

MACEDONIAN CALL

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

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YOU ARE INVITED TO ATTEND SERVICES AT

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EXCEPT SUNDAY MORNING



A Picture Talks to You

Here is a picture of a book, a pair of glasses, a lamp, and a chair. Look at it a long time. What does it say to you? The book is the Bible. On the blank pages between the Old and New Testaments are, perhaps, the names and dates of birth of your mother and father, yourself and your brothers and sisters. The writing tells, too, of the marriage of your parents, and perhaps the death of a little baby brother or sister.

Yes, you believe that this book is the Word of God, even though you have not treated it as such; that it tells you truly of man's origin, gives a history of his sin and troubles, and prophesies the time when the world shall be destroyed and the wicked punished and the righteous rewarded. You know that Jesus said, "The words that I have spoken unto you, the same shall judge you in the last day". And you believe that. It is evening now; the lamp tells you that; its light shines on the words of the Old Book. Perhaps it is opened at the passage: "Let not your heart be troubled", or, "In my Father's house are many mansions", or, "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter through the gates into the city."

Some one has been reading the book, and has left. No doubt it was an old person; at least, he wore glasses, for these are left by the reader of the book. Who does your imagination tell you it was? You are right—It was your father, or your mother. The past rises before you like a

dream. You see him again in his quiet corner in the evening, reading the Book before he lies down for the night. Mother is busy with her darning and patching for the children—for you. She listens as he reads aloud the words of comfort. It did not mean much to you then—but it does now.

Both of them were interested in your eternal welfare, but you were not—not much, at least. Anxiously they tried to tell you of the life one should live; anxiously they tried to guide your feet aright; anxiously they prayed that you might see. But they did more than that—they set before you their godly lives. But you were young and strong and not concerned, and "must see the world for yourself". Perhaps you came into the church, but you did not remain faithful; the allurements of the world drew you into by and forbidden paths. Or, perhaps you never opened your heart when the Master knocked at the door. You thought your parents were old fogies, you said you had your own life to live, you sowed to the wind and now you are reaping the whirlwind. In the disappointment and despair of your life, your mind turns back to your old father and mother. "Oh, that they were here now, that I might talk with them about what I should do!"

The bright colors of the world have lost their brightness; the card game has no excitement now; the dance has given up its thrill; the licentious shows seem like mockery in a distressed world; your trashy literature looks like so much dirty paper; your cherished business has tumbled to the ground; your friends have deserted you or have become your enemies, except as they can "work" you. "Oh, that mother could speak just a word and relieve my troubled heart!"

Backward, turn backward, O Time, in your flight,
Make me a child again just for to-night!
Mother, come back from the echoless shore,
Take me again to your heart as of yore;
Kiss from my forehead the furrows of care,
Smoother the few silver threads out of my hair;
Over my slumbers your loving watch keep;—
Rock me to sleep, mother. Rock me to sleep!

But she can not come back; he can not come back. It is too late to seek their advice, except as they gave it when living. You rejected it then. The vacant chair shows they are gone. You have only a memory. You have learned very late that the attractions of this life soon grow dim. Your father and mother were anxious for you, plead with you, prayed for you. You can not bring them back but you can go to them. "Tell mother I'll be there in answer to her prayer."

They threw an influence for good over your life but you pushed it aside; now you appreciate their effort. What about your children? You saw father read the Bible, your children see you read trash; you saw mother go to religious services rain or shine, your offspring see you at a show in snow or sleet; you saw them close the day with a chapter from the Bible, your children see you turn the dial for a last "song of fools." What a memory to leave to your children!

MACEDONIAN CALL

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What a broken compass to put into their hands with such a dark night and such a stormy sea before them!

There is a little time left—redeem it before it is gone. Why do you wait? Your golden opportunities will soon be passed. Sin has nothing more to offer.

In the world you've failed to find
Aught of peace for troubled mind;
Come to Christ, on Him believe,
Peace and joy you shall receive.

—D. A. Sommer.

Advice to the Young Man of Today

Why the young man? Because he is the middle aged and old man of tomorrow. Even if there were no moral nor expedient reasons at stake for the present, the future welfare and happiness of both the young man and those related to him in the various relations of life would make it specially important that the young man of today be considered. In the book of Ecclesiastes the wisest man who ever lived before Christ visioned this phase of the subject. In his twelfth chapter the burden of his advice was the great need of preparing against the disabilities and unpleasantness of the later years of life. And the outstanding truth that seemed to be the basis of his advice to the youth is that all pertaining to youth is vanity. This does not mean that all distinctions between young and old should be ignored in favor of the aged. In fact, the distinctions are to be recognized in many respects as favorable to the young. What the young man should get from the wise man's statement of vanity is that reliance on the apparent advantages of youth as to pleasure and happiness will prove disappointing in the end and hence are vain. Solomon would have the young man to be happy and enjoy genuine pleasure but he would also have him know that enduring pleasure comes from using his present vitality and opportunities advisedly so as to be happy throughout his residence on this earth. And the way to accomplish this is to remember his Creator while in the days of his youth.

Public employers of labor and other services have long discriminated against even middle aged men as of insufficient capability for service and demand the young man. This has been carried to extremes undoubtedly. And more lately we see evidences from various sources that it has been a mistake to operate on above principle and we see more tendency in some sections to take favorable attitude toward the middle aged and even the old in a few cases. Does this disagree with the remarks in the first paragraph? No, be-

cause in explaining this changed attitude it is developed that the older men who are proving so satisfactory are those who, while in the years of the young, have taken stock of their personal advantages and used them to prepare a character and degree of efficiency that would forge them to the front in after years. So this just confirms the view point of the foregoing statements. Thus if the young man of today is anxious to be serviceable tomorrow he must make the best use of his time and other talents of the present. This is in keeping with the prime motives that have accounted for the success of business, government, and all other movements that have become worth while in the world of people.

