

# MACEDONIAN CALL

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

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YOU ARE INVITED TO ATTEND SERVICES AT

WELCOME—NO COLLECTIONS AT ANY MEETING  
EXCEPT SUNDAY MORNING



## Is This Man Sowing Cockleburs?

I fancy I hear you laugh and say: "Who wants cockleburs anyway in his field? They are a nuisance; they choke the corn; besides, they grow of themselves and need no planting; why ask such a silly question?"

You believe, then, that if one sows cockleburs he will gather cockleburs, that if he sows thistles he will reap thistles, that if he sows ragweeds he will gather the

same? In other words, that kind of seed has everything to do with the kind of crop?

"That's right. Every one knows from his experiences that God was true when he said that everything should produce according to its kind."

Then, if one thought he could sow ragweeds and not reap ragweeds, and sow cockleburs and not reap cockleburs, other things being equal, he would be considered an infant in a mental intelligence test!

"Right, again!"

Does not the same hold true in the moral world—that everything produces according to its kind? What we do and say and write and even think, constitute the seed we sow. The seed of the kingdom is the Word of God, the cockleburs are the words and works of man as governed according to the flesh. "Now the works of the flesh are manifest which are these: Adultery, fornication, uncleanness . . . hatred . . . wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings and such like."

Strange that so many imagine they can sow adultery and can reap happiness, can sow hatred and reap love, can sow wrath and reap peace, can sow envy and reap harmony, can sow drunkenness and reap health, can sow "revelry and such like" and reap joy! In other words, can sow the wind and not reap the whirlwind, can sow cockleburs of wickedness and gather solid, wholesome corn and wheat of righteousness! Marvelous it is that they can understand the laws of God in nature but not his laws in morals! In the words of an advertisement we are exhorted, "Don't fool yourself!" and in the words of Holy Writ, "Be not deceived, God is not mocked,"—laughed at, ridiculed, because He states a principle which does not work—"for whatsoever a man soweth that SHALL he also reap. He that soweth to his flesh shall of the flesh reap corruption"—wasting, fading, dissolution, going to pieces. "They which do such things shall not inherit the kingdom of God."

On the brighter side we see that a sowing to the spirit means a final, happy harvest—"He that soweth to the spirit shall of the spirit reap life everlasting." Eternal life, eternal union with God with all its joys—what a blessed harvest to work for!

Eternity-bound soul, don't slip into this false thinking morally so prevalent today, that grapes can grow on thorns and figs can grow on thistles, and that a sowing of cockleburs will bring a plentiful harvest of happy, golden grain! For from the Lord of the harvest still comes his warning through the centuries: "Be not deceived . . . whatsoever a man soweth that shall he also reap."

There will be no "harvest home" rejoicing when you gather in your cockleburs of sin.—D. A. SOMMER.

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### "Oh, Happy Day"

True happiness doesn't just happen! It is the result of a carefully planned life, in which all the factors that contribute to honest joy are accepted, and those which hinder are rejected. The Christian life is a life of true pleasure; the happiest existence man can lead. The reason is clear. It is because a life dedicated to Christ possesses all of those highly prized features which go to make any life an enjoyable one.

Look about you, and behold that those people who are happiest are the ones least concerned about self, and the most interested in welfare of others. They are the individuals who plan to better themselves tomorrow and thus have a higher goal of achievement ever ahead of them. The Christian life provides both of these things in the highest sense.

The service of Christ is based entirely upon a crucifixion of self, and an exaltation of others. It is a life of happy sacrifice for the welfare of those about us. No wonder Solomon declared, "Happy is he that hath mercy on the poor." (Prov. 4:21.) Just as the chief joy of the husband is to plan for his wife; just as the greatest enjoyment of the mother is to plan for the future of her babe, so the greatest joy of the child of God is to plan new ways of service for the world. He has the eternal welfare of humanity at heart, and this life but affords him opportunity to express anew the thought, "It is more blessed to give than receive."

A short time ago I entered a humble home, where the floors were uncarpeted, the chairs were limited in number, and the furniture was makeshift. But I enjoyed the happy associations of the day with its occupants far more than I've enjoyed some palaces of luxury. Do you ask why? My answer is that in the home of riches there was nothing to be desired, and so there was no joy in planning and working for the future. In the home of poverty there was the enjoyment of striving for a better home, and every little improvement represented happiness to the couple who dwelt there. Thus it is with us; we enjoy even the buffetings of this life, even its hardships and toil, because our minds are centered not on such phases, but upon a better home in the world to come. True happiness is achieved by "fearing the Lord, and walking in his ways, (Psa. 128:1, 2); from finding wisdom and getting understanding (Prov. 3:13); yea, even by receiving the correction of God. (Job 5:17.)

If you're not a Christian you've never been really happy; if pure enjoyment has eluded your grasp before,

come now and try the Lord's way, so you may truly sing:  
"Oh, happy day, that fixed my choice,  
On thee my Savior and my God."

—W. CARL KETCHERSIDE.

