

Macedonian Call

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

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HANDS ACROSS THE SEA

Churches of Christ in Great Britain

Our readers will be interested in knowing a little of the Churches of Christ in England and Scotland. In the November, 1946, issue of "Scripture Standard," published in England, is an article by Bro. R. B. Scott, on "The American Scene," in which he gives a brief account of Churches of Christ in America, according to his information. We print also an article from Bro. Crosthwaite, editor and publisher of the Scripture Standard, on the subject "Mutual Ministry," from same, November issue. Then the editor and publisher of the Macedonian Call follows with an article on "The British Scene," according to his information. And following will be two letters from brethren in Scotland.

The American Scene

We have had many contacts of recent years with Churches of Christ in America. I would like to give some information of a general kind about them to the limit of what I have learned, subject, of course, to correction. The scene is of continental size, and no one person can expect to do justice to the whole outlook.

I have the conviction that these brethren stand where we do upon principles, and that our practices differ more on account of national and local characteristics than any real divergence.

We must remember that no "conference," "committee," or "co-operation" is known among them. We have been used to an organization for almost the whole period of the existence of the cause. On the other side, it was the same in large measure, but the organization drifted into digression rather more quickly than it has on this side. A large number of Churches in the States, those particularly in the South, were never in the organization, and many hived off as the digressions were introduced. They maintained a strict congregational independence, and always rejected the instrument in worship.

The present "World Convention," "Christian Church," and "Disciples" organization is the present-day "Co-operation" in the States, meeting at Buffalo next year. The Churches over there co-operating with that body, generally speaking, have accepted one-man ministry, instrumental music, co-operation with sectarian bodies, open communion, and modernistic teaching.

The body known as "Churches of Christ" without other description, is recognized separately in the State census of religious bodies, and is composed of independent as-

semblies of believers very similar indeed to ourselves. They have no committees, conferences, or official "co-operation," but co-operate freely in spreading the truth in their own land and many others. Some of their members, seeing the "Scripture Standard," and the notice of "conferences," have enquired for Scriptural justification, as they have had experience through digressive churches and the sectarian bodies in America, of the dangerous tendency of official conferences to become legislative assemblies, usurping the rights of the local Churches, which, with the elders (bishops) and deacons, must recognize no outside authority, save of course Christ and His Word.

The British "Co-operation" was never intended to become a central controlling body, with its nearly twenty committees, but its constitution made the development inevitable. An official body of this kind becomes a cause of division. Each individual Church must stand, so to speak, upon its own feet, and its oversight seeks co-operation with any other church or churches which might be suitably placed, or responsible for any special work.

Meanwhile any individual member, desiring to do a good work, also has complete liberty to go ahead. In consequence, some have begun periodicals, started printing presses, trained preachers, gone out as evangelists, putting themselves at the disposal of any who would support them, or employ them in the work.

At one time digression seemed to be universal, faithful brethren who objected to the instrument, for instance, had to leave the assembly in possession, and go out into the wilderness. But many remain steadfast and, in recent years, through the work largely of brethren who started what are now called "Christian Colleges," the Churches of Christ, as distinguished from "Christian Church" and "Disciples," have grown as rapidly as any religious body in the States, while many sectarian bodies are losing members, as they have been for years over here.

The colleges arose through the modernism and other wrong trends of State education, which the brethren found, robbed their children of their faith in the Word of God. Like some religious bodies over here, but as a matter of individual effort, not the responsibility of Churches, schools were started so that the brethren could be sure of the Bible being taught, and not sceptical views of it, and use these schools for their own children. This has developed considerably. At first, it would not be possible to find teachers for all subjects who were members of Churches of Christ, but through much effort and planning, this difficulty is being overcome. The teachers must have certain qualifications given by State and other universities, and some have been selected from among the

faithful students to fulfil all necessary qualifications, so as to give complete educational facilities.

We mention a few colleges of this kind, and would emphasize that they do not belong to the Churches, nor do they receive grants or gifts from Church funds. That would be regarded as un-Scriptural—adding an institution to the Church without divine authority—Abeline Christian College, Harding College, Freed-Hardeman College, George Pepperdine College, David Lipscombe College.

It must be admitted, and is, that these institutions, through the personal influence of their teachers or students, have given the Churches a large number of competent preachers, and that this accounts largely for the progress of the work, and that so many of the Churches are employing them as "ministers." They are undoubtedly "ministers" in a proper Scriptural sense, but so soon as they become the one "minister" of any congregation, it is, in our view, un-Scriptural. Thus the colleges produce a danger in producing a considerable class of trained preachers, doing this work for a living, and perhaps becoming "professionals" and forming a clergy. Indeed, the danger is known, and there is quite a body of Churches, led by Bro. D. A. Sommer (the "Macedonian Call"), and formerly by his father, Daniel Somner, who regard the colleges as a cause of disfellowship, and oppose them root and branch.

We must be fair and realize that any good thing may become a cause of evil—was not the eldership of Ephesus to become so through the failure of some of its members? So may the colleges and the preachers be right as such, but subject to human weakness and defection. The N.T. Church become divided, but the reflection is not upon its organization.

