

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 WORSHIP
WITH THE CHURCH MEETING AT**

A HEARTY WELCOME AWAITS YOU

"YE WILL NOT COME TO ME"

It seems to me that the above is one of the saddest expressions to be found in the New Testament, but it is just as applicable to the races of men today as it was to those who heard it uttered originally. Despite the fact that so many refuse to heed the call, the blessed Lord still says, "Come unto me, all ye that labor and are heavy laden". True it is now, that, "The spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And WHOSOEVER WILL, let him come and take the water of life freely". The Christ of Calvary says, "No man can come to me, except the Father which hath sent me draw him". The subsequent verse shows how this is accomplished. It is not by some miraculous demonstration, but "They shall all be taught of God. Every man therefore that hath HEARD, and hath LEARNED of the Father, COMETH UNTO ME." May you my sinner friends who are hastening to a certain judgment, read the contents of this journal, compare it with the teachings of God's Holy Word, and heed the admonition of the Son of God as expressed by Mark 10:21, "Come, take up the cross, and follow me".—W. Carl Ketcherside, 8217 Page Ave., St. Louis, Mo.

TO WHICH CHURCH SHOULD ONE BELONG?

For the past several years I have been engaged in the sale of real estate, making a specialty of assisting people in buying homes and making safe investments in lands. It is required by law that every County and each of the larger, independently governed Cities, maintain an office for the recording of each transfer of title to all lands and real property sold within their respective confines. People who are more careful, when buying a home or making an investment in land, employ the services of a competent abstractor to examine the Land Records for them. Step by step he goes thru the record of cash transfer of title to that particular piece of property back to the date on which the Federal Government first issued title to it. He carefully looks for any transaction that might involve or incumber the title. Thus he determines the true status of the title. If the title is questionable in the least, it is deemed unwise to invest in that property. Surely, investors SHOULD exercise great care in making their investments. It's a home! Perhaps it represents a life's savings! But, these things are only temporal. See Heb. 11:13, 14 and 13:14.

If we, then, are thus careful in choosing the place of our temporal abode, and in making our temporal investments, should we not be more careful in selecting the place of our spiritual abode—the church, thru which we must make our investments for eternity! True, there is much deception in the land, and tho many churches are inviting you, certainly you have no need to doubt or fear, for God has only issued title to one house and one dominion, and has, thru all the years, protected His title to it, in and thru his great Record Book—the Bible.

It was to have, and did, originate at Jerusalem. Micah 4:1, 4; Isa. 2:1, 3; Isa 28:14, 16; Luke 24:44, 48.

Was bought and purified by the blood of Christ. Acts 20:28; Heb. 9:11, 14; 1 Pet. 1:18, 19; 1 Cor. 7:23.

He was given to be the head over it as both his body and bride. Eph. 1:20, 23; Col. 1:18, 24; 1 Cor. 12:12, 20; Eph. 5:21, 27; 2 Cor. 11:2.

And in reverence and honor wear his name. Acts 11:14, 16; Eph. 5:23; Rom. 16:16; Eph. 1:21.

The acts of worship thru which this great home is identified are easily understood, and are as follows: Assembling, Hebrews 10:25; Acts 20:7. Singing, Eph. 5:19; Col. 3:16. Praying, Eph. 6:18; Acts 2:42. Preaching, 1 Cor. 1:21; Acts 20:7. Teaching, 2 Tim. 2:2. Communing, 1 Cor. 11:24, 34; and Contributing, 1 Cor. 16:1, 2. Many other scriptures can be offered on these points of identity. When making your selection of a "church home" be very sure to examine your Record Book—the Bible—for these points of identity. See that your title is not incumbered nor affected by things more or less than is shown in your Record Book, for you are investing for eternity.—L. E. Ketcherside, Bonne Terre, Mo.

ESTABLISHMENT OF THE KINGDOM

Any Church beginning at the wrong time can not be the Church Christ established. The Church of Christ was established on the first Pentecost after the death of Christ. I call attention to the following: (1) The Church, or kingdom, was in promise in Abraham's day (Gen. 12:1-3; 22:15-18; Gal. 3:15, 16), in prophecy in the days of Daniel and Isaiah and other prophets (Dan. 2:44; 7:13, 14; Isa. 2:1-4; 28:14-16; Zech. 1:16), and in preparation during the personal ministry of Jesus (Matt. 3:2; 10:7; Luke, 10:9-11).

John the Baptist preached "The kingdom of heaven is at hand" (Matt. 3:2), but John was not in the kingdom, for Christ said: "The least in the kingdom of heaven is greater than he" (Matt. 11:11). Jesus preached "The kingdom of heaven is at hand" (Matt. 4:17; Mark 1:15), but Christ was not in the Kingdom, for he said: "I will not drink of the fruit of the vine, UNTIL THE KINGDOM OF GOD SHALL COME" (Luke 22:18). Apostles preached, "the kingdom of heaven is at hand" (Matt. 10:7), but they were not in the kingdom, for Jesus afterwards said, "Verily I say unto you, except ye be converted, and become as little children, ye can not enter into the kingdom of heaven (Matt. 18:3).

