

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**



What Are You Thinking About?

I have been looking into your sweet, solemn face a long, long while, little girl, little girl, trying to fathom your meditative thoughts. Have you been gazing at pictures of the world, and are you now wondering how big and marvelous this earth must be? Are you saying to yourself that when you grow up you will travel and see all you can of it?

Everything is so real to you, and you believe everything that is told you. You were born without deception, but you will sadly learn much about it from older people as you see more of the wicked world. Those who study the ways of human beings, and the why of these ways, say that the most impressionable age in any one's existence is between the years of three and six, and you are now in that period. But you don't know what that means. How important that your father and mother see that only the best impressions are made on your receptive mind! How important that they permit you to go only to good places, associate only with good

people, and hear and see only good things! But maybe they are slow to learn the truth of the far-reaching exhortation of the Wise Man of Israel to "train up a child in the way he should go, and when he is old he will not depart from it."

Have your father and mother told you about God, and about Jesus and his love for little children and for all of us? I hope they have and that you have listened attentively. Are you now wondering about some of the marvelous things they have told you about your Savior?

Or have they let you shift for yourself in such matters, and have taken you frequently to the movies where you have been frightened with the suicides, shootings, murders, and bed-room scenes you did not understand? Your tender conscience and delicate nervous system have been wrought up and you could not sleep, and you have been shocked at the ways of the world. Is that what you are wondering about now?

Or are you sad because your father and mother are not doing what you have learned they should be doing? Your Bible school teacher, to whom they permitted you to go once a week, has shown you what is right and wrong, and now does it sadden you to see the bad company which comes to your home, and hear the bad language which your parents use, and see the bad things they all are doing? I hope your conscience always remains that pure.

If your father and mother are not Christians, they are not really qualified to train you aright. Teachers should say, "Come," and not simply, "Go"—they should set the example for those they teach. I hope they are listening in to our little conversation, for they ought to know the eternal responsibility God has placed upon them of guiding you in the right way. Thousands of years ago He said through Moses that fathers should talk of the word of God when they arose in the morning, when they walked by the way, when they were sitting in their homes, and when they lay down at night. An inspired Paul has said to them to "bring up their children in the nurture and admonition of the Lord." Oh, that your parents would heed what God has thus commanded them! They should talk to you of the Good Man and the Bad Man, and the reward for doing good and punishment for doing evil. They should talk of God's love to you in creation and redemption, and should impress the startling thought that Jesus has bought us with his blood, and that we belong to Him, and should glorify Him in all things. But how can your mother and father thus teach you if they themselves are not followers of Jesus? I hope they take this to heart, as they hear us talk, and see the grave responsibility God has placed on them of leading you in the right way by example and teaching.

I am glad Jesus has thrown a bulwark around you, little girl—around all little children and grown folks like them—and has warned the big, careless ones against harming you. Your parents and others, by their neglect may lead you into error, on-purpose may guide you into evil, by their lives may point you to by and forbidden paths. Oh,

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that they could realize what they are doing, that whosoever shall cause one of these little ones that believe in Jesus to stumble, it were better for him that a millstone were hanged about his neck and he were cast into the sea! There would be fewer un-Christian homes then! There would be more earnest care in teaching you.

And so, little girl, as I look into your quiet, pensive eyes, I love you for your thoughtfulness, your innocency of mind, your purity of life, your trustfulness of heart, and your freedom from envy, malice and hate, and I hope that you will always remain so. You may not know it, but Jesus has made you a standard for me and all older ones, and says that except we be converted and become as a little child, like you, we can not enter the kingdom of heaven.—D. A. Sommer.

Ostrich Love—Job 39:13-18

The ostrich seems to be the only species among all the other living beings that does not show mother love for its young. Job tells us that she is hardened against her young as though they were not hers. Then he goes further and tells us that the reason for such a condition is because God hath deprived her of wisdom, and she does not have proper understanding.

We know that the glory of the canine beast is the small woolly pup nestled against her breast. The glory of the mother hen is her freshly hatched young. Many times I have witnessed a lively argument between two fowls over tiny chicks. To the mother cat, what could take the place of those very small bundles of fur which even we as human beings love to fondle and caress? Even the larger of the animals resent their young being abused or mistreated. To us the new born colt is very awkward and clumsy. If we were giving our idea of something lovely and beautiful to look upon, the colt with its long, wavering legs would probably find its way near the bottom of our list. Yet to the proud mother, her colt is a part of her future life and how she watches its every movement during the day. All of these we have noticed.

But when we come on down the list to the supposedly intelligent human beings, I fear that many of us belong in the class with the rude ostrich. Immediately your hands fly heavenward in resentment. Immediately you commence telling how you dearly love your child. But, dear parents, do you not know that your actions give you

away? You may have a sentimental love for your child but that kind of love alone isn't what the present-day child needs. By your actions and not your words we can determine the one who truly loves his child.