And let not the young man conclude that by following above advice and by doing as the great Wise man has suggested that he is to avoid the disabilities and disagreeable experiences attributed to old age entirely. They will finally come to a greater or lesser degree to the best of men. But the young man who has thus adjusted his life while in the preparatory stage of his life will find these later objections more possible of endurance. When others are seen struggling under the burdens brought on them through their declining years with nothing to offset them and nothing but a suffering and unrewarded declining of life, the other will be sustained by the moral and spiritual strength stored up while in the days of youth. So our advice to the young man of today is to use your youth and strength in useful preparation for a serviceable and profitable middle life and a serene and happy close at the journey's end.—E. M. Zerr.

The Christian in Business

The title to this article may be understood to refer to a faithful and dutiful disciple of Christ who is the proprietor of a commercial or professional enterprise operated for profit.

Since profit ordinarily imports pecuniary gain, love of money being the root of all evil, and with certain so-called short-cuts to temporal success constituting temptations often encountered in the business world, a **Christian in Business** may appear to be an anomaly or an exceptional character. Such, however, ought not to be.

The writer is thoroughly convinced that one can be both a Christian gentleman and a business man. The accomplishment of such a feat is not what one would be disposed to term "easy", but, with the proper and diligent use of the normal faculties with which the most of us are by our Creator endowed, it is a possibility. To conclude otherwise would be to contradict the scriptures.

The first duty of every man, no matter what may be his means of earning a livelihood, is to obey his Creator, our God. (Ecc. 12:13; Matt. 22:37-38; John 14:23.) Through the New Testament, He has prescribed the dimensions of one's obligations to Him and, being a rational and omniscient Being, God has not bound upon any man a single duty which he can not perform.

It has long been, and still is, necessary that a man earn his living by the exertion of his own energy (Gen. 3:19), but he need not violate any of God's laws in order to do so. Each Christian is required to provide for himself and his family (I Tim. 5:8), but he is enjoined to "Provide things honest in the sight of all men" (Rom. 12:17), business men not excepted.

The question may then arise, "Can a Christian be a successful business man?" The answer to this question cannot be scripturally spelled with such characters as \$ \$ \$ and ¢ ¢ ¢, but it may be spelled with three characters, thus, YES.

A good scripture for a Christian business man to keep constantly in mind is Colossians 3:17: "Whatsoever ye do in word or deed, do all in the name [by authority] of the Lord Jesus". It is true that if he does so, and then obeys the admonition contained therein, he will be precluded from doing many things which business men have ample opportunity and many temptations to do. However, a business man who remembers that "Honesty is the best policy" and is always mindful of the Bible will ultimately be a success (I Cor. 10:13), though perhaps not a \$U\$E\$; that is, he probably will never amass an immense fortune, but he will doubtless attract sufficient business to earn a decent living, command the respect of many good citizens, enjoy the fellowship of the Disciples of Christ, and, at the same time, work out his own salvation. Certainly, gaining the reward of eternal salvation is the crowning success of human existence and the most preeminent achievement among men. (Matt. 6:19-21; James 5:1-3; I Tim. 6:6-12; Matt. 16:26, and Matt 19:23-24).—O. C. Tee. (Bro. Tee has been an attorney-at-law for nine years.) Feb. 23, 1939.

The Christian Husband

"Christian" is derived from the term "Christ", so if there had never been the term Christ there never would have been the term "Christian". Christ is really the "New Name" (Isa. 62:2), and as a result of having the Christ, the Church wears that "new name" (Rom. 16:16) and individuals wear it; but they are Christians (plural), which is derived from the term Christ. Christ—*ian*, which means "related to." A Christian is one related to Christ. If related to Him they should try to imitate Him in their lives. In Gen. 1 and in Isa. 43:7, we are told that God "created", "formed" and "made" man. "Formed" (*yatsot*) conveys the idea of a potter forming clay, shaping it into a vessel, hence refers to man's body. "Made" (*asah*) refers to the soul, the individuality, which has reference to the animal life. "Created" (*bata*) has reference to the spirit, and with it we can serve God, (1. Thess. 5:23; Rom. 1:9). But the fallen man has lost that image. Man was **made** and **created** and **formed**, but created in the image of God, so when he falls he loses that image, hence there must be a "new creation" if he is ever a Christian. "Image" refers to character, and that character has to be created again, hence Paul says, "If a man be in Christ he is a new creature", but literally it is, "If a man be in Christ there is to him a new creation" (2. Cor. 5:17).

