

Macedonian Call

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

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WHEN WILL JESUS COME AGAIN?

MINUTE-MEN FOR CHRIST

OR

The Need for a Sense of Urgency

Sholem Asch faithfully portrays a certain distinctive characteristic of the Christian people in one passage of his book, *The Apostle*. At this point in his book, Mr. Asch is telling of the growing interest of Barnabus in the teachings of the disciples of Jesus of Nazareth. He is describing the effect of their services upon Barnabus. "Even in the courts of the temple in the midst of the service he felt as if the Messiah might come at any moment and he, Barnabus, would not be of the congregation."

Without question, this particular attribute of the Christians in apostolic times needs some heavy underlining in the Bibles of the average Christians of this day. Not often is it manifest in the lives of Christians, and more seldom is it heard in our exhortations. To this trait of those early Christians may be credited a large share of the phenomenal growth of the church in the first century, I believe. Without this characteristic, all our efforts shall be able to produce only mediocre fruits.

We designate this intrinsic mark of a Christian as the one of **waiting** or **anticipation**. But there is more in it than simple waiting. There must be a deep-seated sense of the urgent need for preparedness for the coming of Christ. He looks upon the coming of Christ as an ever-present possibility, for which he must be constantly and instantly ready.

From the very earliest, Christians were taught to look upon Christ's coming as if it were ever close at hand. The urgency of their anticipation seized upon their entire way of life. Their lives were transformed. Their lives were lived according to the dictates of this conviction. This sense of urgency was inspired by such teachings as the Parable of the Virgins. And they could not, overwhelmed by the knowledge of the awful imminence of Christ's coming, be content to save their own souls only, but were driven to speak their burning plea to the lost. And to all those who came under their influence, they imparted the feeling of the impending advent of the Messiah. And these could not escape the conviction of being utterly lost if perchance the Messiah should appear and they not be numbered with his disciples. So we see then how this teaching worked in two ways, stirring up the proclamation and the acceptance of the gospel.

One cannot but see the influence of this "urgent anticipation" woven throughout the fabric of the history of the

early church. "What manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God." "For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and the true God; and to wait for His son from heaven, even Jesus, which delivered us from the wrath to come" (1 Thes. 5:9-10). "He which testified these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus" (Rev. 22:20).

But what of us today? That is the prime question.

Does a visitor to one of our assemblies carry away with him a deep impression of the importance of being numbered with the disciples when Christ Jesus shall appear? Of the awful certainty of Christ's coming? Of imminence of that coming?

Does our visitor observe in us a deep-seated conviction, a marvelous hope, a real faith, an eager anticipation? Does he understand that we are **waiting** for the Son of God from heaven? Is this anticipation apparent to him who finds jealousy, rivalry, bickering, anger and hatred in our assemblies?

Somewhere a change must be made. Let us awaken. Jesus said, "What I say unto you, I say unto all, Watch!"

To illustrate the point of this article, we call to your mind the remarkable zeal of two great and fast-growing religious denominations. I believe that their zeal springs from, as much as from any other source, the conviction, in which the entire organization is steeped, that the appearance of Christ is imminent. I speak of Jehovah's Witnesses and the Adventist churches. The ridiculous efforts of the prophets of these denominations to set the date of that appearance of Christ, when coupled with their perverted notions of "the coming kingdom," should, it would seem, have long ago driven them out of existence. But not so.

I cannot but believe that to most of us the "day of the Lord" is altogether too distant. Because of this, we will ever be like that servant whom Christ described in Luke 12:45-47. "But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the menservants and maidens, and to eat and drink, and be drunken, etc."

Brothers, our hearts must be permeated with the **urgency** of constant and instant preparation. We know not the hour of his coming. It behooves us to be ready. Read with care 1 Thessalonians 5:1-8.

In the early history of our nation, we read of the Minute Men. These men pledged themselves to always be prepared to instantly answer the call to arms. Like

these men of American history, so the disciples of Christ must be "minute men" instantly awaiting the coming of our Lord Jesus Christ. Let our motto be, with the United States Coast Guard, "Semper Paratus—Always ready."
—Kenneth Morgan.

Will Christ Return During 1947?

Another year has gone by, and the Lord for whom we long has not yet returned. Will He come during 1947? Millions of believers hope that He may, while recognizing that anyone who is honest with the Scriptures knows that God has not been pleased to reveal to His people any data by which the time of the second advent can be calculated.

It is wonderful to think that we are now a whole year nearer to the day when we shall see Him face to face; wonderful, too, to know that we are living in an age when signs are multiplying which cause many conservative students of the Word to think that His coming must indeed be drawing nigh.