True love for a thing is shown when we have its welfare in mind, not only during the present day but throughout the life time. And we will not stop here but will hasten to say that a parent who loves his child will have his eternal welfare in mind. YOU be the judge. Does this sound like mother love: "Mother, may I go to the picture show tonight rather than go to church? 'Gone With the Wind' is now on the screen and this will be my last opportunity to see it; please let me go just this once." "Well, darling, I know that you shouldn't, but when you look up at me in such a cute manner, I just don't have the heart to say no. Here's the necessary money for your seat ticket." Some will say that that is mother love. The wise man Solomon says that it isn't.

Modern parents say if a child is cute with his mischief, he should go undetained. Solomon tells us in Prov. 13:24 if a child is not chastened when he needs it, it shows the parents' hatred of it. Once again we say YOU be the judge of true love. How many parents are watching out for the future welfare of their children? How many parents can you name that are waiting for their children to "come to themselves," realizing that if Prov. 22:6 had been heeded, conditions in the home circle would be different? Today the family altar in most homes has long been extinguished. Why is this waste of home life rapidly becoming a serious condition among the disciples of Christ? Perhaps some of us have a vague idea as to what a happy home really consists of. If so, please read slowly the following poem, the author being unknown to me. Let us not rest until this modern ostrich can no longer be found. Can it be said of us as it was said of the ostrich, that the reason we care not is because we have not understanding? YOU be the judge. I am young and inexperienced in the matter of bringing up children, but by observation I have long reached the conclusion that the one who truly loves his child is one who will stand by him when he is right but will reprove him when he is walking contrary to godliness.

Happy the home when God is there,
And love fills every breast;
When one their wish, and one their prayer,
And one their heavenly rest.

Happy the home where Jesus' name
Is sweet to every ear;
Where children EARLY hark His fame,
And parents hold Him dear.

Happy the home where prayer is heard,
And praise is wont to rise;
Where parents love the sacred word,
And live but for the skies.

Lord, let us in our homes agree,
This blessed Home to gain;
Unite our hearts in love to Thee,
And love to all will reign.

—Harold Shasteen.

The Christian Family

By request of the publisher, I submit the following observations and suggestions with regard to the rearing of a Christian family. I am the father of six children—one boy and five girls; all of whom are now grown, and all faithful members of the One Body.

The first point to be borne in mind is that the rearing of a family requires co-operation, and is a job for two people, not just one person. There must be teamwork between father and mother, and if they work against each other, it will reflect in the characters of their offspring.

Too many parents wait until their children are grown, then try to make them be good. My advice is to start the teaching and discipline when they are young—very young. Some parents love their children to death when they are little—and try to beat them to death when they are big; but love must include stern adherence to the right, at all ages. Young children cannot understand the necessary restraints imposed upon them, but if we grant their childish whims, or listen to their childish whimperings, they lose respect for law, and expect always to get what they want, if they cry for it. We refused to permit our youngsters to go to the theatre, and other places of questionable type and when they grew older they had no desire to go. It should be understood that to train children while young does not mean to wait until they are five or six years of age. They can begin to grasp matters at a year old or less—if properly instructed.

In order to command the respect of children, parents must live properly before them. Idle threats and vain promises destroy faith and confidence. Say what you mean, and mean what you say. And let the father and mother back each other; not work against one another. It's a lot of satisfaction to know when one is away at work that a faithful companion at home is guiding the destinies of the children into proper channels. If the child does wrong, the mother should correct it at once, administering such rebuke or chastisement as occasion requires. Under no circumstances should she say, "You wait until your father gets home, and he will take care of you."

Boys and girls should be assigned tasks at home, and thus develop responsibility. Their childhood should provide a training ground for the future activities of life. Teach them to work at home and they'll know how to work when they're away from home.

I note that there is another phase of child training sadly neglected now, and that is in regard to proper respect for God's house and worship. It was a principle of ours never to permit the children to run in the aisles during services; or to whisper and otherwise demonstrate inattention. We are happy in our later years to see them showing still a love for God and His service.

Our family is not exceptional. They have their faults, and we've made our mistakes, no doubt. But it's a consolation that when we are forced to leave them behind, the Church will go on under their guiding hands. Occasionally salesmen and others coming into the store would compliment the fine family, but I always told them they were no better than any others except as they were taught and made to be. All children come into the world alike, and without many exceptions, given the same care, teaching

and environment, could be made to develop into good citizens of this nation and the kingdom of Heaven.—J. W. Watts and Wife.

They Will Always Be Our Children

"Lo, children are an heritage of the Lord, and the fruit of the womb is his reward." (Ps. 127:3.)

These words of David should mean much to every God-fearing father and mother. It teaches that God gives us our children, and as we reflect on the influence of children on our lives, we see that God has other high purposes in sending us children, than just merely to keep up the race. They come to enlarge our minds, to make us unselfish, and full of kindly sympathies and affections; to give our souls higher aims; to add to our many good things to really live for. So, away with the modern trend of thought so often manifested among young people who marry yet avoid the responsibility of fatherhood and motherhood, because children in their home would keep them from the pleasures of this world which they have their mind set on.

