

Macedonian Call

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BRETHREN, THIS IS WHAT I MEAN

This is the true story of a shoe cobbler in Wales who made it his business to try to save souls, especially that of his foster son, David Lloyd George; but who, incidentally, and to keep down expenses, pegged soles on shoes.

For many years I have been writing on the influence of fathers and mothers on their children in the home, and what it may mean in after life. Now we give a notable example.

William Lloyd was that shoe cobbler in the little town of Cricceith, Wales. He was an elder in the church of Christ there and helped lead the little flock, and educated his foster son and guided his feet. It was very much such a church as most of our readers belong to. The son became a great political leader of England, and did more for the common people than possibly any other man that England has produced. David Lloyd George became a member of the Church of Christ, although when in London he worshipped with a small Welsh Baptist Church, which is much like the "Church of Christ". Some have said it was at least partly because the services were conducted in the Welsh language, his native tongue.

David Lloyd George came to the leadership of England in a time of her deepest need in World War I, and led her out much as Churchill has done in World War II. His moral influence for good goes on. Our readers recently read of his death, and if they saw the pictures in LIFE Magazine of his life, they will appreciate this story more. Here it is, as told by S. S. Lappin in Christian Standard, April 7:

"When William Lloyd, preacher and shoe cobbler, lay dead at Llanystumdwy, in North Wales, Britain's Premier in the first World War arose from a war council and, choking with emotion, said: 'My foster father is dead; I must go; I owe that man more than I ever owed any man on this earth.'" And now the great statesman himself lies in state in that remote village in North Wales.

"As a growing lad, David Lloyd George had often stood on the stone steps of the little church at Cricceith passing out song-books as worshippers arrived. It was in that insignificant house and at that plain old pulpit desk that his uncle and foster father preached every two weeks through fifty-nine years without recompense or reward of material kind. There the orphaned boy made the good confession, and outside, in nature's own baptistery, was immediately immersed.

"What preacher can ever foresee the harvests of his own sowing! What church can ever estimate the benefits that may accrue to mankind from keeping its flame alight on the altar of faith and its table spread through heat and cold, through dark days and bright, through prosperity and adversity! What nation has ever dreamed how

its own future will be safeguarded and enriched from the treasures of the humble!

"For a long time other churches of Christ in Great Britain regarded this little congregation as somewhat out of line, as more nearly allied with the Welsh Baptists. My own observation is that the church at Cricceith more nearly resembles the American type than do many of the more conservative groups in the islands. It may have been this distinction, this atmosphere of larger freedom, that prompted David Lloyd George to take membership with a Welsh Baptist church when in London.

"William Lloyd owned but half of the stone house in which he lived. He did his daily work of mending shoes for the villagers in the little shop built at the end of his part of the larger structure. There, when I visited the place, might still be seen the cobbler's bench and, scattered about, the crude utilities of another day. The woman in charge took pains to tell me all about it in well-committed phrases. She little knew that what interested me most was no part of her story. My interest centered in the long use that had been made of this place by the unassuming man who left to his country a bequest the value of which will be forever immeasurable save in units of eternal value.

"How humble that dwelling! How unassuming that place of worship! But the radiance from the cobbler's bench and the humble pulpit desk, kept burning there for more than half a century, has shown with varying degrees of illumination into every nation on earth! David Lloyd George told Z. T. Sweeney that much he had sought to build into British national life he had learned from hearing his uncle read the writings of Alexander Campbell by candlelight in the shoeshop at Cricceith.

"In lighter mood he once said, when addressing a great crowd of Scotch Presbyterians: 'We thrived on controversy in my home church. We were sticklers for sound doctrine. I cannot now recall what it was about or any one of the different story occasions, but I well remember that we had jolly times arguing.' That playful remark makes the man kin to us all in America, for such also has been our record in many of the churches. There may not have been much of spiritual gain in it all, but it was the due exercise of free speech, and we at least made pretense of thinking seriously on sacred themes.

"This little village and the cobbler's shop, the tiny meetinghouse on the hill, and the lay preacher gave the world a trained man

who has never ranked second to any other statesman or publicist. And to the day of his death when he arose to speak in Parliament, the whole world gave heed. One clause of him, as the second World War broke on us, will live in the expressive English he used until the end of time. He was no friend of appeasement and toryism. When all that had failed and the man with the umbrella had been repudiated, it was he who said: 'Always too little and too late, and that spells disaster.'

"The custodian at the little house took me to the garden. It was Easter time, and the ex-Premier had but lately visited the place. 'He stood right here,' she said, pointing to a bit of rising ground, 'and looked all around him, and the tears were trickling down his face—I don't know why it affected him so.' But, though she did not know, I did. The hours spent listening to his uncle read serious literature, their effort to learn French, the two of them studying together, so he could become a bargister (lawyer), the warm glow of that little home circle, still radiant in memory in spite of its chill penury—much of this swept in upon him from fragrant fields of the long ago and opened up the fountains of the great deep in his very soul.

"It is no wonder to the thoughtful that this great man, a true citizen of the world, returned frequently to the little village with its stone house and garden spot, to the little church and its humble aspect. These were the sources of that which had made him for decades an international figure in moral stature above any other public man of his generation. No wonder that, the storms of life all stilled, he returned there to die.

"Not long ago an American columnist of note wrote this sentence: 'What we need in our day is a world leader of far vision and world-embracing sympathies to tell the human race which way to take.' The writer thought that such an one might even now be somewhere in training. I trust that is true, and that in his day he may be able to give to our poor, wabbling world a guidance as wise and trustworthy as David Lloyd George in his day gave the British Empire. And I trust that the deeper philosophy of life and religion cherished by our own doctrinal forbears may be wrought fixedly into his being. What if such an one, a wide-eyed boy in his early teens, might be in some Sunday-school class or at some communion table in one of our thousand obscure churches next Lord's day! God help us that under the urge of that likelihood we conserve and direct as best we can these humble helping influences of the boyhood of America.

"Know ye not that there is a prince and a great man fallen this day in Israel? And know ye not that the facilities and the material for producing like worthy leadership are at our hand ready for use?"

Fathers, mothers, everyone! Give heed!

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I am speaking of the foster father now. He was only a shoe cobbler who while he mended shoes made it his business to live and teach and preach Christ Jesus as Lord, in a humble village, in a humble church, in a humble race of people, yet he did much to rule the world, and that, too, long after his death, through his foster son.

"Only the truth that in life we have spoken,
Only the seed that on earth we have sown,
These shall pass on when we are forgotten,
Fruits of the harvest and what we have done—

Thus would we pass from the earth and its toiling,

Only remembered by what we have done."

Post-News of Pre-Views

Fall of Alexander

Readers following this series of articles will recall that the four great world empires were predicted in Daniel 2 and Ezekiel 1. These are Babylonia, Medo-Persia, Greek or Macedonia, and Rome. We have seen the passing of the first two. But the end of the third did not come as one distinct date, as did that of the first two. Instead, Alexander, who was the founder of it, was first to fall by an untimely death and then by gradual fading out the remnants of his conquests were swallowed up by the growing power of Rome. So outstanding is the part that Alexander played as distinct from his successors, that I shall consider him personally in this article. Predictions of him personally here follow:

"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn [Alexander] between his eyes . . . Therefore the he goat waxed very great; and when he was strong, the great horn was broken." Dan. 8:5, 8. "And a mighty king [Alexander] shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken." Dan. 11:3, 4.