It may be that by changing the name, "minister" to "evangelist"—and many do this, and always have—the objection would be at least partially met. Other factors, such as the general activities of the larger Churches, and their manner of holding their meetings, have to be considered together. Of course, numerous smaller congregations depend entirely upon "mutual" ministry, like we do, and get occasional evangelistic help.—R. R. Scott.

Mutual Ministry

Bro. Otis Gatewood's summary of visits to British Churches contains the following:—"The idea of 'mutual ministry' has been stressed in the congregations here, with no Scripture to prove it, and it has **greatly hindered the growth of the church.**"—"Firm Foundation," U. S. A., August 20th, p. 10.

The statement "with no Scripture to prove it" must be a slip of the pen, or a lapse of memory.

"What said the Scripture?" "Have ye never read?" Paul wrote of "the Head, even Christ, from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, marketh increase of the body unto the edifying of itself in love." (Ephesians iv. 15, 16.)

As in the human so in the Divine Body, if the purpose of the Divine Architect is to be fulfilled, every part must be in its right place, in healthy condition, good working order, and doing the work for which it is designed. **That is mutual ministry.**

Peter wrote: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." (1 Peter iv. 10.)

More Scripture can be given, but the above are sufficient. As to mutual ministry hindering the growth of the Church, experience here proves the reverse. Available statistics demonstrate that when the Churches depended largely upon mutual ministry, steady and solid progress was made. From 1842 to 1916, membership in the Churches grew from 1,300 to 15,191. In 1917, amalgamation with American Churches, known as "The Christian Association," took place. Since then, mainly due to their influence, there has been more dependence upon professional whole-time preachers, and membership in the Churches has decreased, the 1946 report giving the figures as 11,000.

Many well able to preach and teach acceptably have been content to pay others to do their work, resulting in Churches, once alive and active, becoming "stagnant and sterile." The experience of other bodies has been similar. **The Methodists made greatest progress when they depended largely on "local preachers."**

The editor of "The Baptist" said: "We have suffered a relapse from that Church idea which utilized the gifts of the whole membership for ministry, and in turn those gifts are disappearing for want of recognition and use." (April 28th, 1910.) Principal Edwards, when president of the Baptist Union, in 1911, said: "To this ministry of the entire Church we need to give a new resurrection."

And so do Churches of Christ.—Editor, "The Scripture Standard of England, Nov., 1946.

(Bro. Crosthwaite, the editor of the Standard, has sent for several copies of our late tract on Mutual Ministry, and now there are more than 100 copies in circulation in England and Scotland.—Editor, M. C.)

The British Scene

In the first place, I wish to correct a statement of Bro. Scott that the Bible colleges in America do not "receive grants of gifts from church funds," which I have put in bold face in his article. The leaders of these institutions have made that plea a great deal, and have fooled some people in the North, but the facts show that they DO. Before me lies a bulletin of the Abilene Christian College, of January, 1942, in which they sum up gifts for their drive for money for their college, and they mention gifts from 39 churches on pages 3 and 4, totaling nearly \$2,000. I am sending this bulletin to Bro. Scott through Bro. Crosthwaite, so that he can have it at hand when the college people over there try to tell him otherwise.

But even if they did not receive gifts from churches as such, still what scriptural right have individuals to form a HUMAN organization to teach the Bible—part of the work of the Church? Can not Christians, then, form a human organization of a MISSIONARY SOCIETY to preach the Bible? Paul says there is "ONE body," but a Bible college or orphan home is ANOTHER body, doing part of the Word of the Church. Paul commands, "Unto God be glory IN THE CHURCH," but they are doing it through another organization.

There are several points of difference between the brethren there and those who report in the Macedonian Call, but they are minor, and not really matters of principle. I think they have concluded that we invite un-immersed people here to commune with us. This, of course, is not the ease. We show publicly that the Lord's Supper is for immersed believers, but because often non-believers are present at that time, we do not feel that we should take the communion from them if they should partake of it as it passes along.

When I was with these brethren in Britain forty years ago, if I remember correctly, there were between 10,000 and 12,000 then, including a number which used the instrument of music in their Bible schools. Since then, greater confusion has come among them, innovationism has increased, and even modernism with its blighting influence has wrought havoc. Now the churches are going through a process of Coming-Out-From-Among-Them. There are about 1,000 now who are standing for the old paths, and probably more will come out from among the others.

It was in Scotland and England, more than forty years ago, that I received a strong impression concerning the Mutual Ministry, and when I examined closely I was firmly convinced that was the teaching of the New Testament. You see from Bro. Prosthwaite's article that they stand for that. In the time of the war many U. S. A. soldiers of the Bible college persuasion visited among the churches there, and that group is now trying to turn them into their college ways. They have tried to get some of the young men to attend their colleges here. But I consider leaders there have too much respect for the Bible and for the faith of their fathers (for they have always practiced Mutual Teaching better than we have in America) to depart from the scriptural way.

