

Macedonian Call

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

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No Crown Without the Cross

When wandering feet have weary grown,
And clouds make dim our way;
When all our dearest hopes are flown,
And darkly looms the day;
The blest assurance, oh! how sweet,
Amid this world of dross,
Where ever stray our weary feet:
"No crown without the cross!"

Oh! gentle balm for every grief,
Oh! fountain of our love!
Here may my spirit find relief
While in the gloom I rove.
Lo! softly falls upon my ear,
Amid my pain and loss,
The watchword quelling every fear:
"No crown without the cross!"

So bear thy burden, weary one,
The toil will soon be o'er;
Thy longing eyes—their weeping done—
Shall see the golden shore!
How fair the blessing after pain!
The gain for every loss!
In life and death, in sun and rain,
"No crown without the cross!"

—GEORGE COOPER.

Problems of Young Preachers

There is no phase of a gospel preacher's activity that should cause him greater joy, or which will hold forth greater reward than that of the discovery of young men who may become useful to the Lord. Men who are interested in self-aggrandizement, who are little, selfish, envious and jealous, can never know the thrill of spiritual uplift which comes, when someone whom you have led to Christ, baptised with your own hands, and taught the way of the Lord, goes forth in the proclamation of the Word. For has not our blessed Lord himself declared, "Pray ye the Lord of the harvest that he will send forth reapers. For truly the harvest is great but the reapers are few." In the world today, there is room for all of us to work. No man has a lease upon a territory of souls, and no man possesses a copyright on the gospel of the Lord. He who has "sons in the gospel" has cause of rejoicing and glorifying God.

Paul had "sons in the faith." Of course, not all of those in whom he had placed confidence remained true, but when he was deserted by the many, he concentrated on the few, and knew that when he came to die there would be those who could fill his place. The devil is as interested in young preachers as is the Lord! He sets

snare especially baited for their downfall. The apostle warned Timothy against those snares; money, conceit, idleness, flattery, and women. Look over that catalogue and see if the devil still uses the same traps today.

Personal purity is essential to influence for good! The church is to be an example to the world, but the preacher is to be an example to the church (1 Tim. 4:12). The older women he is to regard as mothers, and the younger as sisters, WITH ALL PURITY (1 Tim. 5:2). However, there are always "silly women laden with sins, led away with divers lusts" (2 Tim. 3:6), and those who are ever learning and never coming to a knowledge of the truth, who are said to have a form of godliness but deny the power thereof, creep into the houses of such women and lead them captive. There seems to be a particular fascination in the hearts of women for those men who have the ability to sway an audience, and all of their charms are directed to bringing such men into subjection to their caprices. And there are many men who fall, because they do not understand how to combat this particular type of temptation.

The apostle Paul gives the only scriptural solution to it when he says, "FLEE also youthful lusts" (2 Tim. 2:22) and again, "FLEE fornication" (1 Cor. 6:18). Joseph was tempted at a critical stage in his life, when the powers of full grown manhood were beginning to assert themselves. The stage was perfectly set by the devil. The young man was away from home and thus the likelihood that his father would hear of his wrong, was very remote. The temptation was repeated with growing intensity day by day. His work demanded that he be in the presence of the temptress almost constantly. Yet his question was only, "How then can I do this great wickedness and sin against God?" But finally in carrying out his duly assigned task, he was forced to go into the house and Satan took away the last fear of apprehension which alone keeps many from commission of the crime, "there was none of the men of the house there within." Yet when the wife of Potiphar caught him by the garment, saying, Lie with me; he left his garment in her hand AND FLED, and got him out. Those who keep themselves pure for fear of being caught in their guilt by man, will, if the circumstances are ever right, commit the wrong. But those who keep themselves pure for fear of sinning against God, can never become adulterers, for the "eyes of the Lord are in every place beholding THE EVIL and the good."

There are some sins which a man can resist and of course there are those about which he can think and reason without suffering from pollution. But one must escape from youthful lust by flight, as Lot escaped burning Sodom, nor must he look back even, to see whence he has fled. He who hesitates is lost. Lot lingered, and

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the angels laid hold upon his hand and brought him forth and set him without the city, the Lord being merciful unto him. With all the words of warning that have been spoken unto us, we have no right to expect God's mercy if we turn our backs upon his teaching.

God may forgive a sin of lust, but the world will never forget it. Several thousand years have passed since a king looked upon the form of a fair woman and desired her, to the extent that he sent for her, and committed adultery with her. Yet in 1942, the American Association for the Advancement of Atheism, still used David as an object of ridicule, and reproaches the God of Heaven because of his crime. As if God were responsible for it, and did not condemn it. But the shame of their stigmatizing is a fulfillment of God's Word to David, "Thou hast given great occasion to the enemies of the Lord to blaspheme" (2 Sam. 12:14). Ministers of the gospel especially, do not suffer in silence or alone in remorse and grief for such wrongs, but the church suffers also and the enemies of the Lord blaspheme. Though David wept bitter tears and acknowledged his sin, yet the sword never departs from his house.

There are some lusts that are youthful. In old age "desire shall fail." If one may get safely past the years of folly, life will flow as a broad, quiet stream before him. **FLYEE FORNICATION!** Albert Barnes remarks, "How many a young man would be saved from poverty, want, disease, curses, tears and hell, could these **TWO WORDS** be made to blaze before him like the writing before the astonished eyes of Belshazzar, and could they terrify him from even the momentary contemplation of the crime."