The seventy preached, "The kingdom of God is come nigh unto you" (Luke 10:9), but a few days before His death, He spake a parable * * * "because they thought the kingdom of God should immediately appear" (Luke 10:11), thus informing them the kingdom had not yet appeared. While Jesus was still on the cross Joseph "who also waited for the kingdom of God", came and begged His body (Mark 15:43; Luke 23:51). After His resurrection, and just before His ascension, His disciples asked him: "Lord, wilt thou at this time restore the kingdom unto Israel?" (Acts 1:6). This is positive proof the kingdom of Christ had not been established, and that the disciples did not even understand the nature of it.

This shows the Kingdom was not yet set up, but at hand—approaching. (Greek *eggizo*: come nigh.) If "at hand" signifies a thing already completed, then, when Paul said, "The night is far spent, the day is at hand", his meaning was, **The night is far spent, the day is completed.** (Rom. 13:12.) Peter, in saying, "The end of all things is at hand", meant, **The end of all things is completed.** Nonsense! (See 1 Peter 4:7.)

The Apostles did not continue to preach, "The kingdom of heaven is at hand" after Pentecost. Had the expression meant the kingdom was already there they would have continued to preach it "at hand". But they ceased to preach, "The kingdom of heaven is at hand", for it was no longer approaching after Pentecost. It was **THERE**, hence not "at hand", or approaching.

The kingdom and power were to come together (Mark 9:1). The power came on the day of Pentecost (Acts 2:1-4); therefore the kingdom came on the day of Pentecost. It was not said, "And the Lord added unto the Church" (Acts 2:47) until after Pentecost, for the Lord's Church was not there before the power and the Spirit came, and they did not come until Pentecost. Christ said, "If I go not away, the Comforter" (Spirit) "will NOT come unto you; but if I depart, I will send him unto you" (John 16:7). But Jesus did not send Him until Pentecost. James says, "the body without the spirit is dead" (James 2:26). But the Spirit did not come till Pentecost; therefore the body (Church) was not made alive until Pentecost, when the Spirit was placed in it.

It could not have been a living, active body without the Spirit, and the Spirit was not placed in it until Pentecost, hence it did not, and could not, have existed before Pentecost.

Christ said, "Upon this rock I will [future] build my church". Again: "I will give unto you the keys of the kingdom" (Matt. 16:18, 19), which shows the kingdom (Church) was NOT established at this time. If not, there is no place to establish it between this and His death. He went to Heaven, it was then given to him (Dan. 7:13, 14), and He was made head of it, but was not made head before (Eph. 1:20-23.)—W. G. Roberts, 2708 Dewitt Ave., Mattoon, Ill.

THE ENTRANCE TO THE CHURCH

That the Lord wants us to be saved is evident by the following scriptures: Jno. 3:16; Rev. 22:17; 2 Pet. 3:9. But we should always remember that Salvation is offered on conditions (Heb. 9:8, 9). There is no salvation out of Christ (Acts 4:11, 12; Eph. 5:23). Most every one knows that, but as to how to get into Christ, many are confused.

Paul said, "I am not ashamed of the GOSPEL of CHRIST, for it is the POWER of GOD unto SALVATION to EVERY ONE that BELIEVETH. Then if we expect to be saved from our alien sins and enter the Church, we must believe what Christ and the Apostles have said on the subject. Jesus said, "Strait is the gate, and narrow is the way, that leadeth unto life, and few there be that find it". Before we can travel the narrow way that leads to Heaven, we must go through the "Strait Gate". Notice that word is spelled S-T-R-A-I-T. It comes from the Greek word STENOS and means, "narrow or restrained", and restrained means, "limited or restricted". Thus, in order to get into Christ or on the narrow way, the Lord has limited and restricted us to certain things. This cannot be denied. Now if we can find out what those certain things are, we shall have accomplished our purpose in this article. Surely we don't think the Lord would offer us salvation and not tell us how to obtain it! Let us forget all we ever heard on the subject and let the word of God explain it.

FAITH is the starting point, it is the foundation, or basis, of our obedience (Heb. 11:1). Without it we cannot please God (Heb. 11:6), and it comes by hearing the evidence (Rom. 10:17).

REPENTANCE. If we believe the testimony we surely will repent, for no one wants to be lost (Lk. 13:3, 5; Acts 17:30). Repent means to turn from our sins. Psa. 34:14 is a good definition for repentance.

CONFESSION. We are called upon to confess Christ before men (Matt. 10:32, 33; Rom. 10:9, 10; Acts 8:37). Now we are dead to sin, but we are not alive in Christ yet. We are ready for the burial and resurrection, which takes place in the act of—

BAPTISM (Rom. 6:3-5). This is what Paul calls obeying from the heart that form of doctrine, verses 17, 18. The doctrine is the death, burial and resurrection of Christ (1 Cor. 15:1-4). The four things I have mentioned are what he means by "obeying from the heart that form of doctrine". In other words when we believe, repent and confess Christ before men, we have crucified the flesh with the affections and lusts, and when we are baptized it is the likeness of Christ's burial and resurrection, and Paul said we are **THEN** made free from sin (Rom. 6:18). Baptism is the crowning act that brings us out of Satan's kingdom into the kingdom of Church

of Christ (Gal. 3:27). Faith and Baptism are the first and last steps (Mk. 16:15, 16).

