

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**

Are You Ready?

Soon the evening shadows falling,
Close the day of mortal life;
Soon the hand of death appalling,
Draws thee from its weary strife.

Ref.—Are you ready? Are you ready?
'Tis the Spirit calling: why delay?
Are you ready? Are you ready?
Do not linger longer; come to-day.

2 Soon the awful trumpet sounding,
Calls thee to the judgment-throne;
Now prepare, for love abounding
Yet has left thee not alone.—Ref.

3 O how fatal 'tis to linger!
Are you ready—ready now—
Ready, should death's icy finger
Lay its chill upon thy brow?—Ref.

4 Priceless love and free salvation,
Freely still are offered thee:
Yield no longer to temptation,
But from sin and sorrow flee.—Ref.

Only Children Receive the Inheritance

There are, I believe, a great many good honest people in the world who have been misinformed in regard to God's great plan of salvation, and at the same time have been prejudiced against truths taught in the Bible on that subject. When one gets the wrong impression of anything and then his mind is prejudiced against the correct explanation of that thing, it is hard indeed to reach that individual with the truth. A lot of people think it isn't necessary to be a member of the church in order to be saved at the last great day. Here are some of their arguments, "Being a member of the church won't save you," "I can live right without being a member of the church," "I know a lot of people who never were members of the church that are better than a lot of your church members."

The only way to settle any Bible question is to let the Bible settle it. There are thousands of false ideas in the world on the subject of religion, so the only safe thing is to take the Bible for our guide, and be sure we do not take it out of its connection to prove some point of our own. Just accept what Christ and the Apostles have given us. Can one be saved out of the Church? (It must be understood I mean the Church Christ died to establish and not some church that has man as its founder). Could Noah have been saved out of the ark? No, because salvation was in the ark. May I expect to share John D. Rockefeller's estate? No, because I am not a member of his family, not even related to him. Then how can any one expect to inherit eternal life if he is not one of God's children? Rom. 8:17 tells us the children of God are the heirs. But you say, one can be a child of God without being a member of his church, but the Bible doesn't so teach. Do you think one may expect eternal life without being saved from his sins? If not, then you will have to admit no one can be saved outside the Church, because Acts 2:47 teaches when one is saved he is added to the Church; in other words, obedience to the Gospel brings us into the Church or his body. (See Rom. 6:1-5.) Eph. 5:23 says Christ is the Saviour of the body. Eph. 1:22, 23; Col. 1:18 shows the body and church are the same. Christ purchased the Church with his own blood. (Acts 20:28; Eph. 5:25-27.) To say one can be saved without being a member of the church is to say one can be saved without the blood of Christ! Also we could be saved without the head—CHRIST, for he is head of the church. (Eph. 2:23.) If one can be saved out of the Church, Christ died in vain, for he died for the Church. The Gospel is God's power unto salvation. (Rom. 1:16.) Will he save those who refuse to obey it? (See 2 Thes. 1:7-9.) No one can be saved without the new birth. The new birth brings us into the family, or Church of Christ. We are then babes in Christ. (1 Pet. 2:2.) Children born into my family become heirs of my estate. Then dear reader, if you ever hope to heir eternal life you must be born

into the kingdom of Christ. If you stay in Satan's family your pay is mentioned in Rom. 6:23, and in that same verse you will notice eternal life comes through Christ. Then make sure you get into his family, the Church, before you leave this world. In case you are interested read the book of Acts.—C. R. Turner.

Conversion of Three Thousand, Acts 2

The Saviour having commissioned his apostles to "preach the gospel to every creature," Mark. 16:15, commanded them to wait in Jerusalem for the outpouring of the Holy Spirit. (See Luke 24:46-49.) This, as we note by the context, was to qualify them for the great work assigned to them. The Lord was with them forty days after his resurrection and arranged for this great work. (See Acts 1:1-5.) So, while they were waiting in Jerusalem, as the Lord commanded, Matthias was chosen to take the place of Judas, who betrayed his Lord, and the number of the apostles is thus restored to twelve. It is important to consider Acts 1:26 in connection with the first part of chapter 2, because we thus learn that the apostles are those who received the baptism of the Holy Ghost and spoke in tongues.

When Peter began to speak, he was "standing up with the eleven." (See Acts 2:14.) This assembly is made up of two major groups, those who were speaking, and those who were hearing, verses 7-8. Those who were speaking were all Galileans, while the audience was composed of Jews and proselytes "out of every nation under heaven." Those who were speaking were commissioned to speak, and they were guided by the Spirit of truth in their preaching. A few more than one hundred disciples were in fellowship with the apostles at this time. The audience, to whom the preaching was directed, was a wicked people, charged with killing the son of God. They are told by this inspired group, that the one they had crucified, had been made both Lord and Christ. This message proven by the power from heaven, so clearly evident, the hearers were "pricked in their heart" and said, "what shall we do?" (Verse 37.) The answer to this question could not be found in the New Testament, for they didn't have the New Testament. And the question had never been answered. But the inspired apostles can answer the question, for they are commissioned to reveal the plan. Hence, Peter commands them to "repent, and be baptized every one in the name of Jesus Christ for the remission of sins." (Verse 38.) "Then they that gladly received the word were baptized; and the same day there were added unto them about three thousand souls." (Verse 41.) We should note that these people were converted, (changed from one state to another) when they "gladly received the word." It was when they accepted that which was preached and commanded, that they were added unto the Lord's people.