W. CARL KETCHERSIDE.

(To be Continued)

"Break Up Your Fallow Ground"

Many of the farmers in this community during the past spring were very anxious to break up their fallow ground but could not because of too frequent and excessive rainfall. Several are going to experience something of a crop failure for much of the seed was never sown, and some of the fields which have been sown two or three times are yet hopeless to produce anything much but weeds. But let us turn our attention to things of a spiritual nature which are of more lasting concern to us, and in so doing maybe we can forget some of our disappointment and anxiety concerning this season's crop failures.

I suppose there are practically no farmers who have to be urged to their plows in the spring time when the time is right to put in their crops. They have their minds on the harvest and the time of reaping, and they know that if they don't get the seed sown at the right time that harvest time will yield no reward. They watch the sunshine and the rain with very special interest and try to be busy on the field as soon as circumstances will allow. But spiritually speaking, too many of us are the possessors of fallow ground. We are letting it be more or less idle, or with weeds and thorns taking possession, choking out the word. How can we hope for a harvest of reward if we are caught at the harvest time in such a predicament? We shall be as corrupt and fruitless as the seed which remains in fallow ground unless we do something about it before the time is too late.

The apostle Peter speaks in his second letter of some things which concern us in this respect. He tells us that God's divine power has given unto us all things that pertain unto life and godliness. We know the same is true of our efforts toward a harvest of fruit or grain in this world. God supplies the things that pertain to the life of it. But there are certain things that we must do by way of cultivation, etc. As spoken by the apostle Peter, the things that we must add toward a fruitful spiritual life are: "... giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. . . . give diligence to make your calling and election sure: for if you do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."—Ragene Sims.

"I Must Be About My Father's Business" Luke 2:49

This is the first recorded utterance of our Lord. Though yet young in years, He understood the one great truth that to "fear God and keep His commandments: . . . is the whole duty of man." (Ecc. 12:13.)

Too bad older ones today, as well as young, and even many professed Christians, cannot be impressed with the necessity of making the service of God the chief business of life. "I'm here on business for my king." We are bought with a price. We are not our own. Then, instead of grudgingly giving Him the leftovers of our time, talent and effort, let us get in earnest about this business of being a Christian.

Be "not slothful in business." (Rom. 12:11.) Some brethren contend this refers only to our private business. We might inquire: Is not the Lord's business as important as our own? In fact, of much greater importance? Perhaps it depends upon which we place the greater dependence, in which we have more confidence, etc.

"Where your treasures are, there will your heart be also." Matt. 6:21.

Our interest in most enterprises is determined largely by the extent of our investment. The more we have invested in a given concern the more we are willing to sacrifice to keep it going. Could it be that the real

reason we sometimes do not want to give Him as much service as we should, is because we have never wholeheartedly intrusted our souls to His care?

If, as Christians, we have truly "set our affections on things above, not on things on the earth" (Col. 3:2), we will then make our Father's business the chief aim of this life.

Instead of fearing we will spend too much time in worship, contribute too much or do more than is necessary, we will look upon the Christian life as our business, and be limited only by our ability, rather than, as is too often the case, by our desire.—Roy Harris.

The Infant's Birthday

Christ was born in Bethlehem of Judea, but we know not when. Historians have set apart every month in the year as the month He was born, but not the day, until the Pope declared the twenty-fifth day of December as His birthday. The Bible does not thus inform us.

The Church of Christ was born on the first day of the week (Acts 2), so we know the day it was born. It is a day to "rejoice and be glad in" (Ps. 118:22-24), and not a day for reveling, rowdy and noise making and frolic.

The New Covenant was first declared, in part anyway, on the same day the Church was born. Christ said, repentance and remission of sins should be first preached in His name among all nations, beginning at Jerusalem (Luke 24:47), and on the first Pentecost after the death of Christ it (the Lord's creed, which is the N. T.) was preached **In His Name** and for **All Nations** in Jerusalem which Christ said would be the **beginning** of the proclamation of His creed. On that day Peter preached "repentance" and "remission of sins" (Acts 2:38) just as Christ said it would be done. So the Church and the creed to govern it "throughout all ages" (Eph. 3:21) was born on that day, hence then in their infancy.

Since that memorial day many so-called churches and creeds have been born, but no two just alike; they differ in name and form. Many religious creeds have been written and all given different names so as to distinguish them one from the other; but so far as I know no man, or set of men, has ever had the nerve to name their creed, **The New Testament**. So far as I know none of them ever had the nerve to say, "And yet the **New Testament** is the Book we **disagree on**" until June 21, 1932. Then this: "If **WE** can **search out THE** things we can agree on, and unite on **THEM**, and work together, we'll have **Unity**" (emphasis mine, W. G. R.), until June 21, 1932 in the city of Indianapolis, Ind., where their creed, who wished to compromise with the "Bible college" folk and others, was born. The birthday of that infant creed is June 21, 1932. It was, therefore, born at the wrong time and at the wrong place to be the Heavenly **INSPIRED** creed which is "profitable for **doctrine**, for **correction**, for **instruction** in righteousness: That the man of God may be **perfect thoroughly furnished unto all GOOD WORKS**" (2 Tim. 3:16, 17). Paul recommended, for it was born almost 19 hundred years **AFTER** the creed Paul said would **correct us, reprove us, instruct us, make us perfect**, and furnish us "**ALL GOOD WORKS**" as well as the worship.

So this infant's birthday is proof enough it is not, and never can be, a plan for Unity, but is a very young, ugly, hateful infant causing, or did cause, much division

instead of unity, and is "seed of discord" which God said he "**HATES**" (Prov. 6:16-19).

As soon as the young thing began to talk, among its first words were these: "If **YOU** wish to support a Missionary Society or Education Society to do **Church work**, go ahead—that is between you and the Head of the Church." Then this: "Couldn't we **worship with the Christian church** if they'd cut out the mechanical music," etc. ♪

Here is another from that youngster: "We can worship together with the College brethren if they'll keep their hands off the Church funds and don't try to divert them for the aid of a College to teach the Scriptures."

