

# Macedonian Call

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

Volume 20

INDIANAPOLIS, IND., APRIL, 1946

Number 4

## Oxnam Charges Catholics Threaten Religious Freedom

BOSTON, March 28.—Methodist Bishop G. Bromley Oxnam, president of the Federal Council of Churches of Christ in America, Wednesday night accused the Roman Catholic church in the United States of "practices that we believe constitute a threat to religious freedom."

**"Pressures on newspapers, radio and other sources of public information, together with political activities that constitute a grave threat both to political and religious freedom,"** he said, **"give Protestants grave concern."**

Bishop Oxnam's remarks were prepared for an ecumenical service in Trinity church in which ministers of all Protestant denominations, including Eastern orthodox churches, participated.

"When a Protestant speaks of the abuse of privilege by the hierarchy, he is immediately portrayed as attacking the church," Bishop Oxnam said.

"This is not true. He stands ready to protect the religious liberty of the Roman Catholic church, but he stands likewise ready to resist those practices that are political and designed to secure secular privilege.

"When Harold J. Laski (British Laborite) was attacked because he criticised the Vatican's attitude toward Franco Spain, **efforts were made to keep his speech off the radio.**

"Others who participated in the meeting were threatened.

"It was left to Americans who are Roman Catholics to point out that the pope—who is a king as well as a religious leader, a head of a state as well as a head of a church—is subject to criticism for his political activities just as any ruler, and that such criticism is not an attack on the church.

"All we ask is that the Roman Catholic church in matters of religious liberty do unto others as it would be done by."—Daily Paper.

(Oxnam did not mention the pressure of his own Federal Council against those on the radio who do not favor their Modernism.—D. A. S.)

## Catholic Weekly Scores Oxnam's "Politics" Charge

Boston, March 29.—A Roman Catholic publication, replying to a Methodist bishop's charge that certain activities of the church are a threat "to political and religious freedom," accused the bishop of "a refusal of the divinity of Christ."

The Pilot, Boston archdiocesan weekly, said editorially the essence of the criticism by Bishop G. Bromley Oxnam, head of the Federal Council of the Churches of Christ in America "is very old."

"The church is 'too political,'" commented the Pilot. "Well, Christ himself was accused as an 'enemy of Caesar.'"

The Rev. Michael J. Ahern, Weston College professor, called statements made by Bishop Oxnam before a meeting of Protestant ministers "inadequate or exaggerated."

Bishop Oxnam said: "in the United States pressures on newspapers, radio and other sources of public information, together with political activities that constitute a grave threat both to political and religious freedom give Protestants grave concern."

The Pilot replied that the Catholic church "will denounce rotten movies and drama" and "will remind rulers and governments that in conscience no Christian can lift his glass to 'my country right or wrong.'"—Daily Paper.

## A Bobby-soxer Strikes Back

It has become quite common for oldsters to say much against the young people of the teen-age, the bobby-soxers, and deplore the "terrible" way they are going. I think that much that has been said is justifiable, and there needs to be a reformation.

But who are these youngsters? Are they not OUR children. Why is it that WE have not trained them better? True; often when parents try to train their children, there are many hindrances. Yet the older people are to blame. But—let us permit a bobby-soxer to tell her side of the mess into which the world has gotten, as found in "The Voice of the People" in Indianapolis News:

### Bobby-Soxer to Grownups

I guess I am what is commonly called a bobby-soxer. I suppose in some instances I have been called a juvenile delinquent. Therefore, I feel justified in discussing juvenile delinquency.

As adults, you are our leaders, our examples, and our inspiration—for good or bad. As children, we should have standards to guide and rule our lives. But by what and whom do we receive these standards? You give us no belief nor faith in anything. So we set our standards by your standards of: Divorce, crime, greed, prejudice, lust. And yet these are the very things you condemn in us and why now you have good reasons to look and weep over us.

You talk big—"juvenile delinquency must be wiped out," "we'll build parks," "we'll have teen-age canteens." Yes, you talk big, but your actions talk bigger and louder. You make movies that contaminate mature minds and show them to us. You serve us drinks when we want them because money is first with you. You write books of immorality, then proclaim them best sellers. You sell us maga-

zines which are filled with vulgarity and lust, magazines which no adult should read, not alone a juvenile. You laugh and agree with a designer whose moronic mind has thought of a new way to immodesty and vice.

You put on stage plays that are filled with smut. You tell jokes on the radio, the stage, the movies, and wherever you can that ridicule women, marriage, motherhood, and all decent things kids once believed in. And we hear you, adults, wives, mothers, husbands, fathers, leaders, we hear you laugh at these things. We hear you and we'll follow you and you'll lament over us and go on talking big but acting bigger.—MARCIA DAY.

### Comments

Now, there you have it, like it or not? It certainly is the truth. The policemen, detectives, judges, F. B. I.'s, educators, etc., etc., pass the buck, and cry, "You parents are not doing your duty."

But when parents try to do their duty, they have everyone against them. If we try to keep our children away from the dance which is a soul-destroying pastime, you have the schools, and almost everything else, including many churches, against you. If you try to keep them from the evil-suggestive movie, you again have the schools against you, for the teachers suggest they attend this play or that one.

There is but one remedy for Christians. They must keep themselves away from these demoralizing places and scenes, and do everything they can to keep their children away. But we must not wait till our children are in the teen-age of life—we must commence **EVEN BEFORE THEY EVER START TO SCHOOL**. The most impressionable age in one's life, criminologists tell us, is between three and six years. Brethren and sisters, let us commence as never before to train our children in early age.