We are thankful that there are but few men and women among Adam's race but what are attracted to babes and little children, who enjoy their gentle prattle, and are entertained by their infantile ways. But they are not given us just for playthings to enjoy and be concerned about only when they are small and dependent upon us, and then we, like the brute beasts, shall no longer be concerned about them. We appreciate them more and our feeling of responsibility towards them is increased as we reflect that they will always be our children. If the Lord permits us to live until we are old and bent with age, and our children will then be grown with perhaps children of their own, yet that God-given love and affection that we had for them when they were babes are still ours. Their every act will have a bearing on our lives. Their daily life and conduct will either bring us genuine joy and happiness, or bring pangs of sorrow to our hearts. God teaches us to love our children, and that love should be of the kind that will prompt us to train them so that they will be such that others, as well as the parents, will have love and respect for them, and be attracted to them by reason of their uprightness of character, while they are children and after they are grown.

Perhaps you have heard the expression, "Boys will be boys" or "Girls will be girls," coming from some one trying to excuse children when they do something which they should not, and thus intimating that children should have their own way, and be left to follow their own chosen course. It changes the aspect of such cases when we consider that boys will sometime be men, and girls will sometime be women. "The rod and reproof give wisdom, but a child left to himself bringeth his mother to shame." (Prov. 29:15.) So wrote the wise man Solomon, and how often his words are proven true by the sad experience of some father or mother who failed to properly train their children whom God gave as his reward of blessing.

These few lines are penned to try to impress upon our minds what the proper training of our children may mean to us, taking a rather selfish view of it; but couple this up with what it will mean to the child itself, and thus to the Church and the world, and we see what a grave responsibility rests upon us as parents. "Train up

a child in the way he should go; and when he is old he will not depart from it." (Prov. 22:6.) What a blessing he will be to us! What do we want our children to be?—Eugene Suddeth.

Observing Days

"Ye observe days, and months, and times, and years. I am afraid of you, lest I have bestowed upon you labor in vain."

Thus wrote the apostle Paul in his letter to the churches in Galatia. Of course he had reference to the special days under the law of Moses. One of the most persistent difficulties the church had to cope with in the early years was that of Judaism. The Jews had been directed in their religious and civil life by the law coming from Sinai for so long that many of them were loath to give full acceptance to the new religion brought in. As a result, Paul wrote three of his epistles for the special purpose of counteracting this evil and to get the brethren to see that they were under Christ and not Moses. That the former obligations were done away with.

Of course it must be understood that the above remarks applied to the practices of the law for religious purposes. The Jews had as much right as ever to continue their observance of those things if they did it from a national standpoint and not for any religious benefits. This is why we read in Rom. 10:4 that "Christ is the end of the law for righteousness to every one that believeth." Christ never meant to end the law for the Jews as far as it pertained to them as a political nation. Had they not have lost their nation to the Romans they could have continued their national practices without any objections from Christ, only they must have done it for this purpose only and not with any purposes of religious benefits. They could have observed them as Jewish citizens just the same as we can observe the 4th of July and such like as American citizens. This accounts for some things Paul did even after becoming a Christian. He circumcised Timothy, kept the feast in Jerusalem, observed the obligations of a vow, etc., and it was because he was still a Jew and did it for that reason only.

Now in our time we hear much of special days. There is Mother's Day, Father's Day, Children's Day. The question has often been raised as to our proper attitude toward these days. Well, the answer is found practically in the paragraph above. The respect we are commanded to exhibit for our fleshly loved ones might suggest some sort of special manner of doing so. The importance of children as the coming strength of our nation, of the fathers and mothers who have given these children to the country, and the general benefit to be obtained from the outward expression of the sentiments felt—all this would suggest some formal indication of our feelings on the subject. But let all of our activities on this be kept apart from any formal religious observance. To have the church, as such, participate in celebration of these days would be as unlawful as was the practice of the Galatian churches. It would make Paul afraid of us. When fathers and mothers are presented with some token of love from their son or daughter it is one of the finest causes of satisfaction one can experience and this is perfectly lawful. But there should be no mixing up of religious ceremonies with it. The same is true of our practices at Christmas time. As

long as our actions on that occasion are purely done as a custom we are in lawful bounds. But let us not participate in any religious observance of that day. And so, whether it be Children's Day, Mother's Day, Father's Day, Christmas, 4th of July, or any other of the special days that have been brought into prominence, let our conduct regarding them be strictly of the nature of custom or social or national use and not one of religion. The Christian religion as given by the apostles does not contain any days to be observed and we should not add any to it.—E. M. Zerr.

Eternal Salvation

"Though he were a Son, yet learned he obedience by the things which he suffered. And being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 5:8, 9.)

Salvation here means "safety." Now I believe there is a time in the future, if not at the present, that safety will mean more to us than anything else. Matthew, Mark, Luke and John give us a history of the Son of God—his birth, life, teaching, wisdom, love, miracles, his death, burial, resurrection and ascension. All this he did to bring to you and me this great salvation. Are the things that have been written concerning him sufficient evidence for you to love, trust and obey him? This is what is required in the text.