People in Great Britain are not permitted to send money out for books, and as some brethren there have expressed a desire to read the Macedonian Call, we are sending it to a number there, as well as sending a number of our books which they expressed a desire for. A liberal donation from the church of Christ at Unionville, Mo., was sent us for that purpose, when they read letters calling for our literature. As some of our readers may be interested in the letters, we are printing a couple of extracts from them:

"Scotland—I do not know whether you are responsible for my receiving two copies of the Macedonian Call, and one of 'The Greatest Questions in Christendom,' or not. However, I do wish to thank you for them. Especially the M. C. which dealt exclusively with the Bible College and the Pastor. It did help me to appreciate the real situation in the churches of Christ in U. S. A. I was given an opportunity to go to one of these colleges, but by the grace of God and by the wise counsel of Bro. I was deterred. Since then I have read a few things that made me suspicious about them, but your article in M. C. has opened my eyes. Some of the brethren have been in

Britain from U. S. A. Churches of Christ—the Bible college section—and have objected to our Committee. I did not realize then that their own colleges were run by 'Corporations,' and their magazines by 'Companies' . . . Continue your fight, brother, against innovation and departure from the truth, and may the Lord strengthen your arm. Christian Greetings, Your brother in Christ

"Scotland—Grace, mercy and peace, be unto you and yours from the church at . . . How can I start to thank you, Bro. Sommer, for your kindness to us. The only way possible I can see how to repay you for your kindness will be if I can use these tools (that you have presented to us so unstintingly) more efficiently than we have been able to formerly. . . . I have distributed the books among them as far as they would go, and the exclamations of praise to you have been good to hear on all sides. Quite a number of the brethren have said that each member of the Church of Christ ought to have a copy of the books, especially 'The Church of Christ.' We feel it is what is needed here so that all the younger brethren especially, can read and understand our plea. I feel in asking this of you, Bro. Sommer, I would much rather if it could have been possible for me just to have been able to send an order with a cheque, but meantime that is not possible [the Government forbids any money sent out], so I just leave myself in your hands. If it is possible to send me one or two more copies of these books, the church here, and especially I, will be more than grateful to you. I must thank you very much indeed for the New Testament received. I am more than delighted with it." Etc., etc. (Of course, these brethren have received all this literature they called for.)

And we will say to any brother over there who may chance to read this, if you are an elder, or leader, or take part publicly, and you wish these books, or know of such a brother who may not read this, write us and we will send them to you without charge to you. Brethren here will be glad to help us send them. You are now going through a fight with innovationism that we have gone through in times past, and we wish to give you the things we learned by our experiences, which may help you. "The Kingdom of the Clergy," as Alexander Campbell called it, is largely responsible for your troubles, and ours. Keep as far from it as possible. Root out the hothed of it, the seminary or Bible college. And may God give you wisdom and courage—is our prayer.

—D. A. Sommer.

What We Need

Often when the conversation has turned to the question of what the church needs at this present time to bring greater spiritual conquests for the heavenly King, the solution is suggested that we need—sometimes, more preachers; sometimes, more elders; always, more leaders.

I beg to differ with that concept. I am a young man, and have yet to see the church pass through many of the throes of its history. Yet I have seen what I have seen and have pondered over a few pages of church history. I ask the privilege, as a young man, to speak my mind about what the church needs.

We need more than any other thing, the awakening of each individual member of the church to the responsibilities and privileges that are his as a member of the church of Christ. If the members of the church are asleep,

then it matters little how wide awake the leaders of the church are.

We talk about mutual edification—that means edification wherein each member makes a contribution toward the building up of the whole—that means edification wherein no member shirks off his own share of the responsibilities onto the shoulders of others, particularly the leaders—that means edification wherein the church grows because each member is a growing active part of the whole. Yes, we talk about mutual edification, but look around you in your own congregation—upon how small a percentage of the congregation does the responsibility for "mutually edifying the body" fall!

We might well ask again and again—Do we believe in mutual edification? There is everywhere a willingness to have the "preacher" do the "preaching." There is everywhere a desire to put forward the best speakers, to

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the neglect and even the exclusion of the poorer speakers. There seems to be in only a few members the spontaneous desire to edify the body—to speak words of encouragement, admonition, exhortation, instruction.

Allow me to illustrate the ideal of mutual edification: (1) We follow the individual in his preparation for the occasion. To have mutual edification without previous preparation on the part of every participant is folly. We shall say that, on Monday evening he sits in his living room with his Bible in his hand thinking about the church, the members, its place in the community, its duties before God. He reads, thinks. His eye hits upon a scripture that should be read to the congregation. Here, he thinks, is something the church needs.

Off and on, during the week, he picks up his Bible to read this passage. Sometimes he takes a sheet of paper. He gets the dictionary, and works out a definition of the word, or else gets the concordance and seeks a cross reference on the subject. His mind hits upon an excellent expression of some thought—he jots it down. He thinks of an illustration—maybe some incident that has happened to himself—and this he jots down. But several times he simply reads the passage aloud, trying the sentences for proper expression or emphasis.

Now let us see how the thing works in the meeting of the church. He asks whoever is in charge for that day for the permission to present his thoughts. Standing before the audience, he begins, "Brethren, Give your earnest attention to this passage of scripture. I believe that we have in some measure, or wholly, neglected to keep it. I want to urge everyone of you to think deeply about it" He begins to read: first, reading the entire passage through; then, begging their indulgence, he reads it more slowly, interspersing the reading with definitions of words, and making the ideas more clear and forceful with illustrations. He concludes his few minutes before them with a sincere exhortation.

