

# Macedonian Call

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

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## Preparing for Public Work for Christ

**INTRODUCTION**—In view of the fact that brethren in general are commanded to "edify one another", and that Paul commands a preacher to commit what he knows to "FAITHFUL men who shall be able to teach others," (2 Tim. 2:2), all faithful men in the church who have any talent at all for public work should try to prepare themselves thus to strengthen the Body of Christ. The following Rules may help:

I. **Start public work by reading the Scriptures.** This will help to wear away embarrassment. Then one can comment a little, then a little more, etc. A few words of dismissal will open the way for longer prayers.

II. **Be sure to have something to say when you talk.** One should never try to occupy time when he does not have something in his mind to present to brethren. And it should be definite. Don't ramble from one thing to another. Quit when you get it said. Let all things be "unto edifying."

III. **Don't try to occupy 25 minutes,** when 5 minutes is about all the time you can interest the hearers. A great mistake is made by leaders, to put up a 5 minute man to occupy 25 minutes. It bores the listeners, and is not unto edification.

IV. **Speak distinctly, and loud enough to be heard by all present.**

V. **Don't slump onto the pulpit.** Stand on both feet. If you don't know what to do with your hands, put them behind you.

VI. **If you would make gestures properly, watch a little child 5 or 6 years old,** when it is not conscious that you are observing, and see the grace in its gestures, and naturalness in its expressions,—and imitate it.

VII. **Talk to 100 people just as you would talk to one, except with loud enough voice to be heard by all.** When talking on business or any other subject, you look your hearer in the eye, and will probably make natural gestures. Lose yourself, if possible in your effort to get over the idea you are trying to impress on the minds of the hearers.

VIII. **Practice at home.** Let your wife or parents be your critics, and they may give you suggestions which will help. Remember, this is the Lord's work, and you should give Him your very best.

IX. **Quit when through.** This is one of the most important suggestions we can make, for many ruin their lesson by making it too long. Better keep the listener hungry than glutted.

X. **Systematize your talk.** Let the **INTRODUCTION** state in a few words what you are going to say. Let the **BODY** of the talk state it fully. Use only one or two good Scriptures on a point, for too many confuse the mind. Illustrate your points if you can, preferably with a Bible illustration or story. Don't make the illustration more prominent than the point you are illustrating. Let the **SUMMARY** be very short, showing the relation of the points to the whole subject, or theme. Make an **APPLICATION** for us today—give an exhortation.

XI. **State the weak points of your talk first.** Conclude with a strong point, or one which applies specially to hearers at that place. One often has to neglect the logical and chronological order, to do this. To conclude with a weak point leaves a weak impression. If expounding a chapter, a verse in the middle may be the best for exhortation, and it can be saved till the last.

XII. **Don't try to be funny.** There are no jokes in the Bible, and its theme is serious all the way through; and a public speaker on such should honor this. You cannot convert one to the gospel by telling him a funny story, either in the pulpit or in private. A sermon should not be a comic strip in a Sunday paper.

XIII. **Don't speak on BIG subjects.** Don't talk on the Holy Spirit, the millennium, state of the dead, etc., but confine yourself largely to matters of Christian living which is the most important thing in our Christian life. The doctrinal subjects and big subjects will come when you are better informed. "Little boats should keep near the shore," and most of us are little boats.

XIV. **Don't urge a young man to become a preacher** largely because he is bright or a good talker. In fact, we should not urge ANY ONE to devote his life to preaching, for there are many hardships and temptations in such a life; and if one is not thoroughly converted, he may sell out to the highest bidder and carry many souls with him to hell. We should throw such an influence around ALL members of the Church, that young men can not resist the call to give their talents to the Lord. I doubt very much whether we should dangle an old age pension before a young man as an inducement to preach. Apostolic preachers had nothing of the kind. Hardships help separate wheat from chaff.

XV. **Don't be ambitious to be a great pulpit orator,** but only to try to influence in a humble way, as many people as possible to a godly life. Too many brilliant men are not faithful. Moses was a slow-of-speech man, but he never led the people astray; but Aaron the eloquent man, led them away the first chance he got; and this

has been an index in general concerning oratory in religion through the ages.

**XVI. Keep as close to the Bible as possible in teaching.** The leaflet *Nuggets of Gold* contains hundreds of references to choice, devotional passages, the commenting on which makes interesting and profitable talks to disciples and even non-members. They make good outlines for Bible classes. The new printing of the simplified New Testament contains these references.