The true Church now, tries to develop preachers for their work. It tries to develop faithful men, so that we shall have qualified elders. It tries to develop deacons for their work. **BUT ARE WE TRYING TO DEVELOP PARENTS FOR THEIR GREAT WORK?**

With all the development that is going on, I have looked again and again, in vain, for indications that churches were trying to develop parents for their work. I have read papers and bulletins closely and don't remember that it has been reported that there is a class to **HELP DEVELOP PARENTS FOR THEIR WORK OF TRAINING YOUNG CHILDREN**. Are we developing women to become Eunices and Loises so that their faith will descend to offspring? Are we trying to show fathers **HOW** to bring up their children in the nurture and admonition of the Lord? Are we developing the older women so that they can teach the younger women to love their children, to love their husbands, to be discreet, keepers at home, etc.?

When the matter is summed up, why should the Church as a church be called on to teach children whose parents are Christians. True, we should teach the Word anywhere and everywhere we can find willing ears, and we may be able to reach many outside children, and it seems almost impossible to get grown-ups to listen now. But is it not true that many Christian parents are practically turning the training of their children over to the Church?

It is the spiritually-lazy, careless, indifferent, half-hearted, worldly-minded, professed Christian parents who are largely the cause of the lapse of the Church in the present age. We must fight the world with all our hearts if we would save our children—fight it with our example first, then our words.

When a church starts a class specially to develop parents in their Christian obligation of training their children—I wish you would write about it and send to me. Let's quit doing the work of parents, and develop them to do their own. Even ten minutes a day of telling Bible stories to our children, or having them memorize choice Scriptures, would do more in developing their character for good than all other of our efforts combined. Try it! Let us build the **HOME** and make **IT** what God intended it to be.

### "Lord, Send Me"

Yes, many congregations lack leadership. That this is one of our greatest needs in the brotherhood of Christ none will deny. Yet it occurs to me that proper distribution of present active and potential leadership might relieve the situation considerably. We have a good many members "well reported of by the brethren" and "faithful men" who have sufficient talent to lead and guide a small group of disciples. Yet most of these are members of strong congregations which cannot claim a critical need for their services. In one place we have more potential leadership than can be used and in another none. We need definite action to put this talent where it can best be used.

First, elders should awaken to the need and unselfishly encourage faithful men of ability of their own congregations to locate in places where their services are very critically needed. They should help develop in the members a love for the Cause so deep-seated that it will bring action in the face of sacrifice.

Second, faithful men everywhere should develop in their hearts such great devotion as would stir the spirit to action even as "Paul's spirit was stirred within him" at Athens. They should entertain the possibility of moving to a locality where their services are critically needed. Then they should consult with the elders and together plot a course of procedure.

Third, we need an aroused brotherhood—brothers and sisters everywhere to talk it among themselves, teach it to their congregations, write it to the brotherhood papers, and otherwise use their time and talent to stir others to action.

This is not a time to fritter away our time trying to get rich. This is not a time to take our ease, eat, drink, and be merry. This is not a time to gripe about the indifference of the world to God and the Church to mankind. This is a time for action. This is a time for sacrifice. This is a time to snatch from the clutches of sin every soul we possibly can. This is a time for someone besides the preacher to say, "Here am I, O Lord, send me!"—Arthur Freeman.

### More About Faith

The other day while studying in the second chapter of James, I found several pages of print, written by Albert Barnes, touching upon the teaching of Paul in Romans and James in his writings.

It is a well known fact that many, so-called students of the Bible, have paused to wonder if the teaching of

James conflicts with the doctrine the Apostle Paul taught. Some have concluded that there is a difference, while others stand in doubt about the subject. Martin Luther "felt the difficulty to be so great that, in the early part of his career, he denied the inspiration of James, though he afterwards changed his opinion, and believed that his epistle was a part of the inspired canon." Others could not, in their own mind, harmonize Paul and James, so they concluded that James had told a falsehood and thus was not inspired of God.

All this haze and maze is brought about from the fact that many do not understand the Bible faith. While reading in Romans they conclude that Paul means **faith only** when he says, "justified by faith". (Rom. 5:1.) Paul did not say faith only. He does not say it here or any place else in all his writings. James uses the term "faith only", but places before these words, "not by", reading thus, "not by faith only". Many think this to be a contradiction, yet when we are fair with the writers, taking only what they have written, we find no contradiction.

Justification by Faith is a system including many commandments of the Christian life and conversion. It can not and must not be limited to one statement or one fact, for it covers many times more than just a confession that one believes in Christ. Charles E. Fuller and "pastor" Epp of Lincoln, Nebraska, may teach that, but they never found it in their Bibles or in the Bible of any of their followers. Justification by faith is introduced by Paul, made clear by Paul, and advocated to the utmost degree by James.

One day I listened intently to a radio "pastor" who attempted to explain the teaching of James and the teaching of Paul. He tried hard for a full thirty minutes, but finished by saying he would continue at a later time. That man was defeated by the Scriptures, for he could not make Paul say something he did not say, likewise he could not change the teaching of James and stand with the Bible.

Most denomination teachers and preachers take the stand, one is justified by faith alone. Luther did that, his followers do it today, and every new man-made religion does it. They make Paul say something he never said, and then doubt James because he doesn't fall in line with their teaching.