### The Christian's Joy

The foundation of the Christian's joy and happiness lies in the fact that he has received hope of an eternal salvation through the blood sacrifice of God's Son, Jesus Christ, in His death on the Cross. God, in His great love for His creation made a plan of redemption to release mankind from the bondage of sin and eternal death. John 3:16. To have access to this redeeming power, the New Testament teaches that one must obey God's commands, (Matt. 28:19-20); he should exercise faith in Christ, (Heb. 11:6); repent of sins, (Luke 13:3); confess Christ before men, (Matt. 10:32); and be buried by baptism for the remission of sins, (Acts 2:38).

The obedient one is given the name "Christian." In doing the Lord's will, he finds freedom, blessing, and opportunities for great happiness in each command.

The command not to forsake the assembling together, (Heb. 10:25), when obeyed, will bring an assembly of Christians, friends, and relatives to keep the ordinances of the Lord's house. With their associations together, with the promised presence of Christ, great joy and gladness is experienced.

The command to study, (2 Tim. 2:15), will bring happiness, joy, and hope, as the Bible contains many teachings of love, sacrifice, hope, obedience, and disobedience.

The most learned of earth can receive the joy of glad tidings, find food for thought, and not exhaust the truths contained in the Word.

The unlearned can glean enough from the Scriptures to enjoy the hope of salvation.

The command of prayer, (1 Thes. 5:17),—the Christians' communication with the Lord—gives spiritual strength with promises bestowing happiness to those obeying.

The command to sing, (Eph. 5:19), speaking to yourselves in psalms, hymns, and spiritual songs, singing and making melody in your heart to the Lord, will stir the heart to gladness and greater joy in the worship of the Lord. Hearts are cheered from the cares of life by singing praises of the Lord. Those of like faith have enjoyed many happy hours in obedience to this command by singing in their respective homes. This also gives them much pleasure.

Christians enjoy associations and hospitality with their friends; they engage in wholesome pleasures that will not be contrary to the teaching of the scripture.

The only pleasures denied the Christian are those that have a tendency to evil, and that cast a reflection upon the cause of Christ. As Christ is holy and pure so must His followers be. (1 Pet. 1:15.) They gladly shun the world with its pleasures and find enjoyment in good works that help to build up the cause of Christ. They rejoice in seeing, through the eye of faith, the Christian's joy in its completeness, when they shall hear—"Blessed are they that do His commandments that they may have right to the tree of life and enter in through the gates into the City." (Rev. 22:14.)—SUSANNA YOCUM.

## Abide With Me

As a new face or a spoken phrase will touch a responsive chord in our memory, so also did the strains of that beautiful hymn, "Abide With Me," run hauntingly through my mind. The beauty of its thoughts and words especially impressed me. Let us study a verse of it.

First, the meaning of the word "abide." The dictionary says it means to await, endure, withstand, or continue. It starts thus:

"Abide With Me"— How often do we ask that of God? To abide with us, poor earthly beings with weaknesses and shortcomings, faults and failures, temptations and burdens that almost overtake us on the paths of righteousness and try to turn our footsteps to the broader way. Endure us, O God, abide with us.

"Fast Falls the Eventide"— How swiftly the eventide of life does seem to fall. Yet in a Christian life it should be a thing of joy to watch the evening of life draw to its swift and wonderful close as the twilight of nature's evening falls after the end of a beautiful day.

"The Darkness Deepens"— The deepening shadows, do they bring fear and uncertainty to us? Will we tremble on the brink of eternity or will we be calm with a peace of soul? A life spent in accordance with God's word will mean a life unafraid as the shadows deepen.

"Lord With Me Abide"— Ever continue with us, Lord, else all will be in vain.

"When Other Helpers Fail, and Comforts Flee"— The people around us can bring physical help to us in our troubles, yet who can help the spiritual or inner being? It is a task beyond mortal power. God alone can give the comfort of his Word when other comforts flee.

"Help of the Helpless"— How consoling—help of the helpless. When we can, we should help ourselves, but when we are helpless we know that there is help from a never-ending source.

"O Abide With Me"— Again we plea for a continuation of his love. Undeserving, struggling, hoping, each creature prays to his Creator, abide with me.—JUNE HUDDLE.

## What the Christian Life Has Meant to Me

"For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come." (1 Tim. 4:8.)

There are three views of what it takes to constitute the Christian life or character. The stoically-minded think that they should isolate themselves from all society, except that of a restricted order, and thus deny themselves of every worldly pleasure; and if the rules of their order so require, they will go through all the manner of writhings, and even abuse their own bodies to the point of endangering their health for "the Lord's sake." This is especially true of priests and nuns of the Catholic church that developed through the apostasy predicted in the first three verses of the above chapter. And some sectarians entertain similar views. Other elements think it unnecessary to give up the pleasures of the world, or to exercise any degree of moral restraint in order to please God. These are the two extremes on the subject. Those in either case are deceiving themselves, and by such conduct, cannot enjoy the life that now is, nor a hope of

that which is to come. The first is made miserable by doing so much more than God requires, hence cannot enjoy the life that now is, and the other is doing so much less than God requires, that they cannot feel at home in the hallowed association of a pure Church, hence cannot enjoy the promise, nor entertain the hope, of the two lives mentioned in our text.