**XVII. A young preacher would do well to memorize 1 and 2 Timothy, Titus, and Paul's charge to the Ephesian elders in Acts 20, and passages in 2 Corinthians, and other places concerning Paul's sacrifices and courage. His missionary journeys should be to us like our ABCs.**

**XVIII. Don't flatter a speaker, especially a young man—only encourage him.** You may ruin him. If you would say a good word, also counter it with a suggestion or criticism. Even we who are older may be a little weak there ourselves; false teachers by good words and fair speeches deceive the hearts of the simple.

**XIX. Be sure your life is back of what you say.** Otherwise, hearers will say, He would better practise what he preaches. Paul shows that it is only "faithful men" who shall teach the saints. We may push forward unfaithful men merely because they are brilliant or influential, and we may live to see the congregation go down. When Paul said to Timothy, "Let no man despise thy youth," he meant that Timothy should act in such a way that no one could justly condemn his life.

**XX. Be earnest.** Some one has said that earnestness is the soul of oratory. Sincere words backed by a sincere life, is bound to bring fruit.

**XXI. Paul Should be our Ideal Preacher.**—At least every week we should study some in the life of Paul, and try to imitate him as he followed Christ. Too many preachers and other public speakers for Christ, are satisfied to make nice little talks with never a word of reproof or rebuke. They are more interested in pleasing than strengthening their hearers. They are never compelled to answer any accusations against themselves for they seldom cross any wayward Christian's path. They never stand and fight sin, but compromise with it. They are not stirred when they see the whole world given to spiritual idolatry, nor moved when the church is filled with worldliness. They have no ideal for which they are willing to sacrifice themselves, but they cater to the young and worldly, who would lower the Christian standard of morality and purity. Their fight against sin is an armistice with it. They are as unlike Paul as Quisling is unlike MacArthur. Sir Wm. Ramsey, a noted English archaeologist, who spent years excavating cities of Paul, writes the following summary of Paul's life which I intend to memorize, and think others would do well to do the same:

"In all his letters which have been preserved to us, Paul is absorbed in the needs of the moment, eager to save his readers from some mistake into which they are liable to fall, or have actually fallen—**anxious to strengthen them and to move their minds—compelled to answer accusations against himself and misrepresentations of his actions which had endangered his hold on the hearts of his correspondents. He is always, as it were, with his back against a wall, fighting for life against principalities and powers, men and sin.**

**"SO IT MUST ALWAYS BE WITH A MAN WHO IS NOT AN OPPORTUNIST (compromiser) BUT WHO**

**AIMS AT AN IDEAL. His life must be one long fight, which will not end till he dies, or till he gives up his ideal and falls back into despairing acquiescence in the existing order. But for Paul only one thing was possible. He could not rest; he could not abandon his ideal; he must fight on to the end.**"—In *Pauline and Other Studies*.

Oh God, give us humble preachers and teachers and Christians like Paul! Give us more and better elders. We need them so very badly. Please Lord, give them to us, for Thy Church's sake!

NOTE—The reader may know of young men in the church who ought to read this article. We are having extra copies printed. Send for a bundle of them, and hand, or send, to all the brethren in your group. Editor M. C.

## Missing The Mark

When one is shooting, there are a number of given factors that must be taken into consideration, by which the aim must be carefully calculated. One must consider the type of gun, the charge of powder, the distance to the object, the direction and velocity of the wind, and if it is a moving target, the speed and direction of the target, and in the hunt, it is not enough to aim at the animal, but some vital spot must be the object of his aim. In short, you've got to know what you're aiming at, and then you must scientifically and skillfully aim at it.

One well-trained in the art does all this almost automatically. The less practiced one may be, the more painfully must one take his aim. It matters not how earnest one may be, if he overlooks one essential factor, there is no mysterious power that will guide the projectile on to its mark. If he is a contestant he loses the match; if he is a hunter, he loses his lunch. In anywise he loses!

One must find it hard to imagine one who hunts for his livelihood, or who is seriously contesting a shooting match, or who on the battlefield must kill or be killed, that will not bother to aim when he shoots.

That is precisely what many who teach the Holy Scriptures do. And this is of decidedly more moment. This is a matter of eternal judgment. 1st, they have no idea what the writer was trying to put over. 2nd, they do not consider the passage with its context, nor reason why this sentence was in this particular place. 3rd, they do not know what effect the writer was trying to produce in the minds of the readers, nor do they care. This last is the "spirit" of the teaching as opposed to the "letter." And truly this is what Jesus valued, the effect that was produced by the teaching.