This scene would be repeated by several in the congregation, each brother voluntarily seeking to edify the congregation; each brother having his opportunity of self-expression, in admonition, reading, prayers, and song.

We talk about personal work—that means the contact one individual makes with another, to persuade him to believe in Christ, to persuade him to seek the higher life, to persuade him to prepare for the judgment to come. "Personal work" should be understood and practiced as a daily work by all the members of the church. The kind of personal work that is going to count is not that which the preacher (often a stranger in the community) does during the few days that he is engaged in

a meeting or Bible Reading—but the daily and personal interest shown by every member toward his friends and neighbors. If you are not salt that has lost its savor, you may be sure that you as a personal friend or acquaintance can carry a lot more influence than a strange preacher, upon whom your neighbor may even look as a professional. In the short term of a meeting, the preacher at best can do little more than advertise the meeting well. In fact, it will be found that it is a poor policy on the part of the congregation to wait for the preacher to come to do the advertising. It is the preacher's duty to make private and personal contacts as well as to deliver the sermons in public gatherings; but for a congregation to expect to grow as it ought, leaving until the preacher comes all the personal work they themselves should be doing in their daily contacts with people, is for that congregation to practice a self-deception.

When a congregation calls a preacher, it should do so with the aim of gleaning from him the things they cannot produce for themselves. They should anticipate his coming with plans of learning of him and of bringing into contact with him, publicly and privately, those whom they regard as open-minded to receive the truth he is able to teach.

I cite as an example of what I mean, Cornelius (Acts 10). Cornelius had been seeking something. The angel had promised him the opportunity to hear what he wanted to hear, the word of God. He wanted the teacher to come. He sent for him. When Peter came, he was eager to hear. More than that, he had gathered a houseful of friends and relatives to hear also. He believed in this thing, believed in it with all his heart. Brethren, would you let a non-Christian like Cornelius show you up in interest toward learning the truth and having his friends hear it? Read the story of Cornelius through several times. Did he believe stronger than you do? Why then does he show up members of the church in **personal work**?

We need members that hunger and thirst for knowledge of the truth. I do not mean that we need some members like that. I do not mean that we need a majority of the members like that. I mean that **every member must be like that**—otherwise we cannot go forward as we ought. Every member must have such an interest that he absorbs full benefit from the teaching provided. So much of the teaching is done to half of the membership. Even that half is sometimes only partly interested. So much teaching is done when there is little or no co-operative home study. When this is true those who participate in the study benefit very little.

Brethren, it is true that we need more and better leadership—but it is of prime importance that we need members who feel their responsibilities as priests of God, members who do not always look for a leader upon whom they can thrust the charges that have been committed to themselves. I believe this. I plead with the brethren everywhere to arise. Do not wait for the preacher to make the exhortation, do the personal work, distribute the tracts, that you should attend to. Do not wait for a preacher to see and serve the needs that you yourself should see and serve. I hope that each person reading this will arise from his place and go out to begin what he may have been neglecting for much too long.—Kenneth Morgan.

The Right Use of Commentaries

"Why have commentaries at all?" some one asks. As well ask, Why have preachers or teachers in the church?

Of course, if you know it all, and can get all the truth out of the Bible individually, that is fine. I wish I had that much ability. I have seen men condemn commentaries and then get up before a congregation and COMMENT on the scriptures he read! Yes, every scriptural preacher and teacher in the church is a commentator.

The great commentators on the Bible have generally explained the scriptures as they saw them, even though it was not in harmony with the sect to which they belonged. James McKnight, Philip Doddridge and George Campbell were Scotch Presbyterians, I think, and made translations of the New Testament, from which largely, Alexander Campbell compiled his translation called "Living Oracles." McKnight has been a standard commentary in this brotherhood, and I personally have derived much benefit from it.

The chief value of a commentary is that it brings together other scriptures bearing on the same subject. The commentator's opinion should not be received simply because he presented it, unless he proves it by the scriptures; and each reader must decide for himself. One should have several good commentators if he can afford them, for one writer may give a point of view which seems to strike better at the original meaning.

Commentaries are not to be read as an ordinary book, but to help one over the hard places. One should study the lesson himself without any help, and then refer to a commentary for scriptures on the hard places, or to get his point of view. To read the commentary first and memorize that makes a parrot of one and destroys original thinking. Some people are slaves to commentaries, and use their particular one as a standard not to be questioned. Such is calamitous. If one does not have commentaries, as many different translations as possible may bring out at least what the translators thought the passage meant.

No one knows it all. Even the teacher of a Bible class should not present his ideas as if that is exactly what it means and there could be no other meaning. I have seen some preachers teach a Bible class and snap off their explanation as if that is exactly what it means and any one who differs is a dumbbell. The people in this religious movement of which we are a part, have gloried in the word "disciple," which means learner. If we know it all we are no longer disciples. If the leader in a Bible class, or speaker in any public talk, would present what he thinks is the truth by giving scriptures, and then kindly leaving it to the hearers to decide, he would have more weight. We are commanded to GROW in knowledge, which of course we could not do if we already knew it all. Let us all be true disciples of the Lord and Savior, Jesus Christ.