Now with this brief explanation of what it takes to make a Christian, we are ready to notice a few statements concerning the husband. In Matt. 19:4-6 we learn that in the beginning God made them male and female, and said, for this cause shall a man leave father and mother and shall cleave (literally, "cemented") to his wife; and they shall be one flesh. What therefore God has joined together let not man put asunder. Then in Eph. 5:23-25, we learn the husband is head of the wife, and should love his wife, even as Christ also loved the church, and gave himself for it. In Eph. 6:4, Paul says for the fathers not to provoke their children to wrath; but to "bring them up in the nurture and admonition of the Lord." In Col. 3:19, husbands are again told to love their wives, and not be bitter against them. Then in 1 Peter 3:7, husbands are told to dwell with their wives, and give honour unto them, as unto the weaker vessel. All the above citations show that if the husband is a Christian he will, first; think enough more of his wife

than of his parents to cleave (be cemented) to her. This does not mean that he should think any less of his parents, but more of his wife. Second: That the union God sanctions man must NOT put asunder. Third; That he is head of his wife, hence responsible, to some extent, for her conduct and teaching, as well as her support. Fourth; If he loves her as Christ loved the Church he will protect her and sustain her in so far as she will permit him. Some wives (husbands, too) are very disobedient, just as some Church members are, and do not respect the head. Fifth; he will not provoke his children to wrath. The father who will use a club instead of a switch; use his fist instead of his palm; use his foot and kick his child, instead of his tongue to teach and advise his child is provoking the child to wrath. Sixth: He will bring his child up in the nurture and admonition of the Lord, which means he will "train"; "rear"; "educate" and sustain the child. Treat it right. Let your treatment of the child cause it to have all confidence in your word and in your Christian life, then it will obey, usually, because of its love and respect for you. It can see the image of Christ being manifested in your life every day. Seventh; he will honour the wife as the "weaker vessel". This does not mean she is weaker mentally, but muscularly weaker. Some husbands think this means mental weakness; means they have more BRAINS than their wives. I told one such husband once that I had heard that a calf has more brains than any thing in the world and is the biggest fool on earth, and left him to make the application, and he made it. Eighth; a Christian husband will love his home, sacrifice and suffer for it if need be, just as Christ sacrificed and suffered for his wife, the Church. I have only mentioned a few things, but if such a husband as I have mentioned continues to imitate the life of Christ in these respects he will have a happy home, providing his family is not of the "black sheep" kind.—W. G. Roberts, 2909 Marion Ave., Mattoon, Ill.

"The Christian Wife"

Matrimony is a divinely authorized institution, and is as old as mankind. The Lord made man of the dust of the ground, (Gen. 2:7), and took a rib from his side and made woman, (Gen. 2:21), to be his helper, (verse 20). Verse 23 gives the reason for v. 24, "Therefore shall a man leave his father and mother and cleave unto his wife and they shall be one flesh." The wife must wear the husband's name, see Gen. 5:2. The marriage relation is a fleshly one, and is intended for this life only, therefore when entered must continue as long as we live. The laws of our land give writing of divorce, so did Moses, but from the beginning it was not so, (Matt. 19:8). Only one exception to this, (Matt. 19:9). Inasmuch as it is a life-time relation it should be entered with all seriousness and after much meditation. If one should buy a car and become displeased with it, he has the right to trade it for another, but not so with reference to marrying.

Thus the young women should be taught their duty with reference to the marriage relation. This is the duty of the aged women, (See Titus 2:4, 5): "That they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." Then the "Christian" wife must love and obey her husband. Should she bear Children? (I Tim. 5:14): "I will therefore that the younger women marry BEAR CHILDREN." Should she secure a public position

and leave her home and children in the care of a hired servant? Paul said in the same connection, **GUIDE THE HOUSE.** The modern way of refusing to rear a family and in many cases, have a pet dog instead of children, is certainly condemned by above scriptures. I verily believe the modern departure from the scriptures on this subject is largely due to the lack of aged women teaching the younger as Paul commanded.

1 Pet. 3:1-6 gives some timely instructions to the wife. Among other things, Sarah is referred to as example of obedience and reverence. All Christian wives are said to be daughters of Sarah in this respect. A Christian wife will delight in pleasing her husband in domestic affairs, will be loving and kind to her husband and children, and will be interested in home affairs, and will cooperate with her husband in bringing up the children in the nurture and admonition of the Lord. Of course the subject of submission and obedience as taught in Eph. 5:22, 24, 33 and elsewhere, must be considered in the light of Col. 3:18; Acts 5:29, which shows that the wife is not to obey her husband if he wants her to do that which is wrong. Christ is her head in spiritual things. If the husband is not a Christian and is pleased to dwell with her, she is to be faithful to him. (1 Pet. 3:1, 2.) The influence of a good Christian wife is certainly helpful to any man, and those who have such should certainly be thankful and remember the instructions given him as husband. Let us strive to have happy homes, by each doing his duty, and not make it just a place to stay.—C. R. Turner.

Bible Study in the Home

Bible study and religious training mean the same thing as applied to the Christian home. Paul wrote to Christian parents as follows: "And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord" (Eph. 6:4).

Webster defines nurture here as, That which promotes growth, education, instruction; and defines admonition as, Gentle reproof, counseling against a fault, instruction in duties, caution, direction.

Human words cannot express the value of the training commanded here by the holy Apostle. The religious impressions made upon the minds of our children in early life are lasting impressions. Children trained into a life of piety and devotion to God in a Christian home will love and appreciate such training more and more as they grow older. (Compare Prov. 22:6, Margin).

Hannah trained Samuel to do service in the house of the Lord while yet a child (1 Sam. 1; 2:11). Moses' faith in God was established in the home of his godly parents before he entered Pharaoh's schools (Ex. 2; Acts 7:22). His brethren could not appreciate the value of his early training (Acts 7:25). (Compare 2 Tim. 1:5; 3:15).

The responsibility is on Christian parents. It is sad when the parental religious influence is divided in the home, but far worse when neither parent is a member of the true Church.

