

Macedonian Call

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

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THEY DIED TO MAKE MEN'S SPIRITS FREE

YES, dear reader, thousands of early Christians like these died in this Colosseum in Rome to bring Christ and the Bible and the Church to you and me.

It was the largest theater in the ancient world, and its very name means "great." It was finished about the year 80 A.D. by Titus, and was inaugurated with gladiatorial contests lasting one hundred days, in which 6,000 beasts were slain and in which naval fights were exhibited in the arena. There are four stories in the building reaching to a height of 157 feet, and the external circumference of it is about a third of a mile. The arena is about 275 feet long and 175 feet wide. About 50,000 people could look down upon the contests in the arena below. Although two-thirds of the structure have disappeared, the remains are still solemnly impressive.

After wandering through the ruins of this old theater for an hour or two, I

take my stand in the arena as the long, dark shadows of evening begin to fall over the solemn place. High above in the walls are iron fastenings to which were attached silken awnings to keep the hot, Italian sun from the gay Roman populace. Circles of seats ran all around the arena in ancient times. In the special seats in the first row, the Roman nobles, with the emperor often with them, enjoyed the bloody scenes in the sands just below. And under these front seats are the cages where the wild animals were kept, unfed for days to enrage them, that they might the more viciously devour the victims placed before them.

With the saddening light of evening fast approaching, my mind goes back two thousand years to the early days of Christianity. It is a Roman holiday, and I see the pleasure-loving people jostling one another through the hundreds of doors to find seats of advantage.

Macedonian Call

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What is on the program today? The Christians are to be cast to the lions. These Christians, they say, are haters of mankind, because they will not join with these blood-thirsty heathen in their inhuman sports. They are atheists, for they have no great temples like the Romans but only meet in private homes and upper rooms and catacombs.

The theater is now full and a sea of humanity waves back and forth on the seats, and noise as the ceaseless roar of the ocean arises continually from the restless crowd. But all is hushed as a little group of Christians is led into the arena. Of course, these followers of Jesus know what it all means—the lions are to devour them. But they are happy. Happy to die for Jesus. Happy to give their lives to free the souls of men. Happy to give their last full measure of devotion to the Kingdom which shall never fail. One in the company is an old man, probably an elder in a little group, and a preacher of the Gospel. With a tone of inexpressible joy he thanks God that they are counted worthy to suffer for the name of Jesus.

And now the doors of the cages are removed, and the lions burst out, seeking something to eat after their long enforced fast. At first they are startled at the great sea of faces; then hunger urges them on, and they pounce upon the praying, singing Christians and soon make an end of them.

Yet not an end—rather a beginning. True, an end of pain and sorrow and persecution and death, but a beginning of joy and grace and life.

But not all in that vast assembly thirst for blood. Some still have a spark of pity and mercy and love in their hearts, and they ask who these people are who so nobly and happily die for their belief. They are directed to the Christians that remain, and from them learn the story of Jesus and His love. It appeals to them. They become Christians themselves. And in time they, too, seal their faith with their blood. Thus the persecutions, instead of destroying Christ only preached Him, and the blood of the martyrs became the seed of the Church.

And in my vision of the past, as I stand here on these sands, I see millions dying in the first few centuries to overcome heathen and Jewish prejudice, and to give to us the Bible and the Church.

But today we receive this priceless heritage without a thought of its cost—simply as a matter of course. And some say, "Do I have to read the Bible; do I have to study it; do I have to try to tell it to others?" Rather should they say, "Thanks be to God that I have this exalted privilege of reading the sacred Word of God and of telling it to my friends."

Today professed Christians moan, "Do I have to go to services every Sunday; do I have to listen to the expounding of the Bible; can't I worship God in the woods instead of His House, by the streams instead of the Lord's table?" Poor ignorant souls, not to realize that the greatest blessing man has is the privilege of worshipping God unmolested where he can exhort others to the higher life!

Other ingrates of the love of Christ and the sacrifices of the early Christians, say, "Do I have to obey the gospel to be saved? Can't I simply live a good moral life and be acceptable?" Rather should they be saying, "God be merciful to me a sinner; I will give to You the best I have, the strength of manhood, the force of womanhood."