Of those who thus miss the mark, Paul said, "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

For comparison we set over against this a free paraphrase, which is not inaccurate, as you'll see by checking the marginal reading. "Now the object at which the teaching should be aimed, is to produce love (charity) in the believer, a love that springs up out of a pure heart, and from a good conscience, and unfeigned faith. Some have not aimed at this object and their teaching amounts only to empty chatter and foolish wrangling." This closing sentence is an exact parallel of 1 Corinthians 13:1

in its final analysis. "Though I speak with the tongues of men and of angels, and have not charity (as my object), I am become as a sounding brass and a tinkling cymbal."

As Paul says, they who thus miss the mark, may be entirely honest in their earnest desire to teach, but they do not understand what they say. **But they have missed the mark.** On the other hand, there are those who have deliberately missed, or were knowingly careless.

It is my persuasion that even the unskilled and unlearned may become adept, if first they ascertain just what they should aim at, and carefully follow a few simple rules. As one grows more adept, the more unconscious he becomes of the very vital calculations which he automatically makes. The unskilled must be painfully certain.

I am quite certain that the confusion concerning conversion or any like subject would not long exist if everyone did some honest thinking on this question: Just what did Jesus intend for conversion to do for a person, and what means was employed to produce this effect?—Kenneth Morgan.

## Let Young People Study the Bible for Themselves

The following article is by Warren Filkin in Moody Monthly, Chicago. It presents some timely thoughts which are worth considering by many in the Church of Christ.—Editor M. C.

What is the difference between a young people's rally and a Christian Endeavor meeting?

I like young people's rallies, but I do not want one as an every-Sunday-night diet. **And just here is part of the trouble with much young people's work. They have sought to make the rally spirit the chief attraction at their Sunday night meetings.** They have sought to have pep, enthusiasm and more enthusiasm at each meeting. **If they had a whooping good time, the meeting was a success.**

For some months I have been calling for a different way of measuring the success of the meetings. I have been asking for a **seriousness of purpose not found in the average meeting.** We ought to recognize that the **total program** of any young people's organization ought to include at least three elements: (1) the informational, (2) the expressional, and (3) the inspirational. The third element is highly important, but if it is the only element, the people soon tire of the work, just as most of us would tire of a diet made up entirely of rich desserts.

There has been the informational element in most young people's programs, but frequently there has been no real learning experience. Our problem then is: **How impart needed information so that the material becomes real and vital to the young people?**

When I was conducting vacation Bible schools, I was impressed repeatedly with the fact that the young people and even boys and girls were studying their Bibles with the same application that they studied textbooks at school, and were studying with a relish and enthusiasm that thrilled my soul.

They were not exhibiting this same zeal in the Sunday school. **The quarterly method of Bible study sometimes made the Sunday school pupils good students of a quarterly, but generally failed in making them good students of the Bible.** This is no effort at discrediting quarterlies,

but it is an effort to point to the need of another form of Bible study to supplement what is **unsatisfactory in present methods.**

I would suggest that young people's leaders spend several Sunday evenings in a laboratory approach on **methods of Bible study.** The young people have been given the **results** of these several methods of Bible study for years. Now let them learn how to mine the gold of God's Word **for themselves.** \* \* \*

**The young people are to be given an assignment!** As in the public school? somebody asks, and the answer is a simple, yes.

The young people will not come if you make them work! The reply is, How do you know?

The young people are not willing to do honest-to-goodness work in their homes—with a pencil and paper—and a Bible. Again, the reply is, How do you know? After all, **they have surely not been challenged by being given dainty little "parts" on young people's programs, and they have not been intrigued by novelty programs of one kind and another, much less taught and trained!**

How begin a series on how to study the Bible? Perhaps a heart-to-heart talk on the need of really knowing the Book would whet their appetites and make them willing to start. **The leader must be sold on the whole business first.** "Faint heart never won fair maiden!" Show the young people what you are going to do—and what they are going to do, to learn how to study the Bible for themselves. You are going to give them a start in several different methods, and they are going to pursue each one until they get the feel of it.

One week or more may profitably be spent in having the young people make their own outline analysis of a book in the Bible. The Acts of the Apostles is good, even if a little long.

### Comments by M. C. Editor

1. This article shows that in their rallies, the young people among the denominations measure it largely by the pep and noise made, and they wish to make all their Sunday night meetings the same whooping success, as they consider such meetings. And are not some people in the Church of Christ coming to look at things in a similar way?