How the Bible may be taught effectively in a Christian home: The word Christian means "Christ like". The lives of the parents or teachers must first be in harmony with the life and teaching of Christ. They must not practice any filthy habits such as the use of tobacco, etc. They must not use slang. They must be honest in all

business dealings with their children and their neighbors. By thus living before the children, the very things you teach them you will firmly establish the child's confidence in the parents and in the word of God. And through this confidence the little ones will "receive with meekness the engrafted word which is able to save their souls" (Jas. 1:21; 2 Tim. 3:15).

The preliminary lessons for the children should be the historical narratives of the Old and New Testaments, including the lives of prominent characters. A good chart covering the dispensations, periods of time, and principal events is indispensable in studying the history of the Old and New Testaments. A complete diagram for such chart is found in the publisher's "Guide Through Bible History". "Foster's Story of the Bible" has been a great help to the writer in teaching Old Testament history in the home.

Aside from reciting the lessons assigned each day, each child should, in turn, stand before the class as instructor. This will not only cause the child to feel a responsibility and study harder, but will also enable the young men to stand before an audience and take public part as soon as baptized into the Church. They should be trained to sing and pray the same way as they are trained to teach, preach, or instruct in the home.—Wm. Ketcherside, Topeka, Kans.

Youth and Education

I have been teaching school or connected with that work in South Missouri for thirty-three years, the last thirteen years as county superintendent, and have become rather well acquainted with the schools of this State, and indirectly with the public or common school system of America. I have found that the general philosophy of our school system is to teach children and youth to be good citizens of this democracy and I have also found that a great majority of our teachers are conscientious in their efforts to carry into general execution the philosophy of our system and to convert the theory into practical shape in the citizenship of the nation.

The common school system was established about one hundred years ago. In Missouri, it was one hundred years ago on February 9, 1839. In April, 1837, Horace Mann, the greatest American educator of all times, closed his law office to become Secretary to the Massachusetts Board of Education, an act of his still regarded as the first great step toward the establishment of the great common school system we have today. Which in the short space of time since 1837 has grown at home, and spread to most of the civilized world. The wishes of this great educator were to give to every boy and girl the opportunity to obtain an education, regardless of his station or the station of his family in life, hence the name "Common School." He sincerely believed to maintain and develop our young democracy all of the people must be educated at least to some degree, and he believed there was no agency capable of doing this except the common school. The public schools of one hundred years ago gave only a few weeks of school each winter only to the very poor or pauper class of the people, and it was considered a disgrace to attend one. From this small and degraded beginning the public school system has grown into the great common school system of today in which thirty millions of children and youth and one million

teachers participate in America alone, and the idea has found congenial soil in most other civilized countries of the world. It is considered the chief cornerstone of modern civilization. It is the opinion of most people that the common school system is doing a good job in the work for which it was first intended. It is giving the opportunity in common to all of our children and youth to become educated, and thereby make better citizens of the republic. There exists no class distinctions in our plan of education today. All are on an equality and no preferences are shown.

The so-called Church or denominational schools of today cannot give educational opportunity for the education to all of the people, even if that was desirable to them any more than they could before the establishment of the common schools system. The church had its opportunity all down through history to educate the young of all races but failed, as history bears us out. It was the churches that first felt the need for educating the children, and that first tried it. Naturally each denomination felt that, since the support of the school was furnished by the church, the children must be educated for the church, and many abuses sprang up, classes were made more distinct among the people because of the emphasis placed upon particular church doctrines, the intolerant feelings already strong were made stronger, and there could be no clearing house in education wherein all talked and worked together as in the common school. The church system was supported by the congregation, and for the members of the congregation, not for the general or common cause, but for the good of the church. If it could be established that the denomination or church were authorized by the Scriptures to maintain schools and educate children and youth, the system would prove entirely inadequate to the task. There are and of necessity must continue to be too few church schools to do the work required of the great common school system. One must come to the conclusion that, if the masses are to be educated, the common school must do it.

Charges are made that the institutions of higher learning, a part of the common school system, causes youth to become disbelievers in God and the principles of the true religion of the Church, that they teach infidelity and matters leading to infidelity, but this is not easily proved in the face of the facts as they are known. In our little high school, the superintendent made a survey of all former graduates, which covered about forty years, and found that only one had spent as much as one day in jail. Not a bad record, and it may not be as good in many schools. Not many, if any of the youth of my acquaintance who have had the opportunity to attend state schools of higher learning have returned infidels or skeptics, unless they were so inclined before entering school. I have personally known only a few who attended the so-called church schools of higher learning levels, but in a few I know two or three have returned decidedly unsettled in their religious views, and one a confirmed atheist. I do not know why the change, because they were earnest Christians before going away, but it all happened during their college days. "By their fruits we shall know them".

The Church school is not authorized by the Scriptures, which must be their only source of authority. The common school is completely divorced from the teaching of religious doctrines, as it should be. The church school

cannot reach the masses, and that is the purpose and intentions and practices of the common school system. Boys and girls in the common school are taught morality, upright living, and tolerance. The church school naturally and inevitably falls into the teaching of denominational doctrines often pugnacious to many other people which tends to create class feelings. I will close with the words of Horace Mann, spoken at the beginning of the common school in America about one hundred years ago. They are as true today as then: "The common school is the greatest discovery ever made by man. It is super-eminent in its universality and in the timeliness of the aid it proffers. . . . The common school can train up children in the elements of all good knowledge and of virtue."—Charles F. Boyd, (Prosecuting Attorney, Christian Co., Mo., 4 Years, Educator 33 Years, County Superintendent 13 years).

The Divine Family

Since this issue of the paper deals with the home and family primarily, I deem it appropriate to introduce a few thoughts relative to the family of God, and our relationship thereto. This subject will be considered under the following sub-heads, viz.: Entrance into the family, privileges to be enjoyed, obligations of the members, and our final reward.

