

# Macedonian Call

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

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## A Protestant Reformation Has Started

Every one knows that for two or three decades, Protestantism has been deteriorating rapidly. But there are some indications that there will be a change.

"Youth for Christ" movements are held in many of our great cities. On Saturday nights when so many young people visit taverns and dance halls, groups are now gathering in churches or other such places, to engage in religious rallies. A few months ago such a meeting was held in Madison Square Garden, when 20,000 young people were present. Recently there was such a rally in Indianapolis when between 10,000 and 11,000 young people, largely, participated.

The Roman Catholic Church has been treated so nicely by our government the past sixteen years, and Protestantism has been so dead, that the Catholic organization has started out in earnest to win America for Romanism. They have made such success that even the head of the Federal Council of Churches has become aroused, especially at its encroachments on civil governments; and he speaks out.

In the Indianapolis News of June 13, 1946, Cardinal Spellman chastises Bishop Oxniam, head of the Federal Council of Protestant Churches, for objecting in behalf of Protestantism, to the use of Mr. Taylor as the President's envoy to the pope. But Oxniam replies: "The Roman Catholic Church insists on being a church and a state. **How can an American citizen be at once loyal to his country and his President, and also loyal to another political state and its political rules, if the two states differ in political policy?**"

As Rome tries to win America, this crucial question, which Oxniam asks, will come more and more to the front. The editor of the Macedonian Call predicts that the next twenty-five years will be a period of religious controversy such as America has never seen before. So far as we are concerned, it will be a four-cornered affair, discussing Romanism, Modernism in Protestantism, Fundamentalism in Protestantism, and the New Testament Church of Christ. Well, it will be a wholesome change to the people from the murder tragedies, clink of glasses, female legs and breasts, and "songs of fools" (Ecc. 7:5), so prevalent today on screen and air and paper and bar.

Secularism, or materialism, is very much to blame for general indifference, but this could be very much overcome if the preachers really believed the Bible and would preach the Judgment just as it is. The Modernism in the Federal Council has almost emasculated Protestantism. This Federal Council includes most of the prominent denominations (representing about 25,000,000 people, they claim—though many of these don't understand the infi-

delity of their leaders). The leaders of this super-organization generally do not believe in the inspiration of the Bible as that has been understood through the ages, nor do they believe that Jesus Christ is the Son of God. They have made a mere human philosophy out of the religion of Christ. They have devoted themselves largely to what they call a "social gospel". There is nothing in their religious philosophy to stir the sinner or to stay the progress of religious Romanism.

Another organization has been established to counteract the scepticism of the Federal Council, and its name is American Council of Christian Churches. About 1,000,000 people are now identified with it, and it is growing rapidly as people get their eyes open. These are mostly people who have come out of the sceptical Federal Council. Carl McIntire is the leader of this American Council, and is editor and publisher of the Christian Beacon, a weekly journal (Camden, N. J., 50 cents), established to help the movement back to the Bible. He is author of "20th Century Reformation" (\$1.50, same address), which every preacher should at least have in his library for reference. The following articles are from this paper, Christian Beacon, and show our readers what is going on:

### New Methodist Church Established for Bible-Believing Methodists

By William A. Robbins

(Mr. Robbins, in sending this release, said: "It was my privilege to be present with these good brethren and to witness another great and momentous occasion in the great Protestant Reformation taking place all over the land today. We will be sincerely grateful for your favor of running the attached copy in an early issue of the **Christian Beacon**.")

A truly Biblical Methodist Church wherein true Methodists can find fellowship and blessing in Christian service was established at Memphis, Tenn., on Thursday, May 9, when various independent Methodist leaders met for the purpose of waiting before God in prayer in order to discern His will in the matter of bringing the numerous fundamental Methodist groups, scattered throughout the nation, into a united testimony and means of service.

Representatives from the following states were present: Pennsylvania, Kansas, Mississippi, New Mexico, Texas, and Tennessee. The name, The Evangelical Methodist Church, was chosen in order to avoid any sectional reflections and thus to provide a place wherein all true Bible-believing Methodists might find fellowship. In addition to the aforementioned states being represented, through other means, indirect representation was present

from New York, Illinois, Michigan, and Washington.

The Evangelical Methodist Church will be builded upon a three-point program as follows:

(1) Every minister and every local church accepted must be absolutely free from the entangling alliances of modernism. It must be a truly Biblical, fundamental testimony.

(2) It must be a truly evangelical church with soul-winning as its chief objective for the glory of God. The articles of religion, as founded by John and Charles Wesley, constitute the doctrinal requirements with such revisions as would preclude any departure from the faith as has been so generally observed in the attitude of professing "Methodists" in the past.

(3) The Evangelical Methodist Church must be unreservedly congregational in its form of government and forever free from any form of episcopacy. There will be no bishops or district superintendents, nor any other form of ecclesiasticism practiced. Property rights will rest exclusively in the hands of the local congregations and each church will be at liberty to call its own pastor without interference from any outside source of any nature. An annual fellowship of ministers and churches will be provided with opportunities for united missionary efforts and other things of like nature requiring united co-operation for better results. . . . It is estimated that approximately 200,000 are already represented in the Evangelical Methodist Church!—Christian Beacon.