Luther may have been one of the first to teach faith only, causing it to spread throughout the world, but there is evidence that some at the time of James taught faith only. Albert Barnes, noted Bible student, has this to say, "It has been said that if we are saved by faith alone, a man is safe the moment he believes, and good works are therefore not necessary. **It is possible that such views as these began to prevail as early as the time of James**, and, if so, it was proper that there should be an authoritative apostolic statement to correct them, and to check these growing abuses."

In this life faith has its beginning when we believe in Christ. It continues as a system in our life here until we die as a faithful Christian. In view of this fact we can easily see why every commandment of conversion and the general Christian life is a part of this faith. Repentance, confession and baptism are parts that make up the Gospel faith in conversion. Everything required of the Christian in work and worship are likewise in this system of faith. How could James have said anything else but, "For as the body without the spirit is dead, so faith without works is dead also."

(Writer's note: This subject of Faith is of great concern to me. In personal work from place to place I find those who are blinded on this subject. Most assuredly it is a subject that should be well explained to every congregation and audience.)

—William J. Hensley.

## Strong in the Lord

Paul had something to say to "most everyone" in his letter to the Christians at Ephesus. There is special admonition to: wives and husbands; children and parents; servants and masters. Then comes this general admonition to all: "Finally, my brethren, be strong in the Lord, and in the power of his might." Eph. 6:10.

A desire for strength and power is quite human. Hitler had it, but Satan worked a complication in his heart because Hitler did not allow this human desire in himself to come under subjection to Divine control. Paul urges the Christians to be strong and powerful, and the possibility is within reach of all, but I am afraid most of us do not manage to investigate it to a very great extent. I believe that we mean to "put on the whole armour of God", but we fail to "stand in His strength alone." If the battles go against us and we are caught up in utter despair, it is a pretty good sign that we have been lashing about with the frail arm of flesh and getting nowhere.

I suppose there are times when weakness overtakes all of us (some times longer than others if we don't watch out!) but we can safeguard ourselves much by being vigilant watchmen of ourselves (our worst enemy). It is not good to be overconfident: "Let him that thinketh he standeth take heed lest he fall." (I Corinth. 10:12) It may be a grand feeling to have a sense of strength in ourselves, but very deceitful, even as Paul intimates; for we may discover too late that we slipped from the strength which is in the Lord and were trusting in our own. It is safer to **feel** weak in the Lord than strong in our own might. And our weak times are not so much to be despaired of if we hasten to recognize and to humbly admit our mistakes, asking help of God and of other praying people. Oh! that each and all were earnestly seeking this way to strength today!—S. R.

## Effectual Working (Part Two)

... According to the effectual working in the measure of every part ... (Read all of Eph. 4:16).

In our last lesson we spoke of preachers developing members. Many congregations could do much of the developing themselves. That is, there is someone, perhaps an elder or some other member who has had training or experience that will enable him to train others. Even though he were not an outstanding public speaker himself, he might be able to help others. Some congregations have school teachers (brothers or sisters) who could be very helpful with their suggestions to teachers in the church, provided they were willing to give of their time and knowledge and others were willing to receive. Perhaps some think they don't need the instructions. This may, in some instances result from putting them forward in the work before an effort was made to develop them.

Reading the Bible should be edifying. Yet many of the "opening lessons" are not edifying; some are even detrimental. Sometimes it is because the reader mumbles his words or speaks so low no one can understand him

## MACEDONIAN CALL

Devoted to the work of establishing and developing New Testament churches.

Published Monthly by  
D. A. SOMMER  
918 Congress Avenue  
INDIANAPOLIS, IND.

Subscription Price, \$1.25 a Year  
New names, \$1.00 each

Old or new names in clubs of five or more, \$1.00 each

Entered as second class matter May 1, 1936, at the post office at Indianapolis, Indiana, under the Act of March 3, 1879.

beyond the first row of seats. In other cases his pauses are so spaced and the inflections of his voice are such that the true sense is obscured. Take, for example the man who mis-read Mark 16:17. This verse tells us "And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues;"—Note what happened when it was read thus: "And these signs shall follow. (Period and short pause.) 'Them that believe in my name.' (Voice falling; short pause.) 'Shall they cast out devils?'" (Rising inflection, indicating a question.) etc. This should show you what I mean when I say some readings are detrimental. Yet nearly any boy in grade school can read that passage and other similar ones intelligently, with just a little coaching by someone who understands how it should be done.

I have heard excellent talks at the communion table yet which were not effectual (effective) because of their inappropriateness. Perhaps it is a lengthy discourse concerning baptism or singing, setting forth gospel truths which would have been good at other times but are out of place at the Lord's table. The speaker there should confine his remarks to things that will direct the minds of his audience to the death of Christ. It is not the place for a sermon on the name of the church, baptism or similar subject; neither is it a good time to preach the sermon over that has just been delivered by someone else. I would just prefer that he who officiates at the Lord's Table, following a sermon that I have preached, should let my discourse stand or fall on its own merits. If it is a good one it doesn't need anything added. If it is a failure, and you want to preach it over, I think it would be much better to wait till some other time more appropriate and when you have longer to consider it and can do justice to the subject. It would, I think, be all right to select some point in the sermon or Bible lesson and base your remarks upon that, provided it was one which would help direct the minds toward the sacrifice of Jesus, rather than away from it. I believe the one sole purpose of the one who makes a brief talk at the communion table should be to prepare the minds to partake of those emblems "in memory of Him."