Many of us do love him and would obey him, but we are confused at this point. We must not forget that it is Christ we are required to obey. Can we doubt he told us what to do to obey him, since he is the author, and we obtain by him our Lord Jesus Christ? (Heb. 5:9.) Christ said to his apostles: "I will give unto thee the keys of the kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

Now, kind reader, don't trust me to teach you, for Christ has given that authority to his apostles. Turn to Matthew 28 and read verses 18, 19 and 20, and learn to do that which the Lord commands, and woe unto him who asks you to do more or less. Don't be ashamed of the gospel of Christ, for it is God's power unto this great salvation. (Rom. 1:16.) May we all learn to read it with care, and learn to trust it and obey it for safety. It teaches us of but one God, one Lord Jesus Christ, one gospel, one body, one baptism, one Spirit, one hope, one salvation, one heaven, one hell, and one glorious gospel that teaches that hell should be shunned, and that heaven can be won by us all striving to be one. For all that enters heaven through Christ must be one.

My prayer is that all may learn to labor, trust and obey, so as to give God all the praise through Jesus Christ our Lord.—W. J. Williamson.

"Prove All Things"

These (the Bereans) were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily whether these things were so. (Acts 17:11.)

It is one thing to preach a doctrine, or a certain kind of religion, and quite another to prove that the preacher has spoken the things which become sound doctrine.

(Titus 2:1.) Jesus said, "My doctrine is not mine, but His that sent me." (John 7:16.) He also said, in His prayer to the Father, "Thy word is truth." (John 17:17.) Therefore to **prove** our position, on a question of religion, to be right, we must prove it by the word of God.

Paul reasoned with the Jews, **out of the scriptures**, concerning the prophecies of Christ, but the Jews which did not believe turned against him and brought false witnesses. (Acts 17.) They accused Paul before Festus and laid many and grievous complaints against Paul, which they could not **prove**. The Jews were moved with envy and took lewd fellows of the baser sort (low down in morals and intent) and made a great uproar. Just why they were envious of Paul seems strange, but when they learned that the word of God was preached of Paul at Berea they came there and made trouble; busy bodies in other men's matters. (2 Thessa. 3:11.) Why did they not "search the scriptures" to **prove** that Paul was wrong?

God says that just as the snow and rain comes down and waters the earth that it may bring forth seed to the sower and bread to the eater, "so shall **my** word be that goeth forth out of **my** mouth; it shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." (Isa. 55: 11.)

God sent His word, Jesus (John 1:1, 14), to accomplish the salvation of as many of mankind as are willing to avail themselves of the opportunity to obey His voice, His commands by Jesus Christ and His chosen apostles. They establish the church which is His body, into which they cannot enter except by birth, by water and the Spirit. (John 3:5.) Peter said there would be false teachers. (2 Pet. 2:1.) If all kinds of religions are right, who are the false teachers? Also, if they are all of them right and can accomplish the salvation of mankind, let them prove it by "searching the scriptures daily, whether that is so." Jesus said, "In **vain** do they **worship me**, teaching for doctrine the commandments of men." There is the proof that the doctrines of men do not accomplish what the word of God will by obedience thereto—acceptable worship and eternal salvation.—Mrs. Laura W. Goodin.

About The Church

"The Church of Christ—Who We Are and What We Stand For." This is a good subject, and much can be said on it. We learn by reading the Book of Books; Jesus Christ built one church, and one only. There is only one gospel to preach. Repentance and remission of sins never were preached in the name of Jesus Christ prior to his death, burial and resurrection. (Luke 24:36.) There never was a prayer offered in the name of Jesus Christ prior to his death, burial and resurrection. (John 16:24.) There never was a person baptized in the name of Jesus Christ prior to his death, burial and resurrection. (Matt. 28:19, 20; Acts 19: 1-8.)

No doubt men and women in great numbers have become members of different congregations, who have never undergone the spiritual birth, but it would be impossible for a man or a woman to become a member of the church short of the spiritual birth, the one Body, the Church, and God's Family; the three names, the same institution. (1 Cor. 12:13; Col. 1:18; Eph. 3:15.)

Men and women are born into God's Family, by the spiritual birth. (John 3:1-9; 1 Pet. 22:23.) The Lord

would not add men and women to the church who had never been made pure in heart. The Lord's prayer never has been answered yet. (John 17.) If all who have believed on Jesus Christ through the apostles' word were one we would soon bring the world to Christ.—T. V. Nidey.

How Much is "Too Many Societies"?