Here is the history fulfilling above predictions: "The Death of Alexander (323 B. C.)—In the midst of his vast projects Alexander was seized by a fever, brought on doubtless by his insane excesses, and died at Babylon, 323 B. C., in the thirty-second year of his age. His soldiers could not let him die without seeing him. The watchers of the palace were obliged to open

the doors to them, and the veterans of a hundred battlefields filed sorrowfully past the couch of their dying commander. His body was carried first to Memphis, but afterwards to Alexandria, in Egypt, and there enclosed in a golden coffin, over which was raised a splendid mausoleum. His ambition for celestial honors was gratified in his death; for in Egypt and elsewhere temples were dedicated to him, and divine worship was paid to his statutes."—Myers General History, page 155.

"It was the intention of Alexander, after taking the measures which he thought advisable for the consolidation of his empire, and the improvement of his intended capital, Babylon, to attempt the conquest of the peninsula of Arabia—a vast tract inconveniently interposed between his western and his eastern provinces. A fleet under Nearchus was to have proceeded along the coast while Alexander, with an immense host, traversed the interior. But these plans were brought to an end by the sudden death of their projector at Babylon in the thirteenth year of his reign and the thirty-third of his age, June, B. C. 323. This premature demise makes it impossible to determine whether or no the political wisdom of Alexander was on a par with his strategic ability; whether or no he would have succeeded in consolidating and uniting his heterogeneous conquests, and have proved the Darius as well as the Cyrus of his empire. Cut off unexpectedly in the vigor of early manhood, he left no inheritor, either of his power or of his projects. The empire which he had constructed broke into fragments soon after his death, and his plans, whatever they were, perished with him." George Rawlinson, Manual of Ancient History, pp. 235, 237.—E. M. Zerr.

The Unity of the Spirit

(Eph. 3:20-4:16)

The expression "the bond of peace" which occurs in the same verse (4:3) with title of this article is to be on no account confused with it: they are not synonymous ideas. Many are inclined to believe that a bond of peace is the answer to the divisions that have rent the Christian world asunder. Well-meaning people outrun themselves in their zeal: they have achieved many unions of the denominations, but they have brought no nearer the agreement of all professed Christians in one faith. It is a mirage that such people are chasing, with no actual substance, with nothing accomplished even when they have come upon it.

It is written: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye earnestly contend for the faith which was once delivered unto the saints." A "federation of churches" or a "ministerial alliance" will not answer to "the unity of the Spirit". In the New Testament there is given the creed and discipline of one church. Until we reach a "unity of the faith, and of the knowledge of the Son of God" we have not come "unto a perfect man". Any bond of peace short of true unity of the Spirit does not receive the endorsement nor encouragement of a true Christian.

We must (and do) plead that there is one basis only of Christian unity; that is, to

dispose of all the additions which men through the centuries have added to the simple religion of the apostles of Jesus Christ, and to restore all that has been taken from this most high and holy religion by men, so that once again in the world may be seen, in contrast to the many perverted forms of Christianity, a church that outwardly and inwardly continues steadfast in the apostles' doctrine: this is the church of Christ. We refuse utterly to become a part of any union or federation which ignores this fundamental. For we believe a union which does not lay its foundation upon the bedrock "unity of the Spirit" is opposed to the "unity of the Spirit" and subverts the efforts of those who plead for more than a bond of peace. For the task of restoring true unity, by placing people under a hypnotism of "brotherly love" and "tolerance", is made much more difficult.

By the expression "unity of the Spirit" we understand such a unity as can be drawn from this lengthy quotation from the text: "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." One may also see clearly in this passage that bond of peace which follows close upon the unity of the Spirit. Now the unity or oneness of which the apostle speaks is set forth in seven heads, i.e. one body, one Spirit, one hope, one Lord, one faith, one baptism, and one God and Father of all.

First: There is one reason that these heads would be set down in this order, which we should understand. By mixing the heads, One God, One Lord, One Spirit, with the heads, One Faith, One Baptism, One Body, One Hope, it is shown clearly that a unity in all of these heads is of primary importance; that is, that it is not enough to say that there is one Lord, when we walk according to the precepts of many varied faiths; that is, it is not true unity of the Spirit when we have formed a federation of churches upon the principle "we all believe in the same Lord," if each one of us continues to hold his individual belief or faith, differing in the extreme from that of another. As there is one Lord, so there is one faith. As there is one Spirit, so there is one body. Think not that some of these are unimportant, and others all important. Consider the words of Jesus, who when speaking of John the Baptist said: "All the people that heard him, justified God, being baptized . . . the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him . . ." True Christians are those who not only believe in one Lord, but who also believe that there is one faith, one baptism, one body, etc.—(Concluded next month.)

—Kenneth Morgan.

The Priceless Pearl

"Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it." (Matt. 13:45, 46.)

1. The merchant man. This man was searching for pearls. There are some people who are religiously inclined, who want to do what is right, though they are not Christians. They are seeking ways to better the world. They seriously consider life, death and the future. They feel there must be some higher power than man's. Indirectly, perhaps, Christianity has had a mellowing influence upon their lives. They are honest and merciful in dealing with their fellow-men. (Example: Cornelius, Acts 10.) But, while picking up some gems of truth, they fail to discern the greatest one. A person of this sort possibly feels he is saved because he is a good moral man, or because he goes to church somewhere. (See Rom. 10:1-3.) Sometimes, too, it is possible to fail to find because we look in the wrong place. There are places where no one of experience and good sense would think of searching for pearls. And there are places in the world we need not look for Christ. We will not find him in the saloons, dance halls, beer parlors nor worldly picture-shows. Perhaps not even among the educators and civic leaders. Where, then, must our search lead? To the Word of God, where Christ is revealed. (Matt. 17:5.) In the faithful church, we may find that word expounded.

2. Finding the pearl. The lesser gems of worldly wisdom, theological teachings, and man's measure of morality giving way to the gospel, Christ and His law stand revealed in all their pristine purity.

3. Sells—and—buys. As the brilliant rays of God's eternal truth penetrate his mental vision, the merchant man does not hesitate. He realizes this is the one great "find," for which he has been searching. All other valuable articles of life such as time, money, friends, etc., are surrendered in order to receive the greatest pearl. All these may be good, except when compared with what we lose if we lose Christ. "For what is a man profited, if he shall gain the whole world, and lose his own soul?" (Matt. 16:26.)—Roy Harris.

The Holy Spirit and the Christian

It is not my purpose to write a dissertation of all the details and functions of the Holy Spirit. God has not left us ignorant or misinformed as to its importance or infinite functions. I purpose to affirm its eminent relation to a child of God. We will consider its benefits, recipients, conditions of advent, advent and duration.

Many today are misinformed and confused as to its true nature and work.