There is only one baptism, Eph. 4:4; Christ likens it to a birth (Jno. 3:5); Paul to a burial and resurrection (Rom. 6:4). In summing up we have this: FAITH changes the heart, REPENTANCE changes our manner of life and BAPTISM changes our relation. Before baptism we were related to the Devil, after baptism we are children of God! and heirs of that eternal inheritance (Rom. 8:17; 1 Pet. 1:4). We are now in the narrow way, or church, the Lord adds us to the church when we obey him (Acts 2:47) and if we travel it to the end we will reach heaven at last (Rom. 6:22).—C. R. Turner.

THE NAME OF THE CHURCH

In Matt. 16:18 Jesus says "I will build my church." In Eph. 1:23 where the church is the subject it says "which is his body." If the church and the body are one and are Christ's, then it should have his name. Any other name would rob Christ of the glory due to him which would violate Eph. 3:21 which says "Unto him be glory in the church." All humanly coined names for the church are in direct conflict with above principle. So in keeping with said principle we read in Rom. 16:16 the statement, "The churches of Christ salute you." Of course the plural form of the name here is because the apostle is considering the various congregations scattered over different places and not because he was considering a plurality of bodies, for he elsewhere says there is ONE body. See Eph. 4:4.

But it must be noticed that in many other places the name Church of God is used. See 1. Cor. 1:2, II. Cor. 1:1 and other places where this term is used. Inquiry might be made as to why the two names. But they are not two names. They are two forms of the same name. We should consider Col. 2:9 which says, "For in him [Christ] dwelleth all the fullness of the godhead bodily." Thus we see that the name God is a family name and that it applies, with proper distribution of authority, to each of the three persons of this divine family. Just as Smith is a family name and applies to every member of that family, so the name God is a family name and applies to the members of same. Therefore, the name Church of Christ and Church of God are two forms of the same name. This accounts for the language in Acts 20:28. "Feed the church of God which he hath purchased with his own blood." This has been thought to disagree with the idea that Christ, and not God, shed his blood. But when we remember that Christ is also God we will have no difficulty here. Not only so, but when a man refers to a supreme sacrifice made by his son he speaks of it as giving his blood for the cause. So we cannot distinguish between Christ and his Father as the one excluding the other in the great name for the divine institution. This means that the name of the church as set forth in holy scripture is Church of Christ or Church of God.

This would exclude all other names as applied to the church no matter how much they might be valued in themselves. In Heb. 3:3 we are told that "he who hath builded the house hath more honor than the house." For this reason it would be wrong to call the building (church) by the name of the members or parts of that building since that would be honoring the house more than the builder thereof. For this reason it is wrong to call it Disciple Church although disciples is a scripture

name for the individuals. They are also called brethren as individuals but that does not make it right to call the house the church of the brethren. Christ's faithful servants are called his friends but that does not make it right to call the church the Friend's Church. And likewise, individuals are called Christians but that does not allow the name Christian Church. No name may be used that honors the members of the church but only that name that has been selected by the builder of the house and that honors him. That name is Church of Christ or Church of God.—E. M. Zerr.

THE WORSHIP OF THE CHURCH

"God is a Spirit: and they that worship him must worship him in spirit and in truth." (John 4:24.) "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.)

These two statements—both from the lips of our Saviour—show us that there is a wrong way as well as a right way to worship the Lord. What does it mean to worship in spirit and in truth? Certainly that the worship in order for it to be acceptable to God must be spiritually and truly rendered. "Sanctify them through thy truth. Thy word is truth." (John 17:17.) So the truth is in God's word. Then the true worship must be in strict accordance with that word.

The Lord ordained that the church come together at set times to worship him. "And upon the first day of the week when the disciples came together to break bread, Paul preached unto them." (Acts 20:7.) This scripture shows us when the disciples in the New Testament church came together and one thing they met for, and Paul taught to not forsake the assembly. (See Heb. 10:25.)

Again we read, "Upon the first day of the week let every one of you lay by him in store, as the Lord has prospered him, that there be no gatherings when I come." (1 Cor. 16:2.) In this verse and the one preceding it we learn that the Corinthian Church and the churches of Galatia were meeting on the first day of the week, and that they were ordered to contribute as they were prospered, and that each one was to have part in this.

"Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19.) Here another item of the public worship is mentioned. They sang, and it tells us what they sang. Paul gave the same instruction to the Colossian church. (Col. 3:16.)

They exhorted and taught one another in the public assembly. "How is it then brethren? when ye come together every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

These things are the apostles doctrine, and the early disciples continued steadfastly in them. (See Acts 2:42.) Worship in the church has a threefold purpose. It is to build up and strengthen the worshipper, honor the one worshipped and edify and instruct those who see and hear. A vain worship is any thing not according to that set forth in the apostles' doctrine, but is after the commandments of men. It not only will not be acceptable worship to the Lord, but the one rendering such worship will be rejected. Read Col. 2:18-23. How very careful we should be that our worship be true worship.—Eugene Suddeth.

CHURCH GOVERNMENT

In our former article, we dealt with the apostles and their work as related to the government of the church. In this, we will notice the work of the prophets (inspired teachers) as relating to the same thing. "And God has set some in the church; first, apostles, secondarily prophets, etc." (1 Cor. 12:28. Compare Eph. 4:11-16.)

