

Macedonian Call

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

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I WILL NOT DOUBT

I will not doubt, though all my ships at sea
Come drifting home with broken masts and sails;
I will believe the hand that never fails
From seeming evil worketh good for me.
And though I weep because those sails are tattered,
Still will I cry, while my best hopes lie shattered;
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still, white realm above;
I will believe it is an all-wise love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing,
Undimmed shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about a hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored is this faith
Like some staunch ship, my soul braves every gale,
So strong its courage that it will not quail
To breast the mighty unknown sea of death.
O may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it,
With my last breath.

—Ella Wheeler Wilcox.

Taking God's "Bible College" to All Christians and Their Children

The Christian Beacon presents a dark picture of the Protestant world, and tries to give a remedy in the organization of young people's Bible schools, etc. Here is part of the article:

"The large number of delinquents reserved or dropped from the roll found throughout the churches of all denominations, amounting to hundreds of thousands per year, and in the Presbyterian denomination alone, averaging over fifty thousand yearly, drew attention to the imperfect work of preparation of the young for church membership.

"The thought, with great force, came to the originator of the school idea, 'Is it not as essential to the development and growth of the Christian life that the truth of the Word of God should be as thoroughly known by those undertaking that life, as that the principles and practical application of those principles involved in law or medicine should be realized by candidates for these professions?'

"Ignorance in any line of work or service means failure—in the Christian life as well as anywhere else. Jesus said, 'Search the scriptures . . . for they are they which testify of me.' How valuable the Scriptures are! Second Timothy 3:16 and 17 reveal: 'All scripture is given by inspiration of God, and is profitable for doctrine, for re-

proof, for correction, for instruction in righteousness—to what end? 'That the man of God may be perfect, thoroughly furnished unto all good works.'

"These considerations together with the multiplying influences of evil in the way of suggestive and coarse amusements and the multiplication of false cults, such as Darwinism, the propaganda of atheism, Christian Science, Jehovah's Witnesses, etc., deepened and accentuated the feeling that **there must be adequate study of the Word of God, conducted along practical and effective lines, if the onrushing tide of spiritual evil is to be arrested.**"

Their Remedy is—

"Dr. Lathem's emphasis upon the Bible, the memorizing of the Scriptures, and the study of the doctrines of the Word of God has given it its place of leadership and commended it to churches all through the land that want the children to learn the Bible.

"This course differs from some of the new and varied children's programs that are offered to us by the denominational boards which **substitute** handcraft and other inducements for the memorizing of the Scriptures."

Our Remedy is—

The reader knows that this memorizing of the Scripture by young people, is one of the main things for which we have contended. We still have leaflets, Nuggets of Gold, citing you to hundreds of choice scriptures to mark in your Bibles and memorize, and to have the children memorize. We will send you free as many of these as you wish for distribution among the brethren. Read short article elsewhere in this paper, on "Finished the Book But Lost the Boy." There is nothing which will take the place of parents' teaching their own children, by precept and example.

As I have often said: If you would have your child memorize two choice scriptures a week, and keep reviewing them, in a year he would have 100, and in ten years would have 1,000 choice scriptures. These would bring him more happiness and real respect in life, than a college education or a million dollars without such training. And to think—it is within the power of each one of us to give this heritage to our children.

Recently in Springfield, Mo., I passed by the Central Bible Institute of the Holiness people of several states, where about 600 young people were going to school and studying the Bible. Likewise the new digressives have their Bible colleges about which they boast so much. All the religious good in such institutions can be done in God's way—the Home and the Church.

To supply the great want seen today, and to stop this drifting away from the church, mentioned in Protestantism in general, we have been suggesting that EVERY church have a regular Bible study of days, at least, so that all the young people can attend. We have advocated, and with good reception, a one week's Bible study by

some good teacher of the Bible, with every church, about every three months. This in addition to all their regular services. Thus in a year, the church would have four weeks of such study in a year, and in three years they could go through most of the Bible. This would be conducted at night, so as not to interfere with the work of the attendants.

Thus, in their teens, our children would have the privilege of going through the Bible THREE times—that is: if we do not think more of their secular education and temporal advantages than of their spiritual training and the salvation of their souls.

We don't need any human organizations to do the work of the Lord. All we need is FAITH on the part of the members of the Body of Christ.

Are you willing to do your part in stopping backsliding and apostasy from the Church of Christ?

Confession of a "Missionary Secretary"

The following is a confession as told by a missionary secretary in her report to the Missionary Review of the World.

"I was helping to get up a big convention, and was full of enthusiasm over making the session a success. On the opening day my aged father, who came as a delegate to the convention, sat with me at luncheon at the hotel. He listened sympathetically to my glowing accounts of the great features that were to be. When I paused for breath, he leaned toward me and said, while his eye followed the stately movements of the head waiter, 'Daughter, I think that big head waiter over there is going to accept Jesus Christ. I've been talking to him about his soul.' I almost gasped. I had been too busy planning for a great missionary convention. I had no time to think of the soul of the head waiter.

"When we went out to my apartment, a negro man was washing the apartment windows. Jim was honest and trustworthy, and had been a most satisfactory helper in my home. Only a few moments passed before I heard my father talking earnestly with Jim about his personal salvation, and a swift accusation went to my heart as I realized that I had known Jim for years and had never said a word to him of salvation.

"A carpenter came in to repair a door. I awaited his going with impatience to sign his work ticket, for my ardent soul longed to be back at my missionary task. Even as I waited I heard my father talking with the man about the door he had just fixed, and then simply and naturally leading the conversation to the only Door into the Kingdom of God.