#### General Association of Regular Baptist Churches, Advances.

The General Association of Regular Baptist Churches (North) in its Fourteenth Annual Conference, held in the Walnut Street Baptist Church, Waterloo, Iowa, received 57 Baptist churches into its fellowship. Most of these churches have recently withdrawn from the Northern Baptist Convention. The General Association of Regular Baptist Churches, organized in 1933, now consists of more than 400 independent Baptist Churches, most of which have withdrawn from the Northern Baptist Convention because of modernism in the Convention.—Christian Beacon.

#### New Sunday-school Lessons—(An Editorial)

Imagine a Sunday school lesson for Christmas being entitled, "Prophecies of the Virgin Birth of Christ"! Nothing like this has appeared for years and years in the International Uniform lessons. Imagine a Sunday school lesson raising questions about Roman Catholic doctrines and the Roman Catholic Church! These things have been scrupulously avoided by the International Uniform Lessons, and as a result a generation of Protestants has been raised up which does not know what Protestantism is or what the errors of Roman Catholicism are. The new Evangelical Lessons will have all the advantages of the old International Lessons plus the advantage of being drawn up to meet the great issues that God's people must face in the light of the Word of God in this twentieth century.—Christian Beacon.

#### Near Communism—(An Editorial).

The Federal Council of the Churches of Christ in America is the great issue in Protestantism today. Everywhere Christian people are being aroused to the modernism and the near-communism which is offered to the land in the

name of Christianity. On page 5 we reproduce the defense of the Federal Council given by the preachers of Knoxville, Tenn., to the charges that have been made against it in that area. It is indeed evident that the situation has become so acute that these preachers feel that they have to do something about it.

It is also significant, as one reads their defense, to note that it is to the church and the church leaders to whom they appeal rather than to the Scriptures, the Word of God. One of the men says, "To repudiate the Federal Council of Churches is a sign of either prejudice or ignorance. The leaders of the churches of America are the leaders of the churches in the council."

In reply it should be observed that only those who are informed are the ones who are ready and have the grace and courage actually to stand up and repudiate the Federal Council and to stand against its powerful forces.

A similar situation developed in Minneapolis during the American Council meeting there. On page 2 we have photographed the advertisement which was put in the newspapers in reply to the president of the Ministerial Council of the city. These are the facts that stirred the Christians in Minneapolis as they have not been stirred in many, many days. These are the facts that make people everywhere stand up and say, "No, it is not a question of ignorance; no, it is not a question of prejudice; it is purely a question of loyalty to the Lord Jesus Christ and His Word." That is the only issue at stake.

The Editor has just returned from a two weeks' trip to Iowa and Minnesota where he spoke in a number of very stirring rallies for the faith. One thing he observed was that, when the Federal Council's Social Creed was presented to the people, **there were gasps and utter amazement expressed.** The second plank of that Creed declares that the churches in the Federal Council stands for "social planning and control of the credit and monetary systems and the economic processes for the common good." Think of society planning to control the economic processes, all of them! The OPA cannot even control meat, much less the economic processes! The OPA is a ladies' aid society compared to this Marxian ideology in which all the economic processes must be controlled for the common good.

This is not Christianity; this is not freedom; this is nothing more than unadulterated Marxianism being offered to us in the name of the Social Creed of the Federal Council. Americans do not want social planning. They want a free society such as we have always had, and which has made America great and glorious. Neither do we want the banks to be taken over by the Government so that the Government can control all the credit and the monetary system. We want a free country. When the Government controls the credit, the banks, and everything, it can do just about as it will with the entire nation. This is what the Federal Council stands for; this is what the Federal Council preaches; this is what the Federal Council advocates in the name of the Kingdom of God.

Are men going to stand by the church regardless of what it is or does? Or are they going to stand by the Lord Jesus and His Word? The answer is that all who truly love Him and believe that He shed His precious blood for their sins are going to stand by the Lord Jesus Christ, cost what it may, in these last days.

This situation is exceedingly serious. If the Federal Council's program prevails we are going to have a controlled social order similar to that of Soviet Russia. What then will be the plight of our children? Where then will

be the land of equal opportunity? The Federal Council leaders who have turned aside from the simple Gospel which is revealed in the Scriptures, the Gospel of the grace of God, to their new social order are so blinded—and we use the word “blinded” after great thought—that they do not see that, if their controlled social order comes into existence, liberty will have gone out the window. Liberty is something that is indivisible. When you attempt to control it, it vanishes.

Of course, the Federal Council men want liberty, but they are so blind that they do not see that the social system that they are advocating for America destroys liberty. You cannot have the Marxian social system and the freedom of America at the same time. The two systems are in different worlds.

Surely the time has come when every Christian who loves the Lord should repudiate the Federal Council and join in the great battle to save the true church and to save also our free country. The battle cry is “Awake, awake, put on strength.”—Christian Beacon.

### An Open Letter to Dr. Carl McIntire

Dear Doctor: I wish you to know that I have been greatly benefited by your book, “20th Century Reformation,” and that I read your Christian Beacon with enthusiasm.

But I wish to kindly suggest that you go on in the reformation and get back **entirely** to the Church of the New Testament.

Get at the cause of the evils you are fighting; and is not the cause—the kingdom of the clergy which has assumed authority over the minds of men religiously? And is not the theological seminary the chief cause of this power, in both Romanism and Protestantism? Is not the path of such schools strewn with the wrecks of shattered apostolic faith and practice, from the first catechetical school in Alexandria, Egypt, to the halls in Yale, where Dr. Oxnun, head of the Federal Council, referred to the God of the Old Testament as “dirty bully,” because he punished people for their sins.