First, is the Holy Spirit worth striving for? What are its true benefits? Paul declares "The love of God is shed abroad in our hearts by the Holy Spirit which is given unto us." (Rom. 5:5.) Then common logic teaches us that without it such would not exist.

The Holy Spirit is a comforter. Jesus says, "I will pray the Father and he shall give another comforter that he may abide with you forever; even the Spirit of truth."

(John 14:16-17.) Christ was the first comforter and the Holy Spirit the second for the purpose of consolation.

The Holy Spirit promotes, encourages, and sanctions righteousness. The church at Galatia was told, "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. (Gal. 5:22-23.) Christians must replace the degradation of sin by the exalted and eminent fruit of the spirit. Rom. 8:10 affirms, "If Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness."

Our relationship to God is shown by the Holy Spirit. Listen to Paul writing to the church at Rome: "For as many as are led by the Spirit of God," (Rom. 8:14) and again "The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ." (Vs. 16-17.) Who would then take a position, the Holy Spirit is of minute importance? Our relationship to God and heirship to heaven recline upon it. To take such a position would show you valued the eternal abode of little or no importance. We must be led by the spirit to be a son of God, and certainly no one except God's children will enter heaven. In reality it is "the spirit of adoption." (Rom. 8:15.) Thus being a son by the spirit, we can "cry Abba, Father" (Gal. 4:6) (Rom. 8:15).

The Spirit is a distinct help in the time of prayer. So great is its elevation that Paul writes: "Likewise the spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered." (Rom. 8:26.)

If but for this one following reason, the Spirit should be of great importance to the Christian. It strengthens the inner man. (Eph. 3:16) It grieves the Spirit for a Christian to indulge in corrupt, immoral, ungodly, despicable conduct. We are not to grieve the Holy Spirit. (Eph. 4:30.)

In preceding statements we have stated some of the benefits of the Holy Spirit. Now, who shall receive it? Some say "all flesh," and use the prophecy of Joel in Joel 2:28-30 to try to prove it. Its contents are, "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh." This was repeated by Peter in Acts 2:17. Paul tells us "All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds." (1 Cor. 15:39.) Therefore, to take this position, "all flesh" would include animals. There must be a limitation. Jesus places that limitation when he told his disciples he would pray for the father to give them the Spirit of truth. He declares the world cannot receive it. (John 14:17.) It is given only to those who obey God. (Acts 5:32, John 7:39.)

Some question as to when Christians receive the Holy Spirit? We have already proven that obedient children receive it; now we affirm it is received at obedience. Peter proclaims, "Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

A critic may say "I don't believe the Holy

Spirit applies to Christians today." The next verse says: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God may call." This includes both Jew and Gentile. Those of you who are antagonistic to functions of the Holy Spirit today, read Romans 8:9 where the record reads: "But we are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now if any man have not the spirit of Christ, he is none of his." Saying you have not the Spirit of Christ is equivalent of saying: "I am not a child of God."

The Holy Spirit is infinite in its functions. Christians today should heed Paul's admonition to Christians at Corinth when he writes, "What? Know ye not your body is the temple of the Holy Ghost; which is in you, which ye have of God; and ye are not your own? For ye are bought with a price; therefore glorify God in your body and Spirit, which are God's." If this was absorbed in the hearts, and practiced in the lives of every child of God, the growth of the individual spiritually and the church would be limitless. I am convinced we do not trust enough in God's province, and too much in our own merits, talent and ability.

Christ did two things in particular in giving his life. He purchased the body and redeemed the soul. The Holy Spirit is a down payment on the purchased possession, valid until day of redemption (Eph. 1:14, 4:30), when eternal life is our full payment. (Rev. 22:14.)—Bernell Weems.

(It may interest our readers to know that this writer is 18 years old.—Editor.)

(Sponsored by Churches of Christ and Individual Christians.)

"Intensify Your Protestantism"

(Because this article offended Roman Catholics who cried "Intolerance," our series on HOME AND CHURCH in the Sunday Indianapolis Star has been discontinued by request of the manager.)

From a full-page editorial on "Christianity and Creeds" in LIFE Magazine of April 2 (with its millions of subscribers), and from recent reports of Presbyterian efforts in South America, and from reports in secular and religious journals, these important facts are obvious:

1. The Roman Catholic hierarchy of South America has been trying to influence our state department in Washington, to keep Protestant missionaries out of South America.

2. The Church Federation, with its 25 million "adherents" has become so aroused at the advancement of Roman Catholicism in the United States, that it has inaugurated an "Intensify Your Protestantism" campaign, which Jesuits call a "green light to Klu Kluxism." The editor of LIFE says, "Feeling has begun to run high."

Our conclusions: 1. Well, what is to blame for the apathy in Protestantism, more than the emasculating, philosophical modernism of leaders of the Church Federation?

2. As much as we deplore divided Protestantism, it is better than the apathy and infidelity of modernism.

3. Some divisions are in Protestantism because we don't take ALL God says on a subject. But MOST divisions are BECAUSE ONE DENOMINATION HAS MORE OF

THE TRADITIONS OF ROME THAN ANOTHER; in other words, we have added many doctrines of men.

4. Remedy: "Intensify you **NEW TESTAMENT-ism—FIRST CHURCH-ism.**" "If any man shall add unto these things, God will add unto him the plagues in this book." (Rev. 22:18, 19.)

5. Nothing will do religion and morals more good than open, free, courteous investigation of the questions mentioned in this article.

NOTE: Show this article to others. Read our article next Sunday. The free booklet, "Fight of Faith," contains much on these subjects.—D. A. Sommer, Box 5838, Indianapolis 8, Ind.

Remarks

1. Well, this was pretty strong for the modern world, and the Star heard from a few Catholic readers, and the advertising manager gave me FINIS "right now." So that ends our articles in the Indianapolis Star. But we have done much good, especially in striking against "the kingdom of the clergy." Even some students in the School of Religion at Butler University have been interested.

2. When the Catholic Church launched its campaign two or three years ago to try to keep Protestant missionaries out of South America, the Christian Century, a modernistic "religious" journal (formerly of the Christian Church), sent a specially trained man to study the whole question; and they published a series of articles on "Can Catholicism Win America?"—since published in tract form, 25 cents. (The M.C. can furnish it to you.) He shows how President Roosevelt sent Myron Taylor as our administration's personal ambassador to the Vatican, sent another man to try to unite the Kremlin and Vatican, helped Franco defeat democracy in Spain where Protestantism is now forbidden by law among the Spaniards; and brings up many other points to show that Catholicism CAN win America, and is doing it.

3. The most hopeful event in many a day is the fact that the Church Federation has come to a realization of the evils which beset our country from Romanism.

4. Dr. Vare, pastor of the Tabernacle Presbyterian Church in Indianapolis, and "moderator of the Presbyterian Church in the United States of America" was so aroused over these things that he gave vent to this effort of Rome to keep Protestant missionaries out of South America in these words: "We can let no one tell us where we may preach, when civil laws permit. If we submit for one moment to the arrogant demand that our missionaries be withdrawn from South America, more demands will be made until Protestant missions are a thing of the past. This demand made by the hierarchy of the Roman Catholic Church will be met, and we will not retreat an inch."