Just before the apostle Peter laid aside his pen, he framed two questions which men will be asking about the Lord's return, in the time of the end. One question expresses the attitude of unbelief; the other represents the attitude of those who love His appearing.

"There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (II Pet. 3:3, 4). To the degree that we witness this sort of scoffing ridicule of the blessed hope, we shall have reason to believe the last days are upon us. It would probably shock many Christians to know how many there are within Christendom today who doubt that our Lord is actually going to keep His promise to come again.

The question asked by the Scripture of the believer is found in II Peter 3:11, 12: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat?"

Ever since the atomic bomb was used, new attention has been directed to this part of the Bible, because of its remarkable implication that God has indicated atomic fission as the divine method for destroying His old creation. More important for everyday Christian living is the fact that we are here given one of the great practical values of the doctrine of the second coming of Christ, with all it implies as the first of a series of coming events.

If we really believe He is going to return, perhaps in 1947, we shall live for Him who died for us, knowing that the fashion of this world passeth away. Instead of becoming excited over the possible nearness of prophesied events, we shall be exercised over the imminence of the manifested presence of a Person, and the things of this world will grow dim indeed.

The evidence that a Christian does believe in the Bible doctrine of the return of the Lord Jesus Christ to this earth is found, not in his ability to outline in exact sequence the future program of God, but rather in the demonstration of his belief in a holy life as he watches, waits and works for his coming Lord.

—Moody Monthly.

My Lord May Come Today

In a world beset with strife and hate,
When strong men's hearts grow weak and faint,
This thought becomes my strength and stay,
Perhaps my Lord will come today.

When tossing on a bed of pain,
Again I hear the glad refrain,
As in a cloud He went away,
My Lord may come again today.

If persecution, envy, strife,
Cast shadows o'er my Christian life
'Twill be as naught, I still can say,
"My own dear Lord may come today."

Whate'er my lot, where'er I be
I'll still rejoice, I'll still be free
From doubts and fears that crush and slay,
Because my Lord may come today.
—Pearl Covey Allen.

For Better Christians and Better Churches

J. Edgar Hoover Indicts Parents Again

Read carefully these words from the head of the Federal Bureau of Investigation.—Editor M. C.

Movies: Today's movies, many of them dealing with crime, exert a tremendous influence upon pliable young minds. Law-enforcement files are replete with stories of juvenile offenders who confess to having derived the ideas for their crimes from the movies.

After having seen a particularly atrocious crime picture which had been skillfully exploited as the enactment of a public enemy's life, four teen-age boys emulated the example. Their car ran out of gas; they needed money, so one of the group snatched a purse. In another instance, two boys of 9 and 10 were observed by police to be attempting to throw lighted matches into a gas tank of a car. Where did they get the idea? From the movies.

In still another case, the arrest of four boys, ages 15 and 16, solved a wave of burglaries. In each case, entry was effected by the use of skeleton keys or keys left under door mats. Each boy had a good school record and came from a home of good repute. Each said he got his ideas from the movies.

Radio: This is likewise true of radio which exerts a powerful influence for good or evil.

Recently, four juveniles led by 13-year-old Charles, committed 41 burglaries in the course of a few weeks. Charles, boasting of his ability to open safes, told the juvenile judge that he had learned how to unlock them from listening to a radio serial. He demonstrated by opening the safe of the Chief of Police in a few minutes.

People complain to me in increasing numbers that the lurid horror-crime stories on the air in the early evening hours upset their children emotionally.

Crime Books: High in the ranks of contributors to juvenile delinquency are the vicious and unscrupulous peddlers, producers and printers of obscene literature. They are as responsible as the sex fiends they incite by their wares. After one particularly brutal rape-murder a killer told police, "It was the magazines . . . the ones with pictures of women . . . when I read them I couldn't control myself."

Fourteen-year-old Walter likewise was their victim. He was apprehended by police after a woman reported that someone was walking on the roof of her house. The youth carried a bottle of chloroform, a pad of cotton, a black mask, adhesive tape, leather shoe laces, a small billy club and a sheath knife. He openly admitted his intentions—to chloroform and assault the first unprotected woman he found. Walter came from a good family. His older brother and sisters had good records. So did Walter, but hidden under the mattress of his bed was a bundle of obscene pictures. Unnaturally stimulated by them, Walter formulated his vicious plan and almost succeeded in carrying it to completion.

Dangerous Literature: Crime books, comics and newspaper stories crammed with anti-social and criminal acts, the glorification of un-American vigilante action and the deification of the criminal are extremely dangerous in the hands of the unstable child.