2. This leader thinks that such meetings lack "seriousness of purpose." Why, then, with his experience, should we dispute his word, and try to inaugurate such meetings.

3. He shows, too, that the quarterly method of studying the Scriptures does not make real students of the Bible—it is a failure. We have thought that all along and so have rejected it.

4. This denominational leader shows that dainty little parts on the young people's programs have not gotten them anywhere, and he proposes a system of studying the Bible.

5. The true churches of Christ should continue their systematic methods, for they are evidently the true ones, and they are getting us somewhere.

a. We are having children and other students learn the names of the books in the Bible.

b. We are putting on the board charts of Ages of Religion, Patriarchal, Jewish and Christian.

c. In some places we have on charts, different Periods in these Ages, with names of some principal characters in each period. These charts serve much the useful purpose that maps did in studying the war. The study of the Bible as a whole, with relation of parts to the whole, helps

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show us that a Divine Mind must have guided the men who wrote on the grand theme of Christ as the center of it all.

d. This denominational editor recommends Acts of Apostles as a study for the young, and our readers know how we have insisted on that over and over again. When we can get every young man and woman to learn thoroughly Acts of Apostles, there will not be much denominationalism left in their minds.

e. Other books should be studied analytically. We should see the outlines of the whole, and then study the relation of parts to the whole. That, in fact, is the only way to study any book.

f. The book Guide Through Bible History contains the outline of Old Testament History, and character study of the men and events there, with charts, and thousands of brethren have been helped by this book. . . . Also, the Simplified New Testament contains an analysis of every book in the New Testament, with outline details throughout each chapter. Seven or eight thousand people have been helped by these analyses, along with the simplified translations, references, etc. Why not put a copy in the hand of every young person in your family? Is it possible to reckon the good you might do by presenting a copy to several young people you know who may not have the money to purchase one? "O, the good we all may do, as the days are going by."

## M. B. Hubbard Says God Was Baptized—II

Hubbard says this: "Christ established the first Church during His personal ministry" and cites Matt. 16:18 as his proof. Christ made that statement ("Upon this rock will I build my Church") about A. D. 32 and about A. D. 33 he was crucified, hence made the statement that He would build His Church a very short time before He died. Is "will build" in the past, present or future tense? "Will build" don't mean "have built," as you, sir, well know. You fellows go to Mark 3:13, 14 for the establishing of the Church and that was also in A. D. 33, and in that very year Christ said, "I WILL build my Church," so it wasn't built at that time. If Jesus meant the Church was already built, why did He say, "WILL build"? Why didn't He say "WAS built"? or is "BEING built"? Jesus also said, "the gates of hell shall not prevail against it." "Prevail" means "to gain the victory; triumph." So if that was your Baptist church it was either in hell trying to get out or on the outside trying to get in, according to

your own reasoning. I deny Christ having reference to His Church being in hell or trying to get in, as you unwittingly assume. "The gates of hell" were not to prevail against the BUILDING of His Church, and not against the Church itself as you assume. . . . Christ said he would BUILD the Church and the "gates of hell" could not keep Him from it as they were then trying to do. Even crucifying Him would not prevail against Him building His Church. For instance, I say this: "upon this lot I will build my house." You are trying to prevent (prevail against) me from building it, so I say, "Upon this lot I will build my house and you shall not prevail against it," the building of it. Does my statement imply that I have ALREADY built my house on that lot? You know better, my dear sir.

You say this: "Because salvation precedes baptism." Why, then, do you baptize persons? If they can be and are saved BEFORE baptism it is foolish to baptize them. O! you say, "They have to be baptized INTO the Baptist church." But if they can die and go to Heaven without being baptized, hence without being members of the Baptist church, then it is one step out of the way to go to Heaven by way of the Baptist church. If they are SAVED without baptism then why did Jesus Christ authorize the apostle Peter to say, "The like figure whereunto even baptism doth also now SAVE US" (1. Peter 3:21).

Peter was to go down to the house of Cornelious and tell them "words whereby thou and all thy house shall be saved" (Acts 11:14), and the ONLY thing Peter commanded them to do was "to be baptized in the name of the Lord." Why did this same apostle Peter, in answering their question, "what shall we do?" tell them to "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins?" (Acts 2:38). This same Apostle Peter commanded all those people to be baptized, yet you say it isn't necessary for salvation. Paul ask, "Lord, what wilt thou have me to do?" (Acts 9:6) and the ONLY thing he was told to do was to "arise, and be baptized, and wash away thy sins" (Acts 22:16).