Is the Church to be a Soul-Saving Center?

The question no doubt refers to the church meeting and probably to the church building. The answer, according to a New Testament church, is "No."

Such an answer is startling to a great many believers, and I have talked to many who have defended the practice of bringing unsaved people to church so the preacher can preach to them. Invariably the argument quoting Luke 14:23 is used. This scripture says: "Go out into the highways and hedges and compel them to come in." The scripture does say this, but these friends do not look to see into what the unsaved are to be compelled to come. It certainly does not say the church building, the church meeting, or an evangelistic service in the church.

In our study of the New Testament church we see that all services in the church are conducted for the Christians. The church meeting is a place where Christians worship and fellowship together, and where each time they meet there is the study of the Word of God.

—Because of regular and consistent study of the Word of God the Christians of New Testament times were always on the offensive. In other words, they were witnessing daily wherever they went, giving out the message of salvation. As they led people to Christ, then they brought the people into the church fellowship—but not until.

Today many of us believers hide behind the fact that we feel it is the preacher's job to tell the unsaved the message of salvation. We hear this statement from the pulpit many times today, "I am going to preach to unsaved tonight, and I want you to bring your unsaved friends to the church." Such a statement throws the responsibility for giving the message to the unsaved on to the pastor or the evangelist. It also appeases the consciences of believers who would much rather invite a person to a church service than to tell him personally the message of salvation.

According to 1 Corinthians 14:23-25 we see that the unsaved are not forbidden to attend the church meeting, but that the meetings are for the believers.

Think of what would happen tomorrow if every believer in America would witness to one person, telling them of the saving power of the Lord, Jesus Christ!—William S. Dillon in "Moody Monthly."

Simple Rules for Study—Rule 4

Get the most obvious meaning of each sentence and paragraph in relation to the whole. Claim that and no more.

Dr. Philip Doddridge, one of the outstanding Bible scholars of the eighteenth century wrote, "I am more and more convinced, that the vulgar sense of the New Testament, that is, the sense in which an honest man of plain sense would take it on his first reading the original, or any good translation, is almost everywhere the true general sense of any passage."

That the New Testament has a lot of hidden and mysterious meaning is born of ignorance and folly. Set about your study of its pages in a regular and systematic manner with full appreciation of the fact that the most obvious meaning is nearly always the right meaning. The main thing is to study. Most people are ignorant of the Bible, not because it is too difficult to understand, but because in their laziness they won't study it to try to understand.

Once you have arrived at the most apparent meaning of a passage in relation to the whole, claim that and no more. Sometimes we let our imagination run away with us and devise theories that may or may not be right. Be content with the obvious meaning and you will be safe. Don't forget to do what you learn you should just as soon as you have learned it.—Arthur Freeman.

One Charm Transcends All

It is a strange thing that girls who are always seeking some lure that will attract men have never found out that there is one charm that transcends all other magic that is within their reach and that it can be acquired by any one of them who is willing to put a little headwork and heartwork on it. Moreover, it is a charm

that time cannot dim nor custom stale and that can make even a homely girl look better to a man than a living picture. And this wonder-working magic is just being pleasant.

Of course, the sophisticated modern maiden, who thinks she knows all the answers, will jeer at the suggestion that such a homely, old-fashioned virtue as being pleasant can attract men but that is where she is wrong. Men like to look at a pretty woman. They enjoy being entertained and amused by a brilliant one. But the thing that really gets them about a woman is for her to make them feel comfortable. They like being with a woman who doesn't keep them on their tiptoes trying to placate her, who isn't always picking a quarrel or getting miffed about something but who is just easy to get along with.

Think this over girls and you will find the answer to a lot of mysteries you have never been able to solve. As, for instance, why does plain little Sally have so many dates, and why are her dances always cut into ribbons at parties? It is because Sally is so pleasant that the boys like her and enjoy going with her. When a chap takes her out, he knows he is going to have a good time and come home pleased with himself and the world, instead of being sore at having wasted his money on a girl who made him feel like a piker.

You often wonder how the women who hold down top-flight jobs get them. It is being pleasant more than any other talent that does it. Overworked, overstrained businessmen have neither the time nor the inclination to deal with women who have their precious feelings spread all over the place, who burst into tears when their work is criticized and have tantrums if they think someone has infringed on their prerogative. So when an executive finds a girl who doesn't have to be handled with gloves, who is always cheerful and sane and reasonable and who knows how to get along without friction with other people, he grapples her to him with hooks of steel.

And you wonder at the spectacle you often see of husbands who are still desperately in love, after 50 years of marriage, with their ordinary appearing wives. The explanation is that the wives used the enchantment that never fails. They were pleasant to live with. That is the one infallible secret for holding a husband.

So, girls, take this tip: Spend as much time on beautifying your disposition as you do on beautifying your face. It will pay better dividends. Dorothy Dix.

Building a Christian Home

In this we wish to study **Child Training**.