And the modernistic Christian coldly opines, "We do not need to follow Christ as those early Christians did." Such should be ashamed of their infidelity to the Word of God, and of their own hypocrisy; infidelity to the faith "once for all" delivered to the saints; infidelity to that faith for which those early Christians died.

Had not those early disciples been willing to give their lives for Christ, we today would probably be worshipping

idols of gold and silver and brass and stone and iron. Our holy religion has come down to us through the troubled centuries only by faith and sacrifice, and it is only through the same sacrifice and faith that it can continue in the earth.

And now, dear reader, if you are perusing this paper in the presence of others or where there is noise or anything to distract your attention, I ask you to lay it aside till you can be alone and in quiet. I wish only you and me and God to be together that we may go down into the deeper recesses of our hearts. Listen, and I mean the question for myself as well as you—"Would—we be—willing—to—die—for—Jesus—as—these—early—Christians—did? Would we be willing to walk gladly into the arena as did they, to be crushed by lions, that we might not deny our Lord? would we be willing to be burned at the stake that the faith of the gospel might stand?"

These are not idle questions even in this boasted twentieth century. Do you know that there are thousands in concentration camps in Germany today, for their faith in Jesus? Do you know that hundreds of them there have died because they would not put Hitler above Christ, the state above religion? Do you know that followers of Jesus have gone down before the firing squad in Russia or famished on the cold plateaus of Siberia? If these tyrants prevail, then such tests may come even to us (which, God forbid). Yes, "it can happen here." But if it comes, would we stand the test?

O, the weakness of our lukewarm generation! We can not even stand to have the finger of scorn pointed at us and to be called, "old fogies," for Jesus' sake. We wish to give to Him as little of our time, our talent and our means as we can, yet to wear the name Christian. We will tell no one of Jesus and His love, and will not even send, or hand, a tract like this to one who is going down in sin. Can it be that we are Christians at all?—surely we are not like the martyrs. Are we only pretenders? O, shame on us and our pretense of faith! If we will not live for Jesus, surely we would not have faith to die for Him. The Master Himself hath sadly said, "Because thou art lukewarm and neither cold nor hot, I will spue thee out of my mouth."

And now, as we sit here alone together—you and I and God—will we not promise Him that we will be more devoted in the future than we have ever been in the past? that we will live more nearly like He wants us to live? that we will give more time and money

and sacrifice to His cause? that we will strive more earnestly to attain the devotion those early Christians had?

And now that we have made our vow—you and I alone with God—let us sing it quietly to ourselves in that prayer—

Faith of our fathers! living still,
In spite of dungeon, fire and sword;
O, how our hearts beat high with joy
Whene'er we hear that glorious Word!

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for Thee!

Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach Thee, too, as love knows how,
By kindly words and virtuous life.

Faith of our fathers! holy faith,
We will be true to Thee till death.

The Passing of Evolution

What Some of the World's Greatest Scientists Say

"Darwinism is dead, and will soon be buried without hope of resurrection. But without Darwinism Evolution is the mere empty shell of a venerable speculation."—Dr. H. C. Morton, in "The Bankruptcy of Evolution," p. 13.

"It is impossible for scientists longer to agree with Darwin's theory of the origin of Species. No explanation whatever has been offered for the fact that, after forty years, no evidence has been discovered to verify his genesis of species."—Prof. William Bateson of Cambridge, England, the greatest living Biologist. *Ibid.* p. 103.

"The Darwinian theory is now rejected by the majority of Biologists as absurdly inadequate, owing to its principle being wholly negative . . . Evolution never was a cause of anything."—Dr. W. H. Thomson, Ex-President of the New York Academy of Medicine, in "Wonders of Biology."

"In all this great Museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation, and wholly unsupported by fact. This Museum is full of proofs of the utter falsity of their views."—Dr. Etheridge of the British Museum, England's greatest authority on Fossils.