"Prophecy" in the New Testament means to teach by inspiration. The apostles were commanded to "go into all the world and preach the gospel to every creature." (Matt. 28:18-20, Mk. 16:16.) They established the church wherever they went, but until the New Testament was revealed as a guide to the church, it was necessary that the apostles impart to certain men, gifts of inspiration in each local congregation, to enable the church to carry on the work and worship of God acceptably.

These gifts were imparted by the laying on of the apostles' hands (Acts 8:14-17; 1 Cor. 1:6, 7; 2 Cor. 12:12, etc.). These spiritual gifts enabled inspired men to perform miracles, to prove to the church and to the world, that they had a message from God. Read a list of these spiritual gifts in 1 Corinthians, chapter 12; note how long they were to remain in the church, chapter 13; and see their purpose and use set forth in chapter 14. The church depended upon these inspired men for guidance. Their word was authority. Read how the greatest Jewish prophets of the Old Testament compared with those in the church mentioned in the New Testament (Luke 7:28). Their greatness lay in the more extensive work they were to do. John the Baptist was limited in his work to the Jewish people only. All nations, kindreds, and tongues were to benefit by the work of the inspired prophets in the church (Compare Jno. 14:12).

The Church of Christ is built upon the very work of these great inspired prophets, in conjunction with the work of the apostles (Eph. 2:19). They only did miracles to prove they had a message from God. When the New Testament was completed, and no further revelations were to be given, no further miracles were necessary, and spiritual gifts ceased. Since the gospel fountain was opened for sin and uncleanness, heathen idolatry is banished, no unclean spirits or demons possess the bodies of people, no dead are raised, no sick healed (miraculously) because the Truth of Heaven has been fully confirmed, and spiritual gifts have ceased (Compare Zech. 13:1, 2; 1 Cor. 13:8-10; Eph. 4:11-13). Pretended miracle workers today completely ignore the Bible teaching on this matter. They also deny about everything taught in the Bible pertaining to the plan of salvation. (To be continued.)—Wm. Ketcherside.

THE GROWTH OF THE CHURCH

The Body of Christ is much like a human body. There must be food and exercise to make a strong human body, and there must be food and exercise to make a strong Body of Christ, Church.

It seems from the New Testament that different brethren took part publicly when they came together in their worship. "How is it then, brethren! when ye come together, every one of you hath a psalm, hath a doctrine [teaching], hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." (1 Cor. 14:26.) While these were inspired gifts, it shows that several brethren took part in the worship when the

whole church had gathered, which evidently corresponds to our Lord's day morning meetings.

There are two things which this passage eliminates. One is the putting up of one man to do all this teaching, and the other is the putting up of men who can not edify. However, if a church meets only once a week, the leaders should have some way to develop the members for public work which is unto edification. Only a few minutes should be occupied by beginners. A man who has no ability for public work or who is so timid that he will stay away when called on, should be permitted to drop out and do other work.

The apostolic Church had no missionary societies, but every Christian felt it his duty to tell the story of Jesus whenever he could. When disciples were scattered, they "went everywhere preaching the word." (Acts 8:4.) This was evidently done privately as well as publicly. When we can get every Christian filled with this apostolic spirit, then can we look for great things for God.

But taking care of the sick and helping the poor is work of the Lord as well as talking to people about salvation. "Do good unto all men, especially unto them who are of the household of faith."

Don't think that because you have many children you can not work for God, for that is God's work, too. "I will therefore that the younger women marry, bear children, guide the house." (1 Tim. 5:14.) We must have babies for the growth of the Church, and it is distressing to see so many professed Christian women who do not wish to engage in that important work which Paul commands here.

When the children grow up the fathers come in for a big task: "And ye, fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) This is as much of a command as to repent and be baptized, and are we fathers obeying it? Children untaught develop into a mob, but children taught develop into workers for Christ.

Preparing the wine and bread for the Lord's supper, cleaning the meeting house, mowing the lawn, painting the house, and many such things are as much the work of the Lord as standing in a pulpit and telling about Christ, for they are necessary to carry on the work of His Church. We often talk about "missionary work", but the word "missionary" is not in the Bible in that sense. All work for God is missionary, for the word refers to sending, and God sends every one out into his vineyard to work.

"Whatsoever thy hand findeth to do, do it with thy might."

"Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58.)—D. A. Sommer.

IDENTITY OF THE CHURCH

Sometimes it is necessary to identify certain things, such as lost or stolen articles, strayed or stolen livestock, and many times persons. At least two things are necessary in order to identify the person or thing under consideration. If the person or thing which we are endeavoring to locate has no mark of identity, it would be impossible to make identification. Also, if we have no description of that person or thing we cannot establish identity. Thus we see that the marks of identity and

the description of the person or thing must harmonize, or an identification cannot be made.

The New Testament Church has unmistakable marks of identity which have never changed, and will never change as long as time lasts; and THAT CHURCH can always be identified by THOSE MARKS, providing we can find a description of that church somewhere.

