadow of death. No one in his right mind ever was known to regret his belief in this sacred book when approaching the dark river; but myriads have regretted with galling tears their opposition to it. This cannot be said of any other system ever offered for the guidance of man in moral and religious action. The explanation must be in the fact that the Bible is of divine origin and so endowed with the life of its Author that no amount of enmity against it can overthrow it. No other book has the universal tendency to make its friends better men and women. No criminal ever found consolation from its pages nor even claimed to find it except by perverting it. And the fact that all shades and grades of unrighteous action must pervert the Bible in order to find support in it is unanswerable proof of its superhuman source. Man may think he can live in satisfaction without the guidance of this Book. He may beguile himself into feeling so while in some of his brighter hours. But he will at last be made to realize that it is the Bible that can be relied on to strengthen the weak, direct the pathway, instruct the uninformed, cheer the lonely and finally give immortal hope to the dying.—E. M. Zerr, Newcastle, Ind.

Is One Church As Good As Another?

The above question is often asked and often affirmed in private and in writing, but it cannot be true for several reasons, a few of which I will give.

First, because there is but one Lord, and He the head of the Church, (Eph. 1:22). Since there is but one Lord and He the one head of the one body, (Rom. 12:4, 5), it follows that all other churches are without the Lord as Head, hence their heads are human, uninspired and perishable, hence cannot give life eternal. This makes the "One Body" (Church) the best, and ONLY one through which we can have fellowship with the Head, which is Christ.

Second, Paul says, "Unto Him be glory in the Church," (Eph. 3:21), and this, Paul says, must continue "throughout all ages, world without end." There are to be no changes, then, while the world stands. This Divine declaration **excludes** all organizations except the one He is head of, and **includes** only the one He built and called HIS Church, (Matt. 16:18). This being true, it is absolutely impossible to give God glory through any other organization. It may be an aid society, or endeavor society, or orphan home society, or any one except the one the Lord built and became Head of. Through no other institution can the Lord be glorified, so Paul informs us. If there be

any glory it must go to men and not to the Lord, for the Lord cannot be given glory only through "the Church," which He says He is head of, (Col. 1:18, 24), and is His body, and He has but one body. One head cannot have many bodies (churches) unless it is **deformed**. But Divinity did not give birth to a deformed institution. The body (Church) is **perfect** (Col. 2:9, 10), hence has but one Head, and that one Head (Christ) has but one body—the Church. This makes it the best institution in the world, for it is the only one which has direct connection with Christ, who is Head and Foundation of it.

Third, since there is but one Head, and that one head has but one body, it follows that there can be no salvation in any other body, or religious institution. Paul informs us that Christ "is the saviour of the body" (Eph. 5:23), hence salvation is in this "one body" and no where else. He is both **inclusive** and **exclusive** in this statement. He includes the "one body" over which He is head, and promises to save it—the "one body," hence excludes all other bodies, or churches. He is interested only in the one He is head of, hence promises to save IT, but has promised to save no other.

In John 10:9, Jesus says this: "I am the door: by me if any man enter in, he shall be saved." Who are you going to save, Jesus? They that "enter in." Hence no salvation on the outside. It is promised to only those who "enter in" through the one door. Only one door, hence only one house to enter, and that is the Church (1. Tim. 3:15). So if you wish to be saved you must enter by this ONE DOOR into this ONE CHURCH and THERE you will find the Christ, who is in the midst of the Church. There is but one King and that one King has but one Kingdom. Christ is the one King and His Church (family) the one Kingdom.

The Church is married to Christ (Rom. 7:4), but He is married to no other institution. Christ is no polygamist. He has but one wife, and she has but one husband.

If one church was and is as good as another then Christ would have to be head of all of them. But he repeatedly says in His Word that there is but "One Body" and says that body was brought into existence "by the cross," (Eph. 2:16), hence it did NOT exist before the cross, not even in the days of John the baptist and the apostles, before the death of Christ. It took the cross to bring it into existence. For this "One Body" we are to be "thankful" (Col. 3:15), and to be thankful for no other. We are not to be thankful for a few bodies, for several bodies nor for many bodies, but to be thankful for this "ONE BODY."