My friend, if you are a sinner, and wish to be converted as those on Pentecost, seat yourself in the audience and lend a listening ear to the teaching of this inspired group, the apostles. Do not attempt to class yourself with them, for you are not under the commission given them. They gave us the plan; we accept and obey, and when we are added to the Church by primary obedience, we find our way to heaven by "continuing steadfastly in the apostles doctrine." (Verse 42.) We still have their teachings and we are admonished to earnestly heed the things they have spoken. (See Heb. 2:1-4.)

Any scriptural conversion today is just like that on Pentecost, in that the sinner accepts the teachings of the inspired apostles, and when he "gladly receives the word," and obeys, the Lord adds him to his people.—Fred W. Fenton.

The Model Church

The Church began A. D. 33, at the City of Jerusalem as foretold by the ancient prophets. The Body of Christ is of Divine origin, a super-human formation and the legitimate offspring of Him for whom it is named. (Eph. 3:15.) It is not a program of Christianity but the Christian program itself, complete and sufficient for saving the soul. It was organized, outlined and officered by Divine authority; the apostles were charter members, and first converts cited, are Acts 2:41.

The Church is a system of grace, mercy and pardon, through a simple, specific, consistent and harmonious program of justice, wisdom and love. Its success is assured, its purpose affirmed and its destiny foretold. (Matt. 16:18; Heb. 12:23; Eph. 5:27.) The four Gospels are written to create faith in its Author, Law-giver and head. (Col. 1:18.) They tell of his birth, baptism, doctrine and death; also his miracles, his resurrection and return to Heaven.

Acts of Apostles tell us morally and legally how to enter the Church, while the 21 Epistles were written to local Churches to correct their errors, commend their virtues and confirm their faith. These letters were addressed to those only, who were "born-again," disciples of Christ—children of God everywhere. (Col. 4:16.) They were not written to any order or society except baptized believers in Christ and those who were strict adherents of the "Apostles doctrine." (Act 2:41, 42.) The congregations recognized and advertised their sacred fellowship and relationship with each other by the following broadcast: "The churches of Christ salute you." (Rom. 16:16.) This Divine organization may be safely called "the Christian System" because the only orthodox Church from the beginning to A. D. 1938. Hence we affirm that anything new in religion is not true, and anything true in religion is not new.

Man feeds and grooms his body—it is the house in which he lives. The Church is the House of God—the present home of the soul; the place of organized Christian activity, fellowship and worship; we should love it, defend it, work for it and keep it pure.—A. R. Moore, 7519 Jefferson, Kansas City, Mo.

The Church of Christ—What is It?

We affirm that there exists upon earth today, an institution that deserves to be called a church, and yet is not Roman Catholic, Protestant, or a denomination. That affirmation strikes many as being a peculiar statement. But let us examine it carefully. When the Son of God was upon earth, he declared to Peter, concerning the confession just made, "Upon this rock I will build my church." (Matt. 16:16-18.) He affirmed that the organization which he also termed the "kingdom of heaven" would be set up during the lifetime of many of those present. (Matt. 16:28.) The apostle Paul said the church existed in his day, and had been purchased by the blood of Christ. (Acts 20:28.)

I think most of us will agree that the Saviour did not refer to the Roman church, when he spoke of "HIS CHURCH." But, it must also be remembered that he did not refer to any of the Protestant denominations existing today. If he did, to which one had he reference? There are many preachers today, who declare, "We are all churches of Christ," but if you pin them down and make them say whether the Saviour established the institution which they represent, exclusive of all others, they will declare that he did not. The mere fact that they offer as justification for their existence, that they are but a branch of the "Church of Christ," would condemn them—for who would not rather belong to the stem or vine, than to one of the branches of the same? Further, if they are all "Churches of Christ" then we would need to belong to every one of them, in order to believe all that the Word of God advocates, for not a single one of the denominations teaches it like the others. If two of them taught exactly the same thing, they would be ONE, but since they do not schism exists.

Can a man belong to the Church of Christ and never belong to a denomination? Certainly! Paul did, and so did all the rest of the apostles! If it be argued that Paul belonged to one of the denominations, I ask again, "Which one?" I want to find it, for he said "Be ye followers of me, even as I also am of Christ." But if he did not belong to a denomination, then how can we follow him, if we take membership with such a body. The truth is that there was not a single one of the modern denominations in existence in the days of Paul, nor for over 1500 years after. Where in the New Testament do you find the statement so frequently asked in question form now, "What church do you belong to?"

The Church of Christ is on earth today! It is here as it existed in the days of the apostles. If it were not, then the "kingdom of Heaven" has been overthrown. But that this cannot be true, even human logic would force us to admit. Then if it is here, and it is not to be found in denominationalism, where will we go to locate it, and how will we recognize it? The following facts will assist you in your search for the True Church.