If one wanted to find the church mentioned in the New Testament, we would not place in his hands a book containing stories of the Wild West, and expect him to identify the church by reading such book. Nor would we place in his hands a human creed, or one or all of the books of discipline, the Book of Mormon, or the works of Russell, or the "keys" to the scripture put out by modern cults, for by them the New Testament Church could never be identified. If then, it cannot be located in any of the books above mentioned, to what book shall we go to find it? The only answer is THE WORD OF THE LORD. It contains a perfect description of the New Testament Church and it cannot be found anywhere else. James calls it the "PERFECT law of liberty" (Jas. 1:25). Paul says the man of God is thereby "thoroughly furnished unto all good works" (2 Tim. 3:16, 17). See also 2 Peter 1:3 and there learn that through the knowledge of Christ, "he hath given us all things that pertain unto life and godliness". So we see that hundreds of years before any human creed was written everything that was essential to the living of the Christian life, was furnished to the human family.

NAMES are identification marks. If I meet a man on the street and he asks me to what church I belong, I readily understand he wants to know the name of the church with which I am connected. If I say the Methodist church, and he knows anything about that church, his mind immediately goes to the Wesleys because they were the founders of the Methodist church. If I say the Mormon Church, he will be reminded of Joe Smith and others connected with the founding of that church. But if I say Christ's church, his mind will immediately be called back to the Son of the Living God, if he has made himself acquainted to a reasonable degree, with the teachings of the New Testament.

Sometimes, a woman who has a husband will take another man's name and this almost invariably causes trouble in the home and has been the means of breaking up many homes. The church is the Lamb's wife (Rev. 19:7; 21:2, 9; Isa. 62:4, 5; Rom. 7:1; Jno. 3:29). The last reference shows that Christ is the bridegroom and John the Baptist the friend of the bridegroom. What would a bridegroom of today think if the bride would insist on wearing the name of his friend? Yet there are people wearing the name "Baptist". John did not have the bride, therefore he could not have been the bridegroom. The church belongs to Christ (Matt. 16:18). He bought it (Acts 20:28; Eph. 5:23-33). There is no salvation in any other name than that of Christ (Acts 4:11, 12). It is above every name (Phil. 2:9). The name of John the Baptist and all others pale into insignificance when compared with the name of Christ.

The book that regulates the church provides another mark of identity. The only creed book the Church of Christ knows is God's Word. A few years ago, while doing some personal work in Kansas City, a lady informed me she was thinking of becoming a Christian Scientist. I said to her, "In order to become a Christian Scientist, one must have another book aside from the Bible, must they not?" She said, "Yes, to become a Christian Scien-

tist you would have to read another book. Reading and obeying the Bible alone would not make you one". That should be enough for all right thinking men and women. The institution of which you could not become a member, live and die a member, by using the Bible alone, is not the church for which the Saviour died. The book that regulates the Church of Christ is perfect (Jas. 1:25); is inspired of God (2 Tim. 3:16); will thoroughly furnish the man of God unto every good work (vs. 17), will endure forever (1 Pet. 1:25), must not be changed (Gal. 1:8, 9; Rev. 22:18, 19).

In form of government, the Church of Christ differs from all others, in that it is an absolute monarchy. Jesus Christ is its ruler. All authority is vested in him (Matt. 28:18; Acts 2:36; Eph. 5:23; Col. 1:18; 1 Tim. 6:15; Rev. 17:14; 19:16). His is a KINGDOM of people. No body of great men ever met in any great city and legislated for the church of Christ. All legislation took place in heaven. Each local congregation when properly set in order, has elders (plural). On this matter see Acts 20:17; Acts 14:23; Phil. 1:1; Titus 1:5. There are also deacons (Acts 6:3-5; Phil. 1:1; 1 Tim. 3:8.) Elders are to oversee the flock (Acts 20:28; 1 Pet. 5:2). These two verses also show that the elders are to feed the flock. When a preacher moves in and takes the oversight and begins to do the feeding of the flock, one of the important marks of identity of the Church of Christ IS DESTROYED.

Space will not permit discussion of other essential characteristics of the One Body, as time would fail us to tell the of the terms of entrance, the time of establishment, the worship and work of the church. However, while these are all marks of identity, they may be fully discussed by others in this issue, and the reader is invited to carefully read and re-read all that is stated on those subjects.—Lloyd Riggins, Charleston, Ill., R. No. 1.

2 TIMOTHY 2:15

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

This lesson from the pen of the apostle is worthy of consideration by all who are interested in salvation. The question of what we should study has been widely discussed, but I believe is made clear in this scripture. In the first part of the verse, it is evident that we should study something which will prepare us to meet God and to stand approved in his sight. In the latter part we observe that this something is the word of God.

This book which we call the Bible is the only book in the world that gives us an inspired account of the origin (Gen. 2:7), the duty (Ecc. 12:13), and destiny of man (Jno. 5:28, 29). The study of this book with an application of its teaching will bring about a change in one's life that nothing else can produce (Col. 1:13; 1 Pet. 2:9). It will exalt the poor and humble the rich (James 1:9, 10), give peace to the troubled and rest to the weary. It will bring joy to the sorrowful and strength to the weak. Only the words of this great book can light up the darkest soul (Psa. 119:130).