ENTRANCE INTO GOD'S FAMILY. Since the divine family is the equivalent of the kingdom of God, then whatever is required to enter into the kingdom will obviously bring one into the family. Christ declares in John 3:5, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God". We thus learn that we enter into His family the same as we entered into the family of our fleshly parents, that is, by birth. That birth requires two things operating together, the water and the Spirit. From other plain passages of Scripture we determine that the Spirit operates upon our hearts through the Word, and thus we are said to be begotten of the gospel (1 Cor. 4:15), or the word of truth (James 1:18). In confirmation of this fact, we learn further that we "are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Peter 1:22, 23). God's word is quick (alive) and powerful (Heb. 4:12) and when it is sown in the human heart it germinates and grows.

But we must go down into the water and be buried with Christ in baptism else we will die before the process of spiritual birth is completed, thus producing a spiritual abortion. In every instance given in the book of Acts, in which a man was brought to Christ, he was instructed to be baptized. This brings us into the Saviour's death (Rom. 6:3) and since his blood was shed in his death, it figuratively brings us into contact with that cleansing element. Thus we put on Christ (Gal. 3:27) and from that time on we are new creatures (Col. 3:9, 10).

PRIVILEGES TO BE ENJOYED. Every child born into this world is entitled to certain privileges as a member of his father's family. Thus it is with us spiritually speaking. Among the great privileges which we are assured of, one is especially comforting, and that is the remission of our past sins, by our primary obedience (Acts 2:38), and the right to pray for forgiveness of the errors which we henceforth commit (1 John 1:9). Since

we are commanded to pray "lifting up holy hands" (1 Tim. 2:8) and since men in their sins can not do that, it is evident that this is a privilege afforded to His children. We also become "heirs of God, and joint-heirs with Christ" (Rom. 8:17). This is so great as to be almost incomprehensible and indescribable. Suffice it to say that if God created this wonderful world with all of its beauties solely for the enjoyment and appreciation of man in the flesh, the things he has prepared for us in the future are too infinite to grasp with finite minds.

We should not pass from this idea without emphasizing that another prerogative belonging to those who are children in God's family, is the enjoyment of the fellowship of the best people and the purest minds upon earth. The Church of Christ is the greatest philanthropic institution, the greatest fraternal organization, and the only divinely authorized agency for glorifying the Father upon earth (Eph. 3:21). What an opportunity is afforded men, in permitting them to become members of such a family whose love for each other passeth all understanding! Last, but not least, we are entitled to wear the family name, and thus share the joy and exaltation of the saints in Heaven. We should be careful always to conduct ourselves in such a way that no reproach will tarnish that name or its character.

OBLIGATIONS OF THE MEMBERS: The homes that are nearest perfection upon this earth are the ones in which every member shares his portion of the responsibility cheerfully and freely. God in the plenitude of his wisdom has seen fit to provide all with a certain degree of ability, and has widely counselled us to use it for the upbuilding of the family honor. We have a fundamental obligation of responsibility to Our Father, which consists of rendering absolute obedience to His will (Matt. 7:21). Our responsibilities to each other are so many that an article of this nature and limited space cannot set them forth in detail. One of the outstanding chapters dealing with this subject to my mind is the twelfth of Romans, in the reading of which you will see that among other things, we must "be kindly affectioned one to another with brotherly love; in honor preferring one another" (verse 10). We must distribute "to the necessity of the saints, and be given to hospitality" (verse 13); and we must "be of the same mind one toward another" (verse 16). The observation of the precepts given in this grand chapter make it possible for us to enjoy the bliss of unity and the peace and harmony that all of us should desire and pray for constantly.

OUR REWARD. While it is true that we have certain recompenses in this life for the sorrows and troubles we bear, it is also true that we are heirs of eternal life. In this existence as children of the Most High we are buoyed up by the hope which is kindled in our breast because of the great love of our spiritual parent, and we have also the inestimable prize of a clear conscience as the result of following his judicious government. He disciplines us in love when we go astray and brings us back into his paths if we are meek and humble in heart so that we will accept the chastisement. But constantly we look beyond the mists of life to the purple clad hills of eternal rest, which rear themselves majestically at the end of the western trail of life. Heaven (how sweet the sound) is a prepared place for a prepared people. If we do not choose the companionship of God's people here, we need not expect that we shall be in their presence there. Those who deliberately choose to follow Satan

should not expect to be anywhere but at home with him when through with this life. We want you to prepare to meet God, to live for him now that you may reign with him then.

EXHORTATION. Some day this world will be destroyed and the earth and all the works therein shall be burned up. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God?" (2 Peter 3:11, 12). Enter into God's family today and be faithful unto death.—W. Carl Ketcherside.

Church News

Slogan for the year—"Let's go to work and quit blocking traffic on the King's Highway."

Oregon—I will take a dozen or more of your booklets on Christian Liberty.—Mrs. A. Douglass.

Sullivan, Ill.—The reading here will close March 24. Interest and attendance have been excellent throughout in spite of much sickness. A spirit of unity in the Truth has prevailed.—E. M. Zerr.

Marshalltown, Ia.—The Church of Christ Meeting in the Adventist Building is looking forward to a week's labor with Brothers Arthur Freeman and Bill Hensley, fresh from the Bible reading at St. Louis, starting March 26th. The M. C. for March sure was fine. It makes us think of old times when we can read after such men as Brothers W. G. Roberts, Wm. Ketcherside, J. A. Collins, E. M. Zerr, A. R. Moore and others of olden days with the same old Gospel with no modern fancies in regard to fellowship.—W. E. Cakerice.

