

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

Glory To King Jesus

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem
And crown Him Lord of all.

Crown him, you martyrs of our God
Who from his altar call,
Extol the stem of Jesse's rod,
And crown Him Lord of all.

You chosen seed of Israel's race,
A remnant weak and small,
Hail Him who saves you by his grace,
And crown Him Lord of all.

You Gentile sinners, ne'er forget
The wormwood and the gall;
Go, spread your trophies at his feet,
And crown Him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To Him all majesty ascribe,
And crown Him Lord of all.

O that with yonder sacred throng
We at his feet may fall!
We'll join the everlasting song
And crown Him Lord of all.

Jesus As King

Much has been said and written about Jesus as our Savior, Redeemer and Mediator, but seldom do we hear him mentioned as our King.

There are possibly two reasons for this. There is a class of people who do not believe his kingdom is yet established. The other class ignore him as King by their laws and institutions established by their own legislative bodies. Either of these positions is against the teaching of the Bible and can result in nothing but nullifying the work of Christ and his Apostles and causing his word to be of none effect on the people. It is for this reason I write this to emphasize Jesus as King. This is very essential that we accept him as our King, because it is only as citizens of his kingdom that we may hope to dwell with him in eternity.

Jesus is prophesied as our king in II Sam: 7:12, 14. Paul confirms the Son part of this prophecy in Heb. 1:5 and applies it to Christ. In Acts of Apostles 2:30 Peter teaches that as the seed of David according to the flesh he would raise up Christ to sit on his throne. The question is then asked, When should Christ sit on his throne? Acts 2:31 says, "He seeing this before spake of the resurrection of Christ." Then he adds in verse 32 "This Jesus hath God raised up"; and in verse 33, "Therefore being by the right hand of God exalted." Exalted how? Exalted as king. Verse 36 says "Let all the house of Israel know assuredly that God hath made that same Jesus whom ye have crucified both Lord and Christ." In this scripture just quoted, notice the verb "hath made" is in the past tense. The word "Christ" means "King". Young's concordance says of the meaning of the word "Christ," "anointed," "The official appellation of the long-promised and long-expected Savior, denoting his kingly authority and mediatorial position as the Servant of the Lord."

You will notice carefully from the beginning of Peter's mention of David in Acts 2:30 he brings forth an argument of the position and authority of Christ. As David was anointed and sat on the throne of Israel, so Christ was the long promised king of Israel who was anointed to be king over spiritual Israel, and as such Peter declared him on the day of Pentecost after his resurrection from the dead, and as such three thousand received him rejoicing in his kingdom. Hence his church or Kingdom was established that day.

In Col. 1:13: "Who hath delivered us from the power of darkness and hath translated us into the Kingdom of his dear Son." This teaches us his Kingdom is established and christians were in it. In verse 18 of this chapter we read "And he is the head of the body the Church." This identifies the Kingdom of Christ as the church of which Christ is the head.

In as much as he is the head of the church he alone can govern it. For this reason Peter says in II Pet. 1:3 "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." From this teaching we can see Christ's divine power hath given us all things pertaining to life and godliness. This points out two things: First, His divine power gave us his will. Second, "He gave all things that pertain to life and godliness. His will is therefore divine, because given by divine power. It is perfect because it gives us all things that pertain unto life and godliness by divine power. It is therefore evident from these teachings that Christ is King! Also he gave us the gospel as the power of God unto salvation.

For this reason we can see how futile it would be for us to try to introduce into his Church, or Kingdom, human laws and institutions. We are to give glory to God in the Church. Eph. 3:21 teaches, "Unto him be glory in the Church by Christ Jesus throughout all ages world without end." We are therefore to glorify God in the Church (not out of it or in some human organization) by Christ Jesus (not by anyone else), and throughout all ages. This forever does away with the idea of modernizing the church as some would have us do. To do so would be for us to turn away from Christ as King and His law as divine and complete.—J. A. Freed, Topeka, Kans.

Man Changes—But Not King Jesus

Undoubtedly we are living in fast times and the people in them are fast people. In the long ago men moved slowly and it took years to produce changes. How different it is now. Why, individuals and communities change with tremendous rapidity. Notice when people commence to change, especially for the worse, they pass with the rapidity of high speed motors.

There are those who infer that things are so totally changed since the Bible was penned, that we need other guidance than that which its precious pages supply. They tell us that society is not what it was—that the human race has made great progress—that there has been such wonderful development in the powers of nature, the resources of science, the appliance of philosophy—that to maintain the sufficiency and supremacy of the Bible at such a point in the world's history as the twentieth century of the Christian era, can be regarded only as childishness, ignorance or imbecility.

These men who have changed so rapidly may be very clever, very learned, but we have no hesitation whatever in calling their attention to this matter, that they greatly err, "Not knowing the scripture nor the power of God". Certainly learning, genius and talent must be rendered due respect when we find them in their proper place and at their proper work, but when found casting their proud heads above the word of God, sitting in judgment, or casting a slur upon the peerless revelation, we feel we owe them no respect whatever. Yea, and count them as so many agents of the devil, whose effort is to break down those eternal pillars upon which the faith of God's people has ever rested. We should not heed men, however profound in their thinking and reading, who dare to treat God's Book as though it were man's book, and to speak of those pages that were penned by the All-wise,

Almighty and Eternal God as though they were the production of a mere shallow, short-sighted mortal.