"Don't the comic books always tell you at the end that you can't win?" a police officer queried a 15-year-old gang leader. "Sure," was the answer, "but we never read the end." The youth confessed that his gang had slugged a taxi driver in a robbery attempt. And, as usual, the youth's mother couldn't conceive of his doing any wrong.

The solution is not easy, but it is fundamental. It demands that a higher standard of moral principles be incorporated into daily living.—This Week's Magazine.

Comments by M. O. Editor

Notice, that Hoover does not indict the Sunday school, scouts, Church, but PARENTS. Many parents have turned the training of their children over to the church or other organizations. It is not God's plan. It is not program this, or program that, which will save these boys and girls from crime, but fathers and mothers who realize that they must answer to God for their neglect of the training of their children. It may save you many bitter tears in years to come.

Will you help the Macedonian Call arouse parents to their duty?

London Pastor Assails Morals in U. S. Schools

LONDON, April 14 (U. P.).—The Rev. Brian Greey told his Holy Trinity church congregation last night that the morals of American students are deplorable—as bad as the U. S. educational system.

The vicar recently returned from a lecture tour of high schools and universities in the United States.

"I found that these young American students can be very easily led in any direction," the vicar concluded. "For this reason they could so easily become Fascist or Communist."

Comments

Americans should study well this conclusion of the English clergyman and it will take some of the conceit out of us. My impression is that he speaks the truth.

It is evident that our youth are "easily led in any direction." And why? We do not have the discipline and teaching in the home that we should. Parents are too much interested in gold and a good time. We ask the parents who read this to look elsewhere in this paper for the article, "The World Needs More Mothers Like This One." The Macedonian Call hopes more and more to help parents in this great work—yes, the greatest work in your life for others.

The World Needs More Mothers Like This One

Many a man who has arisen to eminence in life, or done great good for his fellowmen, has said, "All that I am I owe to the Bible and to my mother. To the one for the truth it contains, and to the other for impressing those truths upon my youthful mind."

Moses E. Lard was a faithful gospel preacher of three-quarters of a century ago, who spent his life in making the world better. His father died when he was young, and left several children with the mother, but she was unable to hold them together. The preacher describes the sad parting and its influence on his after life:

"At length the painful fear was realized that as a family we could be no longer kept together. The day of separation at length came. To us all death would have been a relief. Thinly clad and poorly shod, we stood around the humble hearth for the last time. Our mother's heart was breaking.

"As my brother and myself stood beneath the little cabin eaves, just ready to take leave of the only objects on earth dear to us, and thus close the saddest scene of our lives, my mother said, 'My dear boys, I have nothing to give you but my blessing and these two little books.' Her soul was breaking and she could say no more. She then drew from her bosom two small testaments; and as her tears were streaming and lips quivering, she screamed, as if it were her last, and placed them in our hands. We all said, Good-bye; and that family was forever broken on earth.

"Yet, gentle reader, think us not poor as we turned from that mean abode. We bore with us a Christian mother's blessing and the precious words of Jesus. We were wealthy boys. To that little book and the memory of that scene my future life owes its shaping. I never neglected the one, thank Heaven, nor forgot the other.

"Beside a frail father now lie a sister and my mother. . . Her last moments, like her life, were full of high trust in Christ. To her children she gave her blessing, for earth breathed a prayer, and then went hence.

"May that little band she so tenderly loved and faithfully served meet her in peace, as the last groan of each is hushed, is the fervent wish of the hand that pens this."

The Campbell Movement More Doctrinal Than Spiritual

No doubt Alexander Campbell was a pious man, but he was intellectual and not an exhorter, and he appealed to the intellect more than the emotions. Yet the heart must be appealed to, to move people to act. Thus under the teaching of Campbell the movement became more intellectual than devotional. On the other hand the Wesleyan movement was more devotional and emotional than intellectual; and they produced possibly more piety than the Campbell movement, though we stuck closer to the doctrine of the New Testament in other respects.

For instance, Baptism with us is nearly altogether backward and not forward. We show what it means to the past, but do not emphasize as we should what it means for the future. It is for the remission of the past sins of the alien sinner. But it is just as much for the rising to "walk in newness of life." As many as have been baptized into Christ have put on Christ, and henceforth we

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are to wear Him. We are baptized into Christ, and now we are to stay in Him.

Christ died for all, that they who live shall not henceforth live unto themselves but unto Him who died for them and rose again. We have been bought with a price, therefore should glorify Christ in our spirits and bodies which are His. These thoughts are brought out in the Lord's Supper. And yet some brethren who officiate at the table instead of portraying the great sacrifice for us and what it means to us and to our lives, merely state, "We all know what this institution is for. It is a command and we should obey what God commands. Let us arise and give thanks." There is nothing there to emphasize what the institution really means. A few words regarding Christ's humility, or some sacrifice in His life, or death, or words read from some good hymn, may help much toward bringing the heart into communion with God. The world and church are in great throes because of pride, ambition, selfishness, and Christ came and died to take that out of our hearts.