"The idea of any relation having been established between the non-living and

living, by a gradual advance from lifeless matter to the lowest forms of life and so onwards to the higher and more complex, has not the slightest evidence from the facts of any section of living nature, of which anything is known. . . . In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence."—From address at the Victoria Institute, London, June, 1903, by Prof. Beale, of King's College, London, who with Lord Kelvin, stood at the head of British scientists.

"I marvel at the undue haste with which teachers in our universities, and preachers in our pulpits, are restating truth in the terms of Evolution, while Evolution remains an unproven hypothesis in the corollaries of science."—From an address to the British Association of Science, by Lord Kelvin, the greatest of modern Scientists.

—S. S. Sims, in *Apostolic Times*.

(We would do well to send, or hand, a copy of this article to every high school student, or college student, that we know.—Pub.)

Clipping the Bible

It is quite fashionable for people to say: "Yes, I believe the Bible, but not the supernatural. I believe everything that corresponds with this reason of mine." They go on reading the Bible with a penknife, cutting out this and that. Now, if I have a right to cut out a certain portion of the Bible, I do not know why one of my friends has not a right to cut out another part, and so on. You would have a queer kind of Bible if everybody cut out what he wanted to. Every liar would cut out everything about lying; every drunkard would be cutting out what he did not like. Once a gentleman took his Bible around to his minister and said: "That is your Bible." "Why do you call it my Bible?" said the minister. "Well," replied the gentleman, "I have been sitting under your preaching for five years; and when you said that a thing in the Bible was not authentic, I cut it out." He had about a third of the Bible cut out—all of Job, all of Ecclesiastes and Revelation, and a good deal besides. The minister wanted him to leave the Bible with him; he did not want the rest of the congregation to see it. But the man said: "Oh, no! I have the covers left, and I will hold on to them." And off he went, holding on to the covers.

If you believe what some men preach, you would have nothing left but the covers in a few months. I have often

said that if I am going to throw away my Bible, I will throw it all into the fire at once. I have yet to find a man who begins to pick at the Bible that he does not pick all to pieces in a little while. A minister whom I met a while ago said to me: "Moody, I have given up preaching except out of the four Gospels. I have given up all the Epistles and all the Old Testament, and I do not know why I cannot go to the fountainhead and preach as Paul did. I believe the Gospels are all there is that is authentic." It was not long before he gave up the four Gospels, and finally gave up the ministry. He gave up the Bible, and God gave him up.—D. L. Moody.

A Selfish Rich Man Speaks from Hell

There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day; and there was a certain beggar named Laz'a-rus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

And it came to pass, that the beggar died, and was carried by the angels into A'bra-ham's bosom: the rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth A'bra-ham afar off, and Laz'a-rus in his bosom: and he cried and said, Father A'bra-ham, have mercy on me, and send Laz'a-rus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

But A'bra-ham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Laz'a-rus evil things: but now he is comforted, and thou art tormented: and beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence.

Then he said, I pray thee therefore, father, that thou wouldest send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment.

A'bra-ham saith unto him, They have Mo'ses and the prophets; let them hear them.

And he said, Nay, father A'bra-ham: but if one went unto them from the dead, they will repent.

And he said unto him, If they hear not Mo'ses and the prophets, neither will they be persuaded, though one rose from the dead.—Jesus in Luke 16:19-31.

"Costliest Modern Church in the World"

That is the way experts speak of the building under construction of the Tabernacle "Church of Christ" (properly Christian Church, or Disciples Church), in Columbus, Ind. It is different in design from any other church building in the United States, and is strictly modern in every respect.

"The auditorium will be directly connected with the kitchen. It is planned to use the room for plays and entertainments involving a large number of people." It wouldn't be modern if it did not have a "stomach service" connected with it, as one old brother called it. There will probably have to be a good many plays to pay for this "costliest church in the world."

The building will cost \$600,000 and will seat only 800 people. That makes about a thousand dollars for each seat—pretty high, it seems. Of course, they may have a good deal of money promised by a rich man, but such men generally have strings tied to their gifts that so much more must be raised. And so it will take many fish fries, ice cream festivals and entertainments to pay for this temple of Pride.