Once more we wish to have you hear this infant speak: "If **YOU** wish to support the Y. M. C. A., or a Missionary of an Education Society for preaching or teaching the Scriptures—go ahead; that's between you and the **Founder** of the one organization," etc.

Here are **FOUR** bodies mentioned by the youngster not even hinted at in the creed the Lord gave us and Paul authorized us to use as a basis for Unity. In His creed He repeatedly says there is but "**ONE BODY**." While this infant creed has recommended at least **FOUR** Bodies besides the One Body the Lord authorizes, hence a rival of the N. T. sealed by the blood of Christ. Christ says "One Body," hence all other bodies (human organizations) shall be "rooted up" (Matt. 15:13), hence no room for them in Heaven. This youngster seems to favor more bodies to do Church work than the Lord authorized, hence is a rival of the Lord's creed.

The spirit of this youngster seems to be this: whatever you **think** is right, that **thinking** makes it right to **you**. I don't believe it right to sprinkle babies, or adults either, but you do, so that makes it right to you. I don't believe it right to use instrumental music in the worship, but you do, so that makes it right to you, and I must not object, but fellowship you just as I do those who take the N. T. for all their work and worship. Whatever a person thinks is right, that makes it right to him and we must not object, but fellowship him.

I think a disobedient child like that should be sent to the house of correction, don't you?—W. G. Roberts, Hammond, Ill.

Church Funds

[This article was published in "20th Century Christian," a journal I think financed by Pepperdine foundation. It shows that someone among our College brethren is **beginning** to awaken to the dangers of the Clergy system among them.—D. A. S.]

He who accepts the eldership, as an overseer of the church, should be aware of the fact that he will need to give much time to the work. If he is not willing to give the time, study, and effort necessary, he should not accept the responsibility. One of the many responsibilities of church leaders everywhere is wisely to distribute contributions made by the members to the service of God and of man. Such a responsibility should be thoughtfully and prayerfully met.

One particular problem which should be studied carefully is the amount of money which is to be paid for the preaching of the gospel. Every congregation should be sure that it gets value received for every dollar spent. It should be sure that it does not contribute to any tendency to encourage financial interests as motives for preaching. The chief attitude which the churches should

encourage toward preaching is a spirit of giving one's self to the work. Preaching should never be permitted to become a lucrative activity—not even relatively so. The mere fact that a man could make much more money in some other field of activity can under no circumstances be reason for attempting to lure him from that activity by offering a great salary to preach, or to continue to preach, the gospel. Such a procedure would be to take power both from him and from the words which he speaks.

One reason why the gospel has lost to some extent its appeal to the world is that religion has become in many ways another profession—some severe critic would say "a racket." A system of competitive preaching has arisen. There is a scramble for big pulpits left vacant; and all preachers, even the best, are tempted to join in the scramble. Young preachers in Christian colleges soon learn that they must look out for the appointments which pay best; they learn it from us who are older. There is not enough of Paul's pioneering spirit among us.

One special problem which needs to be studied by the churches is the matter of payment of church funds to those of us preachers who have supposedly full-time employment in some profession or business. Throughout the country there are persons who happen to be gifted with speaking ability (which the brethren like) and who are preaching on Sundays, near or far. In some instances the congregation gives the full contribution on "preaching day" to such preachers, at times even finding it necessary to take a big percentage of the month's income to secure a man to deliver two sermons a month. In other instances the preacher, with a good income from regular life activities, is given Sunday by Sunday at one place or at several, as much for preaching as certain hard-working members of the church receive for a whole week's work. This is a problem which church leaders should study.

It is especially a problem which we as preachers should study. We must remember that we will have little real and abiding influence as long as people feel, "Well, who wouldn't preach for fifteen or twenty dollars a week?" Some may say "Oh, the brethren don't feel like that." I reply that they should feel that way. The element of great sacrifice must be kept in the preaching of the gospel if the world is to be influenced. Every preacher must be sure that he does not receive as much as he earns, must be ashamed to take more than he can sacrificially deserve. The preacher must remember that the elder, the Bible class teacher, the singer, and many other servants receive no financial remuneration for their work; that those who do personal work among the congregation do it willingly and without charge—where they have been taught to do it. The mere fact that brethren are willing to pay for good speaking ability should not encourage preachers to let them pay. When we preachers begin to make ourselves real examples of self-sacrificing servants, our sermons will take on greater warmth from within ourselves; our own faith in service and generosity will more successfully communicate itself with those who hear us and observe our zeal and spirit. Our own service will be much sweeter to ourselves, and we will show to the church and to the world the beauty of the truly Christian life.

I am certainly aware of the fact that there are many men preaching on almost starvation income; I am also aware that these men are great factors in preserving the dignity of the Christian religion. The man who is giving

his full time to the gospel should be sufficiently supported; but he should never be deprived, through any system of pay, of the sweet privilege of, in a big sense, "preaching for nothing," nothing but the good he can do and the love of God and man. Thus this special problem should be studied by congregations and preachers everywhere, that those who give themselves to the gospel may live decently, though sacrificially, through the generosity of their brethren, and that those who may be hurting their influence and the church's by receiving too much may of their own free will make the proper adjustment.—Wade Ruby.