Is it not time that we ALL were making a strong effort to overcome this weakness of the great religious movement of which we are a part? Is it not time for ALL to realize that we are not saved eternally merely because we have been immersed for the remission of sins, and oppose innovations, and the Bible colleges, etc., but because we have been raised from baptism to walk in newness of life, and really and truly walk that new life? Think about this, dear reader!

"LOYAL" CHURCHES

I have noticed that there is a movement to try to list the so-called "loyal" churches in our country. I am glad some one else has the task. That plan has been suggested to me time and again, and I have always slipped out of it, and I shall now tell you WHY. In the first place, there must be a standard by which to measure a "loyal" church, a faithful church and I confess I don't know what that is. Is a church loyal because it practices immersion, is opposed to innovations? The college people do that, and are they loyal? Well, we narrow it more, and say they must be opposed to Bible colleges to do part of the work of the Church. But is that all? Some are opposed to Bible classes, and some among us would think they are not loyal, yet we know that the early Church had no Bible classes for young people though that might be a privilege. Some insist on only one cup, are they loyal? You would probably say, No. Well, now some of our preachers are teaching and practicing the doctrine, obey the elders right or wrong. Is a preacher or church loyal, which practices such. I consider that a great menace and

greater heresy than the Bible college, for it strikes at EVERY Church, and at every individual in every church. Yet now some of you are endorsing or tolerating that.

What is a Christian? We may say one who has been immersed into Christ. But there are millions of people who have done that who will awaken in hell—because they did not live it. We are commanded to keep ourselves unspotted from the world, and yet how few there are who do that. Are they Christians, then? It says that Christians should not engage in foolish talking and jesting, and yet is every one not a Christian who does that? Why, I know some preachers who are reproaching the name of Christ because of their foolishness. A preacher is commanded to reprove and rebuke as well as preach and exhort, and is a preacher a faithful Christian who fails to do that? Churches, too, are commanded to follow the Book, but if a church tries to stop scriptural reproof and rebuking, is it a faithful, "loyal" church? It is trying to stop the very means God has provided to keep the church pure and to stir to reformation.

The life of a Christian is an ideal, and no one but Christ ever came up to that ideal. The Church of Christ, too, is an ideal, with instructions as to how it should be, yet no church comes up to that in every detail. We have no right to say that a man is a Christian till he has been baptized INTO Christ, nor to say that every one that has been so baptized is a Christian, for so often they do not live it. The churches in the New Testament were called Church of God, churches of Christ, though they had many imperfections; and the people were called Christians. I have often put it thus: The Christian is not one who is perfect, but who is striving to be perfect; and when we cease to strive, we cease to be Christians. Too many people in "the Church of Christ" think they are in the Church and all right because they have gone through the outward form, but we must remember, that many in Israel thought the same, but Paul said that he is not a Jew who is one outwardly, but inwardly, not of the flesh but of the Spirit. The same applies to Christians.

Also, it applies to the Church. Some are so particular in form about the local congregation, and its eldership, and they will stand by such form and eldership regardless of the lives and actions of the elders, even though they are like Diotrephes whom John condemned so strongly. He condemned the acts of Diotrephes for casting brethren out of the church, just as we today should do the same, when it is done unscripturally. The office, the position, means nothing, but obedience to right means everything.

God has a people in the Church of Christ, many of whom probably are as near the ideal as the New Testament Church was, and also he has a people in what he calls "Babylon". I think most of God's people are in Babylon. But they are commanded to "come out of her, my people." And so today we are to portray the New Testament Church and call on people everywhere to come out of Babylon, out of the confusion around us, and work hard to get them out. When people learn fully the truth while they are in Babylon, and will not come out, then it is evident that they are not God's people in Babylon. We have to be patient somewhat with such people, for maybe we are partially in Babylon ourselves.

Church Troubles

Since the day the Lord began to operate His church on the earth, it has been beset with troubles that are common to human weaknesses. Just as "necessity is the mother of

invention" even so has man been able to capitalize his weakness as the "mother of his strength." Paul says, "When I am weak, then am I strong" (II Cor. 12:10). Strength follows weakness; rest follows work; inventions thrive on necessities; and, peace follows trouble. "Man is born unto trouble" (Job 5:7) and he will find plenty of it in the church if he works at the job.