It is important that the reader of the Bible must clearly see it is the Word of God and admit its sufficiency and supremacy in all ages, countries, stages and conditions of the human race, or deny it is God's word. Admit that God has written a book for man's guidance, and it can be proven that that book is amply sufficient for man, no matter when, where, or how he is found. (Read 2 Tim: 3:16-17.) This ought to suffice, "to be perfect and thoroughly furnished" surely makes a man independent of all the boasted powers of science and philosophy.

The Bible written in the original Hebrew and Greek languages is the word of the Only Wise and True God, with whom we have to do, with whom there is no variableness neither shadow of turning, and with whom "one day is as a thousand years and a thousand years as one day". So the grave difficulty at the present time seems to be to induce people to be content with simple Christianity in spirit and practice without any mixture of humanisms, more so than at any former period.

The people have become so accustomed to leaning upon the human that they can scarcely conceive the possibility of trusting wholly in the Divine—God's Word. In business, politics, social life, in fact, all about us there is a slipping of the power, of judgment and the feeling of love for good. We are in an age of ease and luxury, inventions and contrivances within the reach of people, all going to make life easy, which makes the flesh grow wanton, insolent and self-indulgent. Such conditions develop a weak texture in people so that they are open to embrace temptation. Thus the great doctrines of the Bible are ridiculed and its claims are not pressed on the people.

It seems that Satan's masterpiece is to cover up the truth with a cloak of profession. Individual responsibility rests upon our personal knowledge of the Word of God.

The all-important question arises, "What must I do to be saved?" Under the teaching of the New Testament the entire race may be divided into five classes as follows: (1), an unbeliever; (2), a believer; (3), a penitent believer; (4), a baptized penitent believer; (5), a backslider. Reader, ask yourself, To which of these classes do I belong? If you are an unbeliever, turn to and read Acts 16:31 very carefully; if a believer, then read Acts 2:38 understandingly; a penitent believer should read Acts 2:38 and chapter 22:16 very diligently; a penitent baptized believer should study faithfully 2 Peter 1:5 to 11; a backslider should solemnly read and consider Acts 8:22. Other references could be produced relative to each of the above positions occupied by the human family, but these are sufficient for the present to show that the author of the Bible understood how to arrange a most simple plan for all mankind, and commanded all that was necessary for one to do to be saved.

"It is appointed unto men once to die, after this the judgment" (Hebrews 9:27.) "For the time has come that judgment must begin at the house of God, and if it begins first at us, what will be the end of them that obey not the Gospel of God?" (1 Peter 4:17.)

Many people are careless, some are deceived, and few are ready. In which class are you, dear reader.—C. J. Beidel, Walnut Bottom, Pa.

King Jesus Sends the Holy Spirit

There is much confusion in the religious world today as to how the Holy Spirit operates in conversion. When the apostles received the baptism of the Holy Spirit on the day of Pentecost, it was for the purpose of enabling them to preach the gospel and do miracles, such as speaking in tongues, and to confirm the word so that people might know the message was of God. (See Mark 16:15-20; Acts 1:8; Luke 24:46-49; John 14:15-17, 16:7-13; Heb. 2:1-4.) We must remember there was no New Testament at that time and the apostles had to be guided by the Holy Spirit. The message, or gospel, they delivered to the people is God's power to save the obedient. (See Rom. 1:16; Heb. 5:8, 9.)

The gospel is the begetting power. Christ said in the parable of the sower "The word is the seed of the kingdom." (Matt. 13:19; Luke 8:11.) It has a life germ in it just as in the natural law the grain of wheat or corn has a life germ in it, and if sown in the proper soil, will germinate and produce fruit. The same is true of the seed of the kingdom, or word of God. If it is sown in the proper soil, "the good and honest heart," it will beget faith, and if one has faith in Christ and believes he is able to save us when we comply with the terms of salvation (Faith, Repentance, Confession, and Baptism, see Matt. 16:15, 16; Acts 2:38; Matt. 10:32; Rom. 10:9; 6:3-5)—that one will obey. Those necessary steps bring one into Christ (see Gal. 3:27). This constitutes the new birth (John 3:5), and makes us children of God. (Rom. 8:16.) God by the Holy Spirit working through the apostles gave us the gospel, and when we obey that gospel, the Spirit or testimony bears witness "with"—not "to"—our spirit that we are children of God. (Rom. 8:16.)

The Holy Spirit does not operate on the heart of man in conversion separate and apart from the word of God. It always begets through the word. (Jas. 1:18; 1 Cor. 4:15.) We don't expect a crop of corn unless we comply with the law of nature and put the seed into the soil. We should not expect God to go contrary to his spiritual law and make us alive in Christ without the life germ, the gospel, being sown into our heart!

The Holy Spirit has never worked on people separate from the word, not even in the Apostles' days, **for the purpose of converting them.** Feelings are not an evidence of pardon; if so, Paul was justified in persecuting the Church (see Acts 23:1; 26:9-11); but we have the evidence within us when we are conscious of the fact that we have complied with the requirements of the Gospel.

—C. R. Turner.

Baptized into the Kingdom

Who Should Be Baptized?