Fourth, the blood of Christ is only in the one body, which is His body. Where is your blood? It is in your body. Where is Christ's blood? In His body, of course. What is His body? Paul answers, THE CHURCH. (Eph. 1:22, 23; Col. 1: 1:18, 24.) His blood is, then, in His body which is THE CHURCH. So Paul affirms His body is the Church, and His blood is in His body. See also Acts 20:28; Heb. 13:11-13. So, friends, if you wish to be saved by His blood you will have to go where his blood is, and that is IN His body, which is the Church. Don't talk about being "saved by his blood, Church or no Church", for His blood can be found nowhere except in His body, and Paul says that is the Church. So this places this ONE CHURCH above all others, for no other has any salvation in it, has no Spirit of Christ in it (John 16:7; James 2:28, and many others), has no King, for

Christ is not King of several kingdoms, but of one; has no divine head, for Christ is head of the "one body", and one only.

Fifth, if you actually thought one church as good as another you would not sacrifice so much to get to the church of your choice, because you think it better than any other. You will ride for 15 or 20 miles in the large cities, and pass up dozens of churches to get to the church you think the best. If you really thought one church as good as another you would practice what you preach and attend the nearest one to you and save time and expense of going so far to get to the one YOU think the best.

I have given five reasons why one church can not be as good as another, and have just gotten started, but there are so many GOOD writers for the M. C., and it is small, that if one writes great long articles he crowds out some one else, so I will not begin on another reason. I leave the question with you, and if you still think one church as good as another, write and tell me WHY and wherein I am mistaken.—W. G. Roberts, Mattoon, Illinois.

The Origin of the New Testament Church

I like to think of the New Testament Church as the anti-type of the Old Testament Church. The fact that God drew the plan and wrote the specifications for the building of the New Testament Church, in the types of the Old Testament, is convincing proof that the plan we are to adopt must be of divine origin. Stephen speaks of Moses as "he, that was in the church in the wilderness" (Acts 7:38), and we are told that he "was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." (Heb. 3:5.) Surely, then, Moses was careful to carry out the instructions of the Lord, and as a faithful servant made all things according to the pattern shown to him in the mount. (See Heb. 8:5.) When Moses thus heeded the admonition of God to make all things according to the pattern shown him, he effected a perfect illustration of that which was to become a reality in the New Testament Church, and by a careful study of the Old Testament patterns we are better prepared to understand the plan perfected in the New Testament. It is a study in which we compare "spiritual things with spiritual." (1 Cor. 2:13.) We take advantage of the knowledge we may gain from the schoolmaster which was intended "to bring us unto Christ, that we might be justified by faith." (Gal. 3:24.) Following this method of study we find the Old Testament church originating when the passover was killed and the children of Israel were led out of bondage by their mediator and lawgiver. They "were baptized unto Moses in the cloud and in the sea." (1 Cor. 10:2.) This was the Old Testament example of the plan perfected in the New Testament. Thus, in the new plan, "Christ our passover is sacrificed for us" (1 Cor. 5:7), and we are made free from the bondage of sin through Christ. When man was offered salvation by the precious blood of the Son of God, the new plan became a reality. This marked the beginning of the New Testament Church. (See Heb. 10:9-10.) Jesus, our passover, ate of the typical passover the night of his betrayal and then blotted out that illustrative plan by his death on the cross, that the new plan might be dedicated with more precious blood than that of the paschal lamb, and

offered for our acceptance and salvation. (Col. 2:14; Heb. 9:22, 23.)

We have far greater blessings offered us than we often recognize. We are living in the glorious sunlight age in which we may enjoy the wondrous blessings of the completed plan of salvation. By accepting our Mediator and Lawgiver we may be made free from the bondage of sin, safely led through this wilderness of temptation and sorrow, clothed with the robes of righteousness, fed by the bread of life, and finally ushered over the Jordan of death into the heavenly Canaan. But we should remember multitudes fell in the wilderness because of unfaithfulness. "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." (Heb. 4:11.)—Fred W. Fenton, Ottawa, Kans.