One but has to peruse the history of the New Testament church and find that the church was constantly under the strain of strife from within and pressure from without. But such pressure and strain were the "making" of the early disciples. They truly "fought the good fight of faith" and laid up for themselves "treasures in heaven" in successfully carrying out the wishes of their Lord during their generation. They were not afraid of trouble but faced it bravely and resolutely. True, there were casualties and some made "shipwreck" of their faith but by and large their "troubles" were the means of their salvation.

Church troubles today are taboo with the average member. **There are many who will compromise a principle to avoid "trouble." Yet a compromiser will lose his soul a lot quicker than a "trouble-maker" who follows the truth. Often-times today churches will "legislate" in favor of the compromiser while "they will excommunicate" the trouble-maker who dares to stand for the truth. WE WOULD DO WELL TO EXAMINE OUR BLINDED POLICIES.**

—I. C. Nance in Gospel Broadcast.

(Note—Is not that exactly what is going on in "the Church of Christ" today?—Editor, M. C.)

Oh, For the Voice of a Trumpet!

"Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sin." (Isaiah 58:1.)

Reader, I think we ought to study the work of the Old Testament prophets more, for it seems that we are living in days much like theirs. We can see that those men were not popular with the rulers of Israel, nor with the common people too much. They were thorns in the sides of both, for they told them plainly of their sins. These prophets did not live in palaces nor well furnished homes, for the sinners would soon have rooted them out. Their lives were made miserable by the wicked and by the cowards who compromised with the wicked.

In our text, we see what was the duty of the prophets in ancient times. There was no pussyfooting with them. They told the people plainly of the things they were doing that was contrary to God's Word, though it meant persecution and often death.

It is said that Isaiah, the very one who wrote the words above, was sawn asunder because of his denunciation against the sins of the people.

When we come to the New Covenant we learn that there would not be any change in the attitude of people against those who stood with God. Evil men and seducers were to wax worse and worse, deceiving and being deceived. Since all Christians under the New are to be preachers of the Word, "all that will live godly in Christ Jesus shall suffer persecution." What does it matter if we are strictly correct in doctrine yet are far away in the life which the Christian is commanded to live. "Ye are the salt of the earth. But if the salt has lost its savor, wherewith shall it (the earth) be salted. It is

thenceforth good for nothing but to be cast out and trodden under foot of men."

Jesus says, let your light so shine before men, that **they may see your good works** and glorify your Father in heaven. After all, is it not the life of the Christian which is to be the chief means of telling the story of Jesus? Are we not greatly neglecting this powerful method?

Read closely Titus 2nd chapter, for it contains so much that we should heed today much more than we are. In this chapter the word "sober" is used **four** times.

"That the aged men be **sober**." Verse 2. This word here is from the Greek "nephaios", which means, "In N. T. sober-minded, watchful, circumspect."—(Robinson.)

"The aged women . . . teach the young women to be **sober**." (Verse 4.) "Young men likewise exhort to be **sober minded**." (Verse 6.) "We should live **soberly**, righteously, and godly, in this present world." (Verse 12.) The Greek word in these three verses is from the verb "sophroneo" which means, "to be of sound mind, to exercise self-control, to put a moderate estimate on oneself, to curb one's passions."

"The aged women likewise that they be in behavior as **becometh holiness**." (Verse 3.) "In all things, (Titus, a preacher) showing thyself a **pattern of good works**; in doctrine showing uncorruptness, **gravity**, sincerity, **sound speech** that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you." (Verses 7, 8.) "That they may adorn the doctrine of God our Saviour in all things." (Verse 10.)

What a denunciation of most professed Christians today are these words from the Apostle Paul; and again, "Neither filthiness, nor foolish talking nor jesting, which are not convenient,"—befitting, proper. (Eph. 5:4.)

Surely we need more preaching and teaching on Christian Living!

Even what we call the true Church of Christ is not up to God's standard. We call on people to follow the Book, and we quote often, "They continued steadfast in the apostles doctrine, and fellowship, and breaking of bread and PRAYERS," (Acts 2:42), and yet seldom does one find a church which has more than one prayer when it meets for worship. If we had "prayers" instead of "prayer", maybe we would be better Christians, and have a better Church than we now have.

How many of us as individuals are steadfast in prayer as the early Christians were? We surely need to be. Here is indifference on every hand. Here are elders who act like Diotrophes, and many professed Christians who tolerate it, and are frightened at it, and oppose any one who calls attention to such unscriptural ways. Here are preachers who bow before such in order to have a place to preach. Here is effort to squelch scriptural reproving, and many who side with sinners more than the one who condemns the sin. Here is ambition, deceit, falsification, in order to lift one's self above his fellows. It is astounding—the lack of real conviction among professed Christians today, the lack of the spirit to fight the good fight of faith, as Paul commanded Timothy to do.