"A Jew lives across the street. I had thought that possibly I would call on the folks who lived in the neighborhood—some time—but I had my hands so full of my missionary work that the calls had never been made, but, as they met on the street, my father talked with my neighbor of the only Savior of the world.

"A friend took us out to ride. I waited for my father to get into the car, but in a moment he was up beside the chauffeur, and in a few minutes I heard him talking earnestly with the man about the way of salvation. When we reached home, he said, 'You know I was afraid I might never have another chance to speak to him.'

"The wife of a prominent railway man took him out to ride in her elegant limousine. 'I am glad she asked me to go,' he said, 'for it gave me an opportunity of talking with her about her salvation. I think no one had ever talked with her before.'

"Yet these opportunities had come to me also and had passed by as ships in the night, while I strained my eyes to catch sight of a larger sail on a more distant horizon. I could but question my own heart whether my passion was for souls or for success in getting up conventions."

Finished the Book but Lost the Boy

A young man stood at the bar of a court of justice to be sentenced for forgery. The judge was stern. He had known the boy from a child, had known his father, the famous legal light whose work on **The Law of Trusts** was the most exhaustive study of the subject in existence.

"Do you remember your father?" the judge asked.

"I remember him well."

Then, seeking to appeal to the boy's conscience, the judge said, "As you stand before me, about to be sentenced to the penitentiary, and think of your wonderful father who was one of the greatest lawyers of the United States, what do you remember most clearly about him?"

The answer surprised the judge. "I remember, sir," the boy replied, "when I went to my father for advice, and as he looked up at me from his book on **The Law of Trusts** he said, 'Run away, boy, I'm busy.' I remember when I went to him for companionship and he turned me away with, 'Run away, boy; this book must be finished.' You remember my father as a successful lawyer and a great author; I remember him as a lost friend."

And the judge muttered to himself, "Ah, yes, finished the book, but lost the boy."

Scores of parents have lost their children—lost their confidence, lost their love. They may sit at the same table with them, join in their conversation, provide for their every need. Yet because they have been too busy to be real fathers and mothers they have lost the precious treasures that God has entrusted to their homes. Don't lose your child. Take time to study his disposition, to help him solve life's problems, to be his comrade, to introduce him to Jesus Christ as his personal Savior. "He that winneth souls is wise." Begin today, at home, to find your children.
—Evangelical Christian.

Troubles and Triumphs of the Church Through 2000 Years

Two Roman Women Die for Jesus—About 200 A. D.

The martyrdom of Perpetua and Felicitas at Carthage was one of the memorable events of this persecution. Perpetua was a Roman lady of exalted birth, and highly educated, who had become a Christian. Felicitas was a young Christian bride, about to become a mother. The parents of Perpetua were pagans, and also her two brothers. She was but twenty-two years of age, recently married, and had an infant child.

Perpetua was arrested and thrown into prison. Her aged father, who loved her tenderly, prostrated himself upon his knees before his daughter, and, with tears gushing from his eyes, entreated her to save her life by sacrificing to the gods. She remained firm. The high social position of the captive caused a crowd to be assembled at the trial. Her father came, bringing to the court her babe, and entreating Perpetua, for the sake of

her child, to save her life. He hoped that the sight of her child would cause her to relent, and renounce Jesus. The public prosecutor then said to her—

"In mercy to your aged father, in mercy to your babe, throw not away your life, but sacrifice to the gods."

"I am a Christian," she replied, "and cannot deny Christ."

The anguish of her father was so great, that he was unable to restrain loud expressions of grief, and the brutal soldiers drove him off with cruel blows. "I felt the blows," says Perpetua in a brief memorial she left of her trials, "as if they had fallen on myself." Perpetua was then condemned to be torn to pieces by wild beasts.

"When the day for the spectacle arrived," says Perpetua, "my father threw himself on the ground, tore his beard, cursed the day in which he was born, and uttered piercing cries which were sufficient to move the hardest heart."

Both Perpetua and Felicitas were doomed to the same death. The two victims were led into the arena of the vast amphitheater, where, with the utmost ingenuity of cruelty, they were to be gored to death by bulls. The rising seats which surrounded the amphitheater were crowded with spectators to enjoy the spectacle.

Let us, in imagination, descend into the dark, damp dungeons opening into the arena. Here in this den are growling lions, gaunt and fierce; and here is a den of panthers with glaring eyeballs. They have been kept starved for many days to make them furious. Here in this cell of stone and iron, which the glare of the torch but feebly illumines, is a band of Christians—fathers, mothers, sons and daughters. They are to be thrown tomorrow into the arena naked, that they may be torn to pieces by the panthers and lions, and that the hundred thousand pagan spectators may enjoy the sport of seeing them torn limb from limb, and devoured by the fierce and starved beasts.

In one of these cells Perpetua and Felicitas were confined. In another were several wild bulls. It was a glorious summer's day, and the cloudless sun shone down upon the amphitheater, over which a silken awning was spread, and which was crowded with many thousands of spectators. Here were crowded all the wealth and beauty and fashion of the city—vestal virgins, pontiffs, ambassadors, senators, and, in the loftiest tier, a countless throng of slaves. Carthaginian ladies, affecting the utmost delicacy and refinement, vied with the men in the eagerness with which they watched the bloody scenes.