Jesus said to his apostles in the great commission, "Go ye therefore and **teach** all nations, baptizing them into the name of the Father, and of the Son and of the Holy Ghost." (Matt. 28:18-20.) See also Mark 16:15-16, where we find the promise, "He that **believeth** and is baptized shall be saved; but he that **believeth** not shall be damned." The first step was, **teach** and baptize the ones who **believed** the teaching. Infants cannot be taught the gospel, could not believe it, hence it would do no good to baptize them.

The apostles and early disciples were faithful to their Lord, and in every instance we read of them first preach-

ing Christ and then baptizing the ones who accepted the preaching. (See Acts 2:22-40; entire third chapter to 5th verse; Acts 8:1-12, also 26:40; 9:6, 17; 10:34-48; 16:32.)

The Element

Water baptism is often confused with Holy Spirit baptism. Water baptism is a **command**. (See Acts 10:47-48.) "Can any man forbid **water** that these should not be baptized . . .?" "And he commanded them to be baptized in the name of the Lord." Holy Spirit baptism is a **promise**. (Luke 24:49.) Men were **commanded** to be baptized in water, they could obey that command; but a promise cannot be obeyed,—it can be kept or received but not obeyed. Men were never **commanded** to be baptized with the Holy Spirit.

To the Ephesian brethren Paul said "one baptism" (Eph. 4:5), meaning but one baptism existing at that time. It was the same congregation that Paul visited in Acts 19:1-7 and set them right on their baptism. They accepted his teaching and "were baptized in the name of the Lord Jesus." Had this been Holy Spirit baptism, Paul would not have laid his hands on them, thus imparting to them the power to speak with tongues, for that power would have come with the baptism of Holy Spirit. So when Paul said to the same people (Eph. 4:5), "one baptism," it had to be **WATER** baptism.

Why Be Baptized?

We can't get into Christ, his body, the Church (Eph. 1:22, 23; Col. 1:18) without baptism. (Gal. 3:27; "For as many of you as have been baptized into Christ have put on Christ." (Also Rom. 6:3.) We cannot enter his kingdom without baptism. (John 3:5.) Baptism is a **burial** (Rom. 6:4.) "We are planted with him," (v. 5). It is contained in "that form [mold] of doctrine" (Rom. 6:17), that is, Jesus was placed in the tomb—buried—we are buried by baptism; He was raised from the tomb to die no more (Rom. 6:9), we too are raised to walk in newness of life. It takes going down into the water (Acts 8:38, 39), a burial in water and a coming up out of the water to constitute scriptural baptism.

Baptism is for the remission of sins (Acts 2:38), and Peter says we are saved by baptism. (1 Pet. 3:21.)

Baptized believers are in Christ, have put on Christ (Gal. 3:27); they are children of God (Rom. 8:16); in the family (Eph. 3:15); and if faithful unto death (Rev. 2:10), heirs of God and joint heirs with Christ. (Rom. 8:17.)—Lloyd Riggins, Charleston, Ill.

The Memorial "Supper," or Communion of King Jesus

"And he took bread, and gave thanks, and brake it, and gave unto them saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper [the Passover supper] saying, This cup is the new testament in my blood, which is shed for you." (Luke 22:19-20.)

Paul delivered to the church at Corinth that which he had "received of the Lord,"—"that the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks he brake it, and said, Take, eat: **this is my body, which is broken for you: this do in remembrance of me.** After the same manner also he took the cup, when he had supped, [after the Passover supper

—Luke 22:20] saying, This cup is the new testament in my blood: this do ye as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. 11:23-26.)

Some seem to think the words of Jesus, "Do this in remembrance of me," do not have the force of a command inasmuch as they were not accompanied by "lightnings and thunder" as at Sinai. They consider it as a "request." Let me ask all such this question: "Would you refuse to comply with the dying request of a dear friend, if it was within your power to grant it? Of course you wouldn't. Well, isn't Jesus that "dearest friend," and was not this one of His requests just before He was crucified? How can you refuse Him?

But Jesus was a king, and a request or invitation from a king is the equivalent of a command. Do you realize this? Jesus is "king of kings, and Lord of Lords." (1 Tim. 6:15). We dare not refuse to present ourselves at His table. The apostle exhorts us to "not forsake the assembling of ourselves together, as the manner of some is," and then classes it as "wilful sin." (Heb. 10:25-26.)

Others stumble over the word "oft," saying that there is no set time for the observance of the communion, yet in Acts 20:7 we are told "when the disciples came together to break bread." It was "upon the first day of the week." Those who were baptized on the day of Pentecost "continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." (Acts 2:42.) "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, that there be no gatherings when I come." (1 Cor. 16:1-2.) The church at Corinth was commanded to attend to the "fellowship", which included the "collection for the saints," "upon the first day of (every) the week." Did they come together every Lord's Day just to take up a collection? Did they not "continue steadfastly" in the "breaking of bread" at the same time? "To ask the question is to answer it," quoting from one of our former writers.

The Lord's supper is a holy institution. It should be conducted with all solemnity and reverence. The danger of "eating and drinking damnation" to ourselves consists in a failure on our part to "discern the Lord's body." The word is "unworthily," not "unworthy." (1 Cor. 11:29.) The thought is not that we must consider ourselves "worthy" before partaking, but rather that we "discern" clearly the purpose and object in partaking of the emblems of the Lord's body and blood,—to "show the Lord's death till he come." When we thus partake, it becomes life and health to our souls.—Paul Mackey, Howard, Pa.