Between these two extremes there is a Highway of holiness we may safely follow. David said, "For the Lord God is a sun and a shield: The Lord will give grace and glory: NO GOOD THING WILL HE WITHHOLD FROM THEM THAT WALK UPRIGHTLY." (Psa. 94:11.) This is true. It is also true that the apostle said: "Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth ever." (1 John 2:15-17.) Again, "Abstain from all appearance of evil." (1 Thes. 5:22.)

But there are many pleasures in the world that a Christian might enjoy that are not necessarily of the world, for example, God instituted marriage with all its attendant pleasures, and Jesus approved its celebration. (John 2:1-10.) Though it is also true that God has "appointed unto men once to die," (Heb. 9:27), Jesus comforted the bereaved, (John 11:18-35). Thus the joys and sorrows of life are mingled, and we may "Rejoice with them that do rejoice, and weep with them that weep." (Rom. 12:15). If we participate in the righteous pleasures of life in order to gratify the lust of the flesh, the lust of the eyes, etc., we make righteous pleasure a sin. Herein is the value of the Church in the world. Its hallowed association, its righteous influence that permeates society, temper the righteous pleasures of life to the point where we may safely participate in them having nothing to lose, but everything to gain. "Having promise of the life that now is, and of that which is to come." No person can be a righteous success in life without the association, fellowship, and righteous influence of the Church each day. God will not withhold one good thing from us that will promote our moral and spiritual welfare, and that of those around us. The Church can live without me, but I cannot enjoy life outside of her holy portals.

For Her my tears shall fall;

For Her my prayers ascend;

To Her my toils and cares be given,

Till toils and cares shall end.

She nourished me with milk as a babe in Christ. Through her sacrifices, my soul is fed on the bread of life. She has opened unto me the "fountain of the water of life" freely, and with rapturous joy she invites you to join with her in the salvation of your soul. (Rev. 22:17.)  
—WM. KETCHERSIDE.

## Selling Our Soul

Oh, what little value some people place upon their soul! Jesus said our soul is worth more than the whole world. (Matt. 16:26.) Esau sold himself (his birth-right) for "one square meal," Judas sold "himself" for thirty pieces of silver—he went out and hanged himself.

My dear reader, are you selling your soul? I find so

many who are not willing to give up the pleasures of the world to live for Jesus. They seem to think that the only pleasure there is, is found in the world. True happiness is found only in following our blessed Lord! Do you enjoy good wholesome food?—without God you could not have food. Do you enjoy traveling and viewing the beautiful scenery of nature?—God made those things for you to enjoy. Do you think all this just happened? We see God in the beautiful flowers, the green grass, the forests, the mountains, the cool streams rippling down the mountain side and over the pebbles. In fact, God is all and in all. David said the earth is the Lord's and the fullness thereof, the world and they that dwell therein. (Psa. 24:1.) All we have and are belong to God. The goodness of God should lead us to repentance. (Rom. 2:4.)

How can you enjoy the things of the world,—I mean the things that are sinful (if you do)—when you know you are following the enemy of your soul? The wages of sin is death. Every sin we commit we are selling ourselves to Satan. Suppose you had a special friend and a bitter enemy in your town, and every time your friend would ask you a favor you turned him down, and then you would do everything your enemy suggests. How do you think your friend would feel? Jesus is your friend. (John 15:13, 14.) He invites you to love and serve him, and promises you eternal life. Satan is your enemy and invites you to follow him in worldly pleasures, and offers you death, "eternal death." (Rom. 6:23.) Jesus has done everything for you to make you happy if you will only obey him. Satan is doing everything in his power to deceive your heart and to make you think you are happy in this world, but he is setting a trap for you that will bring eternal misery and woe unto your poor soul. Remember, my dear reader, when you go to shows, dances; smoke, gamble, swear, drink, lust after evil things of the world, and find pleasure in those things, you are selling your soul. And sooner or later you will have to suffer for all those things. But if you are willing to give up those things that are sinful and train yourself to enjoy living a clean Christian life, then you will be happy in this life, and "unspeakably happy" throughout eternity. It was Satan that brought sin and death into the world. It was Jesus that abolished death and made it possible for you to be redeemed from sin and be happy in Christ. We may go on in the "so-called" pleasures of the world, but it won't last. (See Eccl. 11:9, 10; 12:1; 12:13, 14.) From one that is interested in your soul.—C. R. TURNER.

### Happiness in the Home

Yesterday I visited a friend whom I had not seen for some time. She took me through the home they have recently remodeled and showed me their new furniture. Their living room is a dream and I rather envied her. It seemed she had just about everything anyone could want.

In the evening I sat in my own home, looking over my living room. On the floor was a pile of blocks and two small dump trucks. The furniture and floors are scratched and worn as only five children could scratch and wear them. Out in the dining room the older children were doing their home work, and they insist on using the dining table. Just then our three-year-old son walked

in, looked at his daddy—who was reading the paper—and then at me, as if trying to decide which to approach. Then he climbed on my lap, gave me what he calls a big bear hug, removed a none-too-clean piece of candy from his pocket and stuck it in my mouth. Next he climbed to his father's lap and sat there, perfectly contented. Not a word had been spoken, but as I looked at them sitting there I was ashamed to think I had been the least bit jealous of my friend. She will never know the love of a child as I do. Her home, her beautiful furniture and her dog are nothing to compare with it.—"Mother of Five" in Indianapolis News.