Prayer

No more important subject than the one expressed in the title can demand the attention of mankind today. "It has been said that when one reads the Bible God talks to him, and when he prays, he talks to God". It is a sad thing to note the lack of interest in prayer, the disappearance of the family altar, the decrease in attendance at the old-fashioned prayer meeting. I was riding to service the other morning on a street car, when suddenly the vehicle came to a stop. The motorman hastened out of the door and around to the rear, where he pulled the trolley pole back into contact with the wire above. Just as it is impossible for a trolley car to have motion without receiving power from above, so it is impossible for us to live and work spiritually without strength from Heaven. Prayer is the trolley pole that keeps us connected with the line of God's power. Don't neglect it, but let us study the subject.

WHO SHOULD PRAY? Disciples of Christ (Matt. 7:7-11.) Brethren (1 Thess. 5:25.)

SHOULD SINNERS PRAY WHILE IN AN ALIEN STATE? The blind man who was healed, declared that God heareth not sinners, but only those who worship him and do His will (John 9:31.) The will of God for the alien sinner is that he hear, believe, repent, confess and be baptized (Rom. 10:17; Heb. 11:6; Acts 2:38; Mark 16:16; Matt. 28:20.) Until he does this, he is not a worshipper of God, or a doer of His will, therefore can not expect God to hear him. The testimony of the blind man is borne out in 1 Pet. 3:12, which says, "The eyes of the Lord are over the righteous, but his face is against them that do evil." The same verse says concerning the righteous, "HIS EARS ARE OPEN TO THEIR PRAYERS". There is nothing the wicked can pray for that God has not provided in His word. The scriptures given show they need not pray for the following: Power unto salvation, (Rom. 1:16); Light, (Psa. 19:8); Converting power, (Psa. 19:7); Sanctification, (Jno. 17:17); The New Birth, (1 Pet. 1:23); Pure heart, (1 Pet. 1:22), etc. A comparison of all these passages will show that the word provides the alien everything he needs to come into covenant relationship with God. (See 2 Tim. 3:16; 2 Peter 1:3.)

WHY ARE SOME PRAYERS NOT ANSWERED? Because asked amiss, that it might be consumed upon lust (James 4:3). Because God knows what is best and what we need, even before we ask him (Matt. 6:8).

HOW SHOULD WE PRAY THAT OUR PRAYERS BE NOT AMISS? In faith, (Jas. 1:6); according to God's will, (Matt. 26:39, 42); without wrath and doubting, 1 Tim. 2:8; through Christ as our mediator, (1 Tim. 2:5); with a forgiving spirit, (Matt. 6:14, 15).

To those, who while living as children of Satan, have been addressing God as your Father, may we plead with you to arise and do His will, be born again, enter his family, and thus get on praying terms and interceding terms with the Father. To those who have set to your seal that God is true, may we plead that you remember the words of Him who died for you, that "men ought always to pray and not to faint".—W Carl. Ketcherside, 8217 Page St., St. Louis, Mo.

The New Birth

Jesus said to Nicodemus, "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) There are but two spiritual kingdoms—the kingdom of Satan and the kingdom of Christ, or God—and all of us are in one or the other. Some think that they can get into the kingdom of God by their good moral works independent of the Gospel. Others think that because they belong to a fraternal order which has religious services they are saved. But Jesus teaches clearly that unless we are born of water and of the Spirit we cannot enter into the kingdom of God; and if we are not in the kingdom of God we are in the kingdom of Satan, and hence are unsaved.

Many religious people say that this new birth is a great mystery and that we cannot understand it, inasmuch as Jesus said that it is like the wind. The new birth, as well as many other of the teachings of Christ, was a mystery not only to Nicodemus, but even to the apostles in Christ's personal ministry; but that is no indication that it would always be a mystery to them. One reason the people did not understand this new birth into the kingdom of God was because they thought this kingdom was to be a temporal one, even the apostles saying after Christ's resurrection, "Lord, wilt thou at this time restore again the kingdom to Israel?" (Acts 1:6.) When, however, the kingdom, or Church, was fully established, they saw its nature and understood fully what Jesus meant by the expression, "born of water and of the spirit."