King Jesus Tells How To Raise Money

So often in these days, one comes in contact with those who are no longer interested in religion, in spite of former zeal. A vast number of such will say that they have grown disgusted with all churches, because they continually cry for "Money, money, money". Certainly it is true that the sectarian world of today has commercialized the gospel of Christ; reducing salvation from a soul-saving basis, to a cold "dollars and cents proposition". The denominations have built up a huge machine with many functioning parts, all of which must be lubri-

cated with filthy lucre, to keep the bearings from burning out, and so they have in consequence been forced to resort to every conceivable means, even the employment of trickery and chicanery, to entice the golden eagles to fly from their warm nests in the pockets of the membership and alight in the coffers of the church. In such times, it is well for us to contrast the Lord's system with the devious devices employed by men.

In the Lord's Church, the collection for the saints (1 Cor. 16:1) is to be taken upon the "first day of the week" (1 Cor. 16:2). This forbids taking up a collection every night, inasmuch as the first day only comes once each week. Every member of the body is to "lay by him in store as the Lord hath prospered him" (1 Cor. 16:2). This would automatically eliminate tithing under the New Testament since no percentage is here mentioned or implied. The giving is to be by "every man as he purposeth in his own heart" (2 Cor. 9:7). This would rule out assessments levied by a financial board. No one has the right to tell you how much you can give or cannot give to the Lord. You determine that in your own heart, although in this matter as in every other pertaining to the Christian life, you need to be taught, admonished and exhorted. The sin of covetousness is so great, and the temptation to commit it is so frequent that warnings should be constantly sounded out upon the matter. Then, what you give is between you and your God.

You are to give "not grudgingly, or of necessity", for the Lord loveth a cheerful giver. (2 Cor. 9:7.) You should give bountifully, in order that "you may reap also bountifully" (see verse 6, same chapter). Thus you see that freely giving to the Lord rewards you in turn. The contribution of the church is to be given "according to that a man hath, and not according to that he hath not" (2 Cor. 8:12). This would not permit pledging a stipulated amount for each of the twelve months of the year in advance, since you do not have next month's pay yet, let alone that of a year in advance.

When we give according to God's instructions, there will always be an equality. (See 2 Cor. 8:14.) Those who make more can give more, those who make less, can offer less. When the situation is reversed with us, we can be governed accordingly, and there will always be such an equality that one man will not be eased while the other is burdened (verse 13).

The Lord's way of giving is the simplest way, and yet the most effective. It does not provide for setting up a lot of machinery to handle the finance of the church, with a huge administrative cost. Thus every cent goes to the work of the Lord, and not to the enrichment of certain individuals. This is as it should be. Kind reader, will you not cease to support the organizations of men, and come into the Lord's body where you may use what he has prospered you for the perpetuation of His Cause among men?—W. Carl Ketcherside.

Kingdom of Christ Versus Human Religious Institutions

The reader will please note that we are considering religious institutions in this article and not any others. Whether others should be approved or condemned for some reason is not in issue at present. But any institution that claims to offer any religious or spiritual benefits to people comes under this article. And this brings us to

the purpose for which the Church was built and placed upon earth. We shall now quote the scripture. "The house of God, which is the church of the living God, the pillar and ground of the truth." (1 Tim. 3:15.) "Who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God." (Eph. 3:9, 10.) "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3:21.) "But ye are . . . a peculiar [purchased] people; that ye should shew forth the praises of him who hath called you out of darkness into his marvelous light." (1 Pet. 2:9.)

From above passages we may learn clearly that the church was established among men for the one purpose of accomplishing the religious or spiritual benefits required by man. Of course in doing this the virtues of the Lord will be exhibited before the world. But all of the results of this divine institution are religious or spiritual and not temporal. There are advantages of the last named kind coming to the members of this institution but they are secondary and incidental and are not the purpose for which the church was given. For instance, the members of the church are to help each other in their worldly burdens and thus confer temporal benefits on such but this was not the original motive for giving us the institution. That is why it is right for individuals as such, even if not members of the church, to take care of these temporal needs such as taught in 1 Tim. 5:4. Had these temporal blessings been in the purpose of the church then it would have been wrong for any such to be bestowed except through it. But the duty of the church to give temporal aid is secondary and even then it is not the duty of the divine institution except in cases of real need. The idea that the church should relieve the members of the church of their financial worries is not taught in the scripture. Many instances exist where the church treasury is practically drained in shouldering the financial worries of the members to the extent that the original work of this religious institution, that of spiritual activities, is seriously crippled and the preaching of the Gospel is neglected. No member should be let remain in actual suffering if the congregation is at all able to relieve it. But the immediate need of said members is the only thing that can scripturally be required out of the treasury. This is why it is right for various movements in the world to administer the temporal needs of mankind. In so doing they are not infringing on the exclusive work and purpose of the church of the Lord.