It must wear the name of Christ (Acts 4:12; Rom. 16:16); it must have no other creed or basis of faith than the New Testament (Acts 2:42; 2 Tim. 3:16, 17; James 1:25); it must admit men to the fellowship of the Body upon the terms prescribed by divine law, which consist of: Teaching the Word of Truth (Matt. 28:19, 20); Hearing of the same by the prospective candidate (Rom. 10:17); Belief of the Gospel (Hebrews 11:6; Mark 16:15, 16; Rom. 10:10); Repentance (Luke 13:3; Acts 2:38); Confession of Christ as the Son of God (Matt. 10:32; Rom. 10:9; Acts 8:36); Burial with Christ in baptism to walk in newness of life (Rom. 6:3-5; Gal. 3:27, etc.).

It must, in order to be the Church of Christ add nothing to the work or worship that is not divinely authorized or sanctioned. Thus the services will consist of the singing of psalms, hymns and spiritual songs, without the intervention of man-made devices (Col. 3:17; Eph. 5:19); Prayers (1 Tim. 2:1-5; Acts 2:42); Edification (Eph. 4:16; Rom. 14:19); The Lord's Supper (Acts 20:7; 1 Cor. 11:23-31); the Laying by in Store on Lord's Day (1 Cor. 16:1-3).

Reader, do not be satisfied with anything less than this, for it was to such a community, the "Lord added daily, such as should be saved" (Acts 2:47). With a prayer for your eternal welfare.—W. Carl Ketcherside.

Glory in the Church

We will read Eph. 3:21: "Unto him be glory in the church by Christ Jesus throughout all ages, world without end."

Glory, then is to be given Him IN THE CHURCH, and no where else. It is to continue that way, too, throughout all ages. There is to be no change made. That is God's law and must be obeyed if we wish to be saved. The word "glory", in this verse, comes from the Gr. word "doxa" and simply means, "praise, honor, glory". It also means "good opinion". The same word is found in Heb. 3:3, where it says Christ is worthy of more GLORY than Moses. That is, He is worthy more "praise" and "honor" than Moses. This "glory" and "praise" and "honor" can only be given God in and through the Church, so the Apostle Paul says. This, then, EXCLUDES all other institutions and INCLUDES but the one, and that is the one He was made Head of when He went to Heaven. (Eph. 1:20-23.) He is head of but the one Family, which is the Church. He is not head of a few, several or many religious institutions. This one head has but one body, just as all other heads have but one body, unless they are deformed. But this institution He is head of is not deformed, for the Book declares it is a PERFECT institution, or Church. (Col. 2:10.) So this one head has but one body (Rom. 12:4, 5; 1 Cor. 12:12, 13; Eph. 2:16; Col. 3:15 and many other places). Christ is the one head, and the Church is the one body, so the above Scriptures affirm.

He will save no other body or religious institution, (Eph. 5:23), and there is salvation in no other body, (John 10:9), for Jesus says you have to "enter IN by the door", which is Jesus Himself, if you wish to be saved.

Now, you can see very clearly why no "glory" can be given Him in and through any other religious institution, and we all know glory cannot be given Him through an institution that is NOT religious.

Since we have established the fact that there is but ONE institution that Christ is head of, and since we have established the fact that the Church of Christ (Rom. 16:16) is that institution, and have established the fact that He will not save any other institution than the one He is head of, it follows, naturally, that GLORY (praise and honor) can not be given Him through any institution established by men, such as a "United Brethren" institution, such as a "Roman institution", such as an "Educational institution", such as an "Orphan Home" institution, a "Ladies Aid" institution, a "Missionary" institution established by men, and many others you right now think of.

You may establish a "Christian or Bible College", and claim to be assisting in the Lord's work in and through it, but such cannot be, for Paul declares that all glory must be given Him through the Church, and that settles the question with all who believe and love the Church and the Bible, with their Author, above all things else. No glory, praise and honor can be given Him through a so-called "Bible college" and an "Orphans Home" any more than they can be given Him through any of the other man-made institutions. There is but one, and one only, in and through which you can give Him glory, praise and honor, and YOU KNOW IT. That is, you who establish and try to perpetuate such human institutions know God cannot be given glory through them. Then why, pray tell, do you call them "CHRISTIAN" and

solicit pupils under the pretense of giving them a "Christian education", etc.?

Now this question: Can I be really CHRISTIAN (Christlike) if I fellowship and work with those who do try to give Him glory through their human institutions? Can I compromise with them and be a Christian? If they are not Christian institutions and God cannot be given glory in and through them, then if I compromise with them on even a few points, say nothing about compromising with them on most all, so far as the WORK done in the institutions, is concerned, can I really be what the Head of the ONE institution wishes me to be? Is it not dangerous to encourage such institutions in the least?

If one religious institution, which is not the Church, can give God glory in and through it, then two can. But if two can, then all of them can give Him glory through their man-made institutions. But if even one can give God glory through their human institutions then Paul has misinformed and mislead us in his statement made in Eph. 3:21. But since Paul did not misinform us we conclude that all other religious institutions are absolutely wrong and we cannot give God the least glory through them. If one can, then all can; if all can, then Paul stated an untruth. But Paul did not state an untruth, therefore none of them can give God glory through their humanly arranged institutions. So I close by again quoting, "Unto him be glory IN THE CHURCH by Christ Jesus throughout ALL AGES, world without end. Amen."—W. G. Roberts, Mattoon, Ill.