I think it is generally agreed upon by all that the parents are responsible for their children. The Law of our country says so, and God has always considered it so. In Deut. 4:10, He says "Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children." Notice that **they**, the parents, are to teach **their** children. Again we read: "And these words, which I command thee this day, shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:7).

But Solomon says "Train up a child in the way he should go; and when he is old he will not depart from it" (Prov. 22:6). There is some difference in teaching

and training. The teaching is good and is commanded; but the training is the important thing: this determines the future of the child's life here and hereafter. People differ over what age in the child's life to begin training. I have heard parents say of a child three or four years old that they would "be glad when so, and so, gets old enough to correct and train." I have noticed other children only a few months old that had already learned many good lessons. You need not try to fool the baby; you will fool yourself. That little child is being trained from the beginning, and the parents are either training the child up in the way he should go or in the way he should not go.

I firmly believe what the Bible says about this, and if my own children go wrong, I will frankly admit that I, not the Lord, failed in the work—that I failed to train them as I should have done.

That baby in the home is either being trained to be kind, honest, truthful, good; or, it is being trained to be dishonest, hypocritical, cross, and so on. And the sooner we discover this truth and begin to train the child in the way it should go the better it will be both for the parents and the children.

Little girls can be trained up in the art of cooking, sewing, keeping house, etc., just as easily as they can be trained up to try to mimic some movie star. Mothers need to take the time and go to the trouble to train their little girls to be home builders. Regardless of how much book learning a girl may have, she must have the practical knowledge in order to be the kind of a home builder she should be. Shame on that mother who can spend two or three hours during the day reading a trashy novel and then doesn't have time to teach her little girl how to mix a cake or sew on a button!

The same must be said of fathers and the boys. Eph. 6:2 says for the fathers to bring their children up in the knowledge and admonition of the Lord. Fathers are duty bound to see to it that their children are nurtured in the teachings of the Lord. Furthermore, they must train them up in the way that they should go. A boy can learn to sing and pray, and do good work just as easily as he can learn to smoke, swear, pack a toy pistol (later on a real one). Boys are going to learn something, and learn how to do something. I may be too old fashioned, but I would rather that my boy would learn to ride a horse by riding me around the house when he is little than to learn to shoot and kill his fellowman, by practicing with a toy pistol, playing like he is shooting down his playmates.

When fathers have several hours during the day and evening to spend "down in town," but do not have the time to show the little boy how to tie a knot in his rope, or how to fix his toys, he is losing the confidence of that boy. Fathers and mothers should do those things that they will be glad for the children to follow in their steps. They should take special delight in showing the children how to do anything that they do—they will soon learn to do it better than their parents.

Parents must see to it that they train their children to be honest, truthful, religious and God-fearing by being just that themselves daily before their children. Train them up to do honest and good work at whatever they do; train them up in the fear of the Lord; teach them how to pray, how to read and understand the Bible. Teach them how to sing and then train them by singing with them. Teach and show them how to go to every meeting of the church, and how to go in, sit down, and behave themselves.

Yes, fathers and mothers, live with your children—turn your attention to them. Where will their souls spend eternity? That depends on how you train them. Remember that those boys and girls of YOURS will either be the thugs, prostitutes, thieves and gamblers; or, the doctors, teachers, preachers and up-right citizens of tomorrow, and that YOU are determining that, by the way you bring them up. Then may God help us to "bring our children up in the nurture and admonition of the Lord," and to "train them up in the way that they should go."
—Homer A. Gay in "Old Paths Advocate."

"Reproving and Rebuking"

Paul the inspired preacher commanded the young preacher Timothy to reprove and rebuke as well as preach the Word and exhort. This is not so pleasant as merely to give the affirmative side of the Christian's life; and besides, it makes enemies! Just here is where the preacher is tempted to neglect his duty. Elsewhere Paul says, "I am pure from the blood of all men FOR I shunned not to declare unto you all the counsel of God." This shows that if he had failed, for money's sake or popularity's sake, to declare the full gospel to those he was supposed to instruct in the Divine life, he would not have been free from the blood of all men. I think that as a class, there will be as many preachers in hell as any; not because they have not been nice men, nor preached the Word, but because they have not preached THE FULL Word.

Why was the inspired Paul so particular to emphasize the necessity of preaching a FULL gospel? Because by it the Church is kept pure. It is by reprovng and rebuking that worldliness is kept out of the Church. It is in this way that disciples are kept from slipping into error in general. It is by such method that heresy is held out of the Church, or put out when it is once in.

This rebuking and reprovng may often be done in private. But often, too, it is essential that it be done in public that others may see and fear. "Rebuke them sharply that they may be sound in the faith." (Titus 1: 13.) This seems to have been publicly.

Said Paul in I Tim. 5:20, "Them that sin REBUKE BEFORE ALL, THAT OTHERS ALSO MAY FEAR." If Paul meant for Timothy to speak to such people privately so that it would not be brought before the church in general, it certainly did not so state, but rather he discouraged such. Such things were of a general nature, and needed to be handled so that the good would be seen by others.