No use to quote more, for he who will not believe these Scriptures would not believe even though one would raise from the dead and give you more. However, if these Scriptures be true (and true they are), then your teaching is FALSE and I think you know enough to know it. The only thing you have in your Baptist church to offer folks, that they can't get on the outside of your church, is "CLOSE COMMUNION." They can get everything else, died and go to Heaven, according to your own statement, without being members of the Church you represent. But they can't get "close communion" on the OUTSIDE, and they can't get INSIDE without passing through cold water to get it, and THAT must be done by ONLY a Baptist preacher. So it takes "cold water communion" to make a Baptist out of persons, per your reasoning! But since persons can die and go to Heaven without passing through cold water to get ONLY "close communion" why go to so much expense and trouble for nothing but to get to hold "close communion" with you Baptists? That doctrine is unreasonable, unlogical and unscriptural. If your doctrine on this subject were true a person would be a simpleton to join the Baptist church, and you know it, too.

You say, "John's baptism the ONLY baptism for the Church to use." Wrong again. The Bible says John's baptism looked forward to a coming Christ as stated in Acts 19:4: . . . John verily baptized with the baptism of repentance, saying unto the people, that they should

believe on him which should come after him, that is, on Jesus Christ." So John's baptism pointed forward to a COMING Christ, while the baptism Christ commanded looks BACK to a Christ that has come, died, been buried and arose again. Some difference between BAPTIST BAPTISM and the baptism commanded for US to obey and practiced after the death of the Christ. You Baptists get **most every thing wrong**. John's baptism looked forward to a coming Christ, so if you teach and practice it you **deny** that the Christ HAS COME and teach **your** baptized persons to look to the future for a coming Christ. Shame on you! This Baptist foolishness gets worse and worse.

Then this: "Because the New Testament is a Baptist book," this Mr. Hubbard says. Only they who baptize (immerse) persons can be Baptists, and since the New Testament isn't a person it can't do baptizing and it is foolish to call it a BAPTIST, for that would mean that it is a **baptizer**—one who baptizes persons, as we have already shown. The New Testament is a TEACHER telling us what baptism is and commanding us to DO baptizing, etc. At one time Mr. Hubbard tells us Christ was God's son, then at another time he tells us Christ is God, or tells us that God and Christ are the same person, then tells us that Christ is the Son of God. They do sure cross themselves when talking about those TWO persons whom they say in one breath is just one and the same person, then contradict it by saying Christ is God's son. Poor Baptists! Mr. Hubbard is a BAPTIST and has to teach all those things which contradict the Word of God or else GET OUT and stay out of the Baptist Church. W. G. Roberts, Hammond, Ill.

## Need for Doctrinal Preaching

It is astonishing how little doctrinal preaching there is. Complaints abound. Sermons are good, of their kind, but there is far too little definition of real Christianity in them. Compare the average published sermon with one of the New Testament sermons.

The preaching is admired, but it too frequently fails of bringing people to God. The listeners admire, but they do not revere; they appreciate, but they do not repent; they are interested, but they are not exalted. The exhortation which that great pulpit prophet, Phillips Brooks, gave to the divinity students at Yale in his day is appropriate now for our needs:

"The preachers that have moved and held men have always preached doctrine. No exhortation to a good life, that does not put behind it a truth as deep as eternity, can seize and hold the conscience. Preach doctrine, preach all the doctrine you know, and learn forever more and more; but preach it always, not that men may believe it, but that they may be saved by believing it." The Watchman-Examiner.

## "The Greatest Questions in Christendom"

Every one who takes a cosmopolitan paper knows that every week in most of them, the Roman Catholic Church is printing articles to try to convince Protestants that Romanists have the true religion. Their avowed purpose is to win America to Romanism.

We have recently taken from the press a tract of 64 pages, with these pretentious questions discussed:

1. Can Roman Catholicism Win America? YES.
2. Can Modern Protestantism Win America? NO.
3. Can the Church of Christ Win America? YES.

Most of the tract is expended in trying to show HOW the Church of Christ can win America. We reprint a tract by Bro. W. G. Malcolmson, of Detroit, published about 25 years ago on "Mutual Ministry in the Worship of the Church of Christ."