### God's Drawing Power

John 6:44; 12:32

Religious teachers differ widely upon the subject of how men are drawn to God. One class teaches that the alien sinner can do nothing of his own choice in order to come to God but that in some way, separate and apart from the Word of the Lord, he must be quickened, awakened or made alive. To such people the language of the Saviour, (Matt. 11:28), "Come unto me"; also (Rev. 22:17), "And whosoever will, let him take the water of life freely," means nothing.

The New Testament records the conversion of thousands of people, so if we can find the means used at that time, to draw people to God, that should settle the matter with us.

That men are drawn to God, goes without question, but the means used is the disputed point. We have this emphatic statement, "No man can come to me except the Father that sent me draw him." (John 6:44.) And again: "And I, if I be lifted up from the earth will draw all men unto me. (John 12:32.)

We get a picture of the whole world in unbelief, (Rom. 11:32; Eph. 2:12), hence, away from God; and the only way of coming to God is by being drawn, for "No man can come . . . except" by being drawn, (John 12:32). But this drawing cannot take place unless Jesus be "lifted up from the earth"; Jesus must be crucified (lifted up) before he can be preached as a crucified and a risen Redeemer. Hence Paul could say, "I determined to know nothing among you save Jesus Christ and him crucified." 1 Cor. 2:2. With that great work in mind (drawing people to God) Jesus called his apostles and commanded them to "Go . . . teach all nations." (Matt. 28:19.) Mark 16:15 tells us the Gospel was to be preached to every creature, with salvation promised to the obedient.

Paul said, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation to every one that believeth. (Rom. 1:16.) So the Gospel draws men to God if they believe it.

In obedience to the command of the Saviour, (Luke 24:29; Acts 1:4), the apostles assembled in Jerusalem to wait for the promise of the Father. (John 14:16-27; 15:26-27; 16:7-14.) At that time (Acts 2:2-4), the Holy Spirit came and began His work of leading the apostles into all truth. (John 16:13.)

The multitude comes together, thousands of people (Jews), devout men from every nation under heaven. Will any of those people be drawn to God? If so, how? Being filled with the Holy Spirit the apostles "began to SPEAK as the Spirit gave them utterance (spoke

through them). (Acts 2:4.) They did not use signs, feeling or some kind of mysterious impressions but **WORDS**. In the 14th verse Peter became the chief spokesman. He used **words** to attract the attention of the people, saying, hearken to my "**words**." Although he uses the expression "**my words**," it was the Holy Spirit that gave him **utterance**. (See verse 4.)

Peter is still using **words** in verse 22, addressing the "men of Israel." Being led by the Holy Spirit, Peter said enough to **convict** a great number of people. (Verses 22-36.) One of the offices of the Holy Spirit is to **convict**, "reprove the world of sin." (See 16:18.)

Verse 37 shows how people acted under conviction. They were pricked in their heart (cut to the heart), (Acts 7:54), hence convicted, when they **heard** what Peter **said**, (V. 37.) They cried out, "What shall we do?" In verse 38 he **tells** them what to do, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." But **how** is he going to get them to do the things commended in V. 38? The Holy Spirit guides him into saying **many other words**, (V. 40). "They that gladly received his **word** were baptized." (V. 41.) So we see they were drawn to God by the Gospel and the same Gospel believed, and obeyed, will "draw all men unto Him."—LLOYD RIGGINS.

## The Church Which Christ Built

**ITS NAME**—Christ said, "Upon this rock I will build my Church." (Matt. 16:18) and Paul speaks of the "churches (congregations) of Christ," (Rom. 16:16). This institution is also called "Church of God" (1 Cor. 1:2); "Church of the Firstborn" (Heb. 12:23). The people who compose this church are called Christians and disciples (Acts 11:26), saints (1 Cor. 1:2), brethren (1 Cor. 1:2). All names not found in the Scriptures are human and cause divisions, hence they should not be worn by Christians.

**ITS CREED**—The teachings of Christ and His inspired apostles as found in the New Testament constitutes its creed, or belief. To mix our own notions and the traditions of men with the teachings of Christ is to render our worship vain, for God says through Christ, "In vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.) The Old Testament is inspired and leads up to Christ.

**ENTRANCE INTO IT**—"Except a man be born of water and of the Spirit he cannot **enter into** the kingdom of God." (John 3:5.) "Having been **begotten** again, not of corruptible seed, but of incorruptible, through the **word of God** which liveth and abideth." (1 Pet. 1:23, R. V.) To be begotten by the word of God, and to be born, or begotten, by the Spirit, are the same. All commentators of any note say that to be born of water refers to baptism. When we permit the word of God which comes by the Spirit of God to sink into our hearts producing faith and repentance, we have been begotten again, but our birth is not yet complete. When we have gone on in our obedience and repented and been baptized, then it is that our birth is completed and we have been born of water and the Spirit, and have come **into** the kingdom, or Church of God. Paul says, "Know

ye not that so many of us as were baptized **into** Christ Jesus were baptized into his death" (Rom. 6:3); and, again, "For as many of you as have been baptized **into** Christ have put on Christ." (Gal. 3:27.) These scriptures teach us that baptism, preceded by faith and repentance, is the act which brings us **into** Christ. But what is baptism? Bible baptism requires "**much water**" (John 3:23); going "**down into the water**," (Acts 8:38); **burial**, (Rom. 6:4; Col. 2:12); coming "**up out of the water**" (Acts 8:30). Jesus says that we must be born of water. Can a babe be born of a mother smaller than itself? Neither can we be born of a body of water smaller than ourselves. We come out of the water into the spiritual world very much as we come into the natural world.