In the center of the arena was suspended a large network bag of strong fine twine, with interstices so large as to afford no covering of veil whatever to the person. Perpetua was first brought into the arena, young and beautiful, a pure and modest Christian lady. She was led forth entirely divested of her clothing, that to the bitterness of martyrdom might be added the pangs of wounded modesty. A hundred thousand voices assailed her with insult and derision. Brutal soldiers placed her in the transparent net-work. There she hung in mid-air, but two feet above the ground, as if floating in space. Then the burly executioners gave her a swing, with their brawny arms, whirling her in a wide circle around the arena, and retired.

An iron door creaks upon its hinges, and flies open. Out from the dungeon leaps the bull, with flaming eyes, tail in air, bellowing, and pawing the sand in rage. He glares around for an instant upon the shouting thousands, and then catches a view of the maiden swinging before

him. With a bound he plunges upon her, and buries his horns in her side. The blood gushes forth, and she is tossed ten feet into the air; while the shrieks of the tortured victim are lost in the hundred thousand shouts of joy.

This scene can not be described; it can hardly be imagined. Lunge after lunge the bull plunges upon his victim, piercing, tossing, tearing, mangling, till the sand of the arena is drenched with the blood of the victim; until the body swings around, a lifeless, mangled mass, having lost all semblance of humanity. Felicitas in the meantime is compelled to gaze upon the scene, that she may taste twice the bitterness of death. In her turn she is placed in the suspended network, and in the same fiery chariot of martyrdom ascends to heaven.—Abbott.

And we today cringe and cower when the little finger of scorn is pointed at us and we are called cranks and moss backs and old fogies, and perhaps we turn back and "walk no more with Him."

We thank thee, Felicitas and Perpetua, for your faith and devotion and courage, and pray that all who read these lines may have the same, so that we can sing—

Faith of our fathers, living faith,

We will be true, to thee till death.

Some Fish Story

PRINCETON, N. J., May 9—Princeton University workmen digging in a 200x400-foot excavation for a new college library have discovered a 175,000,000-year-old library of nature in the form of thousands of petrified fish skeletons.

The first of these ancient fossils was discovered in March and the news was made public today.

It will take many years of study to interpret the full story of these fossils. Most of the fish are about six inches long. They belong to a group, called crossopterygians, from which about 325,000,000 years ago, the amphibians (and hence all land-living vertebrates including man) are believed to have sprung. These fish had lungs and nostrils. They had large heads and oval scales bearing needle-like spines. Some of the lung structures are still preserved, now turned to rock.

These fish are far the greatest collection of their kind ever found.—Associated Press.

I thought that according to Evolution, fish were far down the scale of the theory. It is a long, long ways from this fish to man. Many revolutions of the earth's surface would have to take place through the hundreds of millions of years between these fish and man, and certainly some indications of this should be found above this bed of fishes; yet behold, here they are right here near the surface where men dig a foundation for a building. There is something "fishy" about this whole theory. I think it would be wise to wait till the geologists get their records straight on these things.

Not Forsaking the Assembly— Hebrews 10:25

This verse implies 3 things: 1. A place to assemble; 2. A time to assemble; 3. A purpose for assembling. (Worship) 4. System of worship.

In Paul's writing he commanded that the church meet, therefore there must of necessity be a place to meet. According to history the early church met in the catacombs at Rome and in caves. This was necessary for

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safety's sake. There lives were in danger if they were discovered meeting together. In the book of Acts we are told that the early disciples met in an upper room (Chapter 20:8) and in private homes (Chapter 12:12).

The church today meets in homes and public meeting houses, according to the needs and ability of the congregation. Some say that we have no authority for the use of public meeting houses, yet this is a point of expediency, as was the meeting in the catacombs, and is for the convenience of all concerned. Man has gone farther than expediency and convenience by investing thousands and millions of dollars in edifices supposedly dedicated to God. In these beautiful, yet vain structures, the worship is not a living thing, but a cold, formal, ritual; meaningless repetition. Connected to this huge and costly structure is often a hall for the amusements of the members, such as dancing, basketball and party rooms. You have to have something to hold the members!

We are to have places for worship that are attractive, conveniently arranged, but simple enough to cause people to glory in the work and worship of the Church and not in the building.—Wilford Landes.

Letters to Young Preachers, Bishops and Others

Planning Our Work

Dear Brethren—Little can be accomplished in life without plans. One of the first things one needs to learn is to look ahead and lay his plans, and then work to that end. One should count the cost, and decide whether he can pay it. One who has no plans will not accomplish much, as a usual thing.

The same is true in spiritual affairs. Preachers who do not plan their studies will not get very far in education. We should decide what studies are most helpful to us, and conclude the best time to do it, then seldom break away from our plans. The best time to study is in the morning before breakfast; we can not do much if we lie in bed till 9 o'clock. The men who made the great commentaries, were men, who usually arose about 4 o'clock, and spent two or three hours each day for many years, in their special work. Alexander Campbell was such an early riser. Of course, preachers away from home, can not do that so well, especially in the winter.

Churches should do planning for their work, and not wait till a thought happens to strike them, then to learn that they can not find a preacher to do the work they wish. There are many unorganized little groups whose

leaders should look ahead. Some preacher can probably help them, if they do not have one specially approved to look after them. But even then we preachers should teach the leaders how to plan, and thus help develop them for elders. The elders in a church should not be indifferent but should look to the future, and lay plans to strengthen and enlarge their work for the Lord.