The publisher of the Macedonian Call received good impressions on mutual teaching when visiting Churches of Christ in Scotland and England, 40 years ago, and we have written several tracts on this subject, though more from a historical standpoint. Later, we came in contact with this tract of Bro. Malcolmson, and have long wished that it could be reprinted, and now we do it. It strikes at the heart of the kingdom of the clergy, by showing that the apostolic church developed ALL the members; and in our compiled tract, we show that it is by this mutual teaching alone that we can overcome Rome, and win America.

**This tract is entirely FREE, and if you have not received one, send for it at once.** The tract has cost the Macedonian Call publisher about \$350, but we are trusting that brethren who are enthused with God's way, will see that this expenditure is taken care of.

## Overgrown Churches

There is a rather general feeling among us that some of our churches are much too large to be labored with properly by the consistory and the pastor. Family visiting is a real problem in such large congregations. Members complain they are visited only once in from three to five years or even more infrequently; when they do receive a visit annually or biennially, the call is much too short and perfunctory. Near-delinquents receive no attention; in fact, delinquents often escape observation for a long time.

But the worst feature of a large church is that a frightful amount of precious talent among its members goes to waste. No church should be larger than 200 or 225 families. If it reaches that figure and still expands and the consistory has the vision, faith, and courage to put the kingdom of God ahead of its desire for bigness and its financial interests, it will take steps to sponsor the organization of a new congregation. Such churches are real "mothers in Israel." The Banner.

## Church News

KIRK, Colorado. Finished three weeks of work in Agra, Kansas. This work was to have been conducted at the mission point in Phillipsburg, but as the brethren were unable to secure seats for the building, we conducted the work at Agra. \* \* \* Seven were baptized during the meeting. One baptismal service was conducted in conjunction with a session of the Vacation Bible Study. The invitation was extended at the lake and two of the class came forward and were immersed following their confession of faith. The Bible Study had an enrollment of 51, with an outstanding average of 42. 24 children had perfect attendance. \* \* \* On July 14 I was privileged to attend a business meeting of the churches of Southern Nebraska and Northern Kansas (Colorado was also present). Great plans are being made for an all out effort of cooperation in mission work and general development. \* \* \* At present I am in another mission meeting at West Point school house, near Vana, Colorado. This meeting is being sponsored by the Fairview brethren, who definitely have an eye for advancing the Cause of our Master. How many other congregations are planning mission work? How can we serve God and fail to establish new congregations? Think brethren! \* \* \* I begin at Benkelman, Nebraska, August 5 and at Topeka, Kansas, August 18.

—William J. Hensley.

IT WAS MY PRIVILEGE to spend the month of June in Anderson, Indiana. There we did song-development and con-

ducted vacation Bible studies. The results were very encouraging in both endeavors. When churches consistently conduct vacation Bible studies, or any form of development work, year after year, they are bound to see results. It is the consistent, continued, effort that counts. \* \* \* I was with the brethren at Dentonia, Kansas, one week-end, the first part of July. That little congregation has some prospects for the future, and is doing good, both at home and elsewhere, because a faithful few have been "steadfast, unmoveable, always abounding in the work of the Lord." I also visited a Sunday afternoon and a Monday evening service, in Agra, Kansas, where Bro. Hensley was doing a wonderful work. It was encouraging to visit this place, and see so many who used to be youngsters, taking part in Bible drills, song drills, vacation Bible studies, etc., who are now young men and young women, taking full place in the church. \* \* \* I was in Denver, Colo., most of July. We had mostly development work, with one week of preaching at the close. (3822 W. 39th Ave.) \* \* \* I am now in La Junta. I expect to visit Colorado Springs, and perhaps a short return trip to Denver, before going back to Missouri.—Roy Harris.

**FIELDON, Ill.**—My membership is with the Jerseyville congregation. I am teaching a class of children and find "Nuggets of Gold" very helpful in teaching memory verses. (Parents take notice, send for as many as you can use. They are free.—Pub.) \* \* \* The church at Jerseyville is doing nicely. Brother Brumback just finished a 2 weeks meeting there. I am sure every one was strengthened by his plain straight forward preaching of the Gospel. \* \* \* We enjoy reading the Macedonian Call and trust that you may be permitted to keep up the good work. (Won't the readers' friends enjoy it too? New names, \$1.00.—Pub.) —Mrs. Grace Bowers.