"Roger W. Babson is perhaps the efficiency expert par excellence in the United States. He is also or was until recently, moderator of the General Council of the Congregational-Christian churches. He believes strongly in efficiency, but is not very enthusiastic over making the Church a strictly business organization. In a signed letter to the editor of The Christian Century, Mr. Babson says:

"Ever since 1913, we have continually been making our methods more cumbersome in the name of 'efficiency,' while striving to imitate business corporations. Our attempts to put denominational emphasis, **rather than personal enthusiasm**, behind our church enterprises has led us persistently down the wrong road. Once the raising of money was 'unscientific' but it was very effective! Today our affairs have become an impossible mass of wheels and interlocking committees trying to function, but in fact **blocking the Kingdom of God**. People were once crying out against there being **too many societies**; but in trying to get rid of certain societies, we have created **seven times seven committees!** During this process, the winning of souls to Jesus Christ has been almost forgotten. You can perhaps mechanize a factory successfully, but **you cannot mechanize a church**. Protestantism needs to be humanized, not mechanized. Efficiency and administrative abilities have their places; but these are not substitutes for enthusiasm, inspiration and the Holy Spirit. We must cease making Protestantism a 'business.' **Let us return to simple Christianity.'**"

What does the New Testament say about this simple Christianity? How much is "too many societies"? In those days they had only one society, the Church, and Paul says, "Unto Him be glory **in the Church** by Jesus Christ, throughout all ages, world without end" (Eph. 3:21). They had no missionary societies, for every church and every individual was to do missionary work. They had no aid societies; for every local congregation and every individual was to do good unto all men, especially unto them who are of the household of faith. They had no organizations of Bible colleges, for every church and individual was to teach the Bible. They had no orphan homes, for every individual and every church was to visit the fatherless and widows and to keep oneself unspotted from the world. "Too many societies" is simply **any** society except the Church. And the "simple Christianity" for which this denominational leader is longing is just what this paper is trying to present, and we ask you to read carefully everything in it, and then look for a Church of Christ of this New Testament kind.

Our Influence On Others

By request I will write a short article on this question. Perhaps, if we could and would realize the influence we have over others we would do less harm and more good.

The influence women had over Samson was the chief cause of him and several others losing their lives. Absalom had influence enough over others to enable him to organize an army to try to overthrow his father's kingdom. Had it not been for the influence he had over others he might have lived much longer himself, but it resulted in his death.

Church members have influence over other members of the church. For instance, if some young member sees an older one go to a questionable place, and knows of him repeatedly going, then the younger member often does the SAME THING. If I stay away from church to go to some entertainment, younger members are influenced to do as I have done. We are all creatures of influence, so if we do right and live right we may, and will, influence others to live right. But if we go to church Sunday morning, then go to a card party or a picture show on Sunday night (or on any other night), the younger members will think that if it is right for me to go it will not be wrong for them to go, and they will often go. Nothing should come between us and the church for which Christ died and of which He is head. We should not use our money nor our influence in a way to damage the church.

The apostle Peter only needed to say, "I go fishing," and others said, "We will also go," and go they did. Peter was a natural leader, for he was a man who had influence, much of it, over others. Brother, sister, do you think of others over whom you have influence when you go other places than to church when there is an assembly? If so, do you think of your influence being used AGAINST the church of which you are a member? You are **damaging** the church and seemingly know it not.

If all Church members would live up to their profession what a wonderful power the church would be in this world for good. But we have so many members who would rather go elsewhere than to church if it is a feast for the body, or some entertainment for the flesh, forgetting, it seems, that they are starving their own souls while feasting the body. But that is not the worst of it; there are so many young members over whom you have influence who have been influenced by YOUR un-Christ-like actions, who will "go and do likewise," and thus YOU will be responsible for them committing suicide in a spiritual sense. They have murdered their own souls by following YOUR example. Brother, do you stop and think that you may be leading precious souls to hell rather than to heaven?

How many of us would wish to die at a card table, at a dance, at a picture show, at a feast for the body on the Lord's day rather than at the feast the Lord has prepared for our **inner man**, at a Sunday baseball game, etc., etc.? Aren't you afraid it would not be a very good place to start from, to go to heaven?

The Lord said for us to use the unrighteous mammon (money) of this world so as to make friends with those who are to receive us into everlasting habitations. (Luke 16.) God and Christ are the ones to receive us, if we ever enter that habitation. Do you think you are making friends with God and Christ when you do and go to such places which are questionable, several of which I have just mentioned? Are you making friends with God and Christ when you do such things and thus use your influence so as to damage the cause for which Christ died? You are causing the innocent to suffer, because you influence others to do as you do and thus cause the church

to suffer and young members, too, perhaps, to lose their souls. But YOU, my brother, will be held accountable for all such, don't forget that. Always try and use your influence over others in a way so as to make them BETTER instead of worse.—W. G. Roberts, Mattoon, Illinois.

The Only Hope Of The World

The only hope of the distracted world and the divided and ungodly Church, is to get back to the Christianity which was given by the inspired apostles of Christ. To help the reader get back to that longed-for condition, we give some truths we find in the New Testament:

1. We find that when Christ was half through his personal ministry he had not yet **ESTABLISHED HIS CHURCH** (Matt. 16:18); that when He was nearly through it, the law of Moses was still in force (Matt. 23:2-3); that he "took it out of the way, nailing it to his cross" (Col. 2:14); that the Church is spoken of as being in existence in Acts 2:47; and that, since the establishment of the Church must have been a very important affair, it must have been set up on the day of Pentecost mentioned in Acts, 2nd Chapter.