There seems to have been a false teacher in the Corinthian church, against whom Paul spent much of his second letter to them. He said, "If he that cometh preacheth another gospel . . . Ye suffer if a man bring you into bondage, if a man devour you, if a man take of you (take you captive) if a man exalt himself, if a man smite you on the face." (2 Cor. 11: 4, 20.) Did Paul go to this man, or write him, before he thus brought him before the whole church in his letter to them? No evidence that he did. It was a matter that needed to be handled publicly that the whole church could be warned.

Peter's actions regarding association with Gentiles was doing much harm at Antioch, and Paul said: "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed. . . . When I saw that they WALKED NOT UPRIGHTLY ACCORDING TO THE

TRUTH OF THE GOSPEL, I said unto Peter BEFORE THEM ALL. If THOU being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest THOU the Gentiles to live as do the Jews?" (Gal. 2: 11-14.) Did Paul go to Peter before he gave this rebuke "before all"? There is not the slightest evidence that he did. It was a serious matter. Good old Barnabas, who had introduced Paul to the apostles in the first place, and who had worked and suffered with Paul in their First Missionary Journey, was led away with Peter's dissimulation. Others, too, were confused, and the whole church was in danger of going to pieces. Paul rebuked Peter "before them all," for the benefit of all who heard as well as of Peter. So it may be necessary today.

There is no evidence that Peter resented what Paul had done. In fact when the general meeting was held at Jerusalem to gather the mind of the Spirit from the work of the apostles and others, Peter used practically the same argument for leniency toward the Gentiles that Paul used against him at Antioch. And later on in life, he spoke of "our beloved brother Paul." He accepted the rebuke, and great good came of it.

But suppose the friends of Peter had gotten together and decided to boycott Paul for thus rebuking the weakness of Peter, then what a sorry mess the apostolic church would soon have been in. Or, suppose the elders at Jerusalem where Peter belonged had taken it up, and tried to press Paul to the wall for rebuking their chief man, and had threatened him with discipline from his home church (if he had any). If this had been done, there would probably be no Church on earth at all. But no, they received rebukes FROM ONE ANOTHER, and seemed honest enough to accept it if they found it was true; and the leaders were not such followers and admirers of workers that they created confusion among the disciples by unscriptural attachment to men.

I tell you, brethren, that even in the twentieth century we need to study the Word more, and watch and pray, and try to get into the spirit of the faithful, humble disciples of the first century.

Church News

BLOOMINGTON, IND.—I preached five nights in Kansas and Nebraska on the way to Colorado, and met some wonderful brethren. We held a two weeks' Bible reading in La Junta, one week in Pueblo, and then a week's meeting in Colorado Springs.
—J. Ed Uland.

WE LIKE THE M. C. very much. Here is a list of names. May God bless you in your good work in our prayer.—Marvin Maydon, Mo. . . . It is a grand paper and I don't want to miss any copies.—Mary Yowell, Illinois.

YOUR ARTICLE entitled "Old Fashioned Child Psychology" is very good, and I have in mind several young parents who might be helped by it if they had the opportunity of reading it. Please send me as many copies as you can spare.—Kansas. (Two hundred left. Heading to young parents who are non-members may give you a chance to talk religion to them. "It is later than you think."—Editor.)

BRO. MELVIN BURTON, an elder at Manchester Ave. Church, St. Louis, writes: "In order that you may be informed as to facts, I will state that at the time the announcement in question was made on June 23, 1946, the Manchester Avenue congregation WAS WITHOUT ELDERS, and was under the oversight of an evangelist who was not present on the occasion mentioned. The present eldership was appointed later."

A LOVE LETTER FROM THE PRINTER!—Increased labor and paper costs make it necessary for us to increase our prices. Beginning with your January issue your charge for Macedonian Call will be increased 25%. This price is subject to further

change as conditions compel. Yours very truly, C. E. Pauley and Co. (And there have been one or two other increases this year. What do you say, brethren? No religious paper, especially without advertisements, pays for itself anyway. It is only by donations of the faithful that we can keep going.—Publisher.)

GLENDALE, ARIZONA—The church here continues in the work of our Master. As was pointed out in a recent sermon here, in this life we never stand still. We either press forward or else we gradually slide backward. When we, as Christian soldiers, put our very best efforts into good works, only good can result and thus we build toward our eternal heritage. Sickness has hindered attendance somewhat this past month, but we trust that all are improved at this time.—Laura B. Norris, 830 N. 3rd Ave., Phoenix.

THE MACEDONIAN CALL is especially good of late and certainly what we all need in the way of teaching.—California.

The October and November issues of the M. C. are real eye openers and the best yet, if that could be possible. So full of the plain spiritual food that we all need so much.—K. C. Mo.

Sixteen Simplified New Testaments to one point in Kansas, December 11.

There ain't no health resorts for the guilty conscience.—Abe Martin.

WOULD it be asking too much for you to run a very brief add for the Reedy, Calif., group each month in the M. C.? Just that we meet in Finish Brotherhood Hall, at 1230 11th St. Few in number and appreciate encouragement of visiting brethren.—E. Shearer.