The first statement of the verse, "Study to show thyself approved unto God", is a command to all believers in Christ to apply themselves to the task of acquiring a Christian education. We know this can only be achieved by examination of God's word. As one applies himself to this study, he learns the Lord's requirements, then when

he practices those precepts, he shows himself approved unto God. But if he will not study, he will not learn those commands, and thus cannot please God.

We have another reason for diligent study advanced in 2 Pet. 3:16, which says, there are some scriptures hard to be understood. Thus we see that only by CAREFUL study can we hope to learn the Lord's will (2 Pet. 1:10; Col. 1:10; 2 Pet. 3:18).

The second part of our verse mentions a workman that needeth not to be ashamed. Some spiritual workmen like certain workmen in secular occupations have many reasons to be ashamed, because after they have made failures they learn that such could have been avoided by proper preparation. However, there is no excuse for the Lord's workmen to remain unlearned and unskilled (Heb. 5:12, 13). Peter also admonishes us "as newborn babes desire the sincere milk of the word that ye may grow thereby" (1 Pet. 2:2). This learning and growth will produce strength, so that strong meat (full gospel) may be assimilated (Heb. 5:14).

The third part "rightly dividing the word of truth", is a point of confusion to many. Evidently they have not learned the first rule of scriptural interpretation, which is: determine who speaks, unto whom spoken, and purpose of speaking. Rightly dividing the truth is an important thing to us, enabling us to know which part applies to saint and which to sinner, and likewise what is binding upon us in this age. Those not practicing this dividing rule, would have to obey every command in the Bible, in order to be consistent. For example, they would have to observe the sabbath, keep the feast of the Passover, offer up animal sacrifices, submit to circumcision, etc. But these things must not be kept by Christians today (Gal. 5:1-4). The apostles rightly divided the truth which they had received from the Lord, giving to saint and sinner their portion (Gal. 5:19-23).

Titus 1:9 furnishes a good example of rightly dividing the word. It says, "Holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine BOTH to exhort and to convince the gainsayer". I believe that anyone possessing that qualification has really studied to show himself approved unto God, and is a workman that needeth not to be ashamed, rightly dividing the word of truth. By such wholehearted obedience to the commandments of God, he will earn a right to the tree of life, and will enter in through the gates into the city (Rev. 22:14).—Glen Ellis, Kansas City, Mo.

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CHURCH NEWS

Iowa.—I enjoy the Macedonian Call very greatly . . . Mother and I also like the Simplified New Testament.—Arthur Freeman.

Compton, Calif.—We have had to change our place of meeting here, and for the present we are meeting in The Pathfinder Club House, 446 E. Compton Blvd. Disciples who may have it in mind to visit Los Angeles or Long Beach may wish to worship with us. . . . We are meeting in the homes for midweek Bible study and I like it much. . . . I sometimes wonder if many small groups meeting in the homes would not accomplish more real good than a few "big" congregations. In fact, I am quite sure they would.—J. B. Ruth. (Let's have more groups in homes, halls, or wherever they can meet and accomplish the most good. It's FAITH which will do the work. Little groups out where the people live often accomplish more than a big, stiff and staid congregation in a big house.—Pub.)

Sister Emily Baker many years ago conducted a Children's Page in an old religious paper, and several of our readers were among those children, some of whom are now preachers, etc. She is very poorly with high blood pressure, and I am sure that though she would not be able to answer your letter—now at least—a little note from you would bring back pleasant memories to her. Don't wait till people are dead to "send flowers."

Harrison, Ark.—I closed at Compton, Ark., July 28, one of the best meetings of my life, I think. . . . About 15 years ago I gathered a good sized church together there, but in the years many had wandered away. Great crowds came out this time. Many came forward with tears, asking to be forgiven of their wrongs and promising to go to work for their Lord, many of them being fathers and mothers. There were 35 or 40 in course of the meeting.—W. C. Rice.

If the reader who is not a member of the Church of Christ is pleased with our effort in this paper to uphold the Church of Christ and the apostles, and would like to know more of these doctrines, you can send to the publisher of this paper and we will send your tracts free. Or, you could obtain the following books from us which give details:

Guide Through Bible History, price 35 cents (stamps).—This gives main points in Old Testament stories with lessons for us, in connected form with Ages and Periods. Just what the Bible student needs, for it is like a road map to a traveler in a car. It gives 12 pages of Scripture quotations and references on the New Testament Church.

Book on Church of Christ, 360 pages, price \$1.50.—It considers in detail almost every important doctrine under discussion in the Protestant world, giving false doctrines exposed with full Bible answer. It will help you get rid of much sectarian rubbish.

Topeka, Kan.—Our week at Lemons, Mo., ended with an all-day meeting, July 18. Interest was good. Four baptisms, and one by relation, and the church was encouraged.—Wm. Ketcherside, 2010 E. 11th.

Berkeley, Calif.—Thanks to you for space and church at Exeter for interest in my welfare and to the 14 donors from 8 states who sent us \$22 during June and \$30 during July. All acknowledged privately except \$1 from "A Sister in Indiana." May God reward you here and especially hereafter.—Geo. A. Robinson, 2223 Union St.