2. We find that the **NAME OF THE CHURCH** is: Church of Christ, Church of God (Matt. 16:18; Rom. 16:16; 1 Cor. 1:2); and that the "disciples were called Christians first at Antioch" (Acts 11:26); and that when disciples called themselves after men, they were condemned for it (1 Cor. 3). We do not find that the Christians made a hobby of some kind of church government, or holiness, or the advent of Christ, etc., and named themselves after that.

3. We find respecting **SALVATION, or ENTRANCE INTO THE CHURCH**, that people believed, repented of their sins, and confessed Christ (Acts 2:38; 8:37); that they were "baptized into Christ" (Rom. 6:3; Gal. 3:27); "born of water and the Spirit" to "enter into the kingdom of God" (John 3:5); baptized "for the remission of sins" (Acts 2:38; 22:16; 1 Pet. 3:21). We have not found that alien sinners received forgiveness of sins by merely praying.

4. We find that when the people were **BAPTIZED** they went where there was **much water, went down into the water, were buried in baptism, and came up out of the water** (John 3:23; Acts 8:38; Rom. 6:4). We have not been able to find that they sprinkled or poured water on people for baptism.

5. We find that, outside of the inspired men, the apostolic church had **ELDERS**, called **BISHOPS** (overseers), to feed, watch and oversee the local churches (1 Tim. 3:1-7; Titus 1:5-9; Acts 20:17-28); that others also took part in the meetings when the whole church was assembled (1 Cor. 14:26); and that deacons were temporal servants of the churches (Acts 6; 1 Tim. 3:8-10). But we do not find that one man called "the minister," "the pastor," preached every Sunday morning and night, nor that conventions of uninspired men met together and made creeds and other laws to bind on the disciples.

6. We find that they did their **AID WORK** as individual Christians (Acts 9:36-42; Gal. 6:10), and as congregations (Acts 11:27-30; 1 Cor. 16:2). Though they did charitable work much more than professed Christians today, we do not find that they had any human organizations through which to do it.

7. We find that the apostolic Christians **PREACHED**

THE GOSPEL through individual Christians going here and there preaching the word (Acts 8:4); and through evangelists publicly proclaiming the Word, living on the voluntary contributions of the brethren and churches (1 Cor. 9:14; Phil. 4:14-16). They had no hired clergy, nor any human organizations through which to preach the Word.

8. We find that they came together "on the first day of the week to break bread" (Acts 20:7), and that at the same time they had teaching, praying, giving, singing, exhorting (Acts 2:42; Col. 3:17; 1 Cor. 16:1-2). But we have not found that they had instrumental music in the worship, nor do we find it in the worship of Christians till hundreds of years after the apostolic age.

9. We have found that early Christians GAVE of their means on the first day of the week as they had been prospered; but we have not found that they had entertainments, suppers, etc., to get money for the Lord from the devil's people.

10. The apostolic Christians did not build fine meeting houses, nor engage in other extravagance and pride, and then drive the common people away by constantly begging for such. They tried to keep the Church pure by excluding those who brought reproach on the Cause (1 Cor. 5). They regarded themselves as "strangers and pilgrims" on the earth (1 Pet. 2:11), for they were commanded to "love not the world, neither the things that are in the world" (1 John 2:15).

Conclusion—It is something to fear to depart from the plain teaching of the inspired men, for Paul says, "I fear, lest by any means, as the serpent beguiled Eve through his subtlety, so your minds should be corrupted from the simplicity that is in Christ (2 Cor. 11:3). Are not the troubles of Christianity a result of a departure from the Word of God? Let us, then, get back, not in part, but in whole, to the Church as God gave it to us in the beginning. Nothing else is safe.

Leaders In The Divine Family—The Church

Without citing the deacons, the elders are custodians of the local church. They take the oversight, feed the flock, watch for souls and watch themselves. As overseers, the Holy Ghost qualifies them for service (Acts 20:28), and when accepted, the church must obey them while faithful (Heb. 13:17). These men should be sober, sincere, sensitive and sympathetic; these invisible elements are from above and are sparks of divine wisdom.

Inspiration calls for a plurality of elders—yet one may serve; in either case the man should be a husband and a father with faithful children. He should be able to teach and have a good report outside the church.

Spiritual discernment is no part of human reason, emotion or rhetoric, but comes of **humility, consecration and observation**, along with Bible teaching and a practical knowledge of human nature—these are not common with youth, however pious he might be—mature age spells "elder"; even a tree can't bear fruit until rooted (Eph. 3:17). A novice, though honest, could do much harm—he might make the bees swarm when they should be making honey.

The human family is all tied up in social, civil and domestic life—when added to the church these relations do not cease (1 Tim. 5:9; Tit. 2:9 and 3:1). This is a com-

plex mass of humanity to handle and calls for the sympathy of a devoted wife, willing friends and faithful brethren; backed by **meekness, patience, long-suffering** and a cheerful spirit. The church is composed of old and young; great and small; comely and otherwise (1 Cor. 12:23). Two kinds of husbands, two of wives, two of widows and two of servants are seen in the membership, along with a heterogeneous mass of cross-grained people; combinations too numerous to mention; these must all be handled by the eldership when trouble is brewing.