I admit that Luther's reformation was helped much by the schools, as Europe was coming out of its darkness. But it was largely academic, and soon led the same groups of people away from the simplicity in Christ which they were seeking. Is not this modernism you condemn so strongly, the product altogether of the schools?

The “New Methodist Church Established” from your article quoted above, shows that those people recognize that it is ecclesiasticism that has ruined them, and so they shun that by **establishing local church government**. Why not all of us get back to the elders, called bishops, mentioned in the New Testament? (See 1 Tim. 3; Acts 20; Titus 1.) Why not build up churches which have elders, called bishops, who feed the church instead of “the pastor” who is unknown in the New Testament?

And when it comes to training preachers, why not try Paul's plan? **He intended every preacher to be a theological seminary in and of himself**. His words to Timothy, the preacher, applies to us also: **“The things which thou hast heard of me among many witnesses, the same commit thou to FAITHFUL MEN WHO SHALL BE ABLE TO TEACH OTHERS ALSO.”** (2 Tim. 2:2.) (I presented this thought in the general discussion in your American Council in the War Memorial in Indianapolis two or three years ago, but you may not have been present at that meeting.) If we will do this, then the false teachers will have to capture every congregation one at

a time, and not wholesale through the ecclesiastical machinery.

I am glad to state that the churches of Christ with which I am identified, have a number of preachers going from church to church, **teaching** the Bible and developing teachers. I, myself, spend nearly two months out of three visiting six or more churches, teaching the Bible a week at each place, to help develop “faithful men who shall be able to teach others also,” (2 Tim. 2:2); and we believe we are doing much good toward counteracting such evils as you condemn.

And while you are leading them back in Church Government, why not lead them back on the subject of Baptism, and the Lord's Supper, so that we all can be one, and unite with you? As a Presbyterian you know what John Calvin taught on these. Here is what he said, in his Institutes, Chapter 15: **“The very word ‘baptise’, however, signifies ‘to immerse’; and it is certain that immersion was the practice of the ancient Church.”** And on the Lord's Supper, he says in Chapter 46. **“That custom which enjoins the faithful to communicate only once a year, is unquestionably an invention of the devil. . . . At least once in a week the table of the Lord should be spread before each congregation of Christians,”** etc.

John Wesley, too, says in his commentary of the New Testament, commenting on Rom. 6:4: **“We are buried with him—alluding to the ancient manner of baptizing by immersion.”** And speaking of the worship of his followers, he says, **“Only on Sunday it begins between nine and ten, and concludes with the Lord's Supper.”**—(Sermon on God's Vineyard.)

Luther says, **“Hence it is correct to say that baptism is a washing from sins. . . . I would have the candidates for baptism completely immersed in the water, as the word says, and as the sacrament signifies. . . . Thus it was doubtless instituted by Christ.”**—(Luther's Works, Vol. 2, Pages 230, 231, Published by Holman Co., 1915.)

Now, Dr. McIntire, if you wish to make a **full** reformation, will you not teach these two ordinances just as they are in the New Testament? I have quoted these great reformers to show that this teaching is not some new thing.

And then, if you would call yourselves merely Christians (Acts 11:26), and the Church of Christ, or Church of God, (Matt. 16:18, 1 Cor. 1:2), would not that bring us all closer together?

And if you would leave out infant baptism which you must know you can not find in the New Testament, and would leave off instrumental music in the worship, which you know from your church history was introduced centuries this side of the apostles—would not you be introducing, indeed, a full reformation of the Church of Christ of the New Testament?

May God give you courage to go all the way back to the New Testament, and not merely to Luther and Calvin, and Wesley.

Your sincere friend,

D. A. Sommer.

Note—The writer of these lines believes that every Christian should help forward a scriptural reformation, as the apostolic Christians did when they went everywhere preaching the word. Why not **you readers** help by talking to your friends on the matters in this paper, and then handing them the paper to read?—Editor.

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## "All Is Vanity"

The Twentieth Century may go down as more than the Atomic Age. It may well be the Age of Pigmentation. The New York Times Magazine informs us that beauty and the quest for it are now a billion-dollar business. American women each year spend \$700,000,000 on cosmetics and an additional \$300,000,000 at the beauty parlor. Milady, on a poundage basis; will use during her life-time three times her weight in cosmetics seeking a physical metamorphosis through mascara and talcum.

Results have been good. The American woman is now the most beautiful in the world. She has what the French call *autorite*. She has a mien of irresistible charm.

But what is the purpose of this striving for beauty? Is a worth-while goal in sight? Dr. Clifford A. Adams, psychologist at Pennsylvania State College, declares that six million American women between 20 and 35 will never marry. Sixty-five per cent of those who do will wind up in the divorce courts.

It should be needless to remind, too, that the world's famed beauties come to dismal ends. Dido, Queen of ancient Carthage, destroyed herself on her own funeral pyre. Cleopatra, Caesar's girl friend, pressed the deadly serpent to her breast. Sappho, spurned by Phaon, jumped into the sea from the Leucadian rock.

Let there be a purpose to this pigmentation. Let the permanent wave attract a permanent husband—and we trust the husband will be more permanent than the wave. Let the beauty be the outer embellishment of a noble character beneath. Beauty is as beauty does. Otherwise, the beautiful will be crushed in the lap of destiny—ashes on pyres of their own making, stung to death by the serpent of disillusionment."