Many of us could increase the effectiveness of our talks by shortening them. Many preachers talk too long. I have set a rule for myself that on Sunday morning, after the Bible study and with the prospect of further services, including the communion, contribution and announcements, I shall speak no more than 25 minutes. This, especially, in large congregations, which require

more time to serve with the communion and contribution. Occasionally I have run over that time but have always felt afterward that my lesson would have been more effective if I had planned it better, so that I could have presented all the important points in less time. It does no good to keep pounding a nail after it is already clinched; neither is it worthwhile to keep preaching after your point has been clearly and forcefully presented. It is better to stop and let it "soak in." Neither is it profitable to keep shooting when you are not hitting anything. It does little good to preach to a congregation that is watching the clock instead of you; you are failing to "hit the mark."

(To Be Continued)

—Roy Harris

### How Important is the Church?

Of the 130 million people in the United States, a survey revealed that only about half of them ever set foot inside a church edifice. Then when you consider the great number of people who attend church, only two days out of the year, namely Easter and Christmas, there are comparatively few who are regular attendants.

This day I want to lift up my voice against such procedure, against the cold indifference and unresponsiveness relative to religion. This is a day when the Church is lightly esteemed. It is usually accepted that the Church is a good thing, but not vital, essential or an absolute requisite. This teaching is certainly unfounded in the Holy Writ, and has originated solely with man. With Bible in hand, let's see what it says in regard to the importance of the Church. First, the Church must be held in esteem, because of the One with whom it had its origin. Please remember the plan originated solely in the mind of God. Divine intelligence drew the blue-print. Listen to the language of Christ—John 6:38 "For I came down from heaven, not to do mine own will, but the will of Him that sent me." Thus the works that Christ did, were the will of God. Matt. 16:18 Christ says "And I say also unto thee, that thou art Peter and upon this rock I will build my church and the gates of hell shall not prevail against it." Now if Christ was carrying out God's will as we have already proven, the establishing of the Church was God's will and plan. The person who asserts the church is of no importance, hurls an accusation broadside against the Almighty!

The second reason why I affirm the church is valuable beyond description is because of the price it cost. The value of anything is determined in view of the purchase price. Let's investigate Acts 20:28 and find what the purchase price was. I quote—"take heed therefore unto yourselves and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." That passage proves that Jesus Christ paid a blood price for it. To impress us more fully, we need to know the value of blood. The blood of Christ is what cleanses us from sin. "Without the shedding of blood there is no remission" Heb. 9:22. It is the only thing that can redeem a soul and the soul is the most valuable possession that you and I have. "For what is a man profited, if he gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Regardless of the material wealth, social prestige, or political power that one might attain, the soul is still more important and valuable. In fact it is greater than all the world combined

—yet the blood of Christ can save that soul and furthermore it was the price paid for the divine institution known as the Church.

Did Christ get cheated when He bought the church? If its of no value he certainly did; because he paid the highest price that could be paid. To say that it's of no value is to discredit his intelligence, throw Him in the role of an ignoramus, thus hurling blasphemy Heavenward in brazen, shameless affrontery! The truth is, friends, the church is the most valuable institution known to men, and should occupy first place in the heart of every citizen of this great nation. Can you conceive of the God of heaven, in all His mercy, goodness and benevolence toward the children of men, who would suffer His son to be nailed to Calvary's cross, adorned with a crown of thorns, His side pierced with a spear in addition to the deriding, mocking, and sneers of an angry mob, to purchase something that was of no benefit to mankind? Christ being the Son of God knew precisely what He was doing when He paid in full the blood price.

(To be continued)—Winford Lee

## \$7,000,000,000

Seven billion dollars is a very considerable sum of money. Even in these days of astronomical spending seven billion dollars would go a long way toward financing the war or feeding a hungry world. Well, dear reader, we have it from a reliable source, from no less an authority than the Department of Commerce at Washington that seven billion dollars was America's drink bill for 1944. Please get the figure straight, not \$7,000,000 but \$7,000,000,000, an all-time high.

In the matter of consuming alcoholic beverages we Americans of late years have become a most progressive people. Before the days of prohibition our market for liquor was constantly shrinking. Many of us feared and some of us hoped it would never come back. In 1933, however, the unexpected happened, we got a fresh start, literally a "new deal" in the liquor business, and we have been making amazing progress ever since. Nothing can stop us now, not even the war, let alone dry bigots and fanatical reformers. We drank (pardon the "we") more hard liquor in 1944 than in 1943, and we guzzled more beer in 1944 than in any previous 12 months of our entire history. In 1942 we laid down a drink bill of \$5,200,000,000; in 1943 about \$6,000,000,000; and in 1944, \$7,000,000,000, or about \$54 for every man, woman and child in America. If the war continues and wages remain high and money fluid we shall probably do better in 1945. We may raise the per capita to \$60 or \$70 during the current year.

### "The Prize for Inexcusable Waste"

Of all the billions of dollars thrown away or blown into the air during the past year, these seven billion spent on alcoholic beverages take the prize for inexcusable waste. With starving millions abroad crying pitifully for bread, with food rationing at home becoming more drastic every month, with the government calling on farmers to produce more and yet more while the army and navy reach out for all farm workers between the ages of 18 and 25, with barely enough gas and rubber for essential driving and all shipping facilities taxed to the limit—in spite of everything we go blandly about our liquor business to the tune of \$7,000,000,000 a year, giving priorities to brewers and distillers and destroying a vast tonnage of valuable grain and other food stuffs to gratify our national thirst for intoxicating drinks!

What a glorious, self-sacrificing business it is! Surely the bacchanalian gods will be appeased with an annual seven-billion-dollar libation and will graciously forgive America for her "noble experiment" with prohibition.—A. H. Baldinger in United Presbyterian.