But when a church is set in order, the elders are the ones to "oversee," plan, for the church, and they are not to turn that over to some one else. Some churches with elders seem inclined to turn their planning over to a preacher. This has evil tendencies in several ways:

1. Suppose many elders decide to have a "three-year plan," and turn their planning over to me. It throws a great burden on me which in short belongs to them. I look for a preacher for them for a protracted meeting; one for a singing; one for leading in Vacation Bible Study; one for development, etc. I arrange all that work for them, and they "sign on the dotted line," give their approval. What less do I do than a Methodist bishop? He assigns the preachers to the places where they are supposed to go, and getting a good place to go depends largely on being in the good graces of the appointer. Preachers are not called to these churches, but go rather by assignment.

2. The bishops (which word means "overseer"), are to oversee, and not I nor any other man in a church with bishops. Of course, this is a nice way for the lazy bishops who do not wish to plan and to find who would be best for their work, etc., etc. But it is also the way for the elders to lose their office in a while. It is the business of us preachers to develop men for the eldership; and those which are in, to help to develop them so that they can do their OWN work better and not turn it over to some one else.

If we can't sing well, instead of getting an instrument to help we should train the brethren to sing. If children are not being taught, the thing to do is to train parents to do their teaching which God commands. (I just heard a song this morning from the Cadle Tabernacle program, which said, "God give us Homes.") If we are not bringing people to Christ, we do not need to form a missionary society, but to train every Christian to be a personal worker. If the elders and others in a church are not able to edify the congregation, instead of getting a pastor to do that, we should train the members. If bishops are not overseeing and planning for the church, instead of us preachers doing that for them, we should begin as never before to train the elders to do their own work, not shift it on to us.

If any member of the human body is not functioning properly we don't try to get another member to do that, but try to develop it so that it can do its own work, for only in such can we have health. **So it is in the Body of Christ.**

An Interesting Bit of History

Through the generosity of the Adult Bible Class of the First Christian Church of Oakland, California, the Society has been able to purchase the original deed to the farm land given by John Brown to his son-in-law, Alexander Campbell, in 1815. A second deed to 130 acres dated 1820, given by Brown and his wife to Campbell for a consideration of \$1,360, was also secured.

These deeds are indicative of a dramatic story. In 1814 the members of the Brush Run Church were dissatisfied with the community in which they lived and were ready

to move in a body to a better location where they could be closer together and have their own school for the education of their children. Then, too, they would not find serious opposition to their religious views in a newer, less settled community.

A committee, of which Alexander Campbell was a member, was appointed to seek a suitable place. Two months later the committee in a detailed written report recommended that a site near Zanesville, Ohio, seemed to have all the desired advantages. The church unanimously resolved that the report be accepted and that the removal should take place as soon as the members could individually make the necessary arrangements.

When Campbell began to make preparations to move, the opposition of his father-in-law was encountered. Mr. Brown did not want his daughter to move so great a distance from home and he proposed to give Alexander three hundred acres of land, including the house, if he would remain on the farm. Campbell accepted and the expected migration, without his leadership, fell through.

John Brown's gift enabled Campbell to become a wealthy man, financially independent so that it was unnecessary for him to ever violate his resolution not to accept pay for preaching. Much speculation can be given to what the restoration movement might have become if Campbell had not accepted the farm and had started a religious colony in Ohio. That John Brown's deed had a great influence on the early development of the Disciples no one can doubt.—Discipliana, April, 1946.

Truman and The Vatican

Protestants Urge Break with Vatican

WASHINGTON, June 6 (AP) — Eleven Protestant church leaders urged President Truman today to sever all diplomatic relations with the Vatican.

Mr. Truman received resolutions from seven denominations terming assignment of Myron C. Taylor as the President's personal representative to the Vatican "unauthorized" and "unconstitutional."

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches of Christ in America, said the eleven leaders calling on the President represented Protestant churches having 30,000,000 members.

"Our mission," said Dr. Cavert, "is to express the united judgment that any form of diplomatic relation between the government of the United States and the Vatican is contrary to the historic American principle of the separation of church and state."

Truman Promised Break with Vatican, Minister Asserts

RICHMOND, Va., June 7 (AP)—A Richmond minister said today that President Truman had assured a group of Protestant church men that Myron C. Taylor, the President's personal representative to the Vatican, would be recalled at the latest by the time the peace treaties are signed.

Dr. John A. MacLean, pastor of the Ginter Park Presbyterian church of Richmond, said:

"We were given assurance that the appointment of Mr. Taylor was a temporary expedient to give the President the fullest opportunity to make his contribution to the peace. We were assured that Mr. Taylor's service as ambassador to the pope might terminate at an early date, but would certainly terminate with the signing of the peace treaties."

[In Washington, the White House declined any comment on Dr. MacLean's statement.]

Eight Bible Reasons for Not Using Tobacco

- 1.—It is not for the glory of God.
"For ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's." (1 Cor. 6:20.)
- 2.—It may bring disease of the heart and cancer of the tongue.
"If any man defile the temple of God, him shall God destroy." (1 Cor. 3:17.)
- 3.—It is expensive, and money wasted.
"Wherefore do ye spend money for that which is not bread, and your labor for that which satisfieth not?" (Isa. 55:2.)
- 4.—It is infringing on the rights of others by contact with them in its nauseous, sickening odor.
"Thou shalt love thy neighbor as thyself." (Gal. 5:14.)
- 5.—It is a wrong example to set before the young.
"Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." (Matt. 5:16.)
- 6.—It is a filthy habit.
"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. 7:1.)
- 7.—The habit once formed brings one into bondage.
"Whosoever committeth sin is the servant of sin." (John 8:34.)
- 8.—It causes unnatural desire and leads to intemperance.
"If ye live after the flesh ye shall die." (Rom. 8:13.)
"To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." (Rom. 6:16.)