St. Louis, Mo.—We have one more week to go in the Manchester Avenue meeting. Crowds are good. Twenty added thus far. We start a Bible Reading for the young people, ages 12 to 18, next week. It will be held every morning from 9:30 to 11:00 o'clock. Soon as the meeting is over we also start a Reading and Talent Development service, which will be held each night of the week for about two hours. We hope thus to put to work the entire church, especially those who have recently united. If you have friends or relatives in the city be sure and write us their names and addresses. W. Carl Ketcherside, 8217 Page Avenue.

Windsor, Ill.—I recently closed a meeting in Springfield, Mo., and am now assisting the brethren in the New Liberty Congregation near Windsor, Ill. The meeting in Springfield was during a busy time but the attendance was good and the interest manifested was excellent. During the meeting we helped to settle a difficulty between several members, put in some men to assist Brother Buttram as leader of the congregation and were privileged to see nine (all married people) take the steps that made them children of God. I enjoyed working with the brethren there and am to assist them in another meeting in October of '38.—John Rhodes.

Red Cloud, Neb.—Bro. E. M. Zerr is expected for a meeting around the 18th of August. This will be his first visit to this congregation, although he is well known by several individual members. All surrounding congregations are urged to remember the date and if possible for any to attend on Lord's Day, we urge you to do so. Also, if any care to come and remain for a period of time accommodations will be provided if you will get in touch with the writer. Bro. Zerr comes very highly recommended as a sincere and faithful expounder of the Gospel. We know that the brethren in this middle western section of the country are wanting to hear him and the church invites you to take advantage of the opportunity. Church is located on Highway No. 281 between Red Cloud, Neb., and Lebanon, Kans.—W. R. Sterner.

Brethren, what do you think of this?—Making the January, 1938 number another one similar to this? Beginning with the older preachers and coming down, have them to give the appeal which they have found most effective in winning souls to Christ and to the simplicity in Him. The last page will be Scriptures on the Church which Christ established among men through his inspired apostles. Brethren let us know what you think.—Publisher.

Decatur, Ill.—The second Lord's Day in July has been set aside for the annual all-day meeting of the Church of Christ, 984 W. King St., and was well attended. . . . In connection with the physical food we were well supplied with the spiritual food by Bro. J. V. Brown in the morning service on the subject of "Love or Charity," as found in 13 ch. of 1st Cor. In the afternoon Bro. Ralph E. Anderson gave us a good lesson which we should meditate on that it may do us much good. Also other speakers were Brother Rolla Smith of Bloomington, Ill.; Everett Le Mar and E. Carter Rose, of Decatur, making very good short talks. Our attendance was good with visiting brethren from many central Illinois Churches of Christ. The house was crowded in the morning and we had a good afternoon attendance. We are hoping much good may come from these inspiring meetings that are held from time to time which will build us up and make us stronger, telling what we ought to be in the service of the Lord.—Delbert E. Wingler, 944 W. Packard.

Besides the hundreds of extras ordered of this number, we shall print 300 to supply late orders. Price two cents a copy in lots of 10 or more. Don't delay your order. You may be too late.

Topeka, Kans.—Our tent meeting at Topeka began June 6th and ended June 27 with all days meeting. Bro. Lloyd Riggins of

Charleston, Ill., did the work of an evangelist and left the church encouraged and strengthened as well as baptizing a young mother; opening the eyes of a middle-aged man and wife and causing them to take their stand with us, and gaining the confession of a young brother guilty of neglect of duty, and his return to a more careful walk. This was Bro. Riggins' first visit to our congregation; but his fearless, faithful teaching of the Gospel and his upright walk amongst us won our respect and esteem and we expect him back to labor with us next summer and we hope reap more of the fruits of the present sowing. We gladly recommend Bro. Riggins to all who desire the plain Gospel truth taught by a plain, faithful disciple of Christ. The Church as a unit are in favor of Bro. R. and many from without were favorably impressed. Bro. Wm. Ketcherside was at home throughout the meeting, leading the song service and assisting much in house to house work. Bro. J. A. Freed also assisted and these faithful workers we would give due credit as well as to others who, by true Christian hospitality, private labor and means and public service helped make the meeting what it was. There were visiting brethren from Kansas City, Mo., Hill City, Kans., Strong City, Kans., Burlington, Kans., Section, Eskridge, Fairbury, Neb., Winfield, Kans., Big Springs and Stull. The afternoon service of the 27th was given over to visiting brethren whose short talks were interesting and edifying.—Nannie Gingrich.

Central Station, W. Va.—Closed two weeks meeting here (Long Run Con.) last night with the largest crowd we had. Began with 26 in the audience, but crowds increased until they were the largest, brethren say, they have had at this place. Order and attention the best they ever had. Two or three others are here in this community holding meetings, but it did not affect our crowd last night. Even the Holy (?) Rollers did not hurt us. The Elder says for me to say they consider this the best meeting they have ever had, as interest was better and brethren strengthened much. Bros. Walter and John Williamson are, like many others, strong in the faith and do NOT endorse the "Old Digressives", the "New Digressives", nor the "Compromising Digressives". I consider this congregation as loyal as any I know. Bro. D. A. Sommer, Wm. Ketcherside and others are held in high esteem. But only those who stand for the Gospel as the Church has always stood are welcome here. The Lord willing I will be with them again next year. Have about six meetings to hold in W. Va., next year. I leave here for Segal, Ky., for my next meeting.