**ITS GOVERNMENT**—Jesus Christ is absolute King and the New Testament is His law book. The Old Testament is inspired of God, but is not a book of authority for Christians. Christ has ordained that elders, called also overseers, bishops, look after the local congregations (1 Tim. 3:17; Titus 1:5-9; Acts 20:28), and that deacons be servants of the churches (Acts 6; 1 Tim. 3:8-10). Evangelists are to go from place to place preaching the gospel. The churches of the New Testament were not under the councils, associations, synods, general assemblies and conferences of uninspired men, but under the teaching of the inspired apostles. The church government was congregational. The pastor system in which one man rules and teaches the congregation instead of the elders, was unknown to the New Testament.

**ITS WORK**—The work of Christ's Church consists of helping its own poor and sick, in doing good unto all men, and in advancing the gospel. The aid work of the New Testament Church was done as individual Christians (Acts 9:36-42; Gal. 6:10), and as congregations (Acts 11:27-30). The gospel was preached in two ways—all true Christians preached the gospel in private, trying to save others besides themselves (Acts 8:4), and evangelists publicly proclaimed the gospel, living on the voluntary contributions of the brethren and churches (1 Cor. 9:14; Phil. 4:14-16). The early Christians had no aid societies to do the work of helping the poor and sick, which **every** Christian should be interested in; they did not have any Endeavor societies to train young people, for parents were to bring up their children in the nurture and admonition of the Lord, and when they became Christians they came under the watchful care of the elders of the congregations as well as their parents; they had no missionary societies to preach the gospel, for **every** Christian was to do all he could for the spread of the gospel in public or private. These societies are organizations different from the Church, though they are attached to it, for they have different laws, treasuries, officers, etc. Those who work in these societies go contrary to that scripture which says, "Unto him [God] be glory **in the church**." (Eph. 3:21.)

**ITS WORSHIP**—The early Christians continued steadfastly in the apostles' teaching, and fellowship, in the "breaking of bread and the prayers," they were to teach and admonish "one another with psalms and hymns and spiritual songs, singing with grace in your hearts unto God." (Acts 2:42; Col. 3:17.) They had no organs, pianos, fiddles, horns, etc., to make music in their worship, for all these make a kind of music which God has not commanded, and hence such music is an addition to

God's Word. "If any man shall add unto these things [the Scriptures] God shall add unto him the plagues which are written in this book." (Rev. 22:18.)

**ITS FINANCES**—Paul commanded Christians to give, upon the first day of the week, freely and liberally. (1 Cor. 16:1; 2 Cor. 8:9.) They did not raise money by shows, entertainments, festivals, box suppers, raffings, etc., and a hundred other devices used by many so-called Christian people.

**CONCLUSION**—Do you, dear reader, belong to the Church Christ built, which is opposed to all the doctrines and traditions of men, and is trying to do all that God commands—nothing more, nothing less—in the way which He commands? It is deviation from God's word which has produced the division in Christendom. To say the least of it, there is great danger in belonging to a church which is not mentioned in the Bible and which has corrupted the simplicity of the gospel of Christ. (Gal. 1:8; 2 Cor. 11:3; 2 John 10, 11.) Will you, dear friend, follow a way of DANGER rather than the way of SAFETY in a matter of eternity?

### Happiness in Christ

How happy are they who their Savior obey,  
And have laid up their treasures above!  
Tongue can not express the sweet comfort and peace  
Of a soul in its earliest love.

This comfort is mine, since the favor divine  
I have found in the blood of the Lamb.  
Since the truth I've believed, what a joy I've received,  
What a heav'n in Jesus' blest name!

'Tis heav'n below my Redeemer to know;  
And the angels can do nothing more  
Than to fall at his feet, and the story repeat,  
And the Lover of sinners adore.

Jesus all the day long is my joy and my song;  
O that all to his refuge may fly;  
He has loved me, I cried; he has suffered and died  
To redeem such a rebel as I.

On the wings of his love I am carried above  
All my sin and temptation and pain;  
O why should I grieve, while on him I believe?  
O why should I sorrow again?

O the rapturous height of that holy delight,  
Which I find in the life-giving blood!  
Of my Savior possessed, I am perfectly blessed,  
Being filled with the fullness of God!

Now my remnant of days will I spend to his praise,  
Who has died, me from sin to redeem;  
Whether many or few, all my days are his due—  
They shall all be devoted to him.

What a mercy is this! what a heav'n of bliss!  
How unspeakably happy am I!  
Gathered into the fold, with believers enrolled—  
With believers to live and to die!

—CHARLES WESLEY.

### The Bible

(This article, which I think is quoted, was sent by a sister just before entering a hospital for a major operation.—Pub.)

This book contains the mind of God, the state of man, the way of salvation, doom of sinners, and happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you and comfort to cheer you.