5. The fact that the Star would give up this paid advertisement each week because of three Catholics writing them (there may have been other reasons), shows what a scarecrow the papacy is to money-making publishers. But—how many people would have to write in to get them to discontinue their body-destroying, soul-damning liquor advertisements?

6. If our readers will stand behind us, and possibly help us lay by a little so that

when the paper shortage passes, we can print **TWELVE PAGES**, instead of our eight, we shall have space to handle this new situation as it ought to be. We wish to keep you posted in full as to this "Intensify Your Protestantism" campaign. Besides, we have decided that the proposed new book on "Troubles and Triumphs of the Church Through 2000 Years" should go through the M.C., so that **EVERY** reader will get the benefit of its timely history, in these new developments (if they materialize). Of course, when you study a history of the Church through the centuries, you must study the history of Romanism, for Rome dominated Europe, and is trying, and with much success, to dominate America, as even the broad-minded Church Federation shows. Brethren, this may be God's way of awakening the American people. Our older readers remember that about thirty years ago we printed two different tracts on Romanism, which had a wide circulation, but our younger generation knows little about the evils condemned in them. The decline of religion is to account for that.

7. The events mentioned here are a hopeful sign that there may be a turning back, somewhat. The modernists and some others have had the mistaken idea that Christian Union would bring the millennium; but it is a promising thing when a secular editor like that of LIFE says, "The real enemy of religion today is not creeds but **SECULARISM.**" He is right. It is worldliness and ungodliness that is the worst enemy the Church has. But what has brought that secularism? The modernism has helped destroy the doctrine of hell as taught in the Bible, and is as responsible as any other agent. Let us work and pray for a great awakening.

Forty Years Ago

Yes, it was forty years ago this month, May, that the Caledonia, a steamship of the Anchor Line, running to Scotland, was pulled out into the Hudson River by tugs, and started on its way to another land. As I stood on its deck, watching the skyline of the city disappear and watching the Statue of Liberty pass by, my heart thrilled with excitement, for I was at last on my long-desired trip to Palestine, the land where lived the apostles and prophets and the Savior of the world. I wished to use the knowledge I would gain to the glory of the Lord, and hundreds of our readers who have heard us "lecture" on Palestine, know whether I have been true to that desire.

But, since we would be so near, we decided to see other parts of the world. We landed at Glasgow, Scotland, on Sunday morning, and before the swell of the waves was out of my head, I spoke for one of the churches of Christ in that city. We visited churches also in Edinburgh and Kircaldy in Scotland, and Carlisle, Liverpool, London, in England. We saw many historic places in the British Isles.

Then we sailed to Antwerp, whence we went to the field of Waterloo where Napoleon was defeated, and on to Paris. Then to Cologne, Frankfurt, Heidelberg, in Germany. And Lucerne in Switzerland. In Italy to Milan, Venice, Florence, Pisa, Rome, Naples. To Corinth and Athens in Greece. Then Constantinople Smyrna, Ephesus, Pat-

mos, Damascus, Palestine, Egypt to the First Cataract, 700 miles up the Nile. And back through Sicily, Strait of Gibraltar, Azores, to Boston. We were gone nearly six months.

We visited many cities and saw many monuments, etc., of many of the men whom we shall mention in our series of articles which we hope to begin in the M.C. in June, on "Troubles and Triumphs of the Church Through 2000 Years."

Forty years ago! Sometimes that trip seems almost like a dream.

Much water has passed under the bridge in this time. One World War has been fought, and another is pretty well finished. Half the human race has died, and now almost the entire race is at war among themselves. But Jesus Christ still reigns, and the Bible is still true. And all of us are drifting along to the judgment where we all shall be judged. These are some of the thoughts that float through my mind, as I think of the steamship which forty years ago carried me to most of the historic world.

Charity

All gifts, however excellent, are nothing without charity; faith, hope and charity, but the greatest of all these is charity. A man may accept Christ, have faith, hope, and bestow all his goods to feed the poor, but without charity he is nothing.

I often wonder if we realize the full meaning of charity, if a brother in Christ had charity wouldn't he have about everything? But, charity is like discipline—it has been greatly neglected, some people are strong believers but their faith and hope are weak. If they have charity they will have faith, hope and all good works.

From my point of view, charity of the Bible means brotherly kindness, goodness and mercy, patience, having an understanding heart, without offense, and without partiality, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speaking; treating people the way we ourselves would like to be treated, thinking well of others until we have a reason to think otherwise. In other words, having a clean charitable mind, contributing to the church, helping those who are less fortunate than we, whether or not they're inside or outside the church.

I sincerely believe charity is a major part of our christianity that reaches far and wide. Some leaders in the church will say where the Bible speaks we speak, where the Bible is silent we are silent. Now we know the Bible is absolutely not silent on these things. How could a man possibly come to that conclusion? The Bible speaks very, very definitely on discipline and charity. If we had charity would we have the right to apply everything that is bad to other churches? when our own church is in dire need of a good house cleaning? Will there not be classed as judges, having a form of godliness but denying the truth, for we know what commandments were given to us by the Lord Jesus.

Until we enforce the greatest of God's laws, we'll be nothing. Ministers are preaching their hearts out to us on discipline and charity. Why do we not heed their warning? The Apostle Paul says the time will

come when we'll not endure sound doctrine. Are we enduring sound doctrine when we turn away our ears from the truth and refuse to obey and enforce God's laws? These things we must command and teach.

We cannot divide ourselves against Christ. Jesus says, "Except ye be converted and become as little children you shall not enter the kingdom of heaven." We must live the life God has set before us. Let us do these things with a true heart, not just because we feel it our duty, never taking these things into consideration. We must prove ourselves worthy and the truth will surely make us free.

Going into the church is only the beginning. It's our conduct after we have accepted Christ that will save our souls. Let us meditate upon these two things: the first and second great commandment; first, thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind; second, thou shalt love thy neighbor as thy self.

And remember charity is the fulfilling of the law. For we do have the revelation of Jesus Christ which God gave him, and every man will be judged according as his work shall be in Christ.—A Sister.

He said that "3,000 ministers in the Methodist Church in 1943 had failed to make one addition to their churches, therefore had failed in their job." This is worse than we had thought. Modernism is to blame largely. The great place to fortify our boys and girls against modernism and all other evils, is the home. Brethren, the whole world is practically saying that we are right when we insist on more training in the home where there are children. What are YOU doing? Do you know of some good Christian home training which you can tell our readers about? Have you some good, short clipping about home training? Give such to our readers.

Preaching, Teaching, Developing, Purifying

"Go into all the World and Preach the Gospel to Every Creature."

—(Mark 16:15, 16.)

"Teaching Them to Observe all Things whatsoever I Have Comanded You."

—(Matt. 28:20.)

"The Same Commit Thou to Faithful Men who shall be Able to Teach Others."

—(2 Tim. 2:2.)

"Put Away from Among Yourselves that Wicked Person."

—(1 Cor. 5:13.)

"WORKERS TOGETHER WITH GOD"

(Soldier to Home Front-er)
Tell the Brethren
To Have Something Worthwhile
For us to Come Back to.