—W. G. Roberts, Mattoon, Illinois

Rolla, Mo.—Our efforts at this place are in the very midst of its struggle with no visible results. However we believe seed sowing must precede a harvest. The people here are very courteous in talking about religion. There are five members who live in Rolla of the Church of Christ. Also eight students in school who are members. Brethren from Anutt, Salem, Bonne Terre have all been in attendance doing what they could to help out. Also Anutt is furnishing us a song leader, Bro. Jet Barnes. He is certainly a good one. Two other meetings immediately following ours so you see we have plenty of opposition. Our hearts go out to those brethren who are making it possible for the gospel to be preached in this destitute field. Pray we do much good.—Edward Buttram.

THE WORLD NEEDS MORE MOTHERS LIKE THIS ONE

Many a man who has arisen to eminence in life, or done great good for his fellowman, has said, "All that I am I owe to the Bible and to my mother. To the one for the truths it contains, and to the other for impressing those truths upon my youthful mind."

Moses E. Lard was a faithful gospel preacher of three-quarters of a century ago, who spent his life in making the world better. His father died when he was young, and left several children with the mother, but she was unable to hold them together. The preacher describes the sad parting and its influence on his after life:

"At length the painful fear was realized that as a family we could be no longer kept together. The day of

separation at length came. To us all death would have been a relief. Thinly clad and poorly shod, we stood around the humble hearth for the last time. Our mother's heart was breaking.

"As my brother and myself stood beneath the little cabin eaves, just ready to take leave of the only objects on earth dear to us, and thus close the saddest scene of our lives, my mother said, 'My dear boys, I have nothing to give you but my blessing and these two little books.' Her soul was breaking and she could say no more. She then drew from her bosom two small testaments; and as her tears were streaming and lips quivering, she screamed, as if it were her last, and placed them in our hands. We all said, Good-bye; and that family was forever broken on earth.

"Yet, gentle reader, think us not poor as we turned from that mean abode. We bore with us a Christian mother's blessing and the precious words of Jesus. We were wealthy boys. To that little book and the memory of that scene my future life owes its shaping. I never neglected the one, thank Heaven, nor forgot the other. . .

"Beside a frail father now lie a sister and my mother. . . Her last moments, like her life, were full of high trust in Christ. To her children she gave her blessing, for earth breathed a prayer, and then went hence.

"May that little band she so tenderly loved and faithfully served meet her in peace, as the last groan of each is hushed, is the fervent wish of the hand that pens this."

MAN OR GOD?

Man.—A man may sow as he pleases, and the crop will turn out all right in the end.

God.—"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7, 8.)

Man.—If a man lives a good moral life or belongs to a lodge and tries to live up to the rules, he will be all right—he does not have to obey the gospel.

God.—"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:8, 9.)

Man.—If you neglect the salvation preached by Christ and his apostles, it matters not.

God.—"How shall we escape if we neglect so great salvation." (Heb. 2:3.)

Man.—Nothing to fear—we all shall be saved.

God.—"Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb. 4:1.)

Man.—Christ became the author of eternal salvation to all.

God.—"And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:9.)

Man.—It is a light matter to turn away from the Word of God, and to appear in the presence of God.

God.—"If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God. . . For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God." (Heb. 10:26-31.)

ETERNITY

O my brother, do not presume too much on your distorted ideas of God's mercy and love. The same Book which says that "God is love," says also that "It is a fearful thing to fall into the hands of the living God." It it were a matter of a few thousands of dollars, or even a few hundreds, you would be deeply interested and would run no risks; but inasmuch as it is a question of eternal life at God's right hand, you should KNOW that you are making no mistakes. If you obey the commandments of the Lord as he has given them, and it turns out that the wicked will have another chance when life here is ended, or that they all will be finally saved, you have lost nothing, for you will be safe; but if you live under the false doctrine that Judgment and Hell are all a hoax to frighten women and children, and it turns out that you have been deceived, then you have lost all, and that too FOREVER.

"THIS, TOO, WILL PASS AWAY"

(A sister who has had many operations and been several times near the brink of the river, writes: "I enjoy the poems so much, so am sending one that has been a great help to me, especially a few years ago when I was so sick." I am sure our readers, too, will find much comfort in it. Others may have such a poem that has helped them, and while it may be months before it gets in print, we shall be glad to have it when the opening comes.—Pub.)

When some great sorrow, like a mighty river,
Flows through your life with peace-destroying power
And dearest things are swept from sight forever,
Say to your heart each trying hour:
"This, too, will pass away."

When ceaseless toil has hushed your song of gladness,
And you have grown almost too tired to pray,
Let this truth banish from your heart its sadness,
And ease the burdens of each trying day:
"This, too, will pass away."

When fortune smiles, and full of mirth and pleasure
The days are flitting by without a care,
Lest you should rest with only earthly treasure,
Let these few words their fullest import bear:
"This, too, will pass away."

When earnest labor brings you fame and glory,
And all earth's noblest ones upon you smile,
Remember that life's longest and grandest story
Fills but a moment in earth's little while:
"This, too, shall pass away."

—Wilson Smith in Minneapolis Journal.

"It is easy enough to be pleasant
When the world goes along like a song;
But the man worth while
Is the one who can smile
When everything goes wrong."