—Selected.

The Power of the Family Altar

I was brought up in a family that read the Scriptures or repeated a verse from the Bible each night, and then knelt down and said "family prayers." I can still hear my father's voice repeating these words of Jesus—words that will continue to be repeated as long as man cherishes his ideals: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you."

My father tried to live those words of Jesus; and they gave him an inner peace that the captains and the kings of earth have often sought for in vain. Dale Carnegie in "The High Cost of Getting Even," in "YOUR LIFE" Magazine, June, 1946.

Not Good if Detached

I bought a railroad ticket the other day and on the coupon read these words, "Not good if detached."

Strange thing about that coupon. It was made of the same material as the ticket, printed with the same kind of ink, and about the same size and shape, but it was no good if detached! Its value was entirely dependent upon its relation to the rest of the ticket.

Ever think of that little gem of philosophy contained in these words, "Not good if detached?" How many things are valuable when related to something else and not so valuable when detached!

In the fifteenth chapter of John, the Savior teaches the lesson of the Vine and the Branches. Jesus is the vine and His disciples are the branches. In this lesson Jesus says: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." In Christ the Christian can work and do great good in the Master's name; but out of Christ—detached—the worker is worthless to the Lord and has no promise of eternal reward. The Christian must be in Christ. He is "not good if detached."—Christian Education.

How Old Are You?

Many people frown at old age. To be aged and growing old are different propositions. Age should not be reckoned by days gone by but years to come. We cannot cheat time, but a healthy mind and body are a better index to age than passing events—a half century gone is no token of death because one-fourth the race die before the age of five—they do not die of old age. The ratio of death from birth to 20 is greater than the two decades from 50 to 70. * * * Don't get frightened because the sun goes down—if a man had nothing to fight but time he would be good for a thousand years. * * * Personally we may increase or we may shorten our life-time—food, climate, sleep, rest and recreation along with joy, gladness, mirth and cheerfulness add to longevity; while lust, appetite, exposure, hatred, malice and melancholy cheat the body, cloud the vision and harass the soul. * * * Usage often carries the fingerprints of age. A book on the shelf is not worn or torn and a violin gets better with age. If man could hibernate for 10 years he would be as good at starting as when he stopped. One hundred twenty months would be added to the calendar but nothing to his life because he had escaped the wear and tear of personal responsibility, human anxiety and business activity.—A. R. Moore.

An Old Sister Speaks Out

(Private letter) Bro. Sommer: I have read your articles ever since you started writing. I can say I always enjoyed reading them and we still do. I firmly believe if all the preachers had preached and written against worldliness in the church as you have done, there would not be so much of it in the church today. I have talked and talked to the young girls and women about the short dresses but it doesn't seem to do a bit of good. A young preacher's wife was showing me a new dress. I said: "It is pretty but it is too short." Her answer was: "That is my business how short I wear my dresses." I said no more.

I said to another young, married woman: "Your dress is too short." Her remark was: "My husband don't think so. Come on and tell her what you said." His answer was: "Well, I believe that one you have on is a little too short." The conversation ended there. I am telling you I believe the preacher and young men in the church could put a stop to a lot of things if they would do it.

Being in style never did appeal to me. I remember when they were fighting liquor so hard in my home state when I was a young woman, I said I believed style would send as many souls to hell as whiskey would and I still haven't changed my mind. We don't have to be odd and we don't have to go to the extreme the other way.
—(An Anxious Old Sister.)

Church News

DEAR BRO. SOMMER—Sister Moore has passed away, and was buried May 23.—Truly, A. R. Moore, 2708 Merington, Kansas City, Mo. (Many of Bro. Moore's brethren will wish to send him a few words.)

I was glad I could be in the home of Brother and Sister Moore a few weeks before she left. Bro. Moore is now in his eighties and knows it will not be long that they will be separated.

—Editor.

LAMINE, Mo.—We, at Old Lamine, have just finished our new Church House, replacing the one destroyed by storm last August. Robert Brumbach preached the first sermon, May 5. to a nice sized crowd. He will hold a meeting some time in December of this year. We hope to have some kind of an extra meeting twice a year in the future, Bible Readings or preaching, just as soon as our finances recover from the shock of rebuilding.
—D. J. Weekley.

LOVELL, Okla.—I have enjoyed the work with the Cong. at Hennessey. One was buried with Christ in baptism and I hope the Congregation has been edified by the meeting. They want me to return for their meeting next year. I am now starting a meeting at Lovell to continue for 3 weeks. May God be with us in our effort here that we may have a successful meeting.

Hubert M. James, Almartha, Mo.

MIDDLETOWN, Ind.—The meeting at Festus, Mo., closed with fair interest with one being restored and one baptised. I am now engaged in an effort here at Middletown with crowds increasing nightly. Yesterday (May 12) we had an afternoon session with several brethren present from neighboring congregations. I presented a plain message on three things which I believe can not easily be over-emphasized, that being, Development, Wordliness and Discipline. I gave this discourse the title, "Bombs That Destroy Congregations." My next work will be at Gallatin, Mo., which will be composed of talent and teacher development, vacation Bible study, and the last week of study I will preach at night. Brethren, the congregations that will accomplish the most for the Master now and in the future are those that are hitting development the hardest. Let's be developed and educated to the skies!—Harold Shasteen.