We can not all see alike in every detail of Christian affairs, and so in all temporal and incidental matters we are commanded to "submit to one another in love"; but when it comes to vital things we can not submit at all to man, for "we ought to obey God rather than men." We need the humility of the example of Christ who humbled himself and became obedient to death, even the death of the Cross, and thus set an example of humility

for US. Most of the disturbances which have ever arisen about church government have come as a result of the ambition of men to "rule" over their brethren and to cause them to "obey" as servants. Three times in that famous 12th chapter of Romans, Paul condemns such spirit: "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think." (Verse 3.) "In honor preferring one another," not ourselves. (V. 10.) "Be not wise in your own conceits." (V. 16.) Paul says that a new man in the church shall not be put into the office of elder, "lest being lifted up with pride he fall into the condemnation of the devil,"—the same condemnation the devil fell into when he was lifted up and was cast out of heaven.

And thus, brethren, right now it is not soundness on baptism, innovations, societies, colleges, that we need to consider specially, but **soundness in our moral and Christian life**, for without that all the other is as a house built upon the sand. The purpose of the whole plan of redemption is not to make organizations but to make Christians, so that "Thy will be done on earth as it is done in heaven." We are not saved as nations, nor families, nor even as churches, but we are saved as individual Christians, born again into the Divine Family and **living faithfully in it.**

So we can see that the "Church of Christ" is a long ways off from what the Lord intended it to be, and we as Christians are not what we should be; but it shall more and more be the purpose of this paper to try to arouse Christians to better living, so that we shall have better churches. Will you help us in this most needed work?

The Missionary Obligation

When Paul said, "I am debtor, both to Greeks and Barbarians, both to the wise and the foolish," he stated an obligation which rests upon every follower of Christ. From the moment, when on the road to Damascus, he realized this obligation, it became the burden of his life. He said, "Necessity is laid upon me, yea, woe is me if I preach not the gospel of Christ."

This primary obligation inheres in the nature of things. Existence involves relation. Nothing is unattached. Dr. MacMillan of the Royal Scientific Society of England said that the earth was built around certain great spiritual ideas, central among which was that of redemption through sacrifice. The mineral gives itself as food to the vegetables, the vegetable to the animal and the vegetable and the animal to man. This principal runs through all creation. When we put ourselves out of harmony with this law, we put ourselves out of harmony with the universe. When we refuse to join the great sacrificial host, that is giving itself for the spiritual uplift of the world, we are violating the law of creation. The consciousness of this obligation is inwrought in the soul.

The missionary obligation is an integral part of manhood and womanhood. One purpose of the incarnation was to exhibit ideal human life as a pattern for man. Jesus was the ideal Man actualized. Whatever He was or did is instruction for us. That which was accidental or supplemental may be overlooked, but what was fundamental in Him is a part of true manhood or womanhood and cannot be omitted without sin. The missionary program was central in His life. He said that He came to earth to seek and to save the lost. It was the farthest possible from the accidental or the supplemental. It was

the most fundamental thing in His life, therefore, unless we are wrong in supposing that He was the ideal Man, we cannot escape the conclusion that the missionary program is an essential part of manhood and womanhood.

The missionary obligation is an essential part of discipleship. The primary idea of discipleship is likeness to the Teacher. To be Master and to be disciple are so related that what was essential in the former must be reproduced in the latter. If the missionary obligation was the essence of the Christ-life, it must be the essence of the Christian life. We may dislike this conclusion and struggle against its binding obligation, but we cannot controvert its logic, or escape its authority.

The missionary obligation was confirmed and its program laid upon the church by the positive command of Christ. Upon three memorable occasions He commanded His disciples to carry His gospel to the ends of the world—on the eve of the resurrection, in the upper room, on the hills of Galilee, when He appeared to the 500, and on the Mount of Olives at the time of His ascension. That He meant this to be a permanent obligation upon His people, is certain.

—Selected.

A Pretty Theory That Seldom Works

In further study of Church Government, let us notice a nice theory of church trial which some talk about, yet which seldom works, for when determined men are in office, they are bound by no laws human or divine. In the first place, God does not give details of such work, but He says in I Tim. 5:19, "Against an elder receive not an accusation except before two or three witnesses." This implies that evangelists were the ones who received charges against elders, but the details are left to man's wisdom.

Some very wisely (?) say that one should bring FORMAL charges against an elder, and have the charges tried before an impartial evangelist or evangelists. (Let me ask here, if such case should be brought before an "impartial" evangelist or evangelists, why should not a MEMBER of the church have the same right to an "impartial" elder or elders to hear charges against him?) Now that sounds good and I have advocated that myself, and it will work with some people, but not all.