## Do You Want to Know the Truth?

John 8:32: And ye shall know the truth and the truth will make you free.

2 Tim. 3:16, 17: The inspired word of God makes the man of God perfect (complete) unto every good work. The Bible college people say they are doing a good work, when they teach the Bible through their college. What scripture is their authority for this? They say where we teach is a matter of opinion. But where God has spoken it is not a matter of opinion.

Eph. 3:10: The Manifold Wisdom (Gospel) is to be made known by the church.

Eph. 1:22, 23: The church is his body. We know it is made known by teaching. When we teach through another body (the college) we are saying we do not believe God.

Phil. 1:11: The fruits of righteousness are by Christ to the glory and praise of God. The college is by man and you cannot glorify God through it. (Eph. 3:21 Unto him be glory in the church.) James 3:18 and the fruit of righteousness is sown in peace of them that love peace.

Eph. 4:3: Unity and peace go together.

Does the bible college help the unity and peace in the body of Christ? **Absolutely Not.** It has kept the church divided ever since it came into existence.

Matt. 12:33. A tree is known by its fruit. Gal. 5:20. (Give us the fruit of the college.)

Emulations (rivalry, jealousy) strife (dissensions, factions) heresies (unscriptural choice) These are the works of the flesh. Gal. 5:21. They that do such things shall not inherit the kingdom of God.

Many of these congregations will not accept the service of a man who is not of one of these schools. This is putting man's wisdom above God, and making light of the blood of the son of God. They are saying man can make better preachers in his college than God can in the church. 2 Tim. 2:2. Timothy was to teach faithful men. They turn out all kinds of men.

Rom. 10:3. For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

Pro. 14:12-16:25. There is a way (that) which seemeth right unto a man, but the end thereof are the ways of death.

Isa. 55:8. For my thoughts are not your thoughts, neither are your ways my ways saith the Lord.

We must work in his vineyard (the church) if we expect him to reward us.

The college is man's vineyard.

—Milton Malone, Michigan

## Troubles and Triumphs of the Church Through 2000 Years

### "Saint" Patrick—5th Century

(The reader may be surprised to learn that in all probability "Saint Patrick" was not an Irishman, nor did he drive the snakes out of Ireland,

and he did not belong to the Roman Catholic Church, for he lived BEFORE the pope became supreme head of most of the churches. In his Confessions and Letter to Christians, he gives no intimation of the Roman Catholic Church nor its distinctive practices. But we let an Irish Presbyterian historian tell the story:)

One figure which stands out prominently in the otherwise obscure early annals of Ireland is that of St. Patrick. His history has been so interlarded with legend and myth that it is no easy task to separate the truth from fiction . . . As to the birthplace of Patrick there has been almost as much controversy as about that of Homer. Ireland, England, Scotland, Wales, and France all contend for the honor of his nativity . . . In his Confession, he speaks of his parents living in Britain, and calls it his "country." There seems therefore no reason to doubt that his birthplace was there, and that the patron saint of Ireland was in reality a Scotsman . . .

But if not the land of his birth, Ireland was certainly his adopted country. This came about as follows: At the age of sixteen he was taken captive by one of the roving bands of freebooters who in those unsettled and lawless times infested the British coasts. In company with other prisoners he was carried across the Channel to the North of Ireland and sold as a slave . . . After six years of slavery he escaped from his master, and, making his way to the coast, produced a passage on board a boat, and after enduring many hardships, was able to rejoin his parents in Scotland . . .

But he was not to be long in his father's house. He had seen the darkness of Ireland, and he hungered to give it some of his light . . . Finally, he made up his mind to return as a missionary to Ireland, and the entire remainder of his days seems to have been spent in its service. He appears to have journeyed on evangelistic tours through the whole country . . . The dates of St. Patrick's career are rather uncertain. The best authorities, however, have come to the conclusion that his death took place on the 17th of March, now kept as "St. Patrick's Day," either in the year 465 or 493.

It is important for many reasons to know what were the exact doctrines which Patrick believed and practised. Roman Catholics constantly speak of him as one of themselves. They call chapels by his name, and place his statue above the entrance of doors, attired in full ecclesiastical costume, with a great mitre on his head and a formidable crozier in the hand—articles of dress which the simple, busy missionary in all probability never either saw or wore.

At all events, nothing is clearer than that Patrick's theology was as different from Popery as day is from night. Romish writers have asserted that he came to Ireland as an emissary of the Pope. It is quite plain, however, that he was nothing of the kind, and that all statements to this effect are to be set down among the many myths, for the propagation of which the Church of Rome has earned a bad pre-eminence.

In his Confession he tells us with considerable particularity the circumstances under which he came to Ireland; but he has not a word to say about either Rome or the Pope—an omission which would be simply inconceivable if he had been an emissary of the Pontiff. All contemporary documents are equally silent on this pretended Romish mission . . . Many letters of Leo I, who was Pope from 440-461, are still in existence, but not one of

them mentions Patrick's enterprise. Moreover, he himself (Patrick) never appeals to any papal commission when his authority is impugned. There cannot be a shadow of a doubt, therefore, that the whole story of the Romish origin of his labors is a pure fiction.

Besides, Patrick's teaching was very far removed from Romanism. Romanism glorifies the Virgin Mary. There is no trace of Mariolatry in any of Patrick's writings. The Church of Rome puts our blessed Lord into a very subordinate place. With Patrick, Christ is all in all. The Bible receives but little honor from Rome. Patrick knew it well himself, and looked to it as the supreme standard of truth. In fact, if we make a list of the distinctive tenets of Romanism, and a similar list of the doctrines which Patrick believed and taught, and place the two over against each other, their dissidence will be found simply startling.