All of this vast expenditure goes for personal and selfish ends and aims. It does not feed the starving millions, nor clothe nor shelter them in their destitution. The untold horrors of the dark clouds of famine and pestilence are still settled down on large areas of Europe and Asia. The relief being sent is far from being sufficient to save the people from death. But the average individual in our country feels that he or she must first be fed, clothed, sheltered, and beautified (if a woman) before helping the needy. And this applies to the needy at home as well as abroad.

It is no new thing for vanity to take control among the people, even among those who profess to be God's people. The nice details in the beauty shops of our own day to render the fair sex more attractive probably do not surpass those of the times of Isaiah, 800 years before the

coming of the Christ. And here is the record of the prophet:

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched necks, and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts.

"In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the ear-rings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and wimples, and the crisping-pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell there shall be stink: and instead of a girdle a rent; and instead of well-set hair, baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war, and her gates shall lament and mourn; and she being desolate shall sit upon the ground."

People have changed little during the past 2500 years, and the sins of selfishness and vanity are much as in the ancient times.—Dallas News.

## A Sermon to Quitters

Occasionally, people of the church are heard to say, "I am not attending the services for the reason that such and such a one in the church is dishonest"; or, "I had dealings with a man of the church and he didn't treat me right"; or "I know that a certain individual is a hypocrite, therefore I don't attend."

Come, brace up! What's the matter with you? Did you join some individual in the church? Were you baptised into an individual? Are you appointed judge of the sins of any individual?

Of course, you will find in a church so large a few who are not what they ought to be. They may be dishonest, maybe they are hypocrites, probably they do not treat you rightly, but what has that to do with your church membership and your church attendance?

The church doesn't endorse those actions, it doesn't teach that kind of doctrine, it doesn't approve of hypocrisy or crookedness on the part of any one; but it is powerless sometimes to compel people to do just what they ought to do. That is demonstrated in the fact that it doesn't seem to have the power to cause you who stay away for these selfish reasons, to square around and do your duty. Now, if the church doesn't seem to control you to the extent it ought, why do you object because it hasn't controlled some others who, as you think, ought to do differently?

The facts are, people may have rather good judgment about many things, but when it comes to matters of the church, too many times judgment is dethroned and one gives way to his own selfish feelings. If every member of the church were a hypocrite and you were the only straight fellow, it is a thousand times more incumbent upon you to be regular in your attendance and do your duty, and thus by your example show the others what to do.

The easiest thing in the world is just to quit. Anybody can do that. Quitters are found everywhere. Lindbergh

wasn't a quitter; that's why he flew from New York to Paris. The picture that John saw of the redeemed wearing the white robes and walking the streets of heaven was not a picture of quitters. They had tribulations aplenty, but they came up through them. They did not quit; they stayed put, and they arrived.

Remember, good people, this will all end some day. You are going to die—there will be a time when the shades will be drawn in your room and people will tread softly; there will be the scent of roses, the undertaker will drive up with his funeral car, the preacher will be called upon to console your family, the judgment will be awaiting you and you will have to give an account of the deeds done in the body. Simply to stand before the Judge and say, "There was a hypocrite down on earth and a dishonest man who cheated me; he belonged to the same church I did; I couldn't stand him, therefore I quit," will be of no avail. You would better spend a little time with the faithful in the service of God and in the worship in the church, although there may be a few rascals around, than to quit, turn away from the church and Jesus Christ, and then have to spend eternity in the presence of a whole neighborhood of rascals.

The thing of quitting because you don't like somebody is all camouflage. Suppose Paul had possessed that spirit. He would never have carried Christianity to Europe. Think of the long line of Christian heroes who have endured faithfully; do you think they had nothing to discourage them? Was their path strewn with roses? Did everybody treat them right? Are you willing to take your own little inconveniences, hang them up beside the suffering Christ on the cross of Calvary, and then say to Him, "I will quit"?

Let us hear no more of this; face about, and do your duty! Do the right thing yourself, though all the rest go wrong. Don't be a quitter!—P. H. Welshimer, Standard Publishing Company.

### Lest We Forget—God

Some years ago Frank Talmage was speaking in the city of Cleveland on the subject, "What Makes a Great Oration?" Now, Frank Talmage is the gifted son of America's greatest pulpit orator, T. Dewitt Talmage. What makes a great oration great? Is it the voice, the thought, the language, or the elocution? It is none of these alone, nor even all of them together, said Talmage. Elocution may even "manicure" a speech until it has no power and no one listens. The thing that makes a great address is the speaker's inward urge—the feeling that he must deliver it or die! So said Frank Talmage.

No wonder then that Richard Moulton, then head of English literature in the University of Chicago, regarded Moses as the greatest orator of all time. Moulton said that the three addresses which constitute the book of Deuteronomy are the three master orations of all the literature known to man. It would not be strange if one of Moses' addresses was the greatest oration of history—for some one must be the greatest; but that Moses could have delivered the three greatest, in Moulton's judgment—that is a wonderful thing.

Nor is that all. Apparently, the three orations of Deuteronomy were all delivered on the same day; and it seems to have been on Moses' birthday: "and he said unto them, I am this day a hundred and twenty years old" (Deut. 31:2). But it was also to be his death day: "And Jehovah spake unto Moses that selfsame day, say-

ing. Get thee up into this mountain of Abarim, unto Mount Nebo . . . and die" (Deut. 32:48-50). Although his eye was not dim, nor his natural force abated, God had commanded him to die that day. Presently, when the addresses are ended, we are to see him as he ascends Mt. Nebo, solitary and alone! Now we see him still, his beard, his robe, flowing in the breezes; now he has passed on up into Pisgah's lonely height. For a little moment he is permitted to view the land—the sweet, promised land of Canaan. And then, at nightfall in a final act of obedience he lies down to die—

Not as the quarry slave at night,

Scourged to his dungeon;

But sustained and soothed by an unfaltering trust,  
He wraps the drapery of his couch about him (as it were),

And lies down to pleasant dreams.