God's Basis of Unity

It is admitted by all who respect the sayings of Christ and the apostles that Christians are commanded to be united in mind and life. But lest there might be any who would question this it might be well to cite the scriptures on the subject. And we will begin with a part of the prayer of Jesus in John 17:20, 21. "Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word. That they all may be one . . . that the world may believe that thou hast sent me." Here is Jesus praying that his disciples might be one and the reason here given for the unity is that the world might believe in Christ. This means that if professed Christians are not united the world will not believe.

But it is said that we are expected to be united in our outward acts only and that it is not expected that we will be one in our faith; that we cannot all see alike or have the same mind. But against this we read in 1 Cor. 1:10. "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." Here it is clearly seen that we are commanded to be united, not only as to our visible acts but in our minds. The reader may also consult the following passages as space forbids giving the text. Rom. 15:6; Gal. 3:28; Phil. 1:27, 2:2; Rom. 12:16; 2 Cor. 13:11; 1 Pet. 3:8. From all the above scriptures it is plain that Christ requires Christians to be united and not different.

Of course no one will accuse the Lord of giving us a command that cannot be obeyed. The very giving of the command is proof that the thing commanded is

possible. Then all talk about its not being possible for the religious world to be united in faith and practice is contrary to the teaching of the Book. And since the human mind naturally is of various "bents" or "tronds" some basis was necessary on which the various minds could find a common bond of union. It would not do to leave it to the unaided mind and judgment of man for then it would indeed be impossible to be united. Thus the Lord took the business of forming any basis of unity entirely away from man and gave us His own basis.

In Eph. 4:3 this basis is stated. "Endeavoring to keep the unity of the Spirit in the bond of peace." Then follows a list of seven important items of the Christian faith and each one of these items is a unit. And as a general statement we should say that if all professed disciples would respect the idea of unity in this divine basis of unity there would be no divisions in the religious world. Among these items is the one body. Then in last verse of chapter one of this book the body is shown to be the Church. So if there is one body and the body is the Church, then there is one Church and not two or more. Observance of this item would make different churches impossible. Another item in the list is that of one faith. And Rom. 10:17 says faith comes by hearing the word of God. Observance of this item would make different faiths impossible since there is only one divine Word.

But some one will tell us that while the Bible should be our basis of unity and while it is a unit, yet all do not place the same interpretation upon it and as a result we will not be united even if we accept the idea that it is a unit. But remember, we have just seen that this very Book has commanded us to "see alike" or be of the same mind. So let us not charge God with commanding something that cannot be obeyed. It is the height of presumption to admit the passages that command us to be one and then say "it can't be done." How awful to accuse the Lord of Glory of such a thing as that.

People do not have much trouble in agreeing on the meaning of some document or directions that are intended to lead them to a particular city or other goal desired. They do not think it impossible to "see alike" when inquiring whether a time table says a train leaves at ten or eleven. Is it because these charts are made up in better form than the chart for Heaven? No, it is because they are not prejudiced when they go to examine it. They discard all unauthorized information and depend on the information of the official guide. And thus if they were unprejudiced when it came to examining the guide to Heaven they would have no more difficulty here either. So let all persons who expect to reach eternal salvation discard all sorts of creeds and bases of unity put out by man and depend solely upon the Word of God for their guide. Unity on any other basis, even if possible, would be rejected of the Lord as an act of rebellion against the one and only ground of unity that He has given to man. It is perfect and will bring all who believe and obey it into perfect oneness with the Lord and with each other.—E. M. Zerr.

To "Abolish" Hell Hereafter is to Make Earth a Hell Now

I believe that the decadence of the belief in Judgment and Hell is largely responsible for the crime in the world today. When men come to think that they will not have

to answer for the deeds done in the body, you may expect anything from them.

Human beings must be held in restraint by fear of consequences. Children will not do right unless they are made to. "Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him." Again, "The rod and reproof give wisdom; but a child left to himself bringeth his mother to shame." And again, "No chastisement for the present seemeth to be joyous but rather grievous; yet afterward it yieldeth the peaceable fruits of righteousness unto them who are exercised thereby." These principles, concisely expressed, are as true now as when they were penned three thousand years ago.

For two thousand years the Christian religion has been the salt of the earth, and the motive back of it all is obedience and evil consequences for disobedience. Perhaps you say, No, no, no; it is through love that we obey God. Oh yes, you obey him through love! Why do you love him? You say, Because he saved me. True; but from what did he save you? Evidently from the condemnation of sin, which is punishment. So the very love so many people talk about is founded on punishment and fear. It is true that perfect love casts out fear, yet the start of Christian love was anxiety caused by neglecting his commands.

Some time ago President Coolidge spoke about the general disrespect for law, and said that the people must stand behind the laws, if they expect them to be respected. Then he added, "And what is going to stir the people to stand behind the laws? My own conviction is that it is Religion." True. Why should people deny themselves or live right at all, if there is no Judgment and Hell?

"Judge Wm. McAdoo, chief city magistrate of New York, through whose courts annually pass one-half million cases, ranging from petty larceny to murder," recently laid much of the blame for crime on parents, and added this:

"If any one can point to any one cause more than another which is responsible for the demoralizing of the younger generation, it is the prevailing lack of faith in religion. I am a constant attendant, but not in a technical sense myself a member of any church, but I believe in religion—a belief strengthened and confirmed after nineteen years' experience in dealing with crime.