It is the traveler's map, the pilgrim's staff, the soldier's sword and the Christian's charter. Here Paradise is restored, Heaven opened, and the gates of Hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet.

Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be open at the judgment and be remembered forever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.

This Book unfolds Jehovah's mind;  
This Voice salutes in accents kind;  
This Friend will all our need supply;  
This Fountain sends forth streams of joy;  
This Mind affords us boundless wealth;  
This Good Physician gives us health;  
This Sun renews and warms the soul;  
This Sword both wounds and makes me whole.  
This Letter shows our sins forgiven;  
This Guide conducts us straight to heaven;  
This Charter has been sealed with blood;  
This Volume is the Word of God.

**The Right Spirit.**—A preaching brother writes: "My support is not encouraging, but when I see the Cause needing my help so badly, I go ahead. It will come out all right some way, and I intend to contend for the truth as long as I am able to talk. May the Lord bless you is my prayer." When we can get many talking that way and acting according to that we may hope to accomplish great things. But if local preachers won't preach or try to build up weak places unless they are paid for it, there is not much hope for advancement in a big way.

The M. C. believes strongly in developing talent, but does not believe in developing it faster than it can stand it. Conceited young men should not be pushed very fast. Paul says that it is "faithful men" who should be developed into teachers.

The publisher has often wondered why more people didn't put their shoulder to the wheel and help push good causes along. The Highway Department has solved the problem, and at intervals along the roads announces "Soft Shoulders."

He is a small man who is a "hypocrite in a church," but one must be "smaller" still to be able to hide behind such a hypocrite.

If we could oil our little wagons with tempers "mellowed by a hundred million years," they might run more smoothly.

Tolerance is to be recommended yet somewhat restrained; for indifference to crime, to corruption in politics and morals, to rebellion among our children, to savagery between nations—is simply Tolerance gone to seed.

## Some Church News

Des Moines, Iowa.—Brother John Rhodes just closed his meeting here which has extended over three weeks, four Lord's days. On the last three Lord's days we have had a basket dinner at the meeting-house. There has been lots of representation from out of town. The new congregation here has been immeasurably strengthened by the meeting. We had no additions, however, during the recent meeting.—Melvin Short.

Glendale, Ariz.—Our little band is meeting each Lord's day in our new location in the American Legion Home, and are indeed happy we can keep house for the Lord in his appointed way. Pray for us, that we may be faithful, and that we may accomplish much for the cause of Christ in this place.—Mr. and Mrs. Chester Sanderson, R. 2, Box 348.

Exeter, Calif.—Bro. Ketcherside's meeting with Exeter church is now history. One of the best meetings we have had from every standpoint; a consistent attendance from the outside. Eleven added. Nine by baptism and two by membership. Reedley meeting now in progress. Five added so far.—Walter Weekly.

I am enclosing a dollar for four more of the booklets on Christian Liberty. I think it is real good.—M. M. Mitchell. I consider the booklet good, and it should do good.—Eva C. Baker. Think it is fine.—Herschell Ottwell. 25c at M. C. office.

Illinois.—We attended church in Jerseyville, Ill., June 26. Bro. Harold Ottwell from Hartford preached; the members like to hear him. There was a wonderful crowd for that place. The M. C. was so full of good spiritual food this month that I read it several times. Let all of God's people pray for those who have left the true teaching of Christ that they may return to the old paths.—Mrs. J. D. Pivoda.

Don't forget God on your vacation. The Simplified New Testament with its headings scattered through the text, make it so you can take it up anywhere and get the connection of thought. There are simplified translations of hundreds of hard passages, as well as definitions of hard words, on the pages read. Price \$2 at M. C. office, for this handy book which fits a man's coat pocket. We are having a new batch of the books bound.

Mrs. G. W. Dameron, 534 N. Main, New Castle, Ind., with a few others is under the necessity of going into that part of Michigan where the hay fever is NOT, and would like to get in touch with a faithful church she can attend, and if possible a Christian family where they can room and board.

Exeter, Calif.—Have been attending the meeting held here by Carl Ketcherside and intend to go to Reedley to attend the song service at his meeting there. Reedley is a small mission point and we are hoping much good can be done there. I have attended the meetings at Riverside, West Riverside and a few nights at Compton. One just can't get enough of the true gospel preaching. I only wish we had some evangelist out here who could carry on the work which Carl has started. Some one to stay here and start new missionary points. You who live in the Eastern States cannot realize how far it is to worship, where there is so much ungodliness, and we are asking you to help us out in any way possible. Help end ungodliness here.—Wilbur Storm.

The publisher is sorry to say that unless he receives more subscriptions or more donations, the next few regular numbers of the M. C. will have to drop back to eight pages instead of twelve. It is up to you. You know our twelve pages were only a hopeful experiment. We are doing the very best we can.

This does not mean that the M. C. is going backward—only that the publisher built his hopes a little too high. But you can reverse this.