All of this is before his mind as he delivers the addresses of Deuteronomy—the three greatest orations of all literature! There is a tremendous inward urge as he speaks; he not only feels that "he must deliver them, or die"; he knows that he must deliver them, and die!

The great burden of his message is the fear that his people, after his departure, will forget God. Lest they forget, first, their present duty toward God;

"Beware lest thou forget Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day" Deut. 8:11.

Lest they forget past blessings;

"Lest, when thou hast eaten and art full, and has built goodly houses, and dwelt therein; and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt, out of the house of bondage; who led thee through the great and terrible wilderness, wherein were fiery serpents and scorpions, and thirsty ground where was no water; who brought thee forth water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end" Deut. 8:12-16.

Lest they forget God's present blessings;

"And lest thou say in thy heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember Jehovah thy God, for it is he that giveth thee power to get wealth" Deut. 8:17, 18.

But would it be a serious thing to them—is it a serious thing to any people or nation, to forget God? Let the Lord himself answer:

"And it shall be, if thou shalt forget Jehovah thy God, and walk after other gods, and serve them, and worship them, I testify against you this day that ye shall surely perish. As the nations that Jehovah maketh to perish before you, so shall ye perish; because ye would not hearken unto the voice of Jehovah your God" Deut. 8:19, 20.

"The wicked shall be turned into hell, even all the nations that forget God" Ps. 9:17.  
Is America at all in that danger? Rich, strong, pros-

perous, proud, and pleasure-loving America? Are we as a people—are we, as individuals, in danger of that awful forgetfulness? Let us look for a moment at the danger to the individual:

1. That man who forgets God is in danger of his life. I mean that he will miss the real purpose of life, the worth-while things, and dwindle into some mean, miserable, and selfish ambition.

I shall never forget Fred B. Smith's own story of his conversion, as he told it during the first World War. As a young man, Mr. Smith was a traveling salesman, and he was staying over night in a small Dakota city. He said he had been watching a game of billiards in the pool hall, and had been so thrilled by the performance of a visiting champion player that he made the resolution then and there to become the champion billiard player of America! But, as night came on, he noticed crowds of people going to a revival meeting in one of the churches of the town; and having nothing else to do, he fell in with the crowd and went along. That night, Fred Smith was converted. He confessed Jesus Christ as Savior and Lord, and was baptized immediately. In that moment, so he told us, he lost his low ambition—to become a champion billiard player; instead, in the mercy and providence of God, he became the greatest preacher to man of our generation. It takes God to remove the littleness from a man's life, and make him great.

2. The man who forgets God is in danger of his morals. I do not say that every atheist or unbeliever is immoral; but I do say that every man, without the sway of God in his life is in great and special moral danger. The sense of the ever-present God was the defense of Joseph in Egypt: "How can I do this great wickedness, and sin against God?" Remembering the moral looseness and breakdown that followed World War I, I simply do not want to see our young men, and our young women, have to face the awful moral strain of the next five years, without God.

3. It goes without saying that the man who forgets God is in danger of his soul. For him, there is no life beyond, no hope of immortality. Paul says (Eph. 2:12) that before Christ Jesus came into the world, the Gentiles were "without hope and without God in the world." **Every** man who is without God, is without hope; and every man who is without hope must have never known or forgotten God.

Yes, the man who forgets God is in danger of his life; he is in danger of his morals; and he is sure to lose his soul. And "what shall it profit a man if he shall gain the whole world, and lose his own soul?"—Editorial in *Missionary Messenger*.

## Is the Roman Catholic Church "The First Church"?

Children who study History at school are often confronted with the statement of their teachers that "the Roman Catholic Church is the **FIRST** Church." Perhaps they mean "first" among the denominations.

1. If this is "first" absolutely, then it is the Apostolic Church established by Christ and the inspired apostles, and we all should enter it.

2. Roman Catholics and Protestants alike admit that the New Testament constitutes the only inspired scriptures concerning the Church which Christ established. Peter says in Peter 1:3: "His divine power hath given unto us **ALL** things that pertain unto life and godliness."

And John says concerning his book, and the same would apply to any other inspired writing: "If any man shall add unto these things, God shall add unto him the plagues that are written on this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18, 19.) The **FIRST** Church must be like the one revealed in the New Testament.

3. Christ did **NOT** say to Peter that "Upon this rock I will build the **ROMAN CATHOLIC CHURCH**," but he did say, "Upon this rock I will build **MY Church**." (Matt. 16:18.) Paul in Romans 16:16 says, "The **CHURCHES OF CHRIST** salute you." Hence, the **FIRST** church was Christ's Church, The Church of Christ, and **NOT** the Roman Catholic Church.

4. Prayers to Mary and other so-called saints; prayers and masses for dead ones to get them out of "purgatory"; confession to a priest alone; a religion-political machine called Roman Catholic Church, meddling in political affairs of the nations; Bishops (over many churches), archbishops, cardinals and popes—all these and many more of the main doctrines and practices of the Roman Catholic Church are all unmentioned in the Law-book of the New Testament which Christ gave us; hence, the Church which practices them is not the Apostolic Church; hence, is **NOT** "the **FIRST** Church."—D. A. S.