Enemies of Christianity

This is an age in which Christianity has been subjected to the most insidious and unscrupulous attack known to modern times. From Celsus, the famous Epicurean philosopher, who lived in the second century, down to the late Col. Robert G. Ingersoll, infidels have openly and frankly attacked Christianity from the outside. But the enemies of the Christian religion today, with the exception of a few small cults who boast of atheism, having observed the inglorious and ignoble defeat of the outspoken infidels, now adopt the more subtle method of wearing a mask and of secretly and shrewdly putting forth propaganda intended to discredit the Bible. Men who are ensconced in endowed "chairs" of colleges and universities before defenseless young men and young women who are estopped from asking embarrassing questions or making a reply, shamelessly attempt to destroy the faith of youth by the most unscrupulous and underhanded methods infidelity has ever employed.

It seems somewhat ironical that such an attack should come through the schools. Religious men gave of their means to found all, or most all, of these schools and established them with a great religious purpose in view. None of those benefactors, who gave so liberally to found the great universities of our country, would have contributed anything could they have foreseen what these same universities are today. And the Bible, the great Book that is the object of such an insidious attack, and it alone, is what first gave impetus to the cause of education and science and is what is exerting the influence in the world today that makes possible the building and operation of schools and universities. A school that would attack the Bible is like a child that would attack its mother, or its nurse; and impartial critics can but see that such schools have so far lost their sense of propriety as to present to the world the repulsive spectacle of an ingrate biting the hand that feeds it.

We are aware that the clergy are the most dangerous and insidious enemies among those who confront Christianity today. We hasten to except, in such an indictment, those humble and godly men who are content to preach the glorious gospel, as the apostles preached it, and who do not worship at the shrine of wordly honor or filthy lucre. We wonder if there would be any infidels in the world today were it not for the clergy. If the people were allowed to read and study the Bible for themselves, and did not have to suffer themselves to be so manipulated as to furnish high honors and fat salaries for a set of soft-handed gentlemen who disdain the cornfield or the workshop, they would all get together upon the plain and simple teaching of the word of God. Men see clergymen living in luxury and ease; they see them drawing exorbitantly fat salaries, not because they

are good preachers, but because they have intensely cultivated the art of selling themselves; and a suspicion very naturally creeps into their minds that the selfish interests of such men are too much involved for them to be honest and candid seekers after the truth. Hence, they begin to lose confidence. But instead of going to the Bible to learn what Christianity really is, they judge of the Christian religion by the conduct of professional clergymen, and by the bickerings of the sects and parties that the professional clergymen originate and perpetuate, and hence, ignorantly supposing that the Bible is responsible for it all, they become infidels.—James A. Allen in *Apostolic Times*.

Our Home

Is it here? Well, we stay here day after day. Glorious morning beams waken us. We rise; and with its splendid light and warmth, we plunge into chosen spheres of endeavor—yes, it has always been so; it will always be that way. The sun will continue to lighten and warm us and strength will remain the same.

So we would have it, but the Great God has ruled it a different way. He who doeth all things well, instead of sameness, He has ruled change. Even our bodies are not the same one day that they were the day before. At birth they begin their march to the grave and "things are not what they seem." After a few short years strength begins to fail, "those that look out of the windows be darkened" and even the sun's heat is no longer sufficient.

How unutterably sad it would be to find the journey finished and this inestimable gift of God-life had not been used to gain for us what the Great Giver planned it should, and we had remained as Satan wished we should—forever blind to the One who was willing to die in our stead that a soul so unworthy might live, and the path to the Cross He was willing to tread, all the sins of our life to forgive,—remained forever deaf to the sweet voice of Jesus saying, "Come unto me while yet the gate is open." "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things God hath prepared for them that love Him." **Our home is not here.**—A Sojourner.

Reply to a Gas Man

We are in receipt of a letter composed of 1,300 words, written by a man who says he is a Banker, a Farmer, a "Gas Man" and Pastor of a certain church. We conclude from the length of his epistle that "Gas Man" would be the most appropriate title.

He says the 39 books of the Old Testament are bogus—then he turns to Christ with a vim and wants everybody to follow the Man of Galilee.

Reply. Kind Sir: You have surely taken a long mental journey in order to reach the object of your affection—**Christ**. As a detour is often more for pleasure than otherwise, we hope that your mental meanderings have not been without profit. No man believes **absolutely** in Christ and denies the Old Testament Scriptures. The **Old** and the **New** are a unit in favor of **Christ**; we pass from one to the other, like passing from darkness into light. Our Lord recognized the following O. T. characters. The first pair, Mat. 19:4—Abel, Noah, Abraham, Isaac, Jacob, Moses, David, Solomon, Daniel, Isaiah, Elijah, Elisha and Jonah. Mat. 12:40. Here are fifteen

witnesses for Christ before he was born. But with all this, Christ claims the first place in my heart; the foremost place in my life; and the most sacred place in my affections.

He died for me; He lives for me; He intercedes for me day and night.

He is just as much interested in me as if I were the only person living in this sin-seared, pain-palsied, death-doomed universe. He is the same with you. Acts 10:34.
—A. R. Moore, Kansas City, Mo.

Bringing In the Sheaves

Before the sheaves can be gathered, the seed **must** be sown. The seed is the Word of God. (Luke 8:11). The good ground is an "honest and good heart, having **heard** the word, **keep** it, and bring forth fruit with patience."

"They ~~that~~ hunger and thirst after righteousness shall be filled." The word of God brings forth the fruit of righteousness in those who let the word take deep root in their heart and lives and do not let the cares of this world and deceitfulness of riches choke the word as weeds do a crop if it is neglected. The sower soweth the word. (Mark 4:14). Those who sow and those who **hear** and **do** are servants in the Master's vineyard. The woman, who brought her master much gain by soothsaying, said "These men are the servants of the most high God, which show unto us the way of salvation." (Acts 16:16, 17).

"When Jesus comes to reward his servants" will He find us at the movies, the dance halls, the road houses, the sporting places and "such like." Do such show us the way of salvation? or are such the fruit of the word of God?