In railroading the engineer runs the train but the conductor has the oversight and tells him when to move—likewise the eldership and the church. Evangelist, deacon, teacher, helper and others should obey them that have the rule (Heb. 13:17). A wheel without a hub can neither turn, track nor travel.

Elders look after the sick, the needy, the prodigal and the pauper; they outline the preaching—when, where and how done; they formulate the classes and oversee the teachers; they call special meetings and fix the hour of worship; they consult the church—warn, commend and advise; financially and otherwise.

Elders—like other men—make mistakes because of **infirmity**—without moral weakness they would not be qualified for this office; could not have compassion on others (Heb. 5:2). This also breeds **humility**, teaches room for **improvement**, and says in modern lingo, "watch your step." These men are not chosen for infallibility but as servants of the church; they may resign if the church allows them; or the whole church may refuse to follow them, but there is neither **precept** nor **example** for a divided eldership or divided church.

God is consistent; He teaches "unity" (Eph. 4:4; 1 Cor. 1:10). Man may and does often modify his views; give and take is the motto of life—God does not change because He can make no new discoveries in us. The elders must agree on essentials; a watch with a broken wheel won't run and the church **can't divide** because it is one Body and one Spirit (Eph. 4:4). Elders may allow more than one place of meeting.

Qualified officers are a stimulus to the church; the water won't boil without the fire and the fire won't burn minus the fuel (Heb. 13:17). This is "big business" and goes to heaven for inspection—it is the Lord's business; no wonder we need consultation, consideration and co-operation. Note: Evangelists may set in order the things that are wanting.—A. R. Moore, 7519 Jefferson, Kansas City, Missouri.

J. Edgar Hoover Says

"The youth problem of crime is a national disgrace. The figures compiled by the Federal Bureau of Investigation must make one stop and think. They point to a definite increase in youthful criminals. So far this year more persons 19 years of age have been arrested than of any other age. They are closely followed by the 18-year-olds. It is not pleasant to walk through any penal institution or jail in America and look into endless rows of youthful faces. Over 19% of all persons arrested this year have been under voting age. These individuals constitute 12% of all murderers arrested, 20% of all robbers, 46% of all burglars, 33% of all thieves and 54% of all automobile thieves. * * * America can no longer refuse to face the causes behind this rising tide of juvenile crime. It is a

definite challenge. I have been condemned . . . because I have dared to speak the truth—that crime rests at the doorstep of the American home.”

What a challenge this information from Mr. Hoover, the chief detective in our land, presents to American parents. And what an answer to the fad which says that the child must be given “the liberty of self-expression.” The responsibility rests upon all parents to rightly control and direct their children both for the good of the children themselves and for the public good. It has too often been truly said of some parents that the children rule them and not they their children. Father, Mother, how is it in your household?—The Index.

Some Reports Of Brethren

Topeka, Kas.—Prospects for future work here are encouraging in various ways. Hope for success of all righteous efforts of the faithful.—Emily Baker.

Kansas City.—We were sorry to hear of the death of your father. We can never forget his good work. March 6th I spoke at the funeral of Sister Lemmon, Hamilton, Mo.; March 7th, Cowgill, Mo., at the funeral of Sister Berry. March 10th I spoke at Luther Saltee's funeral at Purdin, Mo.—W. E. Ballenger, 2640 Cleveland Ave.

St. Joseph, Mo.—The church here is showing more interest in the church work and the spreading of the gospel in the vicinity of the church building. We are now beginning to have visible results from the tracts which have been handed out from time to time. We are looking forward to a prosperous year in our church work with the assistance of Bro. Freeman in June and Bill Hensley in September.—Harold Hays.

Asherville, Kans.—The church here at Green Mound is looking forward to their spring meeting with Bro. Lloyd Riggins—exact date not definite. Also a few nights with Bro. D. A. Sommer, the fourth week of April. We hope to have Bro. D. A. give some of his time to O. T. lessons since the church here is studying the O. T. at their evening meetings. Lord's day evening meetings have continued all winter without fail, in spite of bad roads and sometimes sub-zero weather, the smallest audience being 13. We hope ever to continue faithful to the Master.—The Leaders.

Gallatin, Mo.—The Church of Christ at this place was pleased to have Evangelist W. E. Ballenger of Kansas City, Mo., with them Feb. 28th to March 3rd. The attendance at each service was very encouraging, and we feel that much good was done. A number from other churches of the town and surrounding community attended, some of whom remembered Bro. Ballenger's previous visits here a few years ago; also some brethren from nearby Churches of Christ attended and were very helpful. This being a county seat town, with good schools, various work and business opportunities, and with good farming country surrounding, we would be pleased to have any loyal brethren contemplating a change, consider locating here, and we would gladly reply to any such inquiries.—D. Patterson, Box 383, Gallatin, Mo.