(Home Front-er to Soldier)
Tell the Soldiers
To have Something Worthwhile
To Bring Back to US.

(God to Both of Us)
Present Your Bodies a Living Sacrifice,
HOLY, Acceptable unto God,
Which is Your Reasonable Service.
—Rom. 12.

SULLIVAN, Ill.—I am just closing a two-week period of "Teacher Training" with the congregation here at Sullivan. I believe very good was accomplished. Would like very much to see the new proposed book "Troubles and Triumphs of the Church" published. I believe it would be a good book for the brotherhood.—Hershel Ottwell.
(Several have so written us.—Ed.)

SULLIVAN, Ill.—I spent the month of March with the Church in Martinsville, Indiana, teaching, publicly and from house to house. The personal work was mostly with weak and delinquent members. Results: five confessed neglect, and five disfellowshipped. I find that most congregations are hindered much by "dead" members. No congregation can do efficient work, so long as it has a lot of delinquent members. Brethren, purge out the old leaven, as you are instructed (1 Cor. 5:7), or you may be rejected at the last "great day", but remember, you are to try to restore them in the spirit of meekness, first (Gal. 6:1). I will be with the brethren in Lebanon, Indiana, about ten weeks, beginning May 1st, doing personal and development work.—C. R. Turner.

NEWT POWELL IS DEAD—Bro. Powell lived at Martinsville, Ind. Bro. C. R. Turner preached the funeral. I have been associated with Bro. Powell somewhat for many years—been in his home many times. He was an elder there for a long time. He was sincere,

and I believe was earnestly trying to live the Christian life. That is about as much as we can say about any one. He and Sister Powell leave two sons with their wives who, we think, are trying to do the same thing.

KANSAS CITY, Mo.—L. L. was in the hospital three and a half weeks. They let him come home to stay 10 days and then go back for an operation this Saturday.—Mrs. L. L. Ballenger. (No doubt the brethren there are doing what they can for old Bro. Luther Ballenger. Had it not been for the strong fight he put up against departures there is doubt if there would be a faithful church there. Let us all show our appreciation for all the old soldiers of the cross.—Editor.)

ASHERVILLE, Kans.—The church at Green Mound shows signs of awakening zeal. We are looking forward to a series of meetings this fall with Bro. Winford Lee. There will be at least one week used for development work. During Winford's meeting here in latter part of November and first of December, '44, five were added by primary obedience, four young men and the wife of one. Bro. Lee's way of training gives one a desire to learn more of God's Holy Word and follow its teachings. We now have a sign on our building neatly printed—the printing donated by a non-member. Now passersby can know it is the Church of Christ at Green Mound.

We continue Study of Old Testament, also have variety of questions and discussions on Lord's Day evening. Only few in number attend evening services but the study is enjoyed. Still read and enjoy the good articles in M.C. Wish you many years of continued service in the Master's vineyard.—Mrs. C. L. McKee.

"THE FAMILY ALTAR"—The Methodists in Indianapolis are having a union "revival," led by Dr. Comer of Waco, Texas. At one meeting which forty of their pastors attended, and about 800 people in all, he said, "The altars of the church and home must be re-established, if we are to return to religion." Here he admits they had departed from religion, which is about right.

DECATUR, Ill.—Beginning May 6th, Bro. Harold Shasteen will begin a series of meetings. The first two weeks there will be a nightly Bible study and during the day Brother Harold with the assistance of the members will conduct a house to house canvass in the locality of the church. The following two or three weeks will be devoted to preaching services with the days being spent in personal work with friends and acquaintances of the brethren. We ask an interest in your prayers.—John L. Fleener, Edward St. Church of Christ, 983 N. Edward St.

KLAMATH FALLS, Ore.—During my stay in Klamath Falls, the first three months of the year, there were six additions to the faithful congregation there. The advertising was increased a great deal. The membership record was revised. Two Bible studies each week: Sunday evening, The Life of Paul the Apostle; Thursday evening, First Corinthians, an analytical study; these did much toward establishing the members of the church there firmly upon the "sound doctrine." Some personal work was done. Some development work, that is, training of the men, was done. Every male member of the congregation is expected to have some part in the edification of the congregation by the program that was planned for them. The attendance was continually increased, and is increasing. We all are very optimistic about the future of the work. I am now in Portland, for work with the brethren in this vicinity. We beg your prayers in all our work.—Kenneth Morgan.

IMPORTANT NOTICE—There is now a small group of loyal disciples meeting in Lebanon, Ind., under the leadership of Bro. A. L. Wakefield, a tried and true soldier of the cross of Christ. They have arranged with Bro. C. R. Turner to spend several weeks with them beginning May 1st, with the hope of building up the Cause at that place and we feel sure Bro. Turner's efforts will not be in vain because of our past experience with him. Bro. Wakefield, whose address is R.R. 6, Lebanon, Ind., is the only male member in the group and that gives us to understand there will be obligations to meet in the support of Bro. Turner that they themselves can not meet. Any congregation who can spare them a contribution will do a splendid work in the Lord's cause. Send all contributions to the address given above and it will be thankfully acknowledged by Bro. Wakefield.—Nathan Ridgway, New Castle, Ind.

(How many churches of your abundance have shared with these brethren in their efforts, their need? They are worthy.—Editor, M.C.)

DECATUR, Ill.—We sure enjoy reading the M.C. and also glad to know it is reaching the soldier boys too. I expect to have a subscription list to send in soon.—John L. Fleener.

(We have been sending the paper free to many soldiers, and hope you all will give NEW addresses when they have changed, of boys whom you know have been getting the paper.—Ed.)

IN THE APRIL MISSOURI MISSION MESSENGER, in the scraps collected under the title "Twenty-five Years Ago This Month," we have this: "L. H. Sorey reported a week of Bible drill by D. Austen Sommer, in Denver, Colorado." Yes, brethren, a quarter of a century ago, the publisher of the M.C. was busy at the work of trying to show brethren how better to read the Bible, and trying to get them at it. But it was a hard job. So many churches then, merely had a protracted meeting a year, and "monthly preaching" when they could get it, and anything else was considered a "work of supererogation," more than the Lord required! There are still churches which take no interest much in development work, and such study, but now many of the churches which then considered us cranks, see the benefits of such work. We hope the remaining "few" will awaken before they come to judgment.

AN OLD SISTER WRITES: "I would like to have sent to me some of the bookmarks 'What Then'; also tracts with poem Lincoln liked. It has also been for many years my favorite non-religious poem. Of late years I have seen so many I knew when we were young, come down and down from where they felt themselves of great importance; and when I see them I always think, 'Why should the spirit of mortal be proud?' Just one week ago I attended the funeral of the last living male member of the young that I was associated with in my young days; and only a few of the women are living." — Mrs. E. W., Osborn, Mo. (When we see our president, a noted war writer, and other notables passing in quick succession, we are indeed impressed with the thought of the vanity of earthly glory. "Why should the spirit of mortal be proud." Send a bill for fifty of these tracts to try to impress your friends with the sureness of death.)