Now in the world there are very numerous institutions of human origin and whose purposes are varied. And as long as their purpose is not the same for which the church was built then no objection can be made against them. But when they claim to offer to men spiritual benefits, either as their exclusive purpose or in combination with others, then they are competitors of the church for which Christ died and are thus in rebellion. Among these are the Missionary Society, Aid Society, Endeavor Society, Secret Orders, Bible Colleges and Orphan Homes. These are all in opposition to the church of Christ because all of them claim to offer religious or spiritual benefits to man. Since this is the one purpose for which the church was established on earth it makes it wrong for any other institution to claim to do this work. Therefore all of the above named institutions and others like them are competing with the institution of the Lord. This is so evidently wrong that no special reasoning ought to be

necessary to show the reader that it is dangerous for him to aid or encourage any of them. God was four thousand years getting the world ready to have the church placed within it and surely He will not permit man to come along with the work of a few years and organize himself into institutions of his own making to do the very kind of work this divine institution was formed for after these centuries of divine preparation. Such institutions are thus in rebellion against the wisdom and authority of God and their promoters are guilty of being rebels against the God who gave his Son to make the church possible. If we expect to go through the judgment safely we must reject and oppose all human religious institutions in the world and devote our activities in giving God the glory "in the church by Christ Jesus throughout all ages, world without end."—E. M. Zerr.

The Song Service To Our King

The apostle Paul wrote "And let the peace of God rule in your hearts, to the which ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord" (Col. 3:15, 16).

This scripture tells us that the song service of the Church has a two-fold purpose. The first, or primary purpose, is to praise God. The second purpose is to edify and strengthen the Church. Some times members say "I don't attend the midweek meeting of the Church, as I don't get much out of it." I have never known a member who could not be taught and edified in the meetings of the Church. All their efforts are of the discouraging kind.

The above scriptures offer no authority for instrumental (artificial) music in Christian worship. The notations on the staff, and the proper pitch, and a strong desire to please God, is all that is necessary to enable us to carry out the above command. I am not prepared to point out the technical difference between a psalm, a hymn and a spiritual song; nor have I ever found a person who favors mechanical music in Christian worship, that could show me how to edify, or teach my brother the truth, by playing on a piano or organ.

Of course God will not accept our song service unless we sing acceptable songs. Some songs are devotional in nature, some are instructive. Funeral songs express sadness, while patriotic songs fire the heart with zeal and patriotism. But the apostle makes it very clear in the above scriptures that, in order for our song service to be accepted, the songs we sing must be richly impregnated with the teaching of Christ. "Let the word of Christ dwell in you **RICHLy** in all wisdom" says Paul. "Wherefore be ye not unwise, but understanding what the will of the Lord is, . . . Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:17, 19.) "Of the abundance of the heart the mouth speaketh," said Jesus.

A great many of the good old spiritual songs of Zion that have helped to bring hundreds of souls humbly to the cross of Christ, have recently been left out of church song books, in favor of songs written with hop, skip and a jump music. In glancing at the preface to a late book of church songs I noticed this, "Special care has been given to select a number of songs that will appeal to modern youth of today." A brief examination of the

songs in the book confirmed this statement. Some of the songs were written to quadrille, walse, and two step music, and all but appealed to the senses, while others were about as inspirational as the Book of Mormon. A great writer once wrote, "Away with such pretentious bauble." Like Moses "he had respect unto the recompence of the reward." (Heb. 11:26.)

But the last of the above scriptures brings this matter right into our homes and hearts first. "Speaking to yourselves in psalms and hymns and spiritual songs," says Paul. Each individual who is able to speak to his or her self alone with God, and feel built up in the most holy faith, is almost always able to do the same with others in the public assembly, and is therefore an integral part in the very life and spiritual progress of the Church. Eternity alone can declare the value of such members to the Church.

Proper time should be observed, in order to make our song service effective for good with others. Some song leaders sing so fast that the audience cannot keep up. The audience does not catch the sentiment of the words, and no one is edified or admonished, and I rather doubt that the Lord accepts it as worship. Other leaders sing so slow that all the life is dragged out of the song, and the audience, and no one is benefitted by that. The leader, who through lack of discretion, opens the service with an invitation hymn, is also likely to close the service with a devotional hymn, or announce a patriotic song at a funeral, or a baptismal service. Care should be used in selecting suitable songs for various occasions—songs that express the minds and feelings of the ones to be directly or indirectly benefitted by the singing.

To sing too fast or too slow is confusing. God who authorized us to sing, and told us what to sing, "is not the author of confusion." (1 Cor. 14:33.) In the same chapter verse 15 Paul said "I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also." And in verse 26, "Let all things be done unto edifying."

Thus, brethren, we prepare our hearts and souls to sing that final song of sweet deliverance, when we are delivered from physical death which is a consequence of sin (Rev. 15:3).—Wm. Ketcherside, Topeka, Kans.

Don't Change the King's Music

Kind Reader, it is not for popularity that we do not use instrumental music in our worship, nor is it because we believe ourselves better than other people. We realize the membership of the Church would be more, and there would be less criticism, if we would endorse such music in the worship. But there are reasons for our position far above human or worldly reasons, some of which we herein give for your consideration.

1. Paul says, "Whatsoever ye do in word or deed, do all in the name [by the authority] of the Lord Jesus, giving thanks to God and the Father by him." (Col. 1:17.) And since He has not authorized the use of instrumental music in the worship, it would be a direct violation of this scripture so to use it.

2. We are told to hear Christ in all things (Acts 3:22); and since he has not legislated on this we cannot hear him in it.