The Church as a whole from the very beginning has understood that the expression, "born of water," refers to baptism. All the great commentators say that it does. The figurative expression, too, shows that immersion was meant, for as nothing in the animal kingdom can be born of something smaller than itself, so we can not be born of a body of water smaller than ourselves. After being "buried with Christ by baptism into death" (Rom. 6:4), we are born of, or come forth from, the water into the spiritual world very much as we come into the natural world. Is that man a safe leader, dear reader, who will cut in two the language of Christ and say that one must be born of the Spirit in order to enter into the kingdom of God, but that it is unnecessary to be born of water to get into it?

The common idea in the religious world concerning the being born, or begotten, by the Spirit is that the Lord sends His Spirit down directly from heaven into

the sinner's heart and makes him a child of God. They have the altar, or mourner's bench, to which they call the people to pray for God to send the Spirit down and convert the sinners and make them children of God. Why is it that the excitable man who has always lived a questionable life "gets religion" in just a little time, while this calm, earnest man, who has never been known to lie or do anything else that is mean, does not get religion at once? He tries day after day, week after week, month after month, sometimes year after year. He says that he is holding back nothing, and because of his past record for honesty we must believe him. He cannot be excited and made to see something in the turmoil which he does not actually see, and he is too honest to say that he has experienced a great change in his heart by the Holy Spirit when he has not. This system makes God a respecter of persons; and since the Bible teaches that God is no respecter of persons, we must conclude that this system is not of God. Not only does the New Testament say that we are "born of water and of the Spirit," but it also says that we are begotten "through the Gospel" (1 Cor. 4:15); and "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:23.) Now, to carry out this figure of our Savior, these four things to which our spiritual birth is attributed must be reduced to two, since we have only two parents in the natural world. To be born of water refers to baptism, as we have seen; and to be born, or begotten, by the Spirit is the same as to be begotten by the Gospel, or word of God; for the Gospel, or word of God, is the words of the Spirit, inasmuch as the apostles who preached the Gospel spake as they were moved by the Spirit. When, then a man permits this Gospel, or word of God, which is the words of the Spirit, to sink into his heart and produce that faith which causes him to cry, "What must I do to be saved?" the man is then begotten by the Spirit; and when he goes on in his obedience and is buried in baptism and comes forth from the water, he is born of the water, and his new birth is complete. Paul was simply explaining the new birth when he said that God "saved us, through the washing of regeneration [baptism] and renewing of the Holy Spirit" (the begetting by the Spirit, the Gospel, the word of God). Jesus was also explaining His words to Nicodemus when He said in the Great Commission, "He that believeth [is begotten by the Gospel, the word of God, the words of the Spirit] and is baptized [born of water] shall be saved." (Mark 16:15, 16.)

The book of Acts of Apostles abounds in illustrations of people who were born again. "But when they believed [begotten by the Gospel, words of the Spirit] Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized [born of water], both men and women." (Acts 8:12.) The Ethiopian eunuch believed the word of the Spirit, as spoken by Philip, was baptized, and thus was born of water and the Spirit. (Acts 8:26-40.) "Many of the Corinthians hearing, believed [were begotten by the Gospel, or words of the Spirit] and were baptized" [born of water]. (Acts 18:8.) Saul was begotten by the word of Christ directly when the Lord appeared to him, and was commanded to "Arise, and be baptized [born of water], and wash away thy sins, calling on the name of the Lord." (Acts 22:16.) It was not the Holy Spirit sent direct from heaven which converted the three thousand

on the day of Pentecost, for the Holy Spirit was not promised to them till after they had been baptized, but it was the words of the inspired apostles, who had been miraculously filled with the Spirit. "Now, when they HEARD this [the Gospel, word of God, words of the Spirit], they were pricked in their hearts [begotten by Spirit] and said unto Peter and the rest of the apostles, men and brethren, what shall we do? And Peter said unto them, "Repent and be baptized [born of water], every one of you, in the name of Jesus Christ for the remission of sins; and ye shall receive the gift of the Holy Ghost." (Acts 2:37, 38.)