KENNETH MORGAN, OREGON.—I find much favorable comment on the "1000 Nuggets of Gold."—(We printed those ESPECIALLY to encourage brethren, and we are glad so many are appreciating them. Many have marked the scripture references in their Bibles. Why not ALL of us. My wife has marked them in HER Bible. They will encourage you through life. And if you will memorize those on the New Testament Church, and have your children memorize them, I don't see how they could then take up with any false ism. Let's train the young people for the fight against sin, like Uncle Sam trained them to fight against Hitler. Write me how many members you have in your congregation, and we will send you, free, that many copies of this leaflet, for we wish you to read the Bible more and get the beauty and comfort there is in it—as much as possible.)

GOOD TRACTS — Churches in Kansas City have put out two new tracts in color, "Confused" and "Going Home," along with their radio talks. Send for sample to Churches of Christ Broadcast, 6847 Chestnut Ave., Kansas City 5, Mo. We are glad to receive these good tracts along with the other good ones being put out. Bro. W. Carl Ketcherside, 7505 Trenton, University City, Mo., has also another new one in colors entitled "The Strength of America." And as we announce elsewhere, we have just made

a new printing of What Then, which has received such a favorable reception. Seeing that we can not depend on using newspapers or radios to bring out the full truth, we must learn how to spread the gospel WITHOUT being hampered by covetous institutions of men.

NAVY—Am sending in my renewal for the M.C. I want to keep it coming as I treasure it very highly. I have been in the Navy for over a year and have not missed reading a single copy. My wife forwards it to me, as I move around too much to give you a permanent address yet. At present I'm near Oakland, Calif., and enjoy meeting with the church at 5433 Shattuck Ave., also enjoy the hospitality of Bro. and Sister Geo. Robinson's home over week ends. May God bless you in your courageous fight for the Truth.—Clarence C. Cochran, F 1/c, 874-03-80, U.S.N., A.B.P.D., S.L.C.U. No. 42, San Bruno, Calif

HE WISHES HE HAD—1946. — "Say, wife, I wish we had a copy of Foster's Story of the Bible for the children. And, you know, they say grown people will get a great deal of good out of that book too, for it puts the Old Testament together in a connected form which is easy to understand. And you remember, we once had that Guide Through Bible History for the Old Testament, and got a lot of good out of it—but that was a long time ago; we ought to brush up more on the OUTLINES of the Bible as contained in its charts, etc. And you know how I got the worst of it in that discussion I had with out neighbor the other day, because I did not have the scriptures right for him. They say that the book 'Church of Christ' has classified scriptures in detail on almost any controverted subject, so that one can look them up and mark them. We ought to have these books, but we are a little pressed for money NOW."

"Now, John, don't you remember how I tried to get you to invest some of the money in good books, when the war was going on, and we had plenty! I told you—"

Oh, well, let's stop that argument NOW before it ever comes to that! Let's get the books now. Here's a pen and paper. The address: 918 Congress Ave., Indianapolis 8, Ind.

EUROPE—Through the Service Tie, I hear from the many service men who write words of comfort and consolation. Those letters perhaps can only be appreciated to their fullest extent by those of us who see the actual appearance of those events. We enjoy the good sermons. We "miss the church" more than anything, and many other expressions from the boys. While the M.C. keeps me in touch with the progress of the church which is the greatest, and most important work that is being done on earth today. Had we not been compelled to be away from the church perhaps could have never appreciated its true value. I see more now for the need of Christ's teaching than I ever have. The article on the "Human Ostriches" was a vivid picture of the world today. It's sad indeed. With the full support of apostolic Christianity, of you, Carl, and many other honest gospel preachers, the church will go on and then will triumph in the end. Many, many articles of equal value. Keep up the good work. We hope to come back home saying of a truth, "our garments aren't spotted with the lusts of the flesh."—Jerry Minton.

HOW ABOUT THAT MEMORIZING—There are enough references to keep each one of us a life time. I am working on them from 15 to 30 minutes, at least five days

out of the week. It's not the "blitz" in memorizing that will count, though it may be all right in warfare; but the educating the soldiers and developing through the years. It's not a big meal in which one gorges himself, and then eats little for a week, which will give him health; but it's the eating every day, with proper assimilation, which makes him strong. Let's keep at it—at it—at it—at it—until the end.

BLOOMFIELD, Ind. — Since closing at Vincennes, Ind., I have conducted two short meetings. One at Mattoon, Ill., and at Holliday, near Green City, Mo. Our discourses in both of these efforts were directed to the church more than to the world. Both of these places have a future if everyone will work. Tuesday night (April 17) I discussed plans relative to carrying out discipline, with the church at Milan, Mo. Plan to return there at a later date for a series of lessons on church government. They are of a mind to "clean up" the church. Wednesday night, April 18, was spent with the church at Chillicothe, Mo. It was a thrill to be in their midst again. At the present I'm just beginning 4 weeks of work at Bloomfield, Ind.—Winford Lee, Ethel, Mo.

BROTHERLY LOVE

You may heal a heart that's broken,
Often by a look or word;
You may help a fallen brother
If your heart by love is stirred.

But keep back the word impatient
And the angry look or frown;
Cast them not upon your brother
Lest you push him farther down.

Life is mostly what we make it,
For ourselves and others, too;
Let us fill it full of sunshine
Watching all we say or do.
Author Unknown.

NEW CASTLE, Ind.—Bro. Carl Ketcherside will be with the congregation at this place the evening of May 26th, at 10 a. m., May 27th, and will deliver the baccalaureate address for the school here in the afternoon and will give us a sermon at 7:30 thereafter. Beginning about the middle of June Bro. Zerr will begin his annual Bible reading to continue four weeks. You are invited to attend as much as possible. Please write for information concerning the Bible reading if you are interested.—Nathan Ridgway.

(Later—It seems now that the baccalaureate sermon will be Sunday night.—Editor.)

INTERESTING READING FOR FUTURE ISSUES OF M.C.—In another part of this paper, we mention that we have decided to print the proposed book on "Troubles and Triumphs of the Church Through 2000 Years." in the Macedonian Call—at least, part of it. We think that now its history should be known, for the benefit of you all. I know of no history of the Church which is presented in short form as this will be, each article complete in itself. We firmly believe it will help give brethren confidence, faith, hope, for it will show the superiority of God's ways over man's. Why not see that every family in your congregation has the chance to read these helpful articles. They will help non-members. Here are a few of the titles: How all the apostles died—The last prominent Christian to see an Apostle—A Heathen of about the year 100 writes concerning Christians—How the doctrine of Purgatory arose—The first great infidel against Christians—How the books of the New Testament were gathered—A philosopher becomes a Christian—The man who

laid the corner stone of the Roman Catholic Church—One of the first women to die for Jesus—The first prominent man to be "poured on" for baptism—First man to advocate individual predestination to Eternal life—Paganizing Christianity, etc., etc.