3. The melody in our worship should be in "our hearts" (Eph. 5:19), not in an instrument.

4. Our praise should be "the fruit of our lips" (Heb. 13:15), not our fingers.

5. In the New Testament we have "all things pertaining to life and godliness" (2 Peter 1:3); and since such music is not taught there, it neither pertains to life nor godliness.

6. The music in the Church is that which teaches and admonishes (Col. 3:16), and instrumental music does neither.

7. By reason of its sound, instrumental music tends to destroy the teaching and admonition in songs.

8. Instrumental music is not "after Christ", hence a rudiment of the world; and, with reference to our service to God, Paul says to beware of the rudiments of the world. (Col. 2:8.)

9. We are said to be "complete in Christ" (Col. 2:10); and since instrumental music is not mentioned in His plan, it is not necessary to make us complete.

10. We cannot practice it by faith (Rom. 10:17); and without faith it is impossible to please God. (Heb. 11:6.)

11. Unless we abide in the doctrine of Christ we have not God (2 John 9); and instrumental music is not in the doctrine of Christ.

12. It was practiced by David, and later a woe was pronounced upon it. (Amos 6:1-5.)

13. It is not according to the doctrine learned by the primitive disciples, and causes divisions. (Rom. 16:17.)

14. The Scriptures thoroughly furnish the man of God unto every good work (2 Tim. 3:16, 17), and it is not furnished by the Scriptures; hence cannot even be called "a good work" scripturally, to say nothing of worship. It can only be classed with all other home and social pleasures.

15. Instrumental music is not taught in the law of Christ; and by using it in our worship we deny that His law is perfect. (James 1:25.)

16. It is an addition to God's word, which is very dangerous! (Prov. 30:5, 6; Rev. 22:18, 19.)

17. We are following our own thoughts, instead of God's, when we use instruments of music in our worship. (Isa. 65:1-3; 55:8.)

18. It is a safe plan to keep within the bounds of Divine authority, and very uncertain outside. (Jer. 10:23.)

19. Christ is head over all things to the Church (Eph. 1:22, 23), and instrumental music is something of which He is not the head.

20. The Savior should have pre-eminence in all things (Col. 1:18), and he has no pre-eminence in instrumental music—not even as much as to mention it!

21. In teaching that such music is right in our worship to God we cannot speak as the Oracles of God. (See 1 Peter 4:11.)

22. We cannot teach it to be right lest we make void the law of God by our tradition. (Matt. 15:1-9.)

23. Jude says to "earnestly contend for the faith which was once delivered unto the Saints" (Jude 3); and we cannot scripturally contend for instrumental music in the worship, as it was never delivered unto the saints.

24. Paul said he was "set for the defense of the Gospel" (Philip. 1:17); and instrumental music in the worship is no part of the Gospel, hence is without defense.

25. If we contend for it on the ground that there is no Scripture against it, we cannot consistently meet those who say there is no Scripture against infant baptism, burning incense, or using meat on the Lord's table. (See Rom. 2:1.) But, as we have already shown in our reasons

for not using it in our worship, there is plenty of Bible against anything in religion not authorized by God. The fact alone that He has given us a perfect system, and desiring that we work according to that plan, excludes everything else.

Cain's sacrifice was rejected because he did not offer it by Divine authority. (Compare Heb. 11:4 with Rom. 10:17.) Nadab and Abihu were devoured by fire from the Lord, for doing what was not authorized. (Lev. 10:1, 2.) Uzza was smitten for touching the Ark of God (1 Chron. 13:10); and Paul says these things "are written for our admonition." 1 Cor. 10:11.

Many other examples could be used, but this should be enough to cause us to shudder at even the thought of taking the least chance of losing our home "over there", by any addition to or subtraction from the complete and pure Plan of Salvation given to us by our Savior who suffered so much that we might have it.—F. W. Fenton.

King Jesus Will Reign Forever

What a happy thought! This kingdom will not go to pieces like the governments of men, to rise no more. Men may fight against it for a little while, but they can not overthrow it. The gates of hell shall not prevail against it. Rome tried to destroy the Church by its persecutions, but there are millions who still love Christ, and there has not been in centuries a single altar where the gods of Rome have been worshipped. Daniel said more than five hundred years before Christ came into the world that in the days of the Caesars "shall the God of heaven set up a kingdom which shall never be destroyed . . . and it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Daniel 2:44.)

True, through the centuries man has corrupted this kingdom by his own doctrines and commandments. Yet somewhere have always been those who were faithful to their King. Back in the mountains of France and Switzerland through the Dark Ages, were found some who were still trying to hold up the banner of Jesus untarnished. In the midst of denominationalism and materialism today there are still some spiritual souls who have held to the faith; in the midst of worldliness there are still some who have kept their garments clean.

Reader, are you among the faithful citizens in this kingdom? Have you obeyed the simple gospel of Jesus, without any mixture of the traditions of men? Are you keeping yourself unspotted from the world? Are you willing to spend and be spent to uphold the unadulterated teaching of Christ? Are you determined to be faithful to the end? Remember that Jesus promises to share His throne with you if you will faithfully follow Him till death. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Revelation 3:21.)

The Kingdoms of earth pass away one by one
But the kingdom of heaven remains;
It is built on a Rock, and the Lord is its King.
And forever and ever he reigns.

The tempest may rage and the hurricane roar,
Yea, the wind and the torrents descend;
And the strong gates of hell may assail it in vain,
For the kingdom shall stand till the end.