Paul and the rest of Jesus' Apostles as well as God's true prophets of Old Testament times spoke by divine inspiration. (2 Pet. 1:21).

"But there were false prophets even as there shall be false teachers among you." (2 Pet. 2:1). False teachers are those who are sowing tares, the doctrines of men, making the word of God of no effect through their traditions, and many such **like** things. (Mark 7:13.)

"The harvest is great and the laborers are few." There's something wrong with Babylon else God would not say, "Come out of her my people **that ye be not partakers of her sins and that ye receive not of her plagues.**" (Rev. 18:4.)

Jesus said, "I will build my church," and with the cooperation of his chosen Apostles, after his resurrection and ascension, that promise was fulfilled. (Acts 1st, 2nd, chapters.)

If Babylon, the confusion of denominationalism, is the result of a falling away from the purity, simplicity and perfection, oneness with the Father and Son and the **effort** to restore that unity and perfection, then there is an abundant harvest to be reaped from Babylon by the sowers of the seed, the word of God.

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him."

"He that soweth sparingly shall reap also, sparingly."

Sowing in the morning, sowing seeds of kindness

Sowing in the noontide and the dewy eve,

Waiting for the harvest and the time of reaping,

We shall come rejoicing, bringing in the sheaves.

—Mrs. Laura W. Goodin

A Story With a Sting to It

Some time ago, in a central city in Indiana, a man connected with denominational people withdrew from them and began to try to follow the Scriptures only. The little group baptized their candidates for the remission of sins, and showed that they wished to do what the Lord commanded, emphasizing correct living.

They thought they might be benefited by having the pastor of a college church in the city come and hold them a meeting. But the college man did not hold them a meeting, but brought his force with him and held a meeting to try to bring them into harmony with his college group. He did not recognize any of the members of this little group of learners as Christians, though they all had been immersed for the remission of their sins. He preached the doctrines of his "Church of Christ."

When the protracted meeting was brought to a close, this leader who had invited them to come and hold the meeting, was permitted to speak, and his talk ran about like this:

"We invited you folks to come and preach, hoping thereby to receive some spiritual benefit. And we have been taught some truths. You have not recognized us as Christians, though we have believed in Christ as you have, repented as you have, confessed Christ as you have, and been baptized as you have. That was your privilege to not call on us for any public work. But here is something I don't understand. You and your group claim to be Christians, and will not recognize us as such, yet we teach that Christians should cleanse themselves from all filthiness of the flesh, which we think includes tobacco, and many of your members, and even leaders, use it. We teach that Christians should not attend picture shows, yet many of your people do. We teach that they should not swear, yet some of your group do. We object to card-playing, yet some of your people do that. We condemn Christians for going to dances, yet some of your people do that. And there does not seem to be much, or any, opposition to these worldly things by you. Yet you consider yourselves as Christians and refuse to recognize us as such. I don't see the consistency in that."

Well, who does?

We let the reader decide which group is nearest the kingdom of heaven.

Church News

From a Soldier.—I have been reading the May issue of "Macedonian Call," and I have found it very interesting. If you send it to soldiers free, I would like to receive a copy each month. * * *

An old sister sends \$5.00, saying: "I want to help you in the good work. Put the money where you think it will do the most good." It is such good wishes that enable us to send out thousands of pieces of free literature in a year.

Harrisburg, Ill., July 23, 1942.—We meet each Lord's Day. Ruth Webb, a highly qualified and trained nurse, meets with us. G. H. P. Showalter, in a recent editorial, condemned 99% of the state and private colleges that are fully accredited, in favor of the non-accredited independent, weak Bible colleges. The president of the David Lipscomb College, who is a scholar, got all his training in the public schools and the fine universities of the states (powers that be, Rom.), the schools Showalter condemns. The tragic thing, Showalter is a publisher, critic, and not a scholar. (1 Sam., 15 chapter.)—Dr. B. A. Tate.

Kansas City, Mo.—The Vacation Bible Study, which was conducted at 28th and Spruce, is now history, the concluding session being held July 3. Interest ran high and the churches in Kansas City more highly than ever recommend work of this

nature. The enrollment was 115. We commend the congregation for their interest and cooperation. I leave for Denver, Colo., latter part of July for a series of meetings there. The most vital thing in this time of strife is to keep the churches moving. Let's do it.—Winford Lee, Ethel, Mo.

The publisher and his wife hope to be at the Kansas City mass meeting. The summer is a hard time on religious papers. The receipts are small. Wouldn't it make our eyes shine (they might become a little dimmed), if MANY brethren would work up a NICE list of subs, neatly written or typed, and would hand to us at the meeting some time? The greater our circulation the greater the good we can do with the paper.

Sullivan, Ill.—I closed a very interesting meeting at Des Moines, Iowa, June 28th. I enjoyed my work there very much and the privilege of having my wife with me. During the four weeks I was there, we had two weeks' "Vacation Bible Study" which proved to be worth all it cost and more. The meeting resulted in 10 additions, eight by immersion, one from Christian church and one from Methodist, who had been immersed. I began a three weeks' meeting here in New Castle, Indiana, July 19th. My next meeting will be at Gadaden, Indiana, beginning August 10th.—C. R. Turner.

Many brethren say they like to read the Church News, for it tells them that there are many others of like precious faith. That is one reason the paper should be in the homes of the weak brethren—it will help encourage them. Isn't it our business to "help the weak?"

Honolulu.—Dear Brother Sommer: Am enclosing eleven dollars, of which ten is a donation toward having plates made for "The Fight of Faith," one dollar for the mailing to me of 30 copies of same. Could use many more. (We sent 100 and other missionary numbers.) The Church of Christ needs more representatives among the men serving in the armed forces and defense workers as well. [Chaplains, I suppose he means], and I appeal to the disciples of Christ to get behind this neglected duty and put truth and faith in the men at the front.—Fred Powers.