COLORADO SPRINGS—Dear Bro. Sommer: You have done and are doing a great work in helping to keep the church in the "old paths,"—a work that is needed more than ever before as there are so many things to destroy the simplicity and purity of the body of Christ. I, too, feel that the "movies" are a terrible curse to our young people and some of the older ones as well. I pray you may be spared to continue the fight.—M. B. Foster.

LOVELL, Okla.—Just closed a three weeks revival at Fairview Congregation, Bro. Hubert M. James of Almartha, Mo., doing the preaching. Visible results: two young men accepting Jesus as their Saviour. Bro. James is a very able young preacher and his conduct in the home an example that all preaching brethren should follow. We are sponsoring another meeting, twenty-seven miles southeast at Oak Ridge school house, starting tonight. The Luther Branson family, formerly living here, have been worshipping at the school house in the afternoon, the Baptists using it in the morning. Many prayers will be answered if we work to that end.—T. A. Hall.

IT IS DOUBTFUL whether it is good psychology to punish children in the presence of others. When we do that, or keep yelling at them, before others, we are punishing the "others," perhaps, more than the children. Try this: call the child to you and whisper a few things in its ear. And if that does it no good, be sure to carry it out when you get home, so that when before others, or at church services, or anywhere else, you have to whisper that same something to them, they will remember very vividly what is coming. It seems to me that one of the worst habits a child can have, and one which brings its glory to the parents, is for the child to break in when its parent is talking to some one else, and shatter the conversation, in order to satisfy some whim of the child. It has not learned the first principles of "good breeding," or "manners." On the other hand, nothing brings more honor to a parent than to have a child that has some consideration for others—which so few have today.

DEAR BROTHER SOMMER—Notice in M. C. that you are holding several short readings with various congregations. We know these readings do good from experience. Our Sunday night Bible Study is going fine with Bro. Arvil Weillbaker as teacher. He sure prepares his lesson and brings out every point. Our regular attendance runs around thirty to thirty-six. Most of our recent young men members don't refuse to do what they are asked to do at any time;—they read, offer thanks, wait on the

table, pray, dismiss, and a few are able to make comments. We are sure doing our best in giving them sound doctrine. Just received W. G. Roberts' latest book, "Lessons From Yesterday," and consider it a fine addition to my collection of safe and sound religious reading. With our best wishes and prayers for your good health, and continued success in HIS WORK, I am, Yours in HIM—B. Britton Boston.

REED'S STATION, Ill.—I conducted a one week study of Philippians followed by a one week meeting at Asphalt, Ky., this month, and am now engaged in a meeting here at the Reed's Station church, located about six miles northeast of Carbondale. Attendance has been fair thus far and our vacation Bible Study from 9:00 until 11:30 each morning is proving to be both interesting and profitable. Two ex-servicemen were restored during our work at Asphalt and another veteran was baptized into the Lord's Body. These men should be a great help to the church there. On June the first I am to begin a six months' period of mission work with the small band of disciples at Ozark, Mo. Other congregations are helping support this work which has already been started in a very favorable manner by Bernell Weems. We pray that God will continue to bless this work.

—Richard Kerr.

IS YOUR TIME OUT?—We are not now sending notices when your time is out on the Macedonian Call, but are writing the date when it is out, the month it is out, and a time or two afterwards. So notice RIGHT NOW what the date is after your name, on the paper or wrapper. And when you renew, why not send another name; or better, a club from your home church or friends who ought to read the paper? We have many who speak words of appreciation of the matter in the paper, but it will do so much more good if our readers took more of an interest in getting new subscribers. Recently the postman placed a paper in a wrong rural box, and the neighbor read it and was pleased, and told the sister about it, and so she subscribed for it for her. There are many people who wish the truth, and it is up to us to find them. "Jesus came to SEEK and save those who are lost."

PROTESTANTISM is in a precarious position in the opinion of Dr. Frederick M. Meek, pastor of the Plymouth Congregational church, Des Moines, who addressed the annual meeting of the Church Federation of Indianapolis, Tuesday night, in North Methodist church. Protestantism is facing a world where moral irresponsibility is gathering hurricane force, Dr. Meek said. He urged an alert, active program of teaching Christian principles to the people if civilization is to be preserved.

But what good would your "teaching" do, if you have no authority back of it—the authority of Jesus Christ as Son of God, which you leaders in Church Federation do not believe, as a general thing at least. No one is more responsible for the moral slump in the world than you philosophical doubters who pretend you are teaching the religion of the New Testament.

I CLOSED my part of the Middletown, Ind., meeting on Friday night, May 17, with two being baptized and one placed membership at that service. Bro. L. C. Roberts preached Saturday evening and the two services Sunday. I had planned to be with the Holiday, Ill., congregation Sunday morning but my car broke down twenty miles west of Indianapolis so my wife and I attended services at 1349 Blaine Ave., Indianapolis, that Lord's Day. I was invited to preach to the congregation at the evening service and a goodly number were present and seemed very appreciative. I was invited to return at my earliest convenience. My next labors will be with the congregation at Gallatin, Mo. —Harold Shasteen. (The publisher and his wife enjoyed the sojourn of Brother Shasteen and family 2 or 3 days. We believe he stands foursquare for the gospel faith. Glad to have other workers stop as they pass through, and at least visit a few minutes.)

AT LONG LAST—The Jamieson, Fausset and Brown Commentary has arrived. The price is still \$5.00, but it has been made with the high cost, and I don't know what the publishers may do in future. The advantage of any commentary is that it gives many scriptures bearing on the subject, and if he does not prove his point we can pass him by. No one should be a slave to any other man's opinion. Next to knowing the Greek, a Bible student should pick up as many different translations as possible, and if the meaning is not clear in the King James, he can go to them and possibly they make it clearer.