How clear is the subject of the new birth when we take all the testimony bearing on the theme! Dear reader, if you have not been born of water and the Spirit, you are not in the kingdom of God; and if you are not in the kingdom of God you are in the kingdom of Satan. "Turn, oh turn, for why will you die?"

The Church of Christ

1. It is called the "Church of Christ" because Jesus said, "Upon this rock I will build **my** church." (Matt. 16:18; see also Rom. 16:15.)

2. Each congregation was ruled by the inspired apostles' teaching as applied by its elders, called also bishops or overseers. It had also deacons as servants of the church. (1 Tim. 3; Titus 1; Acts 20:17-35). It had evangelists preaching the Word.

3. "The disciples were called **Christians** first at Antioch." (Acts 11:26; see also 1 Peter 4:16.)

4. Those who entered Christ in New Testament times were baptized into him; at least this was the last step which brought them into him. (Gal. 3:27; Acts 2:38; 22:16.)

5. The apostolic church had no aid societies attached to it, but did its **aid work** as individuals (Acts 9:36-42; Gal. 6:10); and as congregations (Acts 11:27-30). The early Christians had no missionary societies, but did that kind of work through the Church. (Phil. 4:15, 16.) They had no theological seminaries nor Bible colleges nor orphan homes nor any other human society sapping the life out of Christ's body, the Church, for they knew that "**by the church** the manifold wisdom of God" should be made known. (Eph. 3:10.)

The **worship** of Christ's Church was simple. The early disciples "came together to break bread" "upon the first day of the week." (Acts 20:7.) They "continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers." (Acts 2:42.) They had no musical instruments in their worship, but taught and admonished "one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord." (Col. 3:16.)

Dear reader, we are all eternity-bound, and I beg you in Jesus' name, if you love your soul's eternal welfare, **look up all these references in God's word**, by which you will be judged in the last day, and be certain that you are on God's side--be sure that you belong to the Church of Christ, whose doctrines are unmixed with the teachings of men, and uncorrupted by the "progress of the times."

If the reader would like to know more of the Church of Christ and the simplicity in Christ, he can drop a card to the publisher of this paper, and we will send

you more literature free and put you in touch with some churches. Or write to any of the writers whose name and address appears in this paper.

You May Leave Your Purse at Home

Yes, that is true that you need not bring your pocket book with you when you attend services of a faithful Church of Christ, if you are not a member, for they do not ask nor beg anything from non-members. **They have no collections at any meeting except Sunday mornings, and these collections are for the members.** How come? you ask. We are trying to follow the apostolic command expressed in 1 Corinthians 16:1, 2: "Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him."

How different the churches which wear men's names or names of some doctrine in or out of the Bible of which they have made a hobby! They must have money for "the pastor". In their pride they have built a magnificent meeting house far beyond their means. They need a pipe organ to stir the sluggish souls of "the saints". Fine carpets must cover the floor. Expensive windows must let in the "dim religious light". Choir singers must be paid—often children of the devil tickling the ears of "the children of God"! A playhouse must be erected for the young people. All of this takes money, and none of this activity is what God has commanded his children to do.

But how can "churches" obtain this money for these unscriptural displays? Suppers must be put on often; entertainments, often disgraceful, resorted to; quilts made by sisters sometimes raffled off—gambling. Can you imagine Christ or the apostles taking part in or endorsing such ungodliness? Then every member must be assessed—if you can't or don't pay you are not in the best of standing. Sermons are preached again and again on giving, and the preacher often becomes a sort of collecting agency. At every service the contribution plate is passed and the cry made, Give, Give. Result of it all: Many poor members and non-members are driven away or kept away, and the church resolves itself into a kind of social and commercial organization with spiritual uplift thrown into the rear. Saddening!