The kingdom of God is now open to all,
E'en the vilest may now enter in;
There's a welcome for all who will turn to the Lord,
Full salvation and pardon for sin.

D. A. Sommer.

When the King Comes In

Called to the feast by the King are we,
Sitting perhaps, where his people be.
How will it fare, friend, with thee and me,
When the King comes in?

Crowns on the head where the thorns have been,
Glorified He who once died for men.
Splendid the vision before us then,
When the King comes in.

Like lightning's flash will that instant show,
Things hidden long from both friend and foe,
Just what we are will each neighbor know,
When the King comes in.

Joyful shall his eye on each one rest
Who is in white wedding garments dressed,
Ah, well for us if we stand the test
When the King comes in.

Endless the separation then,
Bitter the cry of deluded men,
Awful that moment beyond all ken,
When the King comes in.

Lord, grant us all, we implore thee, grace,
So to await Thee each in his place,
That we may fear not to see thy face
When thou comest in.

Some Church News

Coatsville, Pa.—I am arranging a men's Bible class of about 20 young men. I would like you to send me twenty copies of the Guide Through Bible History.—Wm. O. Jones. (Thousands have found this little book of 136 pages helpful in their private study of God's Word. Price 30 cents each, 25 cents each by the dozen. Order of D. A. Sommer, 918 Congress Ave., Indianapolis, Indiana.)

Bolivar, Pa.—Two girls about seventeen years old were baptized here last evening by Bro. Binnie. Bro. Binnie is getting quite old but is still a very forceful speaker.—Chas. and Edna Cummings.

Riverside, Calif.—Bro. C. C. Parker will be with us here a week. We are getting along very well in the Lord's work. I think the M. C. is good.—W. J. Stone.

Mattoon, Ill.—There are a few brethren at Crystal Springs, Ark., who are building a house. Mattoon, Sullivan and Manchester Ave., in St. Louis have helped some, and if others wish to help, you have that opportunity. Send to A. A. Sand, Crystal Springs, Ark.—N. R. Mallady, (elder Mattoon).

Kansas City, Mo.—Was with the church at Chillicothe, Mo., recently. They had a splendid day and night exercises with attractive and edifying service at each hour. Brethren were present from seven surrounding churches while the spirit of friendship, fidelity, fellowship and forbearance were seen and known and felt. This city of 8000 population is noted for No. 1 schooling facilities, and young disciples are lured to the little city because of the church; this serves as a moral balance wheel while they are away from home. Various states are represented in the schools at this place. We commend the church for her zeal, her ability and her Christian influence in the community. You are invited to Chillicothe and to the Church.—A. R. Moore, Kansas City, Mo.

Des Moines, Ia.—We will take 750 of the January number of the M. C. The meeting at the new place ended the 18th. The brethren thought best not to run through the holiday season. Two were baptized and one from the Christian Church. They will meet with us at Dean Avenue. The community at the new place covered well in house to house work, and a good foundation laid for future meetings next summer. Bro. Freeman did fine work.—Eugene Suddeth, 1512 E. Walnut.

Mattoon, Ill.—Bro. Wampler (an Elder) made a talk at church this morning which was real good; then I made my first talk of any length; gave an invitation and one came forward and placed membership, who was a member at Casey. September 6th is when I preached my last sermon before going to the hospital and next Lord's day I will again try it, the Lord willing, for they have announced for me to preach here morning and night. I expect to begin a protracted meeting March 12th and continue through the year.—W. G. Roberts.

Omaha, Neb.—I am enclosing \$2.00 for which will you please send the book "Church of Christ" and the "Guide Through Bible History." I have found the "Guide Through Bible History" very helpful and also very interesting.—T. L. Sterner, 606 South 32nd avenue. (The former of these books is \$1.50 and the latter 35 cents at the M. C. office.—Pub.)

Marshalltown, Iowa.—(The church of Christ meeting in the Adventist building S. 1st & Church St.). We have the building rented to May 1. We started March 6 last with seven members; we now have 30; most of them faithful. We have three young men who take an active part Lord's day nights which is very encouraging to us. Bro. C. R. Turner of Kemp, Ill., held a meeting of two weeks adding four who are proving faithful. The brethren of Des Moines have been wonderful to us. Have had much encouragement from Cedar Rapids brethren. We were pleased with the M. C. of December and hope it will not be long till it will be a 12 or 16-page paper.—W. E. Cakerice.

Riverside, Calif.—Closed the short meeting at Compton with one addition. Was glad to work with them again. The church at this place is in a healthy condition, no doubt, due to the fact they are under competent leadership. I am now with the noble little band at West Riverside, will be here until after the next Lord's day. Will be, if the Lord wills, back in the middle west by the first of year. One of the sisters here is getting subscriptions for M. C., got four last nite.—C. C. Parker.

Shelbyville, Ill.—Church of Christ on S. 4th St. closed a very interesting meeting of four weeks duration, assisted by Evangelist Slim Holdenbaum of Marion, Ind. Two were added from Christian Church, one placed membership.

Bro. Holdenbaum shunned not to declare the whole counsel of God. We learned to love him for his work's sake. Had the very best of attendance. Bro. Holdenbaum did much personal work, distributed several hundred pieces of literature.—F. A. Ditrack.