The church at Council Bluffs, Iowa, is planning on having Brother W. E. Ballenger, Sunday the 25th of June. We are planning to have Bro. Ballenger appointed as leader over us here, till such time as we can be able to have the church set in order here. We feel like it would be proper because of things that might come up from time to time, and we wish to be qualified to take care of anything that might come up. The church is enjoying the most profitable time in its history here; everyone seems to be in earnest, and striving to do the Lord's will. Sunday, June 18, we had an attendance of about 40. Now that is not nearly as many as we want, but it is about twice as many as there used to be. So things look more encouraging. May God's blessing rest on all those who do His will. Brethren, we need your prayers here at Council Bluffs. Let us all pray that we may meet over there, when we shall be with the Saviour to enjoy the fruits of our labor.—From the Church at Council Bluffs.

Some have misunderstood our club rates for the M. C., thinking they had to have FIVE old subs even though they could put in some new names. Our rate is: five in a club, the new names being fifty cents and the old subs being seventy-five. Also, new names can be sent in any number at fifty cents each.

Cawker City, Kans.—May 28 the congregation at Dentonia closed a very profitable two weeks' meeting, the first in their new house, the audience being about fifty-fifty members and non-members. Bro. Lloyd Riggins showed his efficiency in answering questions on real problems of life put into questions by those present. He made frequent use of the blackboard. The audience showed that it liked the teaching and method of presentation by giving rapt attention and by being present in spite of bad weather and worldly allurements. He preached several sermons of church government which did our little congregation good. In the day time Bro. Riggins visited people in their homes, talked to them, and invited them out, and the work will bring fruit in the future. Two took membership, and the brethren greatly strengthened. Bro. Riggins has been holding meetings at Montrose, Beloit, and Green Mound while in these parts, and he left us all with a deep consciousness of our dependence upon God.—Henry B. Van de Reit.

Brookport, Ill.—Since our meeting we have been making out a program as to who would conduct Lord's day morning and at night services, for one to lead the songs, one to lead in prayer, one to teach the morning lesson, one to wait upon the Lord's Table, and one to dismiss. Then at night services arrangements for the same, and in this way it is known to each over a week in advance. It is proving interesting for the congregation. Every male member except one takes any part that is assigned him. At night there are two members placed on the list for a five-minute talk each and it would be surprising how well many of them do.—A. T. Kerr.

Exeter, Calif., June 22.—With only two more nights of the meeting here remaining, we can begin to take inventory of accomplishments. Brethren are agreed that the audiences represent the largest attendance of people from the community in the history of the congregation. Virtually every denomination in town has been represented with members of the Methodist church predominating in number. So far 8 have been baptized, 2 have placed membership. I go from here to Reedley, where Bro. Walter Weekly has done some able work, and will remain there two weeks. We are starting a campaign to visit 500 homes there tomorrow. I'll return east in time to moderate for Bro. Roberts at Decatur, Ill., in his discussion with Allen Sommer, the Lord willing! The total number added and restored at West Riverside was 21, as I recall.—W. Carl Ketcherside.

Brookfield, Mo.—Dear Bro. Sommer and M. C. readers: I read the last M. C. with much interest and must say to "flirt with Christian Church" is to compromise with the world. And see what terms this puts one on with God. (Jas. 4:4.) The congregation at Brookfield is looking forward to another good meeting starting Aug. 15th with Bro. C. R. Turner preaching. Our meeting house door is always closed on all advocates of the open door policy. Am sending a club of six for M. C.—G. R. Blankinship.

Griggsville, Ill.—It has been quite a while since I reported through the M. C. Have been doing just what I could do. Local work only for several months. During month of July

I will be at Liberty near Windsor, second Lord's day, Hammond the third, and Bloomington, Ill., over the fourth Lord's day, and have fifth Sunday to attend and take part in services at Perry in a get-together meeting. The writer wishes to announce he is ready to take up evangelistic work, beginning October 1st and ready to answer calls for meetings. Brethren who know me know I am not afraid to take a stand on all vital issues that pertain to the church and Word of God. Annual get-together meeting of the Church of Christ of Perry, Ill., will be held 5th Lord's day in July. We extend an invitation to brethren of driving distance to come and enjoy the day. Brethren who find it necessary to come on Saturday on account of distance, we ask you to communicate with the writer or address Vale Reeves, (Elder), Griggsville, Ill., and arrangement will be made to find you a place to stay.—L. L. Curry.

New Castle, Ind.—"The end of a perfect day." Our mass meeting closed Lord's day night, July 2, after three perfect days as we view them. We were much pleased with the attendance from so many states and if any errors were committed in caring for our visitors we hope our good brothers and sisters will overlook the same. Throughout there were inspiring songs and great lessons of admonition and a determination to keep the Church pure. I was pleased with the suggestion to those in attendance to write six or eight lines for this paper stating what impressed them most in the meeting and I am sure that will be of much interest to the brotherhood generally. I have no doubt that many who attended our meeting were encouraged to do so because of the announcement and a list of the speakers appearing therein. A medium through which we can get such information, to my mind, is of great value. Also is this paper of great value in keeping the Church pure and free from being imposed upon by evil men.

We have had men hold meetings for us who were at the time four square but later digressed and we could have upheld an evil man and called him back for another meeting had not his evil work been exposed through a medium such as this paper. It or any other paper standing four square may not be entirely in every detail to our liking but since it is the best we have we should uphold it for our own protection and protection of the brotherhood generally that we may know who is digressing.—Nathan Ridgway.