Brothers Sommer: I wish to commend your persistent appeal for increased development work. This will be the best way to show the advocates of the "one man preacher-pastor system" how truly paralyzing to the church that system is. In corresponding with a former co-worker of mine in Oklahoma recently I made this statement: "This is the type of 'local work' that I approve of for the evangelist, i. e., 'set in order the things that are wanting, and ordain elders in every city.' The congregations should then be self-sustaining." Your fellow worker in the Master's vineyard, Kenneth Morgan.

If a Bible student does not know the original Greek from which the New Testament is translated, he would be helped by getting hold of as many other translations as possible, to see how they render the difficult passages. Or Young's Analytical Concordance will help one in learning the original Greek or Hebrew word, and its use elsewhere, which is the most important thing to learn about it, for words, like people, are known by the company they keep. We can furnish this gigantic work of Young for \$7.50.

Gallatin, Mo.—Attendance keeps up well. Bro. James W. Truitt delivered an able discourse July 19th. A number of visiting brethren and friends were present and we greatly appreciate their helpful interest. Bro. Truitt expects to be with us again Aug. 16th. We are still meeting in a rented hall, but we are accumulating a building fund, and when sufficient amount has been saved we are looking forward to placing a building on our desirably located lot which we own, which we feel would greatly further the cause and upbuilding of the church in this county-seat town. We are few in number but faithful. We are following a development program each Lord's Day that was outlined for us some time ago by Bro. Harold J. Hays, and we hope to develop the young, who will be the older ones in future years, in a way that the congregation at this place finally may become one of the strong churches in the brotherhood. We would be glad to have loyal brethren locate here or send any donation for our building fund they might see fit. All sums would be promptly acknowledged. We feel there is a great future for the Church of Christ down through the years to come at this place. May we ever be true to the trust He left us.—D. Patterson, Box 383.

It is true that there is doubt aroused in many students in the secular colleges, and that has been used as a reason that brethren should establish religious schools. But it is also true that religious schools established by professed Christians, such as Harvard and Yale, are hotbeds of infidelity as much as state schools. We should try to offset this skepticism through sermons, or lectures, on Christian evidences. We have a booklet of 45 pages on "Science and Supposition in Evolution, Geology and Astronomy." The publisher spent much time preparing this book, and many have been helped by it. The price is 30 cents at M. C. office.

Spokane, Wash.—In the first part of June we had the privilege of laboring with Bro. Riggins at Stockton, Calif. The meeting consisted in both preaching and singing instructions—Bro. Riggins doing the preaching and myself the singing instructions. From there we went to Berkeley, Calif., and were there a few days. We had the privilege of speaking in their new building. The brethren are fortunate in securing as fine a building as they did. We feel they will be able to accomplish more good now that they do have a building of their own. We began a three weeks' protracted effort at Estacada, Ore., June fourteenth with a Bible drill to be conducted each evening in addition to the preaching. There were three that took their stand with Christ by uniting with him in baptism. We also had one to place her membership with us. Bro. Powers, of Stockton, Calif., also assisted us in this meeting, and his aid was invaluable to us at this time. The congregation at Estacada is small but zealous and we feel their efforts will not go unrewarded. We are now in Spokane, Wash., visiting for a few days with the brethren here. If the Lord wills we shall begin a two weeks' meeting at Missoula, Mont., next Lord's Day. We are anxious to work with the brethren there. We pray that much good may be accomplished through this meeting.—Wilbur Storm, Riverside, Calif.

Jimmie Lovell publishes West Coast Christian, (Los Angeles), a newsy sheet of the work of "churches of Christ." We have had some correspondence lately, and we have tried to show where their college and pastor system is leading them. We are glad to see him write this in his paper:

"Just one example of our dumbness: Scriptural elders are the life's blood to the church. Lack of them is the basis of most all of our trouble. If we want to enlighten our local membership against 'Tojoism' we must send away for some preacher to come and preach for an hour each night for two weeks, yet NOT ONE CONGREGATION IN TEN IN THE NATION HAS ANY SYSTEMATIC TEACHING FOR ELDERS. If we can make such progress with the few good ones we now have, what could we do if each congregation were fully prepared? May God open our eyes to TEACHING AND MORE TEACHING."

But it will take a thousand such expressions of warning, backed by much private vocal teaching and endurance of much persecution, to make even a little impression on the tidal wave of digression among the Bible college people in the form of their one-man preacher-pastor system. Brethren, who report in the M. C., you see that the fight we are making against this one-man system is endorsed by many tolerating it, even though they have not the courage to really fight it.

Should Christians save and give little to the Lord, and then at death leave their property to ungodly children to hasten their way to perdition? Paul commands Christians to give upon the first day of the week as they have been prospered. Then they KNOW that a surplus of their means goes where they want it to go. I think everyone should hold on to enough of his property to take care of him in a modest way till he dies, and then he surely should not turn the rest over to the devil. It all belongs to God, and we will have to answer to him for the way we dispose of it. The Macedonian Call is sending about fifteen dollars' worth of good literature to one southern camp alone, there to be distributed by a chaplain. Bunches are going several directions, even as far as Hawaii. Hundreds of individual parcels are going, many to the soldiers. Remember that we told you the "Fight of Faith" was about as cheap a well printed tract as you could get. On July 1, the postage doubled on books and booklets, and it took much more to put the forms back on the press than we anticipated. Henceforth we shall send 25 for \$1.00. We are thankful for the donations received. North Salem, Ind., gave us a large donation to send literature. Such literature has its weight.