As to clerical celibacy, his own father and grandfather were ecclesiastics, yet both were married, and we find Patrick himself appointing married men to office in the Church. Auricular confession, a cardinal pillar of Romanism, he never once mentions. We find no trace of his anointing the dying to prepare them for another world, no glorification of the Mass, no mention of Purgatory, in his writings. The impudence of any attempt to make out Patrick to have been a Romanist is only equalled by its futility. His whole spirit and teaching and aims were not only not Rome's, but were as different from hers as possible . . .

He was most godly, earnest, and laborious, but he was only after all, a poor unlettered man, who spent his youth not in study, but in tending cattle on the sides of Slemish, and along the banks of the Briad Water. The age in which he lived was not an enlightened or learned age . . .

In reading his life and works one cannot but be impressed by his prayerfulness, his humility, his strong belief in a guiding and over-ruling Providence, his deep and accurate knowledge of the Bible, his firm grasp of the doctrines of grace, his steadfast faith, his love of Christ, his devotion to His service, and his fine evangelistic spirit. He was by no means free from faults, but he was certainly one of the noblest characters and greatest benefactors not only that Ireland has ever seen, but that all history can produce.—(History of the Irish Presbyterian Church by Rev. Thomas Hamilton, M. A., Edinburgh, T. and T. Clark.)

## Church News

OAKLAND, CALIF.—The work at Oakland continues at present to be principally a personal work campaign. We have distributed many more tracts, making a personal contact at every home possible. We continue the regular and diligent visitation program, reaching every possible interested person. The preparation for the Vacation Bible Study this summer has begun. We mention the encouraging fruits of our work with the Young People's Class since we came as one of the most manifest benefits that the church has received from our coming. We are very pleased to see the many friends that come to Oakland from time to time.—Kenneth Morgan.

PECKS MILL, W. VA.—Dear Brother Sommer:—The article, Page 5 of The Macedonian Call for February is real and I wish to relate you an experience with a cigarette slave (a woman). I was preaching in her community; she made the good confession and I baptized her; she then weighing only 107 pounds. One doctor had ordered her sent to a sanitarium. When another doctor came in the community and told her if she would quit cigarettes and take treatment from him she would get well

as it was cigarettes killing her—this sister did this and is now living after about 6 years and fine looking, weighs around 148 pounds. She never smoked any more. Now if she could quit, why can't others do likewise? I also used to be a bad smoker and quit more than 20 years ago. I am glad I was able by God's help to lay it down.—Melvin White.

**BLOOMFIELD, IND.**—I wish to report that Brother Winford Lee has accepted the oversight of the congregation at Bloomfield. We are making some progress. We now have a "planned program" and it's working fine. The speakers this month have included Brother A. E. McClaffin, Brother Leroy Inman, and myself. Attendance is improving, evening crowds almost as large as morning attendance.—Ellis Crum II.

**ALTON, ILL.**—Dear Brother Sommer:—I am writing in regards to one of the brethren, whom I think should be commended and to give thanks unto God for one in the Faith that has been such a great help to the men, that have served in the armed forces of World War II. Being the wife of one of these men, who has served, I can really appreciate men like Arthur Freeman and his little paper the "Service Tie," that has helped and encouraged so many of the boys that have been so far away from home, while serving in the armed forces. Could you find space in the "Call" for a "thanks" to Art and his efforts? We have just received the final issue of the "Service Tie" and we will always remember the enjoyment and help it has brought to my husband and countless other men at home and abroad that it has reached in its short span of time.—Yours in Christ, Mrs. Dellamay Whyte.

**COALINGA, CALIF.**—Dear Brother:—For all that I am a hundred per cent for your article of "Jimmie Fidler in Hollywood" in leaflet form, I was rather amused at a student of the Bible, using the term "Movie-going Christians." When one who has been a Christian allows the ways of the world to win them over, they naturally lose their Savior, and they who lose their Savior are no longer Christians. That being the case, as I see it, makes it impossible to be a movie-going Christian. This is not intended as sarcasm or criticism but just as it struck me as I read it.

You are certainly right when you say professed Christians should be ashamed to lend their influence to that which leads to the demoralizing of one's morals. Moreover, all professed Christian parents who endorse and consent to their children going to the shows and dances, should not only be ashamed but hide their heads in shame. I have heard professed Christians argue and use as a flimsy excuse, "If I object to my child going to those places, they will slip behind my back and go." This may be true in some cases, but that being true, does not alter the fact you have done your duty in teaching the child against such places. If they do so behind your back, they do so knowing it is wrong. In the day of judgment you will not see God's accusing finger pointed at you for endorsing your child's wrong doing. Should you endorse movie and dance hall going the child says, "My parents see no harm in me going," so who then is to blame? Can any one find any where in the Bible where it admonishes any parent to bring up their child in the nurture and admiration of the movies and dance halls? The time is at last right in our door, when not only Christians, but all clean moral parents and those who are not parents, should give the question a deep and logical concern. Some may argue that there is some good in the movies. Surely there is some good in some movies, no one will deny that, but did anyone ever fail to find some good in every trap hole of the devil? If a good many of us today were as slick and good a salesman as the devil, a great number of us would be rolling in wealth. As one who is trying earnestly to be a Christian mother of an adorable thirteen and fifteen year old daughter, I say down and forever blot out of existence the movies, dance halls and all such devil trap holes.—XXX.