If we can reproduce the Apostolic Church we will not have this constant demand for money, and that is the reason the non-member can leave his purse at home when he attends services of the true Church of Christ. In the first place, they do not have the paying-the-preacher problem, for in New Testament times elders were to feed the flocks (Acts 20:28; 1 Timothy 3; Titus 1); other members to help in such public work (1 Corinthians 14:23-26); and disciples when scattered "went everywhere preaching the word" (Acts 8:4). There was no distinction of clergy and laity in New Testament times, but any Christian man in good standing had as much right as any one else to preach, teach, baptize and administer the Lord's Supper. Yet those preachers who devoted their time to the work of the Lord were to be supported, for "they that preach the gospel shall live of the gospel."

The true Church of Christ will need no money to pay for expensive organs, for such music is foreign to the New Testament and was not used for hundreds of years

among professed Christians. It will not build temples of pride miscalled "houses of worship", for pride is always condemned in the Bible. Instead of thinking that fine meeting houses are necessary for advancement of the truth, remember that Christians had no meeting houses of their own for three hundred years, but met in private homes, halls, and catacombs, and yet they brought millions to Christ, and changed the course of history.

If we can eliminate the clergy system and the pride from the hearts of professed Christians, and get back to God's plans, we can get rid of the chief cause of expense in the modern church. The contributions, then, can be used in the scriptural work of helping the poor and preaching the gospel to those who know it not; and the spoken Word backed by godly and humble lives of Christians will draw the poor back to the Church. Jesus warned us against these departures when he said, "In vain they do worship me, teaching for doctrines the commandments of men." (Matthew 15:9.) And Paul said, "I fear, lest as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." (2 Corinthians 11:3.)

So, reader, if you are not a member of the Church of Christ, you are invited to attend the services freely and you may leave your purse at home, for we have no collections except Sunday morning, and that is for members. And even they are not assessed nor begged again and again, but permitted to make up their mind how much God has prospered them and give accordingly. Wouldn't you like to belong to such a Church? Look up the scriptures given in this paper, and see what God's Word says, and then follow His commands without the doctrines of men, and hunt for those of like precious faith.—D. A. Sommer.

The Church Walking With The World

The Church and the World walked far apart

On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.
"Come, give me your hand," said the merry World,
"And walk with me this way."
But the good Church hid her snowy hands,
And solemnly answered "Nay;
I will not give you my hand at all,
And I will not walk with you.
Your way is the way that leads to death,
Your words are all untrue."

"Nay, walk with me but a little space,"

Said the World, with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain.
The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;

There's room enough for you and me
To travel side by side."

Half shyly the Church approached the World,
 And gave him her hand of snow;
 And the old World grasped it and walked along,
 Saying in accents low:
 "Your dress is too simple to suit my taste;
 I will give you pearls to wear,
 Rich velvets and silks for your graceful form,
 And diamonds to deck your hair."

The Church looked down at her plain white robes,
 And then at the dazzling World,
 And blushed as she saw his handsome lip
 With a smile contemptuous curled.
 "I will change my dress for a costlier one."
 Said the Church, with a smile of grace;
 Then her pure white garments drifted away,
 And the World gave, in their place,
 Beautiful satins and shining silks,
 Roses and gems and costly pearls;
 While over her forehead her bright hair fell,
 Crisped in a thousand curls.

"Your house is too plain," said the proud old World.
 "I'll build you one like mine;
 Carpets of brussels and curtains of lace,
 And furniture ever so fine."
 So he built her a costly and beautiful house,
 Most splendid it was to behold;
 Her sons and her beautiful daughters dwelt there,
 Gleaming in purple and gold;
 Rich fairs and shows in the halls were held,
 And the World and his children were there.
 Laughter and music and feasts were heard
 In the place that was meant for prayer.
 There were cushioned pews for the rich and the gay,
 To sit in their pomp and pride;
 But the poor, who were clad in shabby array,
 Sat meekly down outside.