"I have found one thing more definitely established than all others—that is, people who go wrong and drift into crime are those who have lost faith in God. What is there to live for, what inducement is there to lead a righteous life, if there is no faith? Ethics are not a substitute for the Sermon on the Mount. In my dealings with young criminals I find the parents of many have brought them up without any spiritual teachings whatever, and this is not confined to the parents of boys and girls who become criminals. It prevails through the higher orders of society. What this lack of religious training, of simple belief in a divine Creator to whom we are responsible for what we make of our lives, brings about, one can see in the rampant dissipation, moral degeneration and intractability of the young today."

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." If 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, (as we have conclusively shown) then you have lost all, and that too FOREVER.

To Fathers and Mothers

"But if our gospel be hid it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (2 Cor. 4:3, 4.)

Dear fathers and mothers in my audience tonight, is it really true that some of you have never come to the Savior? I see in my audience the faces of some sweet little children who have not yet reached the age of accountability—who have not known sin. These innocent, purehearted little children are your own offspring. Your very own flesh and blood. You brought them here. Sooner or later death will remove them. Eternity will claim their immortal souls! What are your plans for their future spiritual welfare?

When you and your children are called to stand before the Great Judge of all the earth, will your boys and girls, your young men, and your young women, with a happy smile, view your glorious countenances lit up with the sunlight of God's eternal love, while they sing the song of deliverance—the song of Moses and the Lamb, as they march by your side through the golden gates into the celestial city? (Rev. 22:14.)

Or, will you hear the Judge of all the earth, when He comes seated upon the throne of His glory, say to your sons and daughters, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels"?

Will not these same young folk say to you, "Oh, Father! Oh, Mother! Why do we have to perish? Why must we be lost in eternity—be cast into outer darkness from before the very gates of the city of God"?

What will be your answer to all those you have allowed to perish, when really, you could have saved them? All you can say will be, "We were so blinded with the pleasures of sin that the 'light of the glorious gospel' never 'shined unto' us. We were never attracted by it. We had no desire to consider or obey it. We closed our eyes against the 'light' of it. We stopped our ears against the appeals of God's ministers. We allowed no room for the love of God in our hearts. Oh, how we regret we did not become Christians, live Christians, and raise up our children in the nurture and admonition of the Lord so that we could have died Christians to enter the Christians' home in glory. But, alas, we are all lost." Sad picture!

Dear fathers and mothers, do you know that the door of God's grace is still opened unto you? That Jesus is now ready to save you? Hear His pleading voice, "Come unto me, all ye that labor and are heavy laden,

and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly of heart; and ye shall find rest for your souls. For my yoke is easy and my burden is light." (Matt. 11:28-30.)

Again, hear the beloved Apostle Paul. He speaks to you parents, "And ye fathers [and mothers] provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) Jesus said, "And I, if I be lifted up from the earth will draw all men unto me." (John 12:32.)

Dear parents, Jesus was lifted up from the earth. Lifted upon a Roman cross! "To them who sat in the region and shadow of death, a great light was sprung up." (Matt. 14:16.) "This was the true light that lighteth every man that cometh into the world." (John 1:9.) The fathers and mothers, and their children, rejected that light. "They shall look upon me whom they have pierced," said the Lord through a prophet. They mocked Him. The curtains of Heaven enshrouded the sun. The moon hid her face for shame. Jesus died! The light is gone out. Jesus is buried; and once more darkness and doubt holds the seething masses of dying humanity in its dreadful grasp. Sad picture!

A beautiful Lord's day comes. The stone is rolled away. Jesus lives again, bringing "life and immortality to light through the gospel." Again Jesus is lifted up—up to His throne. Again these same fathers and mothers, with their children, "look on Him whom they have pierced," not as a malefactor but as a loving Savior! Blessed light! Glorious gospel light that leads us to "Him who died that we might live."

Upon the cross He had just prayed for them. "Father, forgive them. They know not what they do." He died for them. They needed such a Savior. His heart still bled for them. They obeyed His voice, "come unto me"—3,000 of them. "Oh, happy day, that fixed my choice!" What a "time of refreshing from the Presence of the Lord!" Blessed hope! Their sins were pardoned in their obedience. They go on their way rejoicing. The angelic host rejoiced to see that sight.

Jesus had showed them how they might die with him, be buried with him, and be raised with him. (Read Mat. 3; and Rom. 6.) Behold the Savior! He comes to John. John leads him into the water. He buries him in the water. Jesus arises, and as he leaves the water a voice from Heaven says "This is my beloved son, in whom I am well pleased." Do you fathers and mothers, you young folk, and all who are out of Christ want to be "beloved" sons and daughters of God? Sons and daughters in whom God is well pleased? Come to your Savior tonight. Behold Him whose heart you have pierced with many sorrows. Through repentance crucify the old man of sin. Stand by His side on the cross and suffer with him. Confess your faith in Him as your Savior—as your true guide and leader. Go with Him to the water. Be buried with him in the likeness of his death. Arise with Him to die of sin no more, that you might live with Him.

"The Spirit and the bride say come. Let him that heareth say come." I invite your children, your friends and neighbors to come with you. "Let him that thirsteth say come." Come and drink from this fountain of living waters. "Whosoever will, let him come and take of the water of life freely."

Come while we sing. "Save yourselves from this untoward generation."—Wm. Ketcherside.