## Roman Catholicism in Boston

Boston's multitudinous, intensely parochial Roman Catholics wear their faith on their sleeves, reach for brickbats and shillelachs at the slightest hint of criticism. But last week, after a telling blast against Boston Catholicism, they scarcely knew what head to crack: the blast had been loosed in the **Commonweal**, a Catholic weekly. It was signed "Katherine Loughlin," a pseudonym protecting a middle-aged, devout, Irish Catholic spinster, her family and a relative who is a priest.

The reason Critic "Loughlin" had her Irish up was James Michael Curley, the city's mayor. Boston recently gave a brassband welcome to Mayor Curley after he had been found guilty by a Federal Court (in Washington, D. C.) of using the mails to defraud. Catholic Curley, who is a congressman (\$10,000 a year) as well as mayor of Boston (\$20,000), began his political career in 1903 with a jail sentence (for taking a civil service examination for a friend), yet has served four times as mayor, one term as governor, despite being forced to pay back \$42,629 which he had grafted from the city. Charged Critic "Loughlin": Curley's "long career has been possible only through the support of large numbers of God-fearing, good-fellow Catholics."

Her explanation: "The Boston Catholic laity are in leading strings to the clergy, and are impotent. In an excess of goodness, docility, almost infantilism, they respond to every dictum of the clergy. . . . They have no leaders, no official voice, no public opinion as a group, no forum for frank discussion."

"Katherine Loughlin" insists that she is not anti-clerical, that she has merely repeated what popes and bishops have said on laymen's passivity. "When the Pope cries, 'Give me leaders!' he means lay as well as clerical. But **lay leaders are not to be looked for in a regimented society where every Catholic association is ruled over by a priest**. . . . Without these monitors, we might learn to use our own mental and moral muscles."

—Time Magazine, April 1, 1946.

## Church News

**EDITOR**—Please publish the following: Write me and receive a memento by mail—it is free. A. R. Moore, 2708 Mersington, Kansas City 8, Mo. Name this paper.

**BRO. KETCHERSIDE** puts out so much literature we can not keep track of it. His radio sermons on Storm Clouds over America calls attention to the evils besetting us. Recent leaflets are *The Bible Does Not Teach That*, and *Thinking Things Through*, and *Hollywood Movies* by Bro. Zerr. These are all good. Send for samples to W. Carl Ketcherside, 7505 Trenton, University City, Mo.

**A PROTESTANT REFORMATION HAS STARTED.** We believe the things presented under this title in this issue of the greatest importance. Our readers should keep informed on the progress of this reformation. Hence you should read closely this paper. Besides, this may be a good way to get the truth before other people. We shall try to make each issue one which will be as complete a tract as we can. Why not send the paper to your friends? Talk to them on the things portrayed in this issue, and if they seem interested, then tell them you will send them a paper which will give them further information. Your personal acquaintance and life, connected with your talk to them, and linked with the paper you tell them you will send—may help get them interested in things they should know. "Everywhere preaching the word."

**HARTFORD, ILL.**—I was with the church at Dexter, Mo. (Bridge congregation), during the last of May in Bible Studies and promised to return this fall for other like Studies. I have heard some good reports of your studies in Missouri; would like very much to go through these studies with you.—Hershel Ottwell.

**REMEMBER THE CARTOON** we had in the M. C. several years ago, consisting of three pictures? One portrayed a man and his wife and boy carelessly passing by the House of God when others were going to worship. Then when the man became sick and they thought he was going to die, the others were praying at his bedside. But when the man became well again, they rode joyously past the meeting house of God on the first day of the week. Remember? Well, how many of you would like to see that in leaflet form, to pass around from house to house, or send through mail, inasmuch as so many now are thinking not at all of the Lord on the Lord's Day, but of having a good time. Be sure to write soon. The road to hell is smooth with a full tank of gas on the Lord's Day. "Forsaking not your assembling together."

**KANSAS CITY, MO.**—(Letter)—The effectiveness of the paper is being felt throughout the brotherhood, and my prayer is that the teaching throughout its columns may continue to rest upon the hearts of both men and women. At present I am beginning what I hope to be a great work at 26th and Spruce—Children's Vacation Bible Study. Also expect to conduct several teacher training classes.—William J. Hensley.

**FRED D. KERSHNER**, dean of Butler University, Indianapolis, said several years ago: "Thank you very much for the copy of the Simplified New Testament which is just at hand. I have examined it with some care and am very much pleased with it. Although I have many copies of the New Testament in various translations, I expect to take yours with me for use when I go out to preach. The type is very clear and the outlines are simple and suggestive. It impresses me as an exceptionally valuable book for the person who does not have the means to purchase many helps. I have no hesitancy in recommending this work in the very highest terms. It will be a pleasure to call attention to its value on my page in the Christian Evangelist." (The price is now \$2.50, but when our few copies of the last edition are exhausted, and the new and higher priced printing made, the price will be \$3.00. So you save fifty cents by sending at once. 5 copies for \$10.

**PROPOSED BIBLE STUDY**—Maybe some of our readers can make arrangements to attend some of our studies, and so we give place and date: Cedar Rapids, Ia., July 7-14. \* \* \* Des Moines, Ia., July 15-21. \* \* \* Unionville, Mo., July 22-28. \* \* \* Brookfield, Mo., July 29 to Aug. 4. \* \* \* Spruce, Kansas City, Aug. 5-11. \* \* \* Springfield, Mo., Aug. 12-18. \* \* \* Canalou, Mo., Aug. 19-25. Excepting Cedar Rapids, each study begins on Monday and closes Sunday night.—D. A. Sommer.