**CEDAR RAPIDS, IOWA.**—A four-weeks meeting, conducted by Brother Harold Shasteen closed March 18th. Visible results were a fine couple, (man and wife) baptized. Brother Shasteen did not fail to declare the whole council of God, he did his work and did it well. . . . Brother Don Shasteen did a fine job leading the song service and was well liked by all who came to know him. He will long be remembered with this congregation as a very fine young man. The last Lord's day of the meeting was devoted to an all-day meeting which was attended by three car loads from Des Moines. In the afternoon meeting there were seven very interesting speeches by local and visiting brethren. We wish to extend our sincere thanks to the Des

Moines Brethren for their financial support which made the meeting possible. . . . Brother Adam Dicken of Dysart, Iowa, and a member of the Cedar Rapids congregation passed away at his home March 8th. His funeral was held at the Cedar Rapids meeting house March 11th; the funeral services was conducted by Brother Harold Shasteen; singing was by Brothers Harold, Don, and Sister Bonnie Shasteen. The body was laid to rest in the Dunkard Cemetery near Cedar Rapids.—Fred Pryor.

**MEXICO, MO.**—We were joyful on Lord's day, March 24, to hear Donald Groce, 12 year old son of Brother and Sister D. C. Groce of this congregation, make the great confession. Brother Roy Whanger baptized him that afternoon. Though Donald is young, he will be of much help to the work here. He has already received enough special training and instruction to step right into the public work. All members are gradually taking more responsibility in the work. Our house to house calls in the "census territory" are now occupying every possible attention. People have been reading the tracts and articles in the paper. We are doing good, but are trying to be patient for the fruits of our labors. Any desiring a move, please consider Mexico and write me. A new packing plant under construction and other opportunities for employment.—Arthur Freeman, Box 282.

**HAMMOND, ILL.**—This day received the March issue of The Macedonian Call and just finished reading the entire paper. You have put out thousands of fine numbers of this valuable paper but not many that will surpass this March issue for food for both saint and sinner. [Several have sent for extras. We have 200 left.—Pub.] I like, too, the way you are handling Mr. Maier and much pleased with the way you stopped Jimmie Lovell. . . . I think this March number will be a good number for us to hand out during our first annual mission meeting, so I am sending to you one dollar for as many copies as that will buy so we may have them to hand out during our mission meeting which begins tonight in Lovington, Ill., with Brother Shasteen as the preacher. . . . We believe in developing work and have been doing much of it here at Hammond until in the last five or six years have developed a number of teachers—public teachers—which were not such teachers before. Most every young man we have takes some kind of public part now which speaks, we think, for a bright future for the Church here. We also believe in going into the world, or to the world and trying to give them the Gospel; too many congregations are satisfied to have some preaching at home, meet every Lord's day for worship and then think they are doing wonders for the Lord, but the Lord said go into all the world, and we believe we should take the Gospel to those who will not come to us and hear it, so we (8 congregations) have decided to try establishing at least one new congregation each year and then stay with it until talent has been developed sufficient to enable them to stand alone. We will continue our developing work at home, too. Send the number of March numbers the one dollar will pay for to me here at Hammond.—W. G. Roberts.

**CANADA.**—Inclosed you will find money order for the tracts "Can We Be Saved by Faith Alone?" These tracts have been distributed and I can say that I am sure that they are very much to the point, and came in very handy, as I was talking to some of Dr. Maier's followers. I hope to send for more tracts in the future.—Robt. H. Likes. (The reader will find the listeners to these radio speakers almost everywhere. Why not talk to friends or acquaintances about their programs, and then hand them one of tracts on "Can We Be Saved by Faith Alone?" We must find some way to broach the subject of religion to the people.—Editor.)

**BROOKPORT, ILL.**—Our one-week meeting from March 3rd through the 10th with the church at Yale, Ill., was one of the most enjoyable I have conducted. The church there has assumed new life under the capable leadership of Brother Cunningham, and during the meeting four were baptized, two restored, and one placed membership. Attendance was the highest it had been in about 12 years, reaching a peak of 172 the closing night, and the Lord's Days contributions were the largest in the history of the church. We conducted a study of the Philippian letter from 2:00 until 3:30 each afternoon and greatly appreciated the interest shown. I plan to return for two weeks' work in April. I am now engaged in a meeting with my home congregation. Our meeting began March 24 and will continue through April. Interest and attendance have been encouraging thus far. We pray that the Lord will continue to bless His work in this community and all other places.—Richard Kerr.

## A PRAYER FOR COURAGE

God make me brave for life,  
Oh, braver than this!  
Let me straighten after pain  
As a tree straightens after rain,  
Shining and lovely again.

God make me brave for life,  
Much braver than this!  
As the blown grass lifts let me rise  
From sorrow with quiet eyes  
Knowing Thy way is wise.

God make me brave—Life brings  
Such blinding things,  
Help me to keep my sight,  
Help me to see aright  
That out of the dark, comes light.  
—Grace Noll Crowell.

**SHOTTS and HOKE**—I recently spoke at the burial of Amos Shotts, a deacon in the church at Blaine Avenue, Indianapolis. He was a good man, doing the best he could, I believe. A large crowd gathered to pay their respects. . . . Also I spoke at the funeral of Edgar Hoke, an elder of the Liberty Church, near Sullivan, Ill. Perhaps 75 people could not be seated. I have spent many days in the home of Brother and Sister Hoke, while working at Liberty, and appreciated it. Brother Hoke and I spent many hours talking of things pertaining to the Kingdom.