"SPEECH OF ASHDOD"—Get your Bible right now, and turn to Nehemiah 13:23,24, and read closely what the "speech of Ashdod" is. A little of it is creeping into one of the bulletins of one of the churches which we receive. Thrice I have seen the expression "organized," concerning a group of young people in Bible study. Now I think this is used in a loose way, and merely means what a man does when he speaks about getting his work organized. But if it is used in the strict sense, and means with president, secretary, treasurer, etc., it opens the way for an "organized" ladies aid, "organized" orphan home, "organized" missionary society, "organized" Bible college. We can co-operate in many ways, but when we form an organization, we have another body, and the Book says there is "ONE body." Let's watch our language.

MISCELLANEOUS—If you think your subscription is about out, please renew, and we will credit you from the time it really expires. As \$1.25 for single old subscription is a little unhandy to send in cash, you might send two bills, and we will credit you one year and eight months. Thanks. . . . We recently sent 500 What Then cards to Spokane, Wash., which exhausted our supply, and as orders continue to come, we have had a new printing made. So send for as many as you can use. It will be hard to get any exhortation any better.

ST. LOUIS, Mo.—Church work moving along very well here. Our attendance at Manchester Ave. since the first of the year has been the best we have ever had for the same length of time. Bro. Bernell Weems has been doing some very good personal work while waiting the draft boards decision whether they will press him into the armed forces of carnal warfare or whether they will let him continue in the army of the Lord. Some very interesting articles in M.C.—Robt. Morrow.

ALLEN SMITH, from Hammond, Ill., now a soldier in France, writes concerning the poem in M.C. of last September, on "What Are They Asking." "I am firmly convinced that the entire story is not told. . . . I will tell you that except in rare instances has it made any one else change his taste for either. These men that drink over here, drank over in the States. These men that smoke over here, smoked over in the States. The army isn't trying to teach or encourage any one to drink or smoke. It merely tries to satisfy the desires of the men within its ranks. Anything to make life a little easier for them." We are glad to know, that none of these temptations have touched our young brother, and it will encourage his folks and other parents to know that one CAN resist these temptations. But there's the trouble, so many people are subjects of association. Many chaplains consider it a very great evil. Chaplain Rual T. Perkins, writes in the Christian Advocate: "Under the present system each man is allowed to buy a ration of twenty-four bottles of 3.2 beer each month. As much as I am opposed to the liquor traffic in any form, I would not protest this ration if it were not costing the tax-payers millions of dollars to distribute this beer to the armed forces, if it did not encourage every man whether he drinks or not to take his ration, and if it did not take up valuable space in ships from the states. But each of

these three objections exist. . . . If a man refuses to have anything to do with the stuff at all he is considered a 'heel.' And many men have come to me about the problem. . . . Now we see hundreds of thousands of cases of beer rolling into New Guinea in the place of so desperately needed bombs and shells." Etc.

BLOOMINGTON, Ind.—The young people of the Indiana Avenue Church of Christ were invited to put on a program at the Martinsville Church of Christ the night of April 26. There were 23 who made the trip and four of the boys made talks on the subject, "Is the Young Man Safe?" About 30 minutes was spent in singing and we were stirred by the enthusiastic manner in which the Martinsville brethren engage in the song service. We hope to work out an exchange of talent program with those brethren in the future. There were 26 young people out to the Monday night meeting and we finished our study in the book of Daniel. We are going to begin in the book of Acts and take the Epistles as they were written. A period of singing and Bible study provides a grand opportunity for any group of Christians, young or old. I go to Hammond, Illinois this week-end for services and a basket dinner is planned, with singing in the afternoon. The Church here at the Avenue is sponsoring a Mission meeting in Greene County beginning April 29. There will be all-day services on May 6, with a basket dinner and song rally in the afternoon. The building is located three miles east of Stanford on the Bloomfield Road. It will be conducted by local talent. At the present time, I'm in the midst of taking a census of the community preparatory to the Vacation Bible study in June. It's astounding the number of people who don't attend a church of any description. Most all of them are members of some church, though. This war condition has caused many people to put the state before the church. Christ is our King and to him we owe first allegiance. Pray for us in this great work. Maybe the Lord can send the old devil from Satan's seat here in Indiana, if we all get to work.—J. Ed Uland.

RED CLOUD, Nebr.—I just finished 6 months of work with Kansas City congregations. The major type of work during this period was in connection with the Churches of Christ broadcast on station WREN, Lawrence, Kans. Also had the opportunity of assisting several congregations in Missouri and Kansas. During the work on the radio we learned of four additions due to the broadcast. Possibly others which we did not hear about. However, additions through the actual broadcast is not the greatest accomplishment in this effort. I think the greatest accomplishment was the excellent cooperation of congregation in this section to promote the Gospel. In this work 40 congregations assisted to send the teaching into countless homes. Brethren told me this was the greatest cooperative work they had ever experienced. My work closed with a bright future for June of 1946, when I shall return to engage in another period of work.—William J. Hensley.

"REVIVALS" AND "PROTRACTED MEETINGS"—The denominations started those revivals by having a great ingathering in their camp meetings one summer, then reviving them the next summer. The Church of Christ never used the word "revival", but called them "protracted meetings," which with many churches became a

sort of revival. For members would put forth an effort to convert souls that "two weeks," then would slip back on their haunches for eleven months and a half, not even the monthly preacher being able to move them. We hope "them days is gone forever," for such haphazard efforts did not build self-sustaining, self-edifying churches. Some people had acted as if a "two weeks protracted meeting" is a sort of divine period specially endorsed by Scripture like the days of unleavened bread, but did you ever find such method in the Book? Paul established churches, and generally stayed long enough to develop talent, or at least put them to work, so that they were largely able to take care of themselves. It is all right to have a period of protracted evangelistic work, but too often that has been the end of the year's effort. Publicly and from house to house, day and night, Paul did his evangelistic work, and the other disciples when scattered went everywhere preaching the Word. Day by day and in every way, let us grow better and better in the WORK of the Lord.

HOW WOULD YOU ANSWER THIS ONE? A man had a wife who was a good housekeeper. She was a VERY good housekeeper. She was excellent in this work. In fact, she was too good, for she had little time for intellectual and spiritual uplift. They were both Christians. He would speak to her about being TOO particular. One day he cited the case of Mary and Martha when Jesus visited them. Mary sat at Jesus' feet and listened to his words of life. Martha was overwhelmed with household cares; and when she criticized Mary to the Savior for not helping her, Jesus said, "Martha, Martha, thou art careful (full of care) and troubled about many things; but one thing is needful (spiritual things), and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:38-42.) How did the man's wife explain that? She replied, "THAT'S JUST LIKE A MAN!"

The Survivor

When the last day is ended,
And the nights are through;
When the last sun is buried
In its grave of blue;

When the stars are snuffed like candles,
And the seas no longer fret;
When the winds unlearn their cunning,
And the storms forget;

When the last lip is palsied,
And the last prayer said;
Love shall reign immortal
While the worlds lie dead!

—Frederic Lawrence Knowles.

A Clergy in "The Church of Christ"

Fred Rowe, publisher of the Christian Leader, a Bible college paper, writes thus in his Notes:

"Another letter states that two young preachers had offered to preach regularly for a certain church, as located evangelist, but each wanted \$60.00 a week. Brethren, can you imagine it? Some of these young preachers need to read the soul stirring records of our early preachers—men like Moses E. Lard—to learn the meaning of service for the Lord. With them in those days, money was the least of their thoughts. Their whole soul was wrapped up in feeding the hungry souls and bringing them to

the waters of life. What a difference in a short period of fifty or seventy-five years!"