Suppose when you are getting ready to bring charges against elders, and they scent that, and snap you up and bring flimsy charges against you and cast you out of the Church. What would you do then? That is just the way determined elders will do, and have done so often. You say bring charges; and the elders will say that you are not a member now and have no right to bring charges. Then what would you do? You say, bring charges anyway, and put them into the hands of an evangelist. Then suppose an evangelist does not wish to mess in the matter—where are you? Or, suppose the elder throws your charge aside as "flimsy?" You have accomplished just what you would have accomplished by withdrawing in the first place, because you say you were not in the hands of an "impartial" jury. Now that is just what happens when you have a prominent man, as elder who is determined to do as he pleases. I have seen it in different instances.

The only New Testament example is true to that form very much. Apostle John says, "I wrote unto the church, but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not." (3 John 9, 10.) Now this Diotrephes seems to have been an elder. He loved pre-eminence like elders sometimes do, when it goes to their

head. John wrote and told them he was coming, or asked about coming, and Diotrephes objected very much, and thus turned the Apostle down. He wanted no interference in his reign of terror.

Diotrephes was "prating (making empty charges) against John with malicious words." He was running him down in the estimation of the people, or trying to, at least.

"And not content therewith, neither doth he receive the brethren." He was determined to keep not only John but others also out of their midst, lest they should affect his tyranny over the church. These "brethren" may have been other preachers.

"And forbiddeth them that would" receive John and the other brethren. Perhaps these members talked with this Diotrephes and tried to get him to be reasonable. Perhaps they said they might bring charges against him. But he beat them to it.

"And casteth them out of the church." There you have it. What are you going to do with such a specimen of humanity who uses the holy power which God gave to him, or which he grasped unscripturally, when he is determined. John had apostolic authority to deal with such a man, and I hope he did use it to deflate that puffed-up one, but we do not have such authority as John. But you can "come out from among them and be separate", and you can expect the reasonable brethren who are not infatuated with or frightened by Diotrephes, to accept the things which are just. Paul prayed that he might be delivered from unreasonable and wicked men, and one should work as well as pray to that end. Wrangling and jangling with people is condemned, and that's what you have when you meet with a Diotresphesian crowd. "From such turn away."

NOTES AND NEWS

DEWEY, OKLA.—Bro. R. O. Webb and I have been in a meeting in the Fairview schoolhouse near Lovell, attendance was good. By personal calls being made from house to house there were several at the meeting that had not been coming. Closing March 30th with an attendance of around 85 in the morning. Then we went to the place of baptizing where 3 were baptized, after which we had dinner at the school house and services in the afternoon. Then closing Lord's Day night after the appointment of 4 officials and back to the waters edge where one more was buried in baptism. A stop over at Bartlesville to meet the brethren there, and being in the home of Bro. Lee while here and to stop at Nowata a couple of nights and meet the brethren there. I expect to be home a while and then a meeting at Granby, Mo.—Hubert M. James.

JAMIESON, FAUSSET AND BROWN COMMENTARY—We have received ten copies of a new printing, and if you wish one, better write at once. The paper shortage is still very acute. This book is a library: it covers the whole Bible. One sister objected to it that it had so many scripture references. That is the best thing about it. Too many people wish a commentary merely for the man's thoughts, but this should be secondary. We wish him to prove it, and that is what the references are for. So look them up and see what God says, not so much what some particular man says. But the price is now \$2.00 instead of five which it sold for in the past.

JOHNSON'S NEW TESTAMENT WITH NOTES—Two volumes, \$6, the set.

THE NEW CASTLE ELDERS pulled off a farce of withdrawing from a member, and sent notices to churches everywhere, adding, "Any one desiring FULL INFORMATION in the case will be furnished upon request." They sent out a "file" of letters which lacked the most important letter as it contained the threat from the St. Louis elders to a brother, and readers COULD NOT VERIFY statements without it. In a second "file", they make a statement of defense of their "unfull" file that claimed to be "full", that "the (first) file

which we made up WAS STRICTLY THE WORK OF THIS CONGREGATION, and we included all of the correspondence in our possession." How does it come, then, that there are SIX OTHER letters which passed between THE SAME ST. LOUIS ELDERS AND THE SAME BROTHER, as the missing letter with the threat; and these SIX ARE IN the first file, but the missing letter with the threat is NOT though it is the most important of all? These SIX are dated Nov. 19, 21, 23, 30, Dec. 4 and Dec. 4. These SIX letters they inserted were no more "strictly the work of this (New Castle) congregation", as they say, than the missing letter with the threat which they left out. Therefore, their statement that their first file was "STRICTLY the work of this (New Castle) congregation" is FALSE. Reader, this is a sample of practically all they have done. Faithful brethren who wish a REVIEW of their misrepresentations in this second file, may write the M. C. office.