**EIGHT** neighboring congregations were represented at the all-day meeting at Richmond, Missouri, July 28. 165 were present in the morning, 167 in the afternoon and 65 at the evening service. The preaching at morning and evening services was by Harold Hays. The afternoon program consisted of songs by the radio singers from Kansas City, congregational singing, prayers, sermon by Bro. Norton Perry, of Kansas City, a review of the work during the past year and plans for the future at Richmond given by Bro. Harry Thomas, and short talks by the visiting brethren. The basket dinner at noon and evening was served on the lawn at the home of Sister T. J. Gorham and her daughter Velma, who live near the church. An extension had to be added to the 35-foot table, which had already been set up, in order to hold all the food. The visitors seemed especially pleased with the large CHURCH OF CHRIST signs which greeted them on the main highways at the edge of town. The weather was ideal. A perfect ending to the day came when two placed membership at the conclusion of the evening service, thus bringing the total of 13 added since Harold Hays accepted the oversight one year ago. —Thelma Thomas.

(We have heard of the good, constructive work done by Bro. Hays at this place. Keep him busy.—Editor.)

**INDIANA**—If you should publish the wide margin testament, I would be interested in one at least. Over twenty years ago, my mother bought me one of the first edition, I believe. Needless to say it is and has been quite helpful, but is just about worn out.—H. L. Larrowe. (We receive many such expressions. The new printing has the great advantage of lying open just where you open it, and has references to about 2500 choice verses of Scripture which will do your soul good if you will read and mark them in your Bible. Also, there is much there from which you can make devotional talks which are so badly needed. Besides, there are two maps, one of Paul's Journeys and one of Palestine in the Time of Christ. Price \$3.00, but \$2.50 each, for five copies.)

**SULLIVAN, Ill.**—I completed on August 6, a two weeks analytical Bible study on the Colossian letter with the faithful brethren that meet on Fulerton Ave. in Chicago. I don't remember the exact address. They were very receptive to the study and seemed to get much good from it. We had the mid-week services in the home of Bro. and Sister Major Egley who lives in an outlying suburb, called Bensonville. The brethren in Chicago desire you to print in the M. C. their address and they wish to be informed of any relative or close friend who has moved into the city who belongs to the church, or who might be interested in the church. They can get in touch with them if they have their addresses. You may word this, so any folks reading it, who have folks belonging to the church, moving to the city, can contact Brother Leon Munger,

2220 N. 74th Ave., Elmwood Park, Ill. Bro. Munger's Tel. 2920M. And then certain of the brethren will get in touch with them. —Bert Cain.

**THAT JULY ISSUE** of the M. C. on a Protestant Reformation, seems to be taking well with many brethren. Some have said it was the best issue of the paper ever put out, in their judgment. One thing about it—it is encouraging in certain respects, as well as enlightening on events as they are shaping up in the world, in a religious way. Sister Grace Bailey, Chillicothe, Mo., sends some new names and wishes that issue sent, and sends for several copies for distribution. We had a number of extra copies printed. Send for a bundle and circulate among your friends. Maybe this will be a good way to bring the truth to non-members. The paper brings out the distinctive features of the fight we are making for apostolic Christianity. Listen folks—we nope to make the Macedonian Call a revolutionary journal, to try to lead the people away from the kingdom of the clergy, as well as religious evils in general, and believe you will be doing missionary work to send it to your friends. How many new names will you send at one dollar each, in any number? For weeks we have been gathering data on the subject "Was Peter Pope of Rome and Over the Other Apostles and the Whole Church?" which will be published in a coming issue of the paper and would make good reading for non-members. Also, we are printing a new tract of 64 pages on "Great Questions in Christendom" which will be sent you FREE for the asking.

#### A POSSIBLE WAY TO "SETTLE" PERSONAL TROUBLES

In view of the fact that Jesus commands that if we go to the altar and there remember that our brother has sinned against us, to go and first be reconciled to our brother; and in view of the fact that we have been unable to adjust our differences in the past—we have decided to leave the whole matter to Bro. \_\_\_\_\_ to appoint someone, or several, or himself alone, to decide what we shall do.

And we agree to abide by what he or they say.

Or, if we should feel that the decision is not entirely scriptural, we agree to drop the differences entirely, and not bring them up in any way, to disturb others, or the church; and we agree to speak to one another; and to let the Lord decide the matter at the Judgment.