* * *

"Another evangelist held a meeting some time ago in a Northern city at a stated price for two weeks. On the last night of his meeting there were three confessions and these candidates were baptized the next forenoon. The preacher wanted to collect for another week for the half day extra service. What do you think of him? And what do you think the Lord thinks of it?"

* * *

Well, Bro. Rowe, what has wrought the change? The Bible colleges are turning out preachers by the hundreds, professional preachers, and what else can you expect? And that is not an anti-college man saying that. It is J. N. Armstrong, long-time Bible college president and enthusiast. Just before he died, as we related in the December issue of M. C., he confessed that though he had debated several times with Daniel Sommer on the College question, yet since the colleges are now "ALL" set to develop a clergy, it is evident that "Sommer was largely correct." And this is the digressive mess that there is among the Bible college brethren.

Christ's Cup of Suffering Mark 10:38

Christ did not drink the cup of suffering because He wanted to but because it was the Father's will. Jno. 18:11. Heb. 10:7. Christ prayed the Father to let the cup pass. Mat. 26:39. This prayer was never answered. To drink the cup was to save the world including you and me Christ drank the cup, or did God's will, or paid the debt; which meant 360 minutes on the Roman cross between two criminals. God charged His Son with the sin of the world and could not release Him until the debt was paid, or until He drank the cup. Jno. 8:29.

Christ has paid the debt in full; once for all men and once for all time—thus the cup and the loaf on the Lord's table tell us fifty-two times a year that all is settled and God is satisfied with the crucifixion of the innocent in place of the guilty. Isa. 53:11. God is now justified in the pardon of all sin resulting from temptation when man meets the conditions—yet we have no license to sin. 1, Jno. 2:1. The unpardonable sin is the result of unbelief in Christ as the Son of God. Jas. 1:14—Jno. 20:31.

Our Lord is the only person who ever had a debt charged to His account before He was born.—A. R. Moore.

"Federal Council of Churches of Christ in America"

This Federal Council consists of a union of many denominations of Protestantism, numbering about 25,000,000, most of whom do not understand what an un-American and un-Biblical institution they are in. The leaders are rank modernists and are about to root off the air all preachers who are not in sympathy with their ring. They have done their best to push off Dr. Meier, of the Lutheran Hour, though he speaks over 575 stations, but so far have failed. Of course, the Lutheran Hour teaches its

"faith only" doctrine, but they do believe in the Bible as the Word of God, and strike against popular sins harder than any other broadcast that I have ever heard. It was this Federal Council which pushed the M. C. publisher off the air. Here are some indictments which Dr. Meier makes against the Federal Council. For brevity I leave out some:

1. It permits the contradiction of the Word of God, tolerates unbelief, promotes skepticism. This is shown by the following considerations:

a. Officials of the FCCCA have openly and officially rejected the Bible teachings. For example, S. Parkes Cadman, former President of the FCCCA, wrote in his book, "The Prophets of Israel" (1933, p. 101) of the prophet Nahum's utterance: "No right-minded person can approve of his sentiments." This is a single statement in which the highest officer of this organization ridicules the Bible. I am prepared to furnish scores of such examples.

c. The FCCCA has tolerated in its membership many who question or deny the Vicarious Atonement and the Inspiration of the Bible.

d. The FCCCA is indifferent to doctrine and applauds the principle by which a former Council head, Dr. Ivan Lee Holt, is described in the Literary Digest of December 15, 1934: "A liberal, Dr. Holt frequently has had rabbis in his pulpit as guest pastors, and often has preached in synagogues."

2. The FCCCA is monopolistic. It has established itself as a super-organization in control of Protestant religious broadcasting over the National Broadcasting Company. This was its avowed intention, as may be seen from a confidential release sent to associated editors reporting a meeting of the Religious Publicity Conference at the Hotel Chalfonte, Atlantic City, March 19 and 20, 1929, where Dr. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, speaking on the radio ambitions of the FCCCA, declared (this abstract is a verbatim reproduction):

"The Federal Council is now surveying the entire field of radio throughout the country and is signing up all available stations to carry their program; Mr. Goodman, of the New York Federation of Churches, is at present on an extensive trip through the central, western and southern sections of the country. We believe that as a result of his tour, presenting the matter forcefully to local federations and local broadcasting stations, fifty or more additional stations will be signed up with iron-clad contracts obliging them to use the Federal Council religious programs and none other! In the future, no denomination or individual church will be able to secure any time whatever on the air unless they are willing to pay prohibitively high prices for brief periods of broadcast."

He expressed the hope that the Federal Council would not restrict its broadcasting

to New York, although they have practically done this, but that they "will be able to use talented ministers in other localities who meet our requirements for popular broadcasts."

The following is recorded from the discussion:

Question: "Did you mean, Dr. Macfarland, that it is the expectation of the Federal Council to control all religious broadcasting, making it impossible for denominational conventions to get on the air and for pastors to broadcast sermons without Federal Council sanction?"

Answer (Dr. Macfarland): "Precisely! The committee feels this to be a wise policy! There will be no more free hook-ups on national assemblies, except as the denominations want to raise large sums to purchase time in competition with commercial accounts."

That was 1929. Since that time the Federal Council of the Churches of Christ in America pursued this program with even more severity. Church bodies that are not affiliated with it are doomed to remain silent. The National Broadcasting Company has refused to sell me time. This is monopoly, restraint and discrimination. In order to meet this, we are obliged to spend \$4,000 a week for our hookup. "Bringing Christ to the Nations," while those who deny the Bible and reject the fundamentals of Christianity are given the free facilities.

4. The FCCCA has adopted policies which are contrary to the interests of the homes and the Bible teachings on family life. One of its national secretaries officially endorsed the True Story Magazine and stated that this magazine is "very greatly needed" and will "tend to encourage good reading, especially by our young people. (For Better, Not For Worse," p. 168.)

The FCCCA encourages its pastors to "take up the question of the spacing of pregnancies" and "To counsel the young people to unsatisfactory and dangerous methods of birth control." ("Safeguarding Marriages," p. 29, issued by the FCCCA Department of Church and Social Service.) It favors interdenominational marriages and inter-racial marriages. This may be seen from statements in Information Service (published by the Department of Research and Education of the Federal Council of Churches of Christ in America) of November 13, 1928. Referring to the widely heralded Olivet Conference of that year, which was devoted "largely to the relation of Negroes and Whites," this bulletin asserted: "Dr. George Haynes of the Federal Council presented the problem and illuminated with his very extensive knowledge every discussion of the week. . . . Nor was the question of intermarriage evaded. That was considered at length. It was felt that some pioneer spirits should take advanced steps in that direction. . . . After the discussion on intermarriage the group concluded that, if the individuals concerned fully realize the difficulties involved, mixed marriages may be socially highly desirable." (For Better, Not For Worse, p. 259.)