This organization may unscripturally wear the name, "Church of Christ," but they surely have not the practice of the Church of Christ of the First Century. In fact, Christians did not have church buildings of their own for three hundred years. If they had possessed them, they would probably have been torn or burned down by the heathen. They met in private homes and upper rooms, and sometimes in the catacombs of Rome. They had no modern architecture to draw people then, but still they overturned the Roman Empire, while professed Christians are getting nowhere with all their fine buildings. The early Christians had something these worldly Christians don't have—they had faith and a spirit of sacrifice. They used their money in helping the poor instead of erecting monuments of Pride. The poor are driven away by the constant begging to pay for such buildings. If all this money were spent in helping the poor, and in preaching and teaching the simple gospel, they would probably need several buildings of 800 capacity in that city, for the people would see that the members have been with Jesus and have learned of Him. And the same applies all over the world.

"I fear, lest by any means, as the serpent beguiled Eve through his subtilty [craftiness] so your minds should

be corrupted from the simplicity that is in Christ." (2 Cor. 11:3.)

The shifting of funds from this simplicity in Christ to fine church buildings, and the constant begging from attendants to pay for them and their "pastor," no doubt has done much to drive millions of people away from the churches, and into the arms of Hitler and Stalin who promise relief for the underdog.

Every Lord's Day Is Easter

When Christ gave the Great Commission in Matt. 28:19, 20, he admonished the Apostles to "Teach them to observe all things whatsoever I have commanded you." Now let us see what the Apostles taught regarding Easter.

The only place that we find Easter mentioned in the New Testament is in Acts 12:4 where Herod put Peter in prison intending after "Easter" to bring him forth to the people. Other translations render it "Passover," which the context indicates is correct, since "the days of unleavened bread" and the feast of the Passover came closely connected in point of time. There is nothing in this passage to indicate that the Apostles taught their converts to observe it in any way.

What then did the Apostles teach about Easter? Since we can find no reference to it in the New Testament we must conclude that they did not teach their converts to observe it, but on the contrary the letters to the Galatians and Hebrews prove that the old covenant together with the Passover is done away under the Gospel.

The Apostles did teach the disciples to observe the "Lord's Supper" on the first day of the week, as we find in Acts 20:7 that the disciples came together on the first day of the week to break bread; and it was of such importance that Paul wrote to the Corinthians that "I received of the Lord that which I also delivered unto you" (1 Cor. 11:23); and goes on to describe the Lord's Supper.

Secular history also tells us that the early Christians celebrated the Lord's Supper on the first day of the week. Here is an extract from the Encyclopedia Britannica on Easter. After describing how it originated from the Pagan custom of celebrating the return of spring with services and a festival to the goddess of spring, it has this to say regarding Easter and Christians: "There is no indication of the observance of the Easter festival in the New Testament, or in the writings of the apostolic fathers. The sanctity of special times was an idea

absent from the minds of the first Christians. The whole of time is a festival unto Christians because of the excellency of the good things which have been given—is the comment of St. Chrysostom on 1 Cor. 5:7, which has been erroneously supposed to refer to an apostolic observance of Easter. The ecclesiastical historian Socrates states with perfect truth, that neither the Lord nor His Apostles enjoined the keeping of this or any other festival. He says: "the Apostles had no thought of appointing festival days, but of promoting a life of blamelessness and piety"; and he attributes the observance of Easter by the Church of the perpetuation of an old usage, just as many other customs have been established. This is doubtless the true statement of the case."

Paul wrote, "You observe days and months and times and years; I am afraid of you lest I have bestowed upon you labor in vain." (Gal. 4:10, 11.)

Easter is commonly observed to celebrate the resurrection of Christ. Jesus said, "Do this, [the Lord's Supper] in remembrance of me," and the early Christians, under the Apostles' teaching, observed it on the first day of the week, the day on which Christ rose from the grave. Therefore every first day of the week is an Easter to the Christian, a day on which to remember the death of Christ and His resurrection and victory over death and the grave.

Therefore, since we find that the Apostles nowhere even referred to the observance of Easter, in executing Christ's command of "All things that I have commanded you," it seems presumptuous and sinful to observe a festival that originated with the pagans.—Fred D. Weed.