Bonne Terre, Mo.—J. W. Chasteen is here now and is starting out fine in the work. He has been doing some visiting. I went to Flat River last Lord's day evening and talked for them. Had nice crowd out. Enclosed are \$10 for 500 Missionary numbers of M. C.—J. H. Maberry.

Exeter, Calif.—The church here is in better working order than it has been for some time. Four of our young have been taking part regularly in public services. Send 150 of April Missionary number.—Walter Weekly.

Berkeley, Calif., 2223 Union St.—Would like for anyone who has friends or relatives living in this district, i. e., San Francisco, Oakland, Alameda, Berkeley, Richmond, Hayward, etc., who might be interested in the church to give us their names, so that when Carl Ketcherside comes through here soon, he will have something to work on to build us up. You might also write them, telling them the church meets at this address.—Geo. A. Robinson.

St. Louis, Mo., Monday, March 27—Am embarking for California in about four hours, expecting to stop one day at La Junta, Colo., and two days at Phoenix on the way. Begin at Riverside, Calif., next Sunday morning. . . . Last M. C. best ever—a paper to rejoice in.—Carl.

Vona, Colo.—Enjoyed a profitable Bible reading at St. Louis. Leaving there I preached for the brethren at Palmyra, Ind., the 12th. Spent a week in the reading at Sullivan, Ill., with E. M. Zerr. March the 26th I filled an appointment with the brethren at Secor, Ill., who choose to do the Lord's work in the Lord's appointed way. In the afternoon I preached for the loyal little band at Peoria. This is a mission point. They have bought a lot in East Peoria and hope to build soon. If possible I urge the brotherhood to help them in their noble efforts. Any aid can be sent to Lola Miller, 1301 N. Glendale, Peoria, Illinois, or R. O. Webb, Secor, Ill.

Don't forget the mass meeting at New Castle, Ind., in June, lasting three days. What a fine time of the year for a little trip! The association together with many brethren and sisters from different places, will be inspiring. The lessons given from God's blessed Word will be uplifting and you will go back home better prepared for the battles of life. Every isolated

disciple in Indiana, and those in small groups, will have their spirits revived for the journey to heaven. Write Tilden Lawson, 1914 S. 19th St., New Castle, Ind., how many you will have packed in your car. Exact date will be announced in next M. C.

Des Moines, Ia.—Good attendance at both congregations here last Lord's day. Considerable sickness among members for several weeks. We feel the loss of one of our very valuable and respected members, Sister George I. Munger, who was recently taken in death. It brings home to us most forcibly that we each must some time meet that inevitable hour, and thus shows us how very important this life is, and what we should be doing with our time. Bro. Johnny Rhodes is to be here during the month of June and we are trying to get ourselves ready to do our part at that time. Certainly enjoy the many good writings in the Macedonian Call. Glad to see it growing.—Eugene Suddeth, 1512 E. Walnut. (He orders 850 of the April Missionary number for the work there.—Pub.)

Eatacada, Oreg.—The Church here meets regularly for worship and Bible study. A very faithful Sister passed away in December. Two brothers found employment elsewhere and can not be here regularly. We miss them all very much. Expect to have some preaching and teaching done this year. Some have been trying hard to connect us up with the hiring system that is sweeping the country, especially this far west country. Like the brother from North Mississippi in February number of M. C., we believe such a system is leading the church from the truth and desire only those who declare the whole counsel of God to preach and teach for us. The M. C. is fine. I read it over twice here at home, then hand it out where I think it might do good. A sister in hope and prayer—Mrs. A. Douglass.

Cedar Rapids, Ia., 511 10th St. S. W.—Once again a Bible reading has closed, this being the second reading held in St. Louis of this nature. Evangelist Carl Ketcherside was the instructor and I am sure all the brothers and sisters that attended can say that Brother Ketcherside did a very fine job in conducting each session, and shows a considerable improvement from over the first reading. I also at this time can say the church world has truly woke up. The brethren at St. Louis and other points see the true need of personal work, religious census and other things along that line. May we see the time when we can go out and bring people in, tell them the story of Christ, and convert them to Him. At present I am holding a meeting in Cedar Rapids, Iowa. Starting March 27 Brother Freeman and I will be a week in Marshalltown, Iowa, where we will instruct the brethren and help them in personal work. I will be in Red Cloud, Nebr., during April and May. I hope out there to do religious census, personal work and conduct a plan or outline of service with the brethren. Anyone knowing of friends or acquaintances in that vicinity please send names to Brother T. L. Sterner, Franklin, Nebraska. Looking to God to help us in this work, as he is our great guide, we go forth on this venture.—Bill Hensley.

Lovell, Okla.—On March 12th the church, which meets at Fairview School, District No. 8, was much encouraged and edified by the presence of Brother and Sister Seiber, of Hennessey, at our morning worship. We thank God for those faithful Christians who dare to stand true to the faith in time of trials. On April 16th we plan to begin a protracted meeting with Brother R. O. Webb, of Secor, Ill., to do the preaching. Pray for us that we may remain faithful and that we have a profitable season of labor in the Master's vineyard to His glory.—F. A. Hall.

By the time this paper reaches you, our booklet on "Christian Liberty—Where Does It Lie?", will be printed. We believe this is the most important thing we ever wrote, as it helps steer us away from innovationism on the one hand and undue restriction on the other. A good tract to hand to an intelligent non-member, but especially to our own brethren. We believe it will help you elders hold your congregation to the Bible, if you see that a copy goes into every home. It is written in the kindest way we know how. Price 25 cents (two or three dimes), five for \$1 (a bill at our risk). As we expect to send out several hundred copies FREE, we give you the opportunity of helping in this missionary work.