GUTHRIE, Okla.—I closed a three week's meeting at Lovell and two made the Confession and were buried in baptism. On Lord's Day, last of the meeting, after church services we went to the home of Bro. F. A. Hall's where we had baptizing, then dinner which was served by Congregation at Lovell, and several

who had come from Hennessey Congregation. The Congregations at Lovell and Hennessey presented to me a nice watch in appreciation of the work which had been done. I enjoyed the work and fellowship with the brethren very much and words failed me to express my appreciation for their kindness towards me. I pray God much good will be done by the gospel which has been preached. May we all be steadfast, unmovable, always abounding in the work of the Lord.—Hubert M. James, Almartha, Mo.

TWO GOOD BOOKS FOR HOT WEATHER—The young people, especially should read these books, and the older ones, too, who have not, at least in recent years. Pilgrim's Progress was written in prison by a man who was greatly persecuted because he tried to hold to the apostolic doctrine, as he saw it. I always appreciate Christian's encounter with Giant Despair, a villain whom we are likely to meet in these days of confusion. More copies have been printed than probably any other book except the Bible. Price \$1.25. In His Steps, or What Would Jesus Do, portrays in story form an effort to live like Jesus. The writer, a Protestant preacher, read the manuscript to a young people's class, who seemed interested in it, but when he took it to publishers they all said it was "too religious." Finally, he had 5,000 printed in paper back for his own use, but did not have it copyrighted. Now, between 20 and 25 MILLION copies have been printed, and it has been translated into many languages. Price \$1.00. Of course, there are things in these books we would not entirely endorse as scriptural, yet probably that is true of every human production. Carl McIntire's book, "20th Century Reformation," should be read by every preacher, for it gives him an insight into modernism, as no other book I know of, gives. The second half of the book is not so important. Price \$1.50. We can send you these books.

SULLIVAN, Ill.—The work in Lebanon, Indiana, is moving along nicely. I spent six weeks there in March-April in personal work. I could see some results of the work last year. We had quite a few visitors at our services on Lord's Days. Had two additions, one by immersion and one placed membership. Both young men and I feel will be a great help to the Mission. * * * I was with the Granite City Mission from April 28 to May 12. Three added by immersion. Two were a young man and his wife who had never heard of the true church before. The Hartford brethren did a good job in attendance and song leading, also served from Manchester and Lillian, in St. Louis, attended. * * * I closed a two week's meeting at Nevada night of May 26. Some fine people there, and some who are not willing to make the sacrifice required of them by the Saviour. We had six additions, four by immersion, one placed membership and one from the Adventists (a lady 77). * * * I go next to Vincennes, Indiana, for six weeks in Vacation Bible Study and protracted effort. C. R. Turner.

ANOTHER GREAT BOOK—Recently Bro. Ketcherside had Bro. Kerr to name several books he thought would be helpful to readers, and that is good. I wish some one had given me the advice I now give the young preacher: Get a copy of Conybeare and Howson's Life and Epistles of Paul. I read this in early life, and only till the past year have I really studied it. I have studied through it twice and parts of it three times within the past year. I don't think I ever obtained so much pleasure and profit from any book. It weaves Acts of Apostles and Paul's Epistles together, so that the names at the end of Paul's epistles do not seem like mere appendages, but ties which bind us all together as though we had not lived 2,000 years apart; and we wish there were more of the personal references. One sees, too, that Paul must have been released from prison in Rome, gone out for several years, then returned about the time of Nero's persecutions and suffered death. Many scriptures we have passed over with little consideration mean much to us now. We are not saying these things in order to try to sell a book, for we do not have it, yet as it is in print, we think we can obtain it for you, if you wish. But this book should be studied through years. If the young preacher would map out a course of study on Paul's Journeys and fix in the mind the scriptures the book gives, and would work in exhortations as he goes along, he might help much to get the people back into the spirit of that great soldier of the cross. However, the descriptions in the book are somewhat antiquated, for the book was written 75 years ago, yet that does not mar the apostolic picture which it gives the reader. When we have thus studied this book we have absorbed two-thirds of the epistles of the New Testament, and more, for the letters of the others were so short compared with Paul's. "Follow me, even as I follow Christ."

BRIDGEPORT, CONN. Monday, May 13—Dear Bro. Sommer (letter)—I have been here in Bridgeport, Conn., a week now.

We are staying at the "Y". Yesterday I taught the YP's class, led singing, and did some preaching. On Tuesday and Thursday nights we have home Bible studies, on Wednesday the regular Bible study, and on Friday nights I'm in charge of a development class. I came here from Shillington, Pa., where we conducted a week's Bible reading over the books of 1-2 Peter. While there, I got to visit your old home town and see the Kelton Church of Christ, for which your father hewed timbers when he was about 28 years old. During the month of April I conducted a month's evangelistic campaign in Shippensburg, Pa. Two were baptized into Christ and one was restored through a confession. We had a 25-minute Bible drill for the young folks each evening, in addition to a development class on Lord's Day afternoons. There are several fine young brethren there who show definite talent and promise. We visited and left tracts at some 300 homes, but the response in attendance was only fair. People are in a maze of doubt and unbelief today. I would definitely consider this work in the east as a mission field of endeavor. More faithful evangelists should come out here to work and assist the congregations. The churches are far removed from each other, small in number, but rich in faith. Most of the brethren have taken an open stand against all innovations and worldliness.—J. Ed Uland.