Compton, Calif.—The work here is moving along nicely with good interest. We are looking forward to a three weeks meeting with Bro. C. R. Turner, beginning March 12th, with Bro. Wm. Ketcherside assisting, the place of meeting will be the Pathfinder Club, 446 E. Compton Blvd., Compton, Calif. If any of the brethren in the East know of some one in these parts that should attend these meetings please drop them a card inviting them to attend and if they come we will try to make them feel welcome, and we will make an effort to get them to attend regularly.—J. B. Ruth.

Denton, Kans.—The exterior (much work is yet to be done on the interior) of our meeting house now gives a neat, finished appearance. We often rejoice (it is right that we do), because of the work that young men are doing in the church, but a source of great encouragement to us here is the examples of faithfulness furnished by older members. A brother, who was past 70 before he did work in the public worship of the church, can (although he is always glad to see the young doing it) do any part well; and he can be depended upon to go ahead in the absence of others. There are but few boards in the meet-

ing house that this old brother did not mark and saw—his trembling hands laid every brick in the chimney and troweled much of the cement in the floor and steps. Too, we have a faithful mother—who has put us to shame by getting out to meeting with her children when others of us called the roads too bad. I have given two (more could be given) specific examples of faithfulness; however, we hope that each of us are using our talents for the Lord; and so for the good of the body read 1 Cor. 12:12-27.—H. B. Van de Riet.

March the 7th I preached the funeral of Bro. J. V. Brown, of Decatur, Ill., one of our beloved preaching brethren and a leader in the Church at Decatur. Today I received word that Bro. E. Carter Rose dropped dead, March 16th, and they sent for me to preach his funeral, but I was away out here at Frostburg, Md., debating with Seventh Day Adventists and could not get there. He, too, was one of the leaders in the Church at Decatur. These deaths are going to cause many sad hearts. It will be hard on the Church there, too. Both were great workers for the Church and good Bible students. I go from here to Bolivar, Pa., for a three weeks meeting. My time is so closely taken for this year I will have but little time for home folks. Wife has been real sick. I am just fine, for which I am thankful.—W. G. Roberts, 2909 Marion, Mattoon, Ill.

Pauline L. Lemmon passed away in Hamilton, Missouri, on March 4th, 1940, at the age of 81 years 4 months and 28 days. Early in life she embraced Christianity by primary obedience to the Gospel, and she was a member of the Church of Christ at Pleasant Ridge, near Hamilton, at the time of her death. Funeral services were conducted by Bro. W. E. Ballenger on March 6th, and burial was in Highland Cemetery, at Hamilton. The deceased was an aunt of Mrs. M. E. Tee and a great-aunt of O. C. Tee, both of Hamilton, Missouri.—O. C. Tee.

Central Station, W. Va.—My wife and I just returned from the Bible reading at St. Louis. We consider the privilege of being able to study God's Word with Bro. Ketcherside's help one of the greatest and certainly the most profitable in our lives. We greatly enjoyed and were very much encouraged by the efficiency and zeal with which the people in St. Louis and vicinity go about carrying out the Lord's work. We are thankful, beyond expression, to those who have made this opportunity possible. We stopped off at Mattoon, Ill., for a short visit with Bro. Roberts. While there it was our privilege to preach Lord's Day morning and evening for the congregation at Liberty, Ill.—Vernon W. Hurst.

A FORGOTTEN SCRIPTURE, or a “Kingdom of the Clergy in Churches of Christ”—this is the theme of the May issue of the Macedonian Call. The scripture is 2 Tim. 2:2. Alexander Campbell fought like a David against this kingdom, for he considered it the worst evil in the religious world. In spite of his fight the Goliath has come to life again and again, and old-time and devoted preachers in the South are greatly worried over it now. In this May issue we quote their own words and show they have either forgotten or trampled under their feet God's plan to thwart this clergy. Carl Ketcherside writes a page and a half which is endorsed by leaders in seven churches.

It will take about 11,000 copies for the correspondents of the 7,500 “Churches of Christ” in the U. S. and the 3,500 preachers. But even this will reach only a few of the more than 500,000 members of “Churches of Christ” in the United States.

We believe it will strengthen your congregation to put a copy into every home. There are many college people who will have their eyes opened to the drift of things by reading it. Any intelligent Christian Church members or sectarians will be benefited. How many copies will you take to enlighten them?

But it will take about \$250 to send to these 11,000. Brethren are responding, but it will take many contributions. Churches buy song books to sing the gospel and just as scripturally get tracts to preach the gospel. This May issue is simply a tract.

According to Foy Wallace, a prominent southern preacher, many preachers down there in their “preacher meetings” are ridiculing the eldership. Their evident purpose seems to be to abolish it, for it already is emasculated. Many are calling for a way out of their troubles, and we believe this tract shows them God's way out. Elders, you would better awaken, for the southern apostasy is drifting north.

The Macedonian call has gone forth to “come over and help.” Shall we stop our ears? The publisher of this paper is donating days to this work, for he considers it a great opportunity. Shall we hear SOON what YOU will do?