Is Man Wiser Than God?

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Is. 55:8, 9.)

Man's Thoughts and God's Thoughts Contrasted.

1. "I don't think," says man, "that God will punish me just because I am not a Christian. If I am a good, moral man—am a good citizen, a good neighbor, a good husband, and a good father—that is enough to take me to heaven. I don't have to obey the gospel to be saved."

Paul—"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His

mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord and the glory of His power." (II Thess. 1:7-9.)

2. "Are you so narrow," asks Mr. Broad-mind, "that you believe that there is only one way in which a man can travel to heaven?"

Jesus—"Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." (Matt. 7:14.)

3. "I know," says Mr. Faith-alone, "that baptism had nothing to do with my salvation; for I got religion and was saved before I was baptized."

Mark—"And he, [Jesus] said unto them [apostles], Go ye into all the world and preach the gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not shall be damned." (Mark 16:15, 16.)

4. "And I believe," says Presumption, "that a man must be born of the Spirit before he can enter the kingdom of God, and the notion that a birth of water, or baptism, is necessary, is a foolish one."

John—"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God." (John 3:5.)

5. Mr. Feeling says, "I know that I received the forgiveness of sins when I prayed to God, for I felt happy."

Luke—"Then Peter said unto them, 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." (Acts 2:38.)

6. "A drop of water is as good as an ocean," cries Mr. Faith-alone again, "and I don't think it's necessary to go down into the water to be baptized. I had water sprinkled on me."

Luke—"And as they went on their way they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? . . . And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more; and he went on his way rejoicing." (Acts 8:36-39.)

7. "I have pictures in some books at home which show that in ancient times they led people into the water and poured or sprinkled water on them."

Paul—"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.)

8. "And so you think," continues Faith-alone, "that baptism has something to do with the forgiveness of sins?"

Luke—"And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

9. "My way to be saved," remarks the brother of Mr. Faith-alone, "is by repentance and prayer. I don't think that baptism has anything to do with our salvation."

Peter—"The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ." (1 Peter 3:21.)

"My ways are not your ways, saith the Lord."

10. "The love which Christ had for the human race," declares Mr. Save-all, "is so great that after he has punished them for a little while after death, he will then save the entire human family, and they all will be happy with God forever."

Jesus—"And these [the wicked] shall go away into eternal punishment; and the righteous into eternal life." (Matt. 25:46, R.V.)

11. "Blessed are they who do what they think is right," says Mr. Feeling again, "and follow their mere consciences or mere feelings, that they may enter in through the gates into the city."

John—"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

12. "We must keep up with the times, we must keep up with the times," cries Mr. Progress, "and so, if it is necessary, we must add to or take from the New Testament, in order that we may have a progressive church."

John—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18, 19.)

The Church of Christ

Its Name. (Matt. 16:18; Rom. 16:16.)
Its Government. (1 Tim. 3; Titus 1; Acts 20:17-35.)

Its Work. (Acts 9: 36-42; Gal. 6:10; Acts 11:27-30; Phil. 4:16; Eph. 3:10.)

Its Worship. (Acts 20:7; Acts 2:42; Col. 3:10.)

To you who think that it does not matter whether or not we obey the Lord just as He has revealed Himself, there come these solemn words from heaven,—

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Is. 55:8, 9.)

How to Keep from Paying "The Pastor"

"Why, Mr. Editor, we don't want to know how to keep from paying our pastor; we want to know How to pay him. We have the hardest work in the world to raise his salary. People just won't give enough. We assess them, and then we don't get it. We have suppers, and entertainments, fish fries and raffles, and what-not, and still we barely get through. Oh, dear, I wish I knew what to do!"

Now listen, sister. I know you are having a hard time, and still getting nowhere. Let me advise you of God's plan for this whole business. In the first place, where do you read about "the pastor" of a church in the New Testament. The word "pastor" means "shepherd," "feeder," and the elders are the shepherds, feeders, of the flock. (See Acts 20:28-29; 1 Tim. 3; Titus 1.)