**THE PUBLISHER** recently spoke twice at the church in Sullivan, Ill., to interesting audiences. Glad to see their growth. The publisher has held two tent meetings there, the first time, before there was a church; and the second time, while they were meeting in a hall. Brother Bert Cain is a bishop there, and is doing a good work in developing the talent of the brethren, they say. Good! Keep it up. Let's have the same everywhere. . . . Brother Harold Shasteen was holding a mission meeting in Lovington, and I got to see him a few minutes. Reports are that outside attendance is very good, under the circumstances. Hammond, Sullivan, and other Illinois churches are sponsoring that work. . . . By the time this reaches our readers we shall be on another trip of Bible teaching among churches. . . . Also I recently visited Brother Turner's meeting at Lebanon, Ind. It is a hard field, but there are some interested disciples there. A retired-farmer's town is as hard to work as a college town. Paul did not get very far at Athens.

**TRACTS FOR SAINT AND SINNER**—The new tract on "FLEE FORNICATION" is just off the press, printed on blue paper with cut which attracts. The rise in prices necessitates giving these to you for 50 for \$1.00. . . . We still have these tracts: Can We Be Saved by Faith Alone—Make the Home Front Strong (a bookmark in colors)—When Then?—Mr. World and Mrs. Churchmember (a poem)—Nuggets of Gold—All these tracts are 100 for \$1.50, or 70 for \$1.00. Let's go everywhere preaching the Word, then hand them a tract and tell them to look up the Scriptures.

## BUSY

Busy, busy, too busy to pray,  
Busy with duties, cares of the day;  
Busy from morning way into the night,  
Too busy to pray or even live right.

Busy in duties to make money fast,  
Busy in planning for life to the last,  
Busy in seeking the world's pleasures, too,  
Busy, yet idle, if they only knew.

Busy with pleasures, too busy to see  
How others are living or a comfort to be;  
Too busy in self to see other's care,  
Too busy to scatter love's sunshine there.

Ah! busy the lives that are running a race,  
Too busy to slacken their maddening pace;  
Busy, with pleasure, but no time for God  
But they will stop long enough to be placed  
neath the sod.—Selected.

## WHAT A SOLDIER FOUND

The most distressing discovery to me in the Army was the fact that most American boys are deep in sin. I hadn't realized just how far downhill this nation had gone until I

was inducted into the Army. Here in the States, I was in an Overseas Replacement Depot for the Air Force for nearly two and one-half years. I watched many thousands of men go through our camp and was truly astonished at the way they behaved. A surprisingly large per cent, it seemed to me, were as deep in sin as it's possible to be. Fornication, adultery, stealing, swearing, etc. were the general rule. Many had their names listed on church roles but proved by their works they weren't Christians. CHRIST said FEW would be saved. I was particularly bitter in the Army in my hatred of liquor and the cigarette. Both cause the loss of untold thousands of men. The boys were simply flooded with both items overseas. Instead of things we needed over there, they brought beer and cigarettes. **HOW AMERICA CAN EXPECT THE CONTINUED BLESSINGS OF GOD AND BE IN THE LIQUOR AND DOPE BUSINESS IS BEYOND ME!** The future outlook for the world looks bad in this respect. Our nation is going down unless the people repent. Greed, lust, and pleasure-madness have gripped our nation.—Veteran John M. Wells, member at Des Moines, Iowa.

## If Your Bible Could Talk

## Would It Report as Follows?

January 15—Been resting quietly for a week. The first few nights after the year began my owner read me regularly, but he has forgotten me, I guess.

February 2—Clean-up. I was dusted, with other things, and put back in my place.

February 7—Owner used me for a short time, looked up a few references. I went to Sunday school.

April 2—Busy day. Owner led a devotional meeting and had to look up references. He had an awful time finding me, though I was right here in my place all the time.

May 5—In grandma's lap. She is here on a visit. She let a teardrop fall on Colossians 2:5-7.

June 4—Had a couple of four-leaf clovers placed between my leaves today.

July 1—Packed in a trunk with clothes and other things. Off on a vacation I guess.

July 15—Home again and in my old place. Quite a journey, though I don't see why I went.

September 10—Clean-up. Dusted and set right again.

December 31—Tomorrow I expect each member of the family, blind-folded in turn, will open me at random and place a finger on the page to find a verse motto for the year. Suppose a finger rests on John 5:39?

—Thomas G. Hepner, Chaplain, in  
Bible Society Record.

**I WAS LUCKY ENOUGH** last summer to be given a copy of the first M. C. that you ever put out. I was glad to get one for that sentimental reason but most especially because it was an exhortation for more mission work. A person can go right back through the files of the M. C. since its inception and know that the development and intensive work for which we contend today have been contended for many years. I'm grateful that you have helped much in showing us the way.—Harold Shasteen.

**PLANNING TO STIR THEIR CHURCHES.**—The Baptists in America see the need of arousing local churches, hence we see this in a secular paper: "A series of Christian Life Crusade training conferences will be held in Indiana as part of a nationwide program sponsored by the Northern Baptist Convention. Baptist churches will send delegates to these training conferences to prepare them for a local church institute to be held in their own churches once a week over a six weeks' period in January and February, 1946."

Well, every church of Christ needs stirring, too, now and then. Why not make arrangements with some preacher to come and **TEACH THE BIBLE EVERY NIGHT FOR A WEEK**, about every three months? This will give a real Scripture stimulant which may help many Christians to fight the battles of life.