Some Church News

Marshalltown, Iowa.—We baptized a young man June 26, and our new congregation is getting along fine. We have two meetings on Lord's days and on Thursday night. We have been blessed by the help of Brethren Melvin Short and McCay one Lord's day. Bro. Arthur Freeman and five other brothers and sisters on another, all from Des Moines, and Bro. F. H. Pryor and wife and daughter and Bill Hensley from Cedar Rapids. We will want some of the Evangelistic Quarterlies to hand out in our meeting soon.—W. E. Cakerice.

Central Station, W. Va.—Send me a few of your next Missionary number and I will distribute them, for I think they will do much good if people will read them. The church at Long Run is still satisfied with the Lord's way, and is trying to speak, worship and walk as the Oracles of God direct, and all who are thus minded are invited to worship with us.—W. J. Williamson.

Howard, Pa.—The Annual Meeting at Snow Shoe was a success. The attendance was between 250 and 300.—Paul Mackey.

(One value of a religious journal is that it encourages isolated disciples and very small groups of disciples, and keeps them in touch with the great brotherhood. Beginning in August Bro. Paul Mackey will conduct a column or less of news regarding work in Pennsylvania. We have arranged for this, believing that if the paper will go into every home, it will strengthen the readers. Bro. Paul Mackey's address is Howard, Pa., and he is taking subs at fifty cents a year. The Pennsylvania brethren and sisters can send their sub to put in his club.—Pub.)

Bolivar, Pa.—We had the privilege of attending the Annual Meeting at Snow Shoe, Pa. There was a large number present. The churches in Pennsylvania were well represented. The spirit of love and fellowship manifested was certainly wonderful, and we received much edification and encouragement by being present.—Chas. and Edna Cummings.

Omaha, Neb.—Brother Arthur Freeman recently held a week's meeting for the Church at Council Bluffs, Iowa, where I attend, and gave us some fine lessons, not hesitating to declare the whole truth. He is a fine example of the type of preacher that can be developed in the Church without the aid of human institutions. We are looking forward to another meeting with him in November.—Mrs. Constance Larson.

Des Moines, Ia.—The writer was privileged to be at Cedar Rapids last Lord's day, (June 26th) which was the closing day for their protracted meeting with Bro. W. G. Roberts preaching. Heard him preach two strong gospel sermons. In the evening we drove back as far as Marshalltown and heard Bro. Arthur Freeman give a good lesson. Both of these congregations are set firm for the truth. Marshalltown brethren start their tent meeting next Lord's day, (July 3rd) with Bro. C. R. Turner preaching. The work here at 2907 Dean moving along good. Reader, if you are a stranger to us, and live in this vicinity we would be pleased to have you look us up. If interested phone 6-1335, or better yet visit the congregation in her meetings, each Lord's day morning at 10:00, in the evening at 7:45, and Wednesday evening at 7:45.—Eugene Suddeth, 1512 E. Walnut.

Topeka, Kans.—The church, which meets at 2011 E. 6th, closed their meeting June 26th after continuing four Lord's days. Six added by confession and baptism. Four of these (father, mother, son and daughter) drove 30 miles to cast in their lot with the people of God, having learned some things pertaining to the Kingdom by associating with a Christian family near them; and studying the Scriptures together. Bro. Lloyd Riggins preached the Word faithfully while here, and the church is strengthened, although some have fallen out by the wayside.—Emily Baker.

Marion, Ind.—The meeting at Elwood, Ind. closed June 26, after 13 nights of services. The results of our labours at that place were six additions, four by immersion, one placed membership, one from the Baptist church. Brother Foster of Anderson, Ind. had charge of the singing, and he truly is a song leader. * * * The church at Elwood was strengthened very much, and is zealous to do what the Master wants us to do. Let us all remember these people in our prayers, and to God be all glory, for the things that have been done in His name. I am in a position to do protracted work, and if any congregation wants me to hold a meeting write me at Marion, Ind. I preach and teach the word of God only, and am against

ALL INNOVATIONS and preach against the same. Inclosed find six subs for the M. C. "Let us work while it is still day, for night cometh when no man worketh." To His name be all praise and glory.—Slim Holderbaum, 2314 W. 9th.

Kemp, Ill.—Since my last report I preached at Liberty, Union Center, and Sullivan, Ill. I attended the Watson-Ketcherside debate at Hartford, Ill., and I believe it was a great victory for the truth. June 26 I preached at New Castle, Ind., and appointed an elder (Bro. Huse) to fill the vacancy left by the death of Bro. Utt. Also appointed another deacon. About eighty of us motored to Bro. Vaughn's for lunch and had enjoyable time in spite of the rain. Bro. L. C. Roberts and family were there from Marlon, Ind., also Brother Euling and family from Bloomington, Ind. I go to Marshalltown, Iowa to begin a two weeks tent meeting July 3, from there to White Oak near Bethel, Mo., July 18-31, then to Brookfield, Mo., August 1 to begin a tent meeting. Will be there about three weeks. Bro. Art Freeman of Des Moines, Iowa will assist me there by leading the song service and doing personal work. I am to be at Hammond, Ill. about Sept. 1—not sure as to exact date. I have about six weeks work in southern Missouri which will end about Nov. 1. Any congregations wanting my service for November or December should write me at once. Address me at Kemp, Ill. and it will be forwarded to me. I want to keep busy in the Master's work.—C. R. Turner.