"You give too much to the poor," said the World,
 "Far more than you ought to do;
 If they are in need of shelter and food,
 Why need it trouble you?
 Go, take your money and buy rich robes,
 Buy autos and radios fine;
 Buy pearls and jewels and dainty food;
 Buy the rarest and costliest wines.
 My children they dote on all these things,
 And if you their love would win,
 You must do as they do, and walk in the ways
 That they are walking in."

Then the Church held fast the strings of her purse,
 And modestly lowered her head,
 And simpered: "Without doubt you are right, sir,
 Henceforth I will do as you've said."
 So the poor were turned from her door in scorn,
 And she heard not the orphan's cry;
 But she drew her beautiful robes aside,
 As the widows went weeping by.
 Then the sons of the World and the sons of the Church
 Walked closely hand and heart;
 And only the Master, who knoweth all,
 Could tell the two apart.

Then the Church sat down at her ease, and said:
 "I am rich and my goods increase;
 I have need of nothing, or ought to do
 But to laugh and dance and feast."
 The sly World heard, and he laughed in his sleeve,
 And mocking said, aside:
 "The Church is fallen, the beautiful Church,
 And her shame is her boast and pride."
 The angel drew near to the mercy-seat,
 And whispered in sighs her name;
 Then the loud anthems of rapture were hushed,
 And heads were covered with shame.

And a voice was heard at last by the Church,
 From Him who sat on the throne:
 "I know thy works, and how thou hast said,
 'I am rich;' and hast not known
 That thou art naked and poor and blind,
 And wretched before my face;
 Therefore I from my presence cast thee out,
 And blot thy name from its place."

**Oh! erring Church, from the tempter's side flee,
 Put on thy garments of white;
 With meekness and truth, with faith, hope and love,
 Walk again in the fullness of light.**

—Author Unknown.

The Story of a Full Basket

I once heard a story of a boy who spent his time reading trashy literature, also his conduct was such that is not becoming to a good boy. One day his father said, "Jimmy, go down and bring me a basket full of cobs from the basement," and when he came with them, he said, "Now go back and get the basket full of apples." The boy started to pour out the cobs, but his father said, "No! no! leave the cobs in the basket." The boy looking at his father in astonishment said, "I can't get apples in the basket when it is full of cobs!" "That is right, my son," said his father, "neither can you get anything good in your mind as long as it is filled with the kind of trash you have been putting into it."

In writing to the church at Philippi in chapter one, verse eleven, Paul tells them to be filled with the fruits of righteousness. If we are to be filled with the fruits of righteousness, then there will be no room for the fruits of wickedness or works of the flesh. If a bucket is full of water there is no room for anything else.

But you are wondering what are fruits of righteousness? We will let Paul answer that (Gal. 5:22, 23): "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Notice the preceding verses give the works of the flesh and say we shall not inherit the kingdom of God if we do such things! Let us compare our life to the basket. How much of the fruit of the Spirit is in there? Is our basket full or empty? If we are spending half of our time in the sinful pleasures of the world, then our basket is just half full. When we go to the "movies" are we bearing fruit of righteousness? or when we attend the "dance" that some think is harmless, or the "card party" or anything that comes under "such like" in Gal. 5:21—do you think our basket

is full of the right kind of fruit? I am asking you. That is for you to decide in this life or let the Judge decide at the last day. How much time do you spend reading dime novels or trashy literature of some kind? And how much time do you spend reading the "Greatest book in the world, the Bible?" This is for you to decide. Then may we all check our lives over and see if we are full of the fruits of righteousness.

Reader, if you have not obeyed your Saviour, your basket is full of refuse and the filth of sin, and unless you get rid of the rubbish you cannot bear the fruits of righteousness. Why not empty your life of sin by obeying your Saviour (granting that you know what he wants you to do, if not read "Acts of Apostles"). This will empty your basket, then start filling it with right living, keep it full and you will be sure for eternal life. Or if you chance to be one who once had your basket emptied of rubbish of sin and you have failed to fill it with righteousness, or to keep it full, will you not start filling it? But first empty it of all refuse, because sin and righteousness will not mix (see Matt. 6:24). God wants us all to be full of righteousness. My prayer is that we may be.—C. R. Turner, Kemp, Ill.