Charleston, Ill.—Returned home recently after an absence of two months, with churches in northern Kansas. The mission work, which has been reported from time to time is but an example of what the church can do. Since last fall, people who have never heard of the true church have had the privilege of knowing what the church stands for, as it now meets regularly in at least four different places, where up until that time, the church was not known.

We are sure those who have contributed to this work will some day, if they remain faithful, have great cause of rejoicing. My last effort was at Green Mound, about 14 miles southeast of Beloit, Kans. In all my work as an evangelist I have never entered a community under greater opposition, and left with greater prospects for good. We planned a careful system of work for them and promised to assist them in carrying it out. My next effort is with the Nevada, Mo., congregation.—Lloyd Riggins.

St. Louis, Mo.—There are appearing some fine articles as well as good reports in the M. C. It is encouraging to see there is a goodly number yet that have not been led astray by deception and there are others who will see the error of their way, we hope. But the church no doubt will be purged of some leaven which will make it a purer church and that's the only kind the Lord will be pleased with. We are pleased to see the work moving forward in St. Louis but we can see more and more that we are only getting a start. The new congregation just recently started in Webster Groves is doing fine. We have some good workers out there and we are sure the fruits of their labors will be seen some day.—Robt. Morrow.

New Castle, Ind.—This meeting is now history. Brother Arthur Freeman of Des Moines began a series of meetings with the church here on June 18 and closed July 2nd. The visible results were three additions but this was a part only of the good that was done. He worked both night and day, and both publicly and from house to house in personal work. Also, he conducted bible study classes in the forenoons for children and youths and provoked much interest among them in the

study of God's book. And in the evening he conducted a class of young men for development purposes which resulted in such genuine interest that a plan was set on foot for continuance of such work by the local talent from now on. Brother Freeman is sound in the faith and an able expounder of the Gospel and we are sure the church at this place has been benefited much by his labors. He has been engaged for a return series at first opportunity which will be in 1942.—E. M. Zerr.

The New Castle Mass Meeting.—The last three days of Brother Freeman's meeting were used for the mass meeting which had been advertised for several months. The program for this meeting was published in the M. C. and was carried out in the main. Some of the preachers who gave their consent to be placed on the list failed to come, for various reasons, and some inconvenience and disappointment were experienced as a result. But on the other hand there were some present who had not been expected and they were called on to fill in. Eight states were represented in the audiences and the very best of order and interest prevailed. A spirit of cooperation was dominant throughout and all present were given a practical demonstration of what it means for brethren to dwell together in unity. The forenoon and evening sessions each consisted of three 25-minute sermons by as many preachers and the themes covered many important subjects pertaining to the work of the Lord's institution. The afternoon sessions were given to short talks on subjects announced and both young and old took part. And these sessions closed with a 25-minute program of questions and answers on various matters. The outstanding idea that ran through the meeting was the necessity of being satisfied with the New Testament plan for unity versus all human creeds and systems. This was coupled with the necessity of putting the doctrine into practice and thus showing to the world that the Lord's plan is right and will work. And while mere numbers do not count for much when the question of right and wrong is at stake yet it is gratifying to know that God still has a large number of disciples who have not bowed the knee to the Baal of the latest compromise. To me, one of the finest phases of this meeting was the great number of young men and women present and who exhibited such a profound respect for the truth of the Word. And doubtless their zeal will be still more manifest from the impetus received in this great meeting. The church at New Castle appreciates the cooperation of the preachers and other brethren from so many localities whose presence and services did so much to make the meeting what it was for good and their presence among us will be gratefully remembered through the coming time.—E. M. Zerr.

Des Moines, Ia.—Bro. Johnny Rhodes closed a three weeks' meeting here June 25th. This was with the new congregation meeting at 59th and University. Very small attendance from the outside world, but Bro. Rhodes did his part well, and his work did much to strengthen the work in this city, and we will look forward to the time when we can have him back with us again. Bro. Alvin Bunn out at meeting last Lord's day for the first time since having his right leg amputated below the knee. We rejoiced to have him back with us again.—Eugene Suddeth.

Bartlesville, Okla.—The Church meeting at 1402 Oak St. closed a successful meeting May 28th, lasting over three Lord's days. Bro. John W. Rhodes gave the members many good lessons along the line of duty. This had a desired effect on the hearers inasmuch that one made a confession of neglecting the assembly, and three young people obeyed the doctrine of the New Testament and were baptized. The attendance and attention given by the outside was very good and much good was done which we are sure will bring forth fruit in the future. We would like to have had Bro. Rhodes for another week but his time was limited to just this long and we will have to wait till another time for more. \* \* \* Our regular all day meeting will be held August 20th, with a basket dinner in the park or some other convenient place. Any loyal brethren that are going through this way make it a point to stop off with us. Regular meeting place is in the southwest part of town, at 1402 Oak St., on the highway leading to Barnsdall. Come and enjoy the good things, both spiritual and temporal. All are invited.—W. O. McCreary, Correspondent, 1418 Oak, Phone 2442.

To those who attended New Castle Mass Meeting—for the sake of those who couldn't attend will you please write today in six or eight lines some lesson you learned or strong impression you received at the meeting; and send to us.