Topeka, Kans.—Lord's day, Dec. 18, a number of the brethren brought the communion to my bedside and held service with wife and me. We "rejoiced with joy unspeakable, and full of glory". It seems the crisis in my sickness is now past, but the brevity of life, and the surety of death, requires that we be ready for any emergency. Brethren, pray for us.—Wm. Ketcherside.

Phoenix, Ariz.—Any of the loyal members of the Body of Christ coming to Phoenix, Ariz., or the Salt River Valley, and wishing to meet with the Lord's people here, should get in contact with either C. A. Sanderson, Route 2, (Phone Glendale 668) Glendale, Ariz., or C. H. Cassell, Route 8, Box 491A, Phoenix, Ariz. We are standing for the same things the Church has stood for through 50 years, and which the apostles of Christ delivered to the world when they went out from Jerusalem, without any additions or subtractions.

Larned, Kans.—Paul said "reaching forth unto those things which are before". We must continually do that. The church here meets regularly and is trying to earnestly contend for the faith. For our evening service, we started a few weeks ago on a character study of the ones of most importance in the Old Testament beginning with Adam. The leader uses a blackboard diagram with references from both the Old and New Testament and all are urged to take part. The unfolding of God's plan through the ages in this way is very interesting to all who want to learn.—Wm. H. Thompson. (The Guide Through Bible History, price 30 cents, has hundreds of points in

character study in the Old Testament. Through these long winter evenings you will find it helpful.)

Topeka, Kans.—Dear Bro. Sommer:—On my return from Missouri I preached over Lord's day in Chillicothe. They are alive to the work and are trying to make the church there what it should be. I visited our mission point near Mayetta, Kans., and found them zealous and growing in knowledge.—J. A. Freed.

Secor, Ill.—Have driven thousands of miles since that enjoyable Mass meeting at Mattoon.

Two subscriptions to M. C. from Colorado. Did some good there. Four added at St. Francis, Kansas. Preached at Dentonia, Kansas last night; will be at Peoria, Ill. Lord's day, December 11, D. V. Have meetings in the west next summer. Any place wishing my services should write me now.—R. O. Webb.

St. Louis, Mo.—Since last report have held meeting of one month duration at Flat River, with largest consistent crowds in history of the congregation. Seventeen were added and restored. Had business meeting the last Sunday, and drew up a program for work and development, as well as starting a cleanup of the record. Was also at Nevada one week, with audiences averaging from 200 to 400 every night. Seven baptized and restored. In mid-holiday meeting in St. Louis now, with excellent interest. Who says you can't hold a good meeting in the winter season? Our Bible Reading starts January 2, with a probable out-of-state attendance of 20. More about that later.—W. Carl Ketcherside.

Bro. Paul Mackey, Howard, Pa., attended the Mattoon Mass meeting and took shorthand notes, as before reported. In 21 mimeograph pages of legal size, he gives a report of the meeting, presenting a short outline of each speech, as well as songs sung, etc. On a late card he says: "Owing to the fact that I put covers on them, and the postage being more than I figured on, I am obliged to ask 25 cents per copy instead of 20 cents. If any wish a copy, and are not able to pay that much, then send whatever you can. I am going to come out short unless I ask 25 cents for them." The publisher of M. C. has looked over this, and feels sure that all who took part, and most of those who attended, as well as many who did not, will be pleased with this, and will wish to keep it as a memento of a great spiritual feast. His address is above.

Sullivan, Ill.—The meeting at 26th and Spruce, Kansas City, Mo. is now history, closing December 18th. Two added by immersion. I found some good loyal disciples there who are abundantly satisfied with the Lord's plan. The Elders seem to be determined to keep the congregation pure in doctrine by keeping out hobbyists and false teachers even though they be persecuted and misrepresented. "Yea and all that live Godly in Christ Jesus shall suffer persecution". I go to New Castle December 25, then home for three months to attend Bible Reading conducted by E. M. Zerr, beginning January 1st. If there are any congregations within driving distance wishing my service over week ends during this period, let me know.—C. R. Turner.

Nevada, Mo.—Meetings at 620 N. Main of Church of Christ, conducted by Bro. Carl Ketcherside and Bro. Harold Shasteen as song leader, closed Sunday night December 18th with all seating capacity filled, 150 chairs being added. Friday evening Bro. Carl spoke on the "Persecution of the Jews" and the house was filled, some standing throughout the services. Bro. Carl did not shun to declare the whole counsel of "God". Church was greatly strengthened by edification and additions. All day meeting the 18th. There were many visiting brethren. Bro. Shasteen is a fine young man. He returned to his home in Sullivan, Ill., and will attend the Reading in St. Louis.—W. R. Sterner.

Des Moines, Ia.—Since last reporting, I closed a three-weeks' meeting at Council Bluffs, Iowa, and a two weeks effort at Monmouth, Kansas and with the new congregation at 59th and University here, at which time my fondest desire was fulfilled when I placed my mother and 13 year old brother beneath the water to rise to walk in newness of life. Father also placed membership from the Christian church. Being quite busy, this has been a happy year for me and shall be another year, if the Lord wills, for much of my time is asked for during 1939. I go from here to the Bible reading in St. Louis. As a new year begins let us drive forward with new zeal.—Arthur Freeman, 115 E. 33rd St. Court.