Riverside, Calif.—Brother E. G. Johnson just finished a week's meeting for us. Had a very good attendance. A number of brethren from West Riverside attended regularly and took

part in the meeting as often as called on. Brother L. H. Sorey and I went to Compton Sunday, March 12th. A number of brethren from West Riverside also were there. Brother Sorey preached at 11 a. m. A brother and wife placed membership. We had a basket dinner and a good time talking over the Lord's work. After the dinner was cleared away Brother McKenzie, of Compton, called the meeting to order and Compton brethren held a real business meeting and then called on visiting brethren for remarks. All had something encouraging to say. Brother and Sister Sorey left before night's service. I stayed and three more placed membership. Five young brethren delivered the lessons at the evening service. We are looking forward with pleasure to Brother Carl Ketcherside's meetings in California this spring and summer. He is to begin at Riverside, Eleventh and Lemon Streets, on April 2d if the Lord wills.—A. J. Davis, R. R. No. 2, Box 567.

Hartford, Ill.—Enclosed find \$8.00 for which send 400 April issues of the M. C. The Call is improving with each issue and I feel it is doing a great deal of good. The church here is conducting a series of meetings with Brother John Rhodes, of Ozark, Mo., assisting and we hope for much good. Brother Paul Lawrence, one of our young brethren who attended the reading in St. Louis this last winter, is conducting a meeting in Jerseyville with good results. To date three have been baptized and two have confessed their wrongs. The Church here has been assisting them for some time in an effort to strengthen them. We have several young men here who need something to do to keep them growing, so we are using them in that way. This is Brother Paul's first effort and we expect to hear more of him in the future. He would like to have another short meeting or two between now and the reading next winter which he expects to attend. D. V. We plan an all-day meeting here at the church the third Lord's day of April the 16th. We would like to see several congregations represented.—Otto Schlieper.

St. Louis, Mo., March 8—The Bible Reading closes this week, and I have been privileged to attend all but a few days. I believe much good has been accomplished, not only in the daily studies, but in the associations with brothers and sisters who have a mind to work, as they do in St. Louis and surrounding congregations. I visited several churches in this territory and was much encouraged to find brethren awake and pressing forward in the work of the Lord. Many of them do not need a preacher to come and hold their meetings, as they have plenty of talent to do that, and they are all willing when called upon. While all of this is encouraging, I wonder if we will be faithful and patient as we should when we separate, and go forth to preach the gospel, laboring with congregations which do not all believe in working their members as they should. I pray we may be steadfast. I should be pleased to hear from churches with whom I might meet in the future and become better acquainted. I expect to hold a meeting near Richmond, Mo., in August.—H. L. Carlton, Vienna, Ill.

Compton, Calif., 1017 S. Acacia—We would like 250 copies of the quarterly M. C., please. I hope it isn't too late for you to put an announcement of our meetings with Brother Ketcherside, beginning April 23, continuing three weeks at our regular meeting place, the Pathfinder Club House, 446 E. Compton Blvd., Compton's Main St. We would like to have all the brothers and sisters in this part of the country to attend this meeting and if they need more information concerning it we have a telephone N. E. 1-2973, or drop us a card and we will be glad to get in touch with them by letter or automobile. We are expecting a good meeting.—J. B. Ruth.

Marshalltown, Ia.—Since leaving the St. Louis Bible reading I have been one week with the brethren at Council Bluffs, Iowa, in development work only. Each night we spent 45 minutes in development for public work and 45 minutes for personal work. Besides a systematic program for the worship, we planned a program by which the members will cover a given territory three times in six months. We also provided for contacts with their own acquaintances. About 10 or 12, most of the membership of proper age, will assist in this work. Brethren, why can't we all go to work. There are many who have never heard of the Church of Christ. Please don't forget to send names of interested parties at St. Joseph, Mo., where I will be for ten weeks, beginning April 2nd. Address me at 720 Shady Ave.—Arthur Freeman.

(The publisher has put in bold face some very important work mentioned by Brother Freeman. We believe that if ALL

our preachers will thus "commit to faithful men" what they have learned that they "may teach others", the true Church of Christ will embark on a forward movement, unequalled for decades and perhaps for hundreds of years. Notice on our imprint that the motto of the M. C. is "Devoted to the work of establishing and developing New Testament churches."

Wapella, Ill.—During the last two months I have worked with several congregations in short meetings here in Missouri. I spent two Lord's Days here in Ozark. We have been devoting some time to song practice and our singing seems somewhat improved as a result. The latter part of January and the first part of February I spent two weeks in a meeting in Salem, Mo. There also the congregation is small in number but is rich in faith. . . . The church there has considerable talent in four of the male members who take their turn at making talks, officiating at the table, etc. They also have two song leaders. Though there were no additions during the meeting, we feel sure much good was accomplished in the way of sowing the seed which may spring into growth at some later date. . . . We distributed about 400 evangelistic numbers of the M. C. during the meeting. . . . I believe Bro. Huddleston is to conduct a meeting for them this year and I have promised to return next year in April for a three weeks' meeting. From Salem I went to North Missouri and held a very short meeting at Pleasant Ridge congregation with much interest being manifested. Brother Glenn Ellis, of Kansas City, has done some good work there in the past and is held in high esteem there for his work's sake. Brother W. E. Ballenger conducted their last protracted meeting and his work was certainly evident. He had not only taught publicly but privately as well and his teaching was Sound Doctrine. . . . During my visit there one came forward and confessed his wrongs, after which the church extended unto him the hand of fellowship. I was to have preached at the Mountain View congregation in Miller county last Lord's Day but the snow storm caused the appointment to be canceled. As a result I stayed in Ozark for the morning service and in the evening went to Nixa, where I heard a good sermon delivered by Harold Shasteen, of Sullivan, Illinois. He showed much improvement over last year, and that he has studied diligently. I trust the congregations will keep him busy, as he is a willing worker and we should be willing to hold up his hands while he tells the story of the cross so much needed in the world today. I began a meeting in Wapella, Illinois, March 5th, which is to last two weeks and from here will go to Hartford.—Johnnie Rhodes.