LEWIS, KANS.—The paper is growing in popularity so far. I am writing you for some tracts to use in our meeting in April. Bro. Wilford Landis will start 6th of April.—Fred Randall.

DEATHS—As is our custom we do not print long obituaries. Bro. John R. Cummings, an elder at Bolivar, Pa., passed away March 22. He was a humble bishop of the church there, yet steadfast in the faith. The editor has held a number of meetings there, and stayed in his home, which was indeed hospitable. Would that the church had more such elders . . . Sister Carrie Heiderscheid, Jerseyville, Ill., died March 31. So far as I know she was a faithful Christian. The editor has held many meetings there in the long ago, and always stayed at their rooming house, especially when the mother was living. The editor preached the funeral discourse to a large crowd of friends . . . Sister Sarah White, St. Catharines, Ontario, Canada, has gone on to her reward. I held a meeting once at Beamsville, Ont., and became acquainted with the family. She and her sisters were good women, trying earnestly to stand for the old paths. She was a sister to Esther White, my father's second wife. Thus we shall continue to pass one by one, and in some calamities in groups, till Jesus comes when ye shall arise to meet him in the air. What would we do without our hope in Christ?

THE STRENGTH OF THE INDIVIDUAL CHRISTIAN—I am wondering very much whether we are building Christian character in the Bible way. In New Testament times, it was done largely as individual Christians. People were converted and worked as individuals, converted others as individuals, helped others largely as individuals (each one doing good to all men). But today we wish to do nearly all of it by groups, as churches and such, or in some other group; and thus we do not learn to rely on ourselves and to think for ourselves, but go as goes the group. We have no evidence that the apostolic churches did missionary work as churches, though they did charity work as such; but they did their missionary work largely as INDIVIDUALS. Should we not restore this INDIVIDUAL work, so that when such have their individual battles, they will be able individually to fight them through? Let us learn to think and act FOR OURSELVES, and not by groups. We are saved as individuals, not as groups, not as churches as such. Think of this.

ST. JOSEPH, MO.—Bro. Robt. Brumbach just closed a good meeting with us here at St. Jo., with six additions, four by confession and immersion. You have our prayers in the good work you are doing.—J. E. Goforth.

LOOK ON THE FRONT PAGE—This time, not to read it, but to see if YOUR time of expiration on the paper is there. Remember, we do not send notices any more, but we do write your time of expiration, the month before, the month itself, and the month after, and then—you may not get it any more. There is a strong effort to put this paper out of existence because we rebuke sin, without fear or favor. We need people in the church who really have conviction. Recently we received this: "Enclosed find \$11 for subscriptions. We certainly enjoy reading the paper, and endorse the reproving and rebuking. If reproving and rebuking are stopped where will the Church drift to? May your health continue good and your life be spared that you may continue the work for the Master." . . . Do YOU have the same works as well as faith, to see the truth prevail?

"HUSH! HUSH!"—That is the attitude of many concerning evil which arise in the Church. It is true that we should try to keep down the report concerning evils in the Church, but not the evil itself. We must get rid of evil or it will get rid of us.

"A little leaven leaveneth the whole lump." This is so hard for many people to see, yet they will continue to sort out the rotten potatoes and apples that they may not pollute all the rest. If Paul had followed the hush, hush course, there would be no church today. Many worldly people really admire a church which has the faith to get rid of bad characters. In a recent difficulty I know it, people of the world had a better idea of justice and righteousness than the leaders of the church.

Words

To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.

But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.

And the fruit of righteousness is sown in peace of them that make peace.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.

Grace be unto you, and peace from God our Father, and from the Lord Jesus Christ.—Derlan Tharp, Milan, Mo.

The Blessing of Being a Christian—No. 3

Our Prayer Will be Heard

The eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil—1 Peter 3:12.

Confess your faults one to another, and pray for one another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.—James 5:16.

If a Righteous Man, We Can Please God

For to be carnally minded is death, but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God.—Rom. 8:6-8.

—Virgil Stevens, 4015 Birchwood, LeMay 23, Mo.

NOTE—This young brother has still another pure-scripture article on this subject, which we shall give next issue of M. C. We hope still other young people will write us short pure-scripture essays. And you PARENTS, what have we been saying about your duty to encourage such work? Read from J. Edgar Hoover in this paper regarding the sinful neglect of parents toward the moral and religious training of their children. We ask the young people to follow the method in this essay: Give the scripture quotation, then give the reference after it as we have done in this one.—Editor.

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EDITED BY D.A. SUMNER.



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