**BLOOMINGTON, INDIANA.**—I arrived home safe and sound from the work out East. We need to get someone located out in there or the B. C. churches will take over soon. It is truly a Mission field, and all faithful evangelists should be urged to accept invitations to work out there. . . . I was privileged to take my family to the all-day services at Bonne Terre, Mo., over the week-end of the ninth of June. We spoke on the morning program and assisted in the afternoon services. At night, we were invited to speak at the Flat River congregation. The hospitality, friendliness, and co-operative spirit of the brethren was of the highest type. We should plan an annual all-day meeting here in Indiana for the benefit of faithful congregations. May God bless you in all your efforts. Pray for me. Yours.—J. Ed Uland.

**BE YOUR OWN COMMENTATOR.** Words, phrases, sentences, paragraphs, chapters and books must be understood in the connection in which they are written. That is exactly what the Simplified New Testament does for you—it gives you the connection. At the beginning of each book it gives you the historical connection, showing where in Acts of Apostles you can read of the circumstances of the church if it is there. Then the Analysis at the beginning of each book shows you the connection of the parts to the whole. We know of no book that has such details of outlines. The Headings, every five or ten verses, holds your mind to the connection of thought, if you happen to lose it. It gives meanings of difficult words and phrases, and thus puts the material before you so that, very much, you become your own commentator. Nothing in books or anything else, can be understood and appreciated unless we see it in its relation to the whole, and that is the chief aim of the Simplified New Testament. What better present can you make to a friend than to give him a book which will help make it easier for him to read and understand the Word of God?

**MATTOON, ILL.**—I enjoy the M. C. very much because it stays with the truth. The Church here is just about holding its own in numbers. We have lost two by death, two have transferred in the last year and about the same number have been added, but believe the congregation is in a little better working order. Bro. Mallady is home from the army and is developing into a good song leader, which helps much. Also most all of the male members take some part in the worship. Attendance is improving some, so I think. Bro. Bernell Weems will be with us July 7; then Bro. Uland the first Lord's Day in August. Bro. W. G. Roberts was here last Lord's Day and stayed over until Tuesday night. Sure gave us four good lessons. That old soldier, though a little weakened in body, is still strong in the faith and in the knowledge of the truth. May God bless him even to the end of life, is prayer of your Bro. in Christ.—G. W. Shull.

IT HAS RECENTLY been my pleasure to spend five months (maybe he means "weeks"—Editor) with the church in Bolivar, Pa. The first two weeks I preached—seven additions. We then had a short Bible study, with the rest of the time I was there devoted to song instructions. Also, we had a Bible drill each evening during the entire time. The church in Bolivar has had some hindrances to contend with, but at present the outlook seems bright. I am now in Anderson, Ind. (21st and Madison) for song development, to be followed by vacation Bible study.—Roy Harris, Brixey, Mo.

**ALMARTHA, MISSOURI.**—I closed a two weeks' meeting at Oak Ridge Schoolhouse near Guthrie, Okla., where there were five added to the body of Christ—four by baptism and one restored. There is no congregation there but they have worship in the home of Bro. Luther Branson, as the Baptists have Sunday School in the schoolhouse. A number of the Baptists attended the meeting to hear the word. If there should be evangelists who pass that way who could stop and give encouragement to the members there, it would be appreciated. Write: Luther Branson, R. 5, Box 148, Guthrie, Okla. May we all continue in the work of the Master.—Hubert M. James.

**UNIVERSITY CITY, MO.**—(June 10)—The annual all-day meeting at Bonne Terre, June 9, broke all records for attendance. Brethren Edward Uland, Bob Duncan and myself were morning speakers. Afternoon was given over to short speeches and singing. Bro. Uland spoke at Flat River that night. Attendance at Flat River and Bonne Terre has been showing a consistent increase of late and is the highest in years. The Vacation Bible Studies at Jerseyville and Hartford, Illinois, and Lillian Avenue and Manchester Avenue Churches in Saint Louis will begin the

morning of June 17. It is expected that more than 500 children will be enrolled in the area. The church at Manchester Avenue is preparing for appointment of elders and additional deacons. The new speaking program which will put most of the male members on the floor for edification starts the first Lord's Day in June. A development class is now in progress each Tuesday night directed by Robert Johnson. Webster Groves congregation will soon move from the basement to the auditorium which has been completely refinished and refurnished. I will conduct Bible Studies at West Riverside and Pomona, California starting August 4. Classes will be held each morning and night with development sessions in the afternoons.—W. Carl Ketcherside.

**JERSEYVILLE, ILL.**—(June 4)—Just reached home after an absence of four months. Most of this time was spent in Bridgeport, Conn., but preached in Anderson and Middletown, Ind.; Hemlock, Ohio and Shillington, Pa., on the way to and from the far east. The last two weeks were engaged in a Bible Study at Cooksville, Ill. One and one-half hours were spent each evening in study in the Book of Acts and a general study of Old Testament history. The purpose of studying the Old Testament today, with the types and shadows of the Old Testament, were given special attention. Attendance was not large but we believe the faithful few were strengthened and seed sown for future harvest. We reached home to find the brethren making preparations for annual Vacation Bible Study. We will assist in the advertising next week, and the actual study will begin on Monday, June 17th.—L. C. Roberts.