The New Testament Church

Notable Facts About It—Jesus built it, Matt. 16:18; the foundation is Christ, 1 Cor. 3:11; purchased with Christ's Blood, Acts 20:28; Christ head over all things to it, Eph. 1:22; scripturally called, Rom. 16:16; 1 Cor. 1:2; members are called Christians, Acts 11:26.

Purpose of the Church—Saved added to it, Acts 2:47; must support the truth, 1 Tim. 3:15; to remember Christ, Luke 22:19; to show the death of Christ, 1 Cor. 11:26; let Christ live in members, Gal. 2:20; help the needy, 1 Cor. 16:1-2; know the wisdom of God, Eph. 3:10. To glorify God therein, Eph. 3:21; must fear and worship God, Acts 9:31, Jno. 4:24.

Why Enter the Church—Because Christ loved it, Eph. 5:25; all the saved are in it, Acts 2:47; to get out of darkness, Col. 1:13; to glorify God acceptably, Eph. 3:21; to die in the Lord and be blessed, Rev. 14:13; to be caught up with and be with him forever, 1 Thes. 4:17; the only institution Jesus gave, Matt. 16:18.

How Enter the Church—Must hear the prophets, Acts 3:22-23; believe unto righteousness, Rom. 10:10; repent unto life, Acts 11:18; confess unto salvation, Rom. 10:10; baptized into Christ, Gal. 3:27, Rom. 6:3; in Christ, in

his body, the church, Col. 1:18; baptized into the body, 1 Cor. 12:13; thus reach all spiritual blessings, Eph. 1:3.

Cases of Conversions—Pentecostians—Repented, baptized, Acts 2:38; Samaritans—Believed, baptized, Acts 8:12; Simon—Believed, baptized, Acts 8:13; Eunuch—Believed, confessed, baptized, Acts 8:37-38; Saul, baptized, Acts 9:18; Cornelius, baptized, Acts 10:48; Lydia—Believed, baptized, Acts 16:14; Jailor—Believed, baptized, Acts 16:31-33; Corinthians—Believed, baptized, Acts 18:8; they heard, believed, repented, confessed and were baptized.

How is Scriptural Baptism?—Where there was much water, Jno. 3:23; going into the water, Acts 8:36; going down into the water, Acts 8:38; coming up out of the water, Acts 8:39; called a birth, Jno. 3:5; represented as a burial, Rom. 6:4; spoken of as a resurrection, Col. 2:12; and as a planting, Rom. 6:5.

Results of Baptism—Sins remitted, Acts 2:38; gift of the Holy Ghost, Acts 2:38; get into Christ, Gal. 3:27; get into the body, 1 Cor. 12:13; have good conscience, 1 Pet. 3:21; reach all spiritual blessings, Eph. 1:3; remission by shed blood of Christ, Heb. 9:22; Blood of Christ shed in his death, Jno. 19:33-34; baptized into his death, Rom. 6:3; reach the shed blood in Christ in his death, Col. 1:14.

Unity of the Church Necessary—Jesus prayed for all to be one in Him, Jno. 17:20-21; the early church had unity, Acts 4:32; Paul besought for unity, 1 Cor. 1:10; only body desired, 1 Cor. 12:13, Eph. 4:4; unity both good and pleasant, Psa. 133:1; divisions are carnal, 1 Cor. 3:3; our guide for unity, 1 Pet. 4:11.

How We Should Live In The Church—Soberly, righteously and godly, Tit. 2:11-12; abound in the work of the Lord, 1 Cor. 15:58; have a glorious church, Eph. 5:25-26; keep unspotted from the world, Jas. 1:27; love God and neighbor, Matt. 22:36-37; Let light shine for good, Matt. 5:16; be faithful unto death, Rev. 2:10; not forsake the assembly, Heb. 10:25; do God's commands always, Rev. 22:14; worship in spirit and truth, Jno. 4:24.

Promises to the Church—Place prepared for it, Jno. 14:3; Jesus coming for it, John 14:3; if not in it left for Satan, Matt. 13:41-42; invited to come and enter therein, Matt. 11:28; Rev. 22:17; Jesus has only one bride—the church, Rom. 7:4, Rev. 21:9; are you his possession?, Acts 20:28, 1 Cor. 6:20.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter through the gates into the City."

"Not every one that saith unto me, Lord, lord, shall enter the Kingdom of Heaven; but he that doeth the will of my Father who is in Heaven."

"He That turneth away his ear from hearing the law, even his prayer shall be abomination."

"Come unto me all ye that labor and are heavy laden and I shall give you rest."

"Let us hear the conclusion of the whole matter! Fear God and keep His commands, for this is the whole duty of man. For God shall bring every work unto judgment with every secret thing, whether it be good or whether it be evil."