The Glow and Afterglow of a Christian Life

Jesus says, "Let your light so shine [glow] before men that they may see your good works and glorify your Father who is in heaven." But how can you do that if you are not a Christian? How can you guide your children aright, father and mother, if you are not going right yourself? How can you lead them up to God if you are not up there yourself? One of the most beautiful pictures to me, and I believe to God, is to see an old man and woman who have lived the Christ life, going down the western slope, with children and grandchildren following in the same path of righteousness. There is nothing the wicked old world needs more. Let me tell you of such a case.

A few days ago I received a letter from an old brother and sister, which one of their daughters had handed them when they recently celebrated their Golden Wedding. Here is the "love letter", and when reading ask yourself if you could receive such a letter at your Golden Wedding:

"To My Dear Father and Mother: Tonight there are thoughts in my mind I can not find words to express. Fifty short years ago you started out together on a journey that will last so long as you both shall live. You've had happiness, sorrows, griefs and tears, but tonight your tears are for joy and you are so thankful and happy.

"The making of your home has been the making of three more, and where can one find any three that are more happy, even with the trials and burdens that come upon us. They may be blessings in disguise.

"Your example before us has been one of honesty, truthfulness and uprightness in all things. You have always pointed us to higher things. How much it has meant to us you will never know. When we would weaken and stray aside at times, you always guided us back by your wise counsel.

"When I see you, dear father, sitting through the hours of Bible study [which was recently conducted at

the meeting house through ten weeks every day, through the entire Bible], and trying so hard to get every teaching and truth taught in God's word, it makes me sad to think how greatly you desired that opportunity when you were more active. But your example is there. I will ever have a picture of you before me so long as I shall live, and it will always be a strength to me.

"And you, dear mother, always teaching, helping and exhorting us in the right way. You both living and sacrificing for us yet as you have always done.

"Yes, we've been so happy planning and fixing for this, your Golden Wedding celebration, but we want you to know how we feel in our hearts. The flowers we arranged for you will soon fade and die, but kind thoughts never die when expressed to others, and we want you to have something to take with you the remainder of your days.

"May God help each one of us, your children and your grandchildren and all our families to ever live our lives in such a way that it will only bring you joy and happiness the remainder of your years.

"I know of no parents who have done any more for Christianity, according to their ability, or set a nobler example before their fellowmen than you have. When you made mistakes, you were willing to correct them as David did, the man after God's own heart. Why should we not honor such noble, Christian parents as you have been?

"May your last years be your best years. We feel that your reward in heaven will be great. May God help us all to live closer to him as the days go by. God bless and keep and guide you the remainder of your life. Your loving daughter, * * *

The writer has stayed in the homes of these people many days at different times while preaching the gospel in their community. They live on four little adjoining ranches of a few lots each while the men work elsewhere much. With them one feels that he is among God's people, knows it, and sees it too in the nice little congregation of disciples they have gathered together in the community. Reader, are you making such a family yourself?

The little day of these old people floats through my mind like this: Moonlight and roses—a little cabin in the hills—spring water—cornbread and bacon—a little babe—suffering yet happiness—9 a. m.—woodchopping—farming—hail—another babe—religious meetings—fight against wolves at door—another little one—shadows—now a rift in the clouds.

Hard work—sunshine—conflict for Christ—noon—emigration to another state—storms—home Bible study and training—grandchildren—more shadows yet happiness—stumbling yet recovering—6 p. m.

Weariness—satisfaction—finishing course with joy—sunset—afterglow with mellow light spreading to children, grandchildren and neighbors, on into Eternity.

"Only the truth that in life we have spoken,
Only the seed that on earth we have sown—
These shall pass on when we are forgotten,
Fruits of the harvest and what we have done.
Thus would we pass from the earth and its toiling,
Only remembered by what we have done."

—D. A. Sommer.