Des Moines, Iowa.—At present Iowa has much cause for rejoicing. In Marshalltown we have a group of twenty-one members who have decided to restore the Church to its state of purity in that place. All the members there seem to be conscientious in their endeavor to do the right thing in the right way. Along with Brothers Eugene Suddeth, and Dale McCay, I enjoyed the privilege of meeting with those folks some time ago. We passed the time in talking of the things pertaining to the Church on that Lord's day afternoon. They are practically self-supporting financially, and are planning on having a protracted meeting there this summer. They generally have nearly as many outsiders present as they have members. * * * Not only do we have such encouraging reports from elsewhere in the state, but we have had larger crowds lately in our congregation here in Des Moines.—Melvin Short.

(Through some oversight this report was left out of the June issue. Sorry, and sorry, too, that for this issue we have had to cut out a little. We rejoice at these young men who are working for the Lord, even though they are not spending all their time in the work.—Pub.)

8217 Page Boulevard, St. Louis, Mo.—Meeting at Hartford will close Sunday night. Crowds have been good, and church has excellent prospects for future growth. Taught two Bible classes each day during the meeting, one consisting of youngsters aged 5-12, from 9:30-10:30 a. m. The enrollment in this class was 83. The young people, ages 12-18, assembled daily from 10:30-12:00, and we had 24 in that class. On Thursday and Friday afternoons the adults assembled for Bible study for one and a half hours. Spent much time teaching all how to pray, read, edify and do the work of the church. It is a wonderful thing to have 42 grown people all willing to come in the afternoon and study, as well as grow in ability to use what they learn. The total number of students young and old was 149. Certainly this should avail much in the future.—W. Carl Ketcherside.

Henry Clay Towles, born July 2, 1852, died June 13, 1938, age 85 years, 11 months, 11 days. W. G. Roberts preached the funeral and did the job well. He obeyed the Gospel early in life and became a faithful gospel preacher. He labored long and hard to establish and strengthen congregations. He stood firm for the Bible and the Bible alone and fought all human organizations established to do the work of the Church. After he was unable to preach he wrote many articles and letters warning the brotherhood against the present apostasy. He leaves to mourn his departure, his loving companion (who so patiently nursed him during his long illness), two sons, 14 grandchildren, 16 great-grandchildren, besides a host of other relatives and friends. Oh! how we will miss him, but we are not to sorrow as those who have no hope. Our loss is his gain, "Precious in the sight of the Lord is the death of his saints."—C. R. Turner, Kemp, Ill.

If the reader has become interested in the Church of Christ, mentioned in this paper, and would like to know more concern-

ing it, the book, "Church of Christ," 360 pages, by the publisher of this paper, gives almost every prominent doctrine of the New Testament Church with scriptures and almost every prominent error in the denominational world, with scriptures against them. An index makes it so one can easily find whatever he wishes. Price \$1.50. Also, if you wish to read the Old Testament with pleasure and profit, the booklet (35 cents), Guide Through Bible History, by the same writer, will help much. And the Simplified New Testament is the King James version with simplified translations, definitions of hard words, etc., price \$2.00. All at the M. C. office, 918 Congress, Indianapolis, Ind.

Indianapolis, Ind.—I recently spent eight days at Gadsden, 23 miles north of Indianapolis. We did not have night meetings except on Sundays, but spent the days visiting from house to house, talking to the people, inviting them out and handing an Evangelistic Quarterly to them. Where no one was home, we left a piece with name of church on it, inviting them out. We visited about 85 homes. When one can leave a piece of literature, he feels that possibly this visit may not be in vain, for they may read it. We were encouraged with the effort and shall follow it up by sending the Quarterly regularly to try to show these people how important Christ is to them.—D. A. Sommer.

Old Sister Isaac Coons, New Castle, Ind., recently passed away, but Bro. Coons has the blessed comfort of the gospel to help him along the rest of the way. Bro. C. C. Parker also reports the death of Sister Annie Belle Rickey at Lemons, Mo., and also Alvon Newman Baughs. We are sorry our limited space forbids devoting much space to obituaries, but maybe it will be different some day.

Mountain Home, Ark.—Our meeting at Cottonwood, Ariz., closed with the largest crowd. It was a hindrance that we had to shift the meeting to a school house in the country part of the time as the brethren have no house of their own. At LaJunta, Colo., I met a fine crowd for two nights and baptized two fine boys. Then to the home of J. V. Nidey, where five were baptized. Bro. Nidey has preached much in these parts and is loved by the brothers and sisters.—W. C. Rice.

If our readers send money for literature, to save expense we will not answer it IF your receiving the literature shows that we received the money. But if you send money, and no literature indicates we have received the money, let us know after a reasonable length of time. If at any time you fail to get your paper, notify us and we will send duplicate copy. If you would like a bundle of samples to distribute to try to get a club, notify us.

Hartford, Ill.—Church here is working very well. The young members are taking public part in our worship, some having been members only about seven months are making short talks. I am sending 11 names for the M. C.—Herschel Otwell.

Alone With God

God made man in the beginning to be part of the world and yet to be separate from the world. Physically he is made up of the earth and must be sustained by it, and socially he must mix with the great mass of humanity; but morally and spiritually man is to be separate from the world and to derive his strength from above, and in doing this he must often be alone with God.