KANSAS CITY, MISSOURI.—We are still enjoying wonderful lessons on Wednesday nights, presented by Bro. Robert Brumbach. Wednesday the 22nd his lesson was one much needed in America today, also in the Church of Christ, that of marriage and divorce. We received much spiritual food during our week's Bible study under the direction of Bro. D. A. Sommer last month. We are now looking forward to the Vacation Bible Study with Bro. Bill Hensley in charge, which will be in June. * * * Our hearts are saddened by the passing of Sister Millie Moore, wife of Bro. A. R. Moore, known and loved throughout the brotherhood. We sorrow not as those who have no hope, as we know Sister Moore has been a faithful servant of her Lord and Saviour. Millie Moore was born at Belleville, Virginia, December 11, 1868, and departed this life at St. Luke's Hospital in Kansas City, Mo., May 21, 1946. She was united in marriage to Albert Ross Moore at Jamestown, Kansas, December 15, 1886. Had she lived until December 15 this year they would have celebrated their sixtieth wedding anniversary. She leaves to mourn her passing, her husband A. R. Moore of the home at 7519 Jefferson Street, Kansas City, Mo., and three sons. A tribute by her husband:

"She was a model christian wife and mother. Like the dew drop, she came and went, and left no stain. She is now gone to the marriage supper of the lamb."—Rev. 19:7-8.

May God's richest blessings be with Bro. Moore and the other members of the family and may they find comfort in his word.—Edith Gunn.

GLENDALE, ARIZONA—A basket dinner was held on Lord's Day, May 11th, after the morning services. All enjoyed the bountiful tables of delicious food and the fine song service after, led by Bro. Tom Booth. * * * Sister Ensley underwent an operation recently in a local hospital. A last report she was still quite ill. * * * We have had a number of California visitors lately and the attendance last Lord's Day A. M. reached 67. * * * I'm very happy to have both my sisters and my mother back with me again. * * * The Clem family left for a three week vacation trip to Kansas and Nebraska. We hope they have a safe and enjoyable trip.—Laura B. Norris, 830 N. 3rd Ave.

WOULD YOU BE INTERESTED IN A WIDE MARGIN TESTAMENT?—The only wide margin Bible I know of is printed in Oxford, and costs between 15 and 20 dollars. But it is very handy. I have wondered if our readers who make many notes on the margin of their Bibles would be interested in having the Simplified New Testament printed with a margin close to two inches on each side—the size of the Oxford Bible. Of course, it would not fit the coat pocket, but one could have the outlines for talks, on the margin; many notes for teaching a class, which he has made himself; in addition to the analysis we ourselves made of the testament, and our definitions and references, etc. I know I myself would readily give ten dollars to have one. But it is not a book which would be demanded so much as the ordinary Simplified Testament, and would have to cost \$6 or \$7. Other translations, the Greek, opinions of commentators, etc., etc.—all these would be very handy, on the same page with the text we are explaining. Be sure to write us if you would be interested, so that we shall know whether to make further inquiry. Of course, the paper would take ink without blotting.

IBERIA, MISSOURI.—The two weeks of special evangelistic services came to a close with splendid attendance and attention. Five were added during the meeting and the brethren seem to feel encouraged about the general good accomplished. There are several things I could mention that were outstanding at Iberia, but above all, I think the brotherhood should know that the assistance given the church at Iberia is just about the best investment we have made in this century. The congregation has capable leaders in Brothers Freeman Bilyeu and Louis Martin. These men are backed by a band of faithful Christians that will never say die. Prospects are abundant, and within a few years it will exceed any church in the community in number and zeal. Brethren, it is the case of a congregation which began with the Lord's plan and one that is going on to succeed by using the same plan daily. May God bless the church there and elsewhere.—William J. Hensley.

On The Lord's Supper

"Herein is love, not that we loved God (first), but that he loved us, and sent his son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us."

When we come to observe the Lord's Supper, we are there in the presence of the emblems of God's majestic love. The sight of this testimony should vastly deepen our love toward one another, as we gather as brothers and as sons (of God), to eat in memory to Jesus Christ. We ought to so love one another, as Christ loved us.

He loved us, not because we were sinners, but while we were yet sinners. Because he had confidence in us, and was willing to lift our feet to solid ground, and give us a new opportunity. Paul wrote, "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief."

In the matter of brotherly love then, I—and with you it is the same, you should say also, I—must feel myself responsible for the first move; and if none moves, then also for the second. Else we may wait long for the deep bond and confidence of true brotherly love that ought to be in the church. There is no excuse, I cannot complain of coldness, for in the love that has filled my life, I have learned that the first move is mine—while we were yet sinners, Christ died; we love him because he first loved us; herein is love, not that we loved God, but that he loved us, and sent . . .

Our confidence in a man will often lift him up to a strength and determination and trustworthiness, which was before impossible. Our lack of faith in him, may forever banish him from hope. A leader in the church is found guilty of doing that which is reproachful to Christ, and now he stands with humility and great courage in front of the flock he has so long shepherded, and confesses to doing that which he had taught was sinful . . . now the test of the church, not to humiliate the man, not to lose faith in him, but to recognize the nobility of his humility and courage; and to strengthen him.

Surely we cannot escape the inspiration of the great love which is illustrated so vividly for us each time we keep this supper. It permeates the whole hour and assembly. Let us so love one another. The sacrifice of Christ is unfruitful in us if it has failed to establish a mysteriously deep bond of love between each and all of us. If we love one another, God dwelleth in us, and his love is perfected in us.—Kenneth Morgan.