**CHARLESTON, ILL.** (Letter)—The Church here at Charleston is getting along very well, I suppose, considering all the worldly things that tempt the young as well as the old. Brother Uland from Bloomington, Indiana, is to begin a protracted meeting here the latter half of September.—T. H. Carter.

**SPRINGFIELD, MO.**—We had a two weeks' vacation Bible study conducted by Henry Boren. Total enrollment was 71. Henry is a very capable young man and we enjoyed working with him. May the Lord bless him and his family in the Lord's work. The Macedonian Call is a strength to the family; we enjoy reading it from first line to the end.—Florence Stracke.

**KANSAS CITY, MO.**—I closed a period of work with the church at 26th and Spruce Streets and at 59th Street and Kenwood Avenue, in Kansas City, Mo. This work consisted of radio sermons, a development and instruction class for the young men, and a series of lessons on subjects selected by the elders, designed to strengthen new converts and confirm those who were older spiritually \* \* \* June 2nd I began a meeting at Excelsior Springs, Mo., which continued over three Lord's days. Most of the lessons presented were for the church. A vacation Bible study was conducted for the children of the community. The same group also had a part in the Bible drill each evening. I believe the ones who are striving to keep alive the pure and simple religion of Christ were strengthened. I go next to Jerseyville, Ill., for my first meeting there.—Robert H. Brumback.

**SPRINGFIELD, ILL.**—I concluded children's Bible study, adult's Bible study and four nights of preaching service at Gallatin, Mo. This was their first vacation Bible study and they were encouraged with the number enrolled during the nine days of study. We started with 33 the first morning and ended with a total enrollment of 69, with an average attendance of 41. Several came from the Old Scotland congregation each day. I preached to two large audiences at this place one Lord's day. Several non-members were present during the four nights' preaching at Gallatin. Some commented, "We never saw it on this fashion." \* \* \* I am now at Springfield, Ill., for a vacation Bible study in the mornings and singing instruction and adult Bible study at night. I will also conduct an evangelistic meeting during my stay here. Children's study started with 19 and in three days we have an enrollment of 31. Seventeen denominations started similar studies the same day. We still trust, however, to build our attendance up to an encouraging number. Children's Bible study is a great boost to a congregation but our vital need is congregational Bible study and development.—Harold Shasteen.

**KANSAS CITY, MO., 26th and Spruce Streets**—Dear Brother Sommer: We wish to express to the Brotherhood our appreciation of the good work of Brother Robert Brumback in his four months of work just completed with the churches in Kansas City. His sermons on the radio were outstanding and he was not afraid to speak the truth to the world of the dangers of the modern trend of things in the religious world. \* \* \* He also gave a

series of lectures (which we hope to publish) on the Doctrine and Belief of the Church of Christ. He gave one each Wednesday night at 26th and Spruce while here. These were lessons all should know and study because they were the plain gospel outlined so that all could not help but understand, starting with "Science and the Bible" and ending with "Marriage and Divorce". His deep study of history and plain quotation from the scriptures make it a study that certainly would help build up any congregation.

Churchill Teghtmeyer,  
Leonard L. Swearingin,  
Carl D. Landes.

**VINCENNES, IND.**—The vacation Bible study was a success in every respect. We had 80 enrolled and 55 average attendance. Had program for the parents the last Thursday night and a picnic in the Harrison Park for the children on Friday. This was the first VBS the church has had here. All seem to be well pleased and intend to make it an annual affair. My daughter, Helen, was with me during the study and taught a class. We are having a series of meetings following the Bible study; began June 16. Attendance not so good. Several members not physically able to attend, hot weather, and a carnival within two blocks is hindering some. I go from here to Flippin, Kentucky, for a two weeks' meeting, beginning July 8th, then to Beckton, near Glasgow, two weeks.—C. R. Turner, Sullivan, Ill.

## Enemies of the Home

The pioneers of our country faced real enemies in order to protect their homes. Who can ever forget the pictures in the grade school readers which showed the fright written upon a mother's face as she peered up from her task to see the faces of savage Indians streaked with war-paint, looking in through the window? Or who can banish from memory the stories that were told of wolves pursuing the late traveller even to the very door of his log cabin or shanty? Often, boys and girls of today, filled with the worship of heroism may sigh because they did not live in those days of real danger when the home needed protection.

But there are enemies to our homes of today, also. And they are just as real as were the Indians, the wolves and the bears of yesterday. It takes heroism now to stand out against them and to defend the home. I mention as one of those enemies "SELFISHNESS." Many homes are kept in a state of unrest and chaos because of this condition. Parents are often jealous of each other with such a deep-seated envy that home is more of a hell than a heaven. The children many times are afraid that others will be preferred before them. One is afraid that he will have to do more work than another; or that the other will get a better reward. So bickering and strife ensue and the enemy has thus been permitted to enter the portals of the home.

Termites often undermine the physical property in which we dwell, and there are termites which also bore within the heart, working silently and in darkness to eat away the strength of character and leave only an empty shell. Such termites are designated by the terms "Nagging", "Fault-finding", "Quarrelling." They are dangerous, for while they may be tolerated through the years, all of a sudden the weight becomes unbearable and another home goes down in ruins. Home is more than a beautiful house! Let us not paint our houses and forget to protect our homes from decay.

It isn't the bottle that gives forth the sweet odor, but the perfume; it isn't the pot that is beautiful but the flower it contains. So it isn't the house you live in, but the spirit in which you live, that makes a home.—W. Carl Ketcherside.