It is said that Enoch and Noah "walked with God." No doubt these men separated themselves from the crowds about them and communed with their Maker in prayer. Moses was alone with God when the Lord called him to go and lead His people out of bondage, and often in the wilderness wanderings he stood alone with God against the whole nation, against rebellious princes and even against his own relatives. Joseph was alone with God when he was sold into Egypt and when he was thrown into prison for his purity of life. Daniel was alone with his Maker when, with his window up and his

face toward Jerusalem, he prayed three times a day, though death stared him in the face. The three Hebrew children are the only ones mentioned who would not worship the golden image which the king had set up, but God was with them. Abraham, Isaac and Jacob confessed that they were strangers and pilgrims on the earth, and looked forward to the great spiritual reign of Christ, looked for the city which hath foundations whose builder and maker is God.

In the New Testament, God's people often had to stand alone with him. Paul fought many battles single-handed. He was left alone in Athens, the great center of learning in the ancient world, but his spirit was stirred and publicly and privately he told the people of Christ. He was alone when he fought with beasts at Ephesus. On one occasion he said, "At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and the Lord delivered me out of the mouth of the lion."

Jesus was alone with God in his temptation, and he often withdrew himself from the crowds to be alone with his Father in prayer. On one occasion His teaching was too hard for even his followers, for "many of his disciples went back, and walked no more with him." In the Garden of Gethsemane, His disciples did not stay awake with him, but he was alone in his agony and prayer.

And so it has been with God's people in all ages of the world—they should often be alone with God in prayer, for often must they be alone with Him in making decisions for the right. And one reason why so many people do not decide for the right when they must decide by themselves, is because they do not first put themselves alone with God in prayer.

When boys and girls come to the age of accountability, they alone must decide which way they will travel—the road to Heaven or the road to hell. If they make a profession of religion simply because others do, it will not please God; or if they obey merely because their fathers or mothers wish them to, their obedience amounts to nothing. They must think of Heaven with all its joys; and of hell with all its woes; and must count the cost. In other words, they must be alone with God in struggling with the flesh. And oftentimes as Christians they will have battles which they must fight alone. When the cards are pulled out, or the bottle is passed around, or something of a similar nature is proposed, a young man will often be alone in deciding against the evil; and yet not alone, for God is with him. The girl is asked to go to a dance with her companions, or go to a filthy show, and she often must decide alone. Sometimes young people are ridiculed for standing with the Church which opposes all departures from the word of God. They will have to stand by themselves. Here is where it will be seen whether they have spent much time alone with God in prayer.

Wives and husbands must also stand alone with God. Sometimes a man's wife will not obey the Gospel with him, loving more the frivolities of life. Oftentimes a woman must accept the Savior alone and take upon herself all the religious training of the children. But she cannot stand back, but must put forth a greater effort for the children's sake. Alone she must read God's word

and pray to Him, and alone she must go to the house of God, for alone she must stand before God and answer for the deeds done in the body. Even though one meets with strong opposition from wife or husband, or father or mother, or other relative or friend, he must stand for God and the right. "He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me."

Even in affairs of the Church, a true Christian must often stand alone with God. As long as time endures, there will be a constant effort of Satan to lead the people off. Under the plea of "doing good," he will get Christians to try to introduce things which are contrary to God's word. Many times even the elect cannot see the wiles of the devil, and are deceived. In order to save the Church, something must be said and done, and it falls to us to do or say it. We shall be condemned as "disturbers," as "antis," and as "popes," just as Moses was accused by jealous ones of taking too much upon himself. But we see the truth, and the traps of Satan, and we must cry against the danger or we ourselves are lost. We must please God rather than man! The sooner we learn the lesson, the happier we shall be—that we are not saved as nations nor as families nor even as churches, but are saved as individuals. Apostasy or worldliness or indifference may often capture a professed church of God, and our souls may be in anguish because of it; but we can save ourselves regardless of what others may do. If we cannot save them, we can save ourselves by withdrawing from them and trying to build up a spiritual house of God. It was in the anguish of his soul that Luther alone, in his monastery cell, gave his life to correcting evils in the church. It was practically alone at first that Thomas and Alexander Campbell started out to lead the people to the Gospel in its purity and simplicity. Our battles are not as great in the affairs of men as were theirs, yet they are battles for the right as much as theirs, and may be as great for us to bear as were theirs for them. Each child of God has his own peculiar trials in addition to the ones which the Church in general has, and these individual battles we must fight alone. Jesus had his, and the servant is no better than his Lord. Every child of God will have his Gethsemane.

All those who journey, soon or late
Must pass within the Garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who cannot say,
"Thy will be done," who only say,
"Let this cup pass"; and cannot see
The purpose of Gethsemane.

But once more, and for the last time, we must be alone with God. Not as nations, not as families, not as churches, do we appear at the Judgment Seat of Christ but as individuals. One by one we stand before the Great Judge. Father or mother will not be there to help us; husband or wife can do us no good; son or daughter will have to take care of himself. Alone must I, and alone must you, appear before the Judge, "that every one may receive the things done in his body according to that he hath done, whether it be good or bad." Over there "every man shall bear his own burden," alone with his God.