ONEIDA, ILL.—Several neighboring congregations attended the all day meeting on Nov. 3rd. This ended a protracted effort of two weeks, with Bro. E. M. Smith, formerly of Webster Grove, Mo., doing the preaching. There were brethren present from Peoria and Secor, Ill. Also, a group from the Webster Grove, Mo. congregation and visitors from Moline and Burlington, Iowa. Bro. Milton E. Malone, who lives in Pontiac, Mich., had charge of the song service. There were no visible results from these meetings. Attendance and interest were good and we know much good was done and seeds sown that perhaps will soon bring forth fruit. . . . Bro. Glenn Blust and wife, my husband and myself and two daughters, had the pleasure of meeting with the "Bridge" congregation at Dexter, Mo., in November. We attended the last night of Bro. Hershel Ottwell's Bible study at that place. Also attended Friday night services at Webster Grove, Mo. . . . We are happy to have two new families in our midst. Bro. and Sister Adwell and Bro. Isenberg of Cameron, Ill., now meet with us regularly. Those who have seen Galesburg start with three or four members in a hotel room do indeed rejoice over an average attendance of 35 each Lord's day and the average contribution is \$50.00 each Lord's day. Pray for us.—Edith Smith.

BOLIVAR, PA.—Our meeting with Bro. Kerr closed December 15. There were two additions to the church, and we feel we all were strengthened.—Charles and Edna Cummings. (20 names)

HARTFORD, ILL.—I received my December M. C. and think it is grand. If you have some extra copies I would like to have 25 or 50. . . . I think the articles on Child Training are good, but we need a lot more of them. . . .

STULL, KANS.—We enjoy every issue very much.

A MAN in a Conservative Christian Church has sent for a dozen and a half Simplified Testaments, and then writes: "Well pleased with them and will be perhaps sending for more at another time. They are so complete in every way. . . ." He said they were giving a copy to every convert to the church. Is he deluded, or is this "something we ought to look into"? Price \$3.00 each, but only \$2.50 each for five copies at once.

THE ST. LOUIS DEBATE—Dear Bro. Sommer:—The writer attended every session of the Brewer-Ketcherside debate in St. Louis last week. The first night's session was laying the foundation for the discussion. Bro. Brewer was in the affirmative and was to prove by the Scripture that organizations such as David Lipscomb College was scriptural. He was in the affirmative for the first two nights. He utterly failed to show that they were scriptural. The last two nights Bro. Ketcherside was in the affirmative and affirmed that they were unscriptural and sinful. He proved this to any one's satisfaction who wanted the truth on the matter. I have attended many debates and this one reminded me of the Old Digressives trying to prove

that Instrumental music in the worship is scriptural. It just can't be done.—A. T. Kerr.

VINCENNES, IND.—Find check for renewal of M. C. Your articles are very interesting and encouraging. The article "We have borrowed too much," was very good. I have found, after a few years of trying personal work, when I go to the different homes, to take our Bible out and get them to read it—in the best way yet. . . .

ETHEL, MO.—Finished a series of meetings at Beloit, Kans., December 1. The church there moves on, and they displayed to me the utmost hospitality. I enjoyed my work there just a lot. Plans are for a Bible Reading at Beloit next November. That is exactly what every congregation needs. Let's push the idea of more study. Yours for the furtherance of the Work.—Winford Lee.

COMPTON, CALIF.—Things are going quite nicely in the church. Interest is good and attendance is holding up too. I am very much encouraged over the out-look for the church in Compton. If no unforeseen trouble comes up, we should soon be able to start on our new building. Hope you and the family are well and that the Lord will continue to bless you with health so that you may continue the good work you are doing. I hate to think of what conditions might be in the brotherhood if it were not for the fight you have made to keep the Faith pure. You have made a good fight. Your Bro. in Christ.—J. B. Ruth.

The Home

Rich and poor homes alike must be clean, tidy, and comfortable to produce physical and mental peace and a desire for anybody to remain in it.

Each member must have the privacy of a room or nook where he or she may think out their own problems without interruption.

There must be a comfortable assembly room where all may gather to converse and exchange ideas.

Parents should settle their differences and disputes in the privacy of their own room away from the children.

The arrival of father home from work should be an event. He is toiling away his life to support the family, and each member should be home ready to receive him with kindness and interest.

No father ever deserted a cheerful, interesting family which showers him with respect, interest, and love.—Selected.

It Pays to Be True

Are we Christians being true to our friends? Can we be true to them without making an effort to lead them to Jesus Christ? It is said of Dr. A. F. Schauffler, of New York, that when he was crossing the Atlantic years ago, he was sitting on deck not far away from a man who was reading from Ingersoll's *Mistakes of Moses*. The man had a group of friends around him and they were having a merry time. After a little they began to sneer at Jesus Christ. Dr. Schauffler quietly rose and said: "Jesus Christ, of whom you are speaking, is my Friend. I owe everything I am to Him. If you must mock at His name, I wish you would go where I cannot hear you." Instantly a hush fell upon the group. One by one they walked away as if ashamed to have been there.

Several days after, when the boat landed in New York, Dr. Schauffler was approached by a stranger, who said: "I wish to thank you for being true to your convictions the other day. I am a professing member of the church, but I am afraid I have not been very true to what I profess. In being true to yourself, you were true to me."

It is not necessary to have the strength of Sir Galahad, or the power of St. Francis, to be great. All we need is simply to be true.—Presbyterian.