Springfield, Ill.—In May I spent three weeks with the congregation of faithful disciples meeting in the Fairview School-

house, four miles north of Crescent, Okla. Although our meeting was greatly hindered by the extremely wet season, it was a very enjoyable one. One was added to the congregation by baptism. In addition to our regular services, on many evenings we conducted Bible drills and studies for the children. Brother R. O. Webb has worked with this congregation in recent years and is loved by all.

In June I spent four weeks with the congregation at Shelbyville, Ill., in Vacation Bible Study work. I believe much was accomplished with this work—laying a foundation for future growth in the church. And I hope the congregation there sees fit to continue to cultivate the crop that has been planted—the harvest will be reaped in the years to come. Our students this year were not so numerous as when we were engaged in a similar work there last year, but they were far more regular in their attendance. In addition to the Vacation Bible Study, I spent four nights of the first two weeks in development work, devoting one service to each of the following projects: public reading, edification talks, hints on teaching, and prayer. The last two weeks were spent in protracted meeting. We had good attendance and interest, but there were no additions. The first two weeks of July found me in Springfield, Ill., engaged in Vacation Bible Study work with five nights of each week being devoted to Bible lectures, designed to build up and strengthen the membership. I have enjoyed my work with this congregation, and I hope that my work here has proved profitable to them. Please note my change of address. All correspondence will be forwarded to me immediately. Kenneth Morgan, Route 1, Tahlequah, Okla.—Kenneth Morgan.

Spiritual Air Raid Wardens.—The devil is dropping his bombs into every congregation, and it is necessary to have some spiritual air raid wardens to put them out. The Word of God is the sand to throw on the incendiary bombs, and the Macedonian Call is a sack which holds a lot of sand which may be used to advantage. The sack will burn away, and the Word of God and its principles remain. But we need wardens in EVERY church who will take the subscriptions for these sacks and enlist new members in getting them. Will you be one?

Charleston, Ill.—I completed my scheduled work with the Hartford, Ill., brethren. The work extended over a period of three weeks and consisted of development of talent, Children's Vacation Bible Study, and a protracted effort. The first week was spent in night sessions of development work. Methods of teaching and sermon outlining were the articles for study. Our second and third weeks were spent in a Children's Bible Study in the morning and regular meeting at night. The Vacation Bible Study (which is an annual event at the Hartford congregation) proved to be the most outstanding of the three weeks of work. Two hundred and four were enrolled in the study, with 131 set as an average attendance. My wife and I both enjoyed our stay at Hartford and can say without any doubt at all that we were among true Christians. The work at Hartford was climaxed by an all-day meeting on Lord's Day, July 19. Various congregations in Illinois and Missouri were represented. Just before the afternoon session, a special meeting was called to discuss mission work in Illinois. I rejoice to see brethren so much aware of their duty to Christ and his church. I begin here July 21 in three weeks of work.—Bill Honsley.

Spokane, Wash.—The church here rejoices in the addition of three to our numbers within the past few weeks during our regular services; one by baptism, one an elderly lady of 88 years who came from Babylon, and the other to renew her relationship with Christ through the church. She had obeyed the gospel in her younger years, but had neglected her obligations and privileges in the church during recent years. Brother and Sister Davis of Brookfield, Mo., visited in her home here, and we feel that their Christian influence and example had a real part in this sister's noble decision. Sister Davis is her sister in the flesh. We had never met them before. If any loyal brethren are considering moving in order to get into defense work, or for other reasons, we believe you would find Spokane a desirable place to come to. There are many defense projects going in here due to the great electric power supply provided by Coulee Dam. God has bountifully blessed us here with natural resources and a good climate. However, our fortune of having a loyal church to worship with is a far greater blessing, and one which we rejoice to share with others, so we say, "Come over into Spokane and help us." The church in Spokane meets at W. 2002 Boone Avenue. If you are contemplating a move to the Northwest, or know of faithful brethren who have already moved out here, or if any of your

soldier boys are in camps around Spokane, let us know and we shall try to contact them. Walter Henry, a soldier boy from Manchester congregation in St. Louis, who was stationed at Geiger Field for a while, showed the right kind of an example by attending church whenever possible. His appreciativeness, friendly attitude and sterling character make him a real asset to any group. We enjoyed a short stopover recently by Wilbur and Verna Lee Storm, and bade them Godspeed as they left to hold a meeting at Missoula, Mont.—Arnold Hints, 2411 Normandie St.

"I'll See You at the Mass Meeting"

This is the slogan adopted for the Kansas City Mass Meeting. The event brethren all over the brotherhood are talking and writing about. Three days of Gospel preaching, Gospel singing and Christian fellowship. This is your chance to meet those brethren from other states you have heard so much about.

In spite of restricted transportation facilities, favorable reports point to a large gathering. Of course, we all know that tires should be conserved and non-essential travel somewhat curtailed, but remember, **THE ADVANCEMENT OF THE CAUSE OF CHRIST** and the saving of precious souls is very far from being a non-essential. In fact, you can profit much by using your tires to attend this meeting and do your conserving in other ways.

NOW IS THE TIME TO LET US KNOW YOU ARE COMING. Also, if you know of others who plan to attend, but have not as yet sent in for reservation, please tell them they should do so at once. The Housing Committee is doing its part to make this meeting a success, but they must have your co-operation. They must know how many to arrange for. Some have relatives here they will stay with and so have not written in. But the Food Committee must also know how many to prepare for as there will be two meals served at the church each day. Due to the difficulty of securing certain articles of food the Committee desires to purchase some in advance just as soon as they learn what the approximate attendance will be. So regardless of the length of time you will be here, whether three days or one session we would like to know as soon as possible. Since Bro. Robert Brumback, who was chairman of the Housing Committee, is leaving Kansas City and entering the Evangelistic field, a new chairman has been selected, Bro. Wilber Davis, 8716 So. Benton, Kansas City, Mo. Please address all communications relative to food and lodging to Bro. Davis. Parking facilities for house trailers have been arranged for as many as may plan to come this way.