Christians learned to "edify one another," (1 Thess. 5:11); and in 1 Cor. 14:26 different brethren took part "when the whole church was gathered together." Thus the apostolic church learned to take care of itself, and not depend on a clergyman brought in from the outside. There is no such distinction in the New Testament as clergy and laity. That is entirely a human invention, and is perhaps the greatest evil in the Christian world. We can not hire some one else to read, teach, exhort, edify for us. EVERY Christian is a priest unto God, and has as much right as any one else to preach and administer the Lord's Supper.

Now, sister, suppose we had the divine system in practice in your church. Devoted men of age and experience would have charge of it, and would see that the

church is edified. They would make their living at some secular calling, and would so love the Lord that they would give freely of their time to help save souls. Such active men would have more of an influence for good on the boys and young men of the church. They could relieve you of the task of running it, (as most churches today are run by the sisters), and you would have more time to teach your own children in your home, and to visit the sick and help the poor.

These "pastors" become mere hirelings, thinking nearly altogether about their salaries. They are leeches upon the Church of God. Under this one-man preacher-pastor system, we can all clearly see that the Church is getting nowhere. Start in to develop your church according to the Divine plan. Get a preacher who knows God's system and is willing to put it into practice. Don't make yourself a slave of that human arrangement which is bleeding the Church white.

But I doubt very much if you can reform the church where you are, and lead them back to God's way. The easiest way is simply to get out of a church which has that dangerous humanism and so many other such unscriptural things, and take your stand with a true Church of Christ which is fighting this and all other inventions of men in religion. Sometimes those who profess the name "Church of Christ," are not following strictly God's plan. Search for the truth as you see it portrayed in the New Testament, and never give up. If you can not find a true Church of Christ near you, write the publisher of this paper and he will try to put you in touch with those who are satisfied that God knew His business when He gave us the Church as portrayed in the New Testament.

Baptism Won't Do You Any Good If—

If what? If you do not live up to it. Baptism is not a mere act—it brings you, when preceded by whole-hearted faith and repentance, INTO Christ. Paul says, "We are buried with Christ by baptism into death that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in NEWNESS OF LIFE." (Rom. 6:4.) If we do not live that "new life," our baptism means nothing.

And again. Even if we insist on being "buried" in baptism, yet if we go along with and endorse those who practice sprinkling and pouring for baptism, what good will such baptism do us? One

often meets people who say: "Yes, I believe in being 'buried,' like our Savior was, and when they baptized me they put me down deep." And yet those same people will join hand in hand with those who have not been baptized, and those who will not be baptized, as the Savior was baptized.

A man may not rob a bank, but if he drives the car for the man to do it, the law holds him just as responsible as the one who holds the gun.

Achan's family did not steal the Babylonian garment, the wedge of gold and the two hundred shekels of silver, but they shielded the one that did, and they lost their lives along with him.

Apostle John says, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker in his evil deeds." (2 John 10:11.)

You may not believe in festivals nor entertainments to raise money for the Lord, nor in societies, nor in many such things, but so long as you have your membership with them, you are partakers in their corruption of the simplicity in Christ. God says of Babylon, "Come out of her, my people." (Rev. 18:4.)

Check Up on Your "Manners"

When a man sits down at a table and fills up his plate and eats till he is full, and never passes any of the good dishes to others at the table, would you not say that he is boorish and selfish?

And now when you sit down and feast on the spiritual things in this tract and enjoy them and yet you do not pass the tract to others or send them one like it, what would you call that?

This tract is the quarterly issue of the Macedonian Call and is published January, April, July and October. In bundles of ten or more, we can send you these helpful tracts for a cent and a half each, to pay postage. If you will send a dollar bill (at our risk), we will send fifteen of these each quarter as they are published, and we also give you the privilege of helping send out free literature. Jesus spoke of temporal things, (but will not the same apply to spiritual?) when he said: "I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink. . . . Inasmuch as ye did it NOT to one of the least of these, ye did it NOT to ME. And these shall go away into everlasting punishment." (Matt. 25: 42-46.)