IMPORTANT—An information booth will be set up at the church, 59th and Kenwood, and will be open from the day before until the close of the meeting. All visitors desiring accommodations must come to this booth and register, at which time they will be assigned to their lodging place. However, if you write in for reservations early enough you will be assigned to your quarters and definite instructions will be sent to you so that upon arrival in the city you can go directly to your place, regardless of the time.

All public carriers will be met and transportation furnished by the Ushering Committee, if you will just notify them of the time and place of arrival. Address Carl D. Landes, 2631 Spruce St., Kansas City, Mo. You will identify these brethren by a band on their arm bearing the name, "Church of Christ." Don't hesitate to use this service regardless of the time you will arrive. If, due to last minute decisions, changed schedules, etc., you are unable to correspond with us, upon arrival here you can telephone Bro. Landes and you will be met and taken to the proper place. The phone number is Armour 0213.

Our invitation is extended to all. If you are not a member of the church, you are also urged to attend. Since it would be practically impossible to contact everyone privately, we want each one to consider this article as his personal invitation to attend this outstanding event. Now is the time for action.

Remember the slogan, **"I'LL SEE YOU AT THE MASS MEETING."**

Elders, 26th and Spruce
C. C. Teightmeyer
Edgar Teightmeyer
Leonard Swearingin
Ralph Acree

Elders, 59th and Kenwood
Buell A. Boyce
Wilber C. Davis

Prowers, Colo.—12 added here, 3 restored and I have baptized 9. Having a grand meeting and others almost persuaded.—R. O. Webb.

Missoula, Mont.—We just completed on July 26 a two weeks' evangelistic meeting, conducted by Wilbur Storm. There were two additions by baptism and much good was accomplished in many other ways, which I am sure will bear fruit in the future. We were very pleased in having quite a number of brethren from long distance come to help us out. We all are so encouraged with the results and are trying hard to keep up the work through mutual edification, as Paul tells us in II Tim. 2:2.—Kenneth H. Wade.

Compton, Calif.—The M. C. is surely a fine paper. Too bad it can not be in EVERY home and read by EVERY member. [He donates to two.—Pub.] The church at Compton is getting along quite well. The attendance and interest both are good, and the congregation as a whole is manifesting a willingness to work together, and to me this is very encouraging. However, there is another side to the picture—there is disciplinary work that needs to be done. But I am sure that with prayer and good judgment this work can be accomplished in a way that will meet with divine approval. . . . Looking forward to seeing you at the Kansas City Mass Meeting.—J. B. Ruth.

Hammond, Ill., July 28.—Took sick while in my meeting near Segal, Ky., and was brought home in an automobile. Was having interest and some had said they were going to obey the Gospel. I hated to have to close at that time. Last Lord's day we had an all day meeting here at Hammond with about nine congregations represented. The main object of the meeting was to decide where we would locate a preacher for our next mission effort and Decatur, Ill., was selected. We expect to place a preacher there for six months doing mission work and helping to build up the present congregation. The preachers present were Bro. Geo. Anderson, Geo. Shull of Mattoon, Bro. Ottwell of Hartford, Cain of Sullivan, Bill Hensley and Harley Shasteen. I believe this is all of them. Our congregation here is still doing just fine. We have our regular developing of talent meetings every other Wednesday night, and all our young men will take part in the worship on Lord's day. All do not make public speeches, but most of them do. There are none but what will assist in passing the communion and work like that. Charley Fleener plans the work and he is a good one, too.—W. G. Roberts.

Kansas City, Mo.—I was with the church at Nevada, Mo., over the third Lord's Day in July. Two boys in their early teens made the good confession at the close of the evening service and were baptized the same hour of the night. Nevada is my old home congregation and I have been working with them in development work, outlining the lessons, and giving instructions to those who must bear the load later on. I was at Barnard, Mo., July 26. Two young ladies made the good confession and were baptized after night service. I leave for Bridgeport, Conn., Thursday night to work with the church for several months in Bible study and personal work. Bro. Art Freeman arranged for me to take his place in this work, and this enables me to leave secular work and give entire time to evangelistic work. Let me help you elders get a program of development work started in your congregation.—R. H. Brumback, 3931 Harrison.

West Virginia—The Macedonian Call sure is a good paper, and I don't want to miss a copy. I sure am glad we have a paper put out by one who stands firm for the Book. I pray for you and ask that you pray for me.—E. R. Hayes.

We enjoy the M. C. a lot.—Dale Anderson.

I enjoy your paper very much, and look forward to receiving it. Keep up the good work.—Mildred Wilkerson.

It seems as though our paper is getting better all the time.—J. P. Stoopes. (And he shows his faith by his works in sending in a nice list of names. "Go thou and do likewise"—or will you?—Pub.)

Sister W. S. Crank sends a nice list of names from Carrollton, Mo., along with an order for 30 "Fight of Faith." Others have sent in lists. Thanks.

We enjoyed the Soldiers' edition so much.—Don H. Flick.

Spokane, Wash.—Enclosed is \$5 for 150 "Fight of Faith." I previously ordered 60, and the church feels that they are fine, not only for the soldiers, but also for any who are interested in the gospel.—Arnold Hints.

The "Fight of Faith" is excellent. I wish to send for some copies soon.—Lalle Mavity.