To this agreement we sign our names:

—Mr. Knock Under  
—Mrs. Hold Tongue

**A SUCCESSFUL BUSINESS** man and a very fine Christian man, built a nice home in his later years of life and for a motto he placed above the door, in gold letters this word, "Linquenda," which being translated is, "I must leave it." Oh, reader friend, write Linquenda upon everything you possess. Write it on your houses, Mr. proprietor. Write Linquenda on your stock, capitalist. Write Linquenda on your jewelry, young lady, and write it upon your stores, Mr. merchant. Write Linquenda upon your children, mothers and dads, husbands and wives and parents. Write Linquenda upon your beauty, girls and upon your strength men. Write Linquenda upon everything on the earth, and when that happens, what will YOU have? Will you have hope in Christ or will you be the Devil's slave forever? Will you have heaven for your abode or will you be chained in Hell's dungeon forever? Fear him who is able to destroy both body and soul in hell and walk before God as becomes a Christian! —Selected.

**A BROTHER** told the M. C. publisher a few days ago how about 25 years ago, we had held a Bible reading and drill at Camp Center near Des Moines, and had helped him get started in public work; that we laid out a program for the church, but that they did not pay much attention to it. The church has played along a considerable with the Christian Church. One preacher whose membership was there, went over to the Christian Church for a while. Another preacher who has moved to California recently boasted in a local paper about calls he had to preach, and how much he was offered, etc., and that the bigger salary looked good to him, and showed beyond a doubt that he was preaching for what he could get out of it. Let the reader go through the N. T. carefully and he will find many such characters described who preach themselves not Jesus Christ. Thank God there are so many now who are interested in development work which will in time weaken that kingdom of the clergy. Let us make it universal and perpetual.

**MEXICO, Mo.**—The work here at Mexico continues to progress. We had our highest attendance in the month of June and also our highest average. The contributions have been

very good as we were able to contribute \$250 to the Mission fund as well as take care of the expenses here and the cost of advertising, etc. We are very thankful for this and hope to continue to grow and increase in every good work. We are glad to report that Bro. Norman Adams and family have moved back to Mexico. We need them and are thankful for their return. A two weeks meeting has been scheduled for this fall to be conducted by Bro. W. Carl Ketcherside and Bro. Arthur Freeman. We are looking forward to this meeting and hope that it will be a profitable one. A great deal of interest is shown from outsiders in the house to house calls and a great deal of personal work is being planned in preparation for the meeting this fall. We were also happy to be able to send a contribution of food to our brethren in other countries as we realize their great need. We would like to remind anyone considering moving, that Mexico is a lovely little town with a sincere, devoted group of disciples working for the Master. We give you a sincere invitation and welcome you here. A sister in Christ, Meta Whanger.

CANALOU, Mo.—The brethren at Unionville, Mo., expressed themselves as much pleased with the week of Bible study, and called for more. On Sunday afternoon we attended the meeting of Bro. Winford Lee, at Bethel, near Milan, and spoke for the group in the all-day meeting. Bro. Lee has done good work with them. . . . At Brookfield, Mo., some of the brethren said we had the best meeting they ever had. Several times the house was about filled. Two were baptized. The brethren expect to rebuild their meeting place, as soon as they can get materials. Brethren attended some from other congregations. . . . Leaders at Spruce were well satisfied with the week of study there. One was restored. At the Bible study, the young people and grown people were about fifty-fifty in attendance. If grown people everywhere would take a deep interest in God's work, I doubt very much whether there would be any problem at all of the young people. . . . At Springfield, Mo., the fair, hot weather, and other things hindered, but the last day large crowds were present from surrounding congregations. Bro. Morrow and Ruhl were appointed as elders. Bro. Brumback was holding a meeting at Ozark, and came over with Bro. Richard Kerr and others in the afternoon, and Bro. Brumback and myself spoke. Very good attendance reported at Ozark meeting. Brethren think Bro. Kerr will do much good if he continues humble. . . . There has been a hard fight here at Canalou, for a group of those not satisfied with God's way, withdrew. Yet several of them are attending our Bible study, and several non-Christians. Brethren well pleased with Bro. Truitt's work in the spring, even if the water was so high around the meeting house that they had to walk from the street to the house on church benches! Brethren are hopeful. . . . The hot weather hindered nearly all these meetings, but the teacher has pulled through feeling fine, so far. He is firmly convinced that if all of us preachers would develop all the faithful talent for public work, and for personal evangelism as well, we could do big things for God, and that our other efforts toward converting the world will not accomplish very much unless we do. . . . Watch for the October issue of M. C. on "2 FORGOTTEN FUNDAMENTALS," which we think will be as important an issue as we ever put out. Time is rapidly passing. The summer is passed, the harvest is ended, and what have we done? Let us all work so that we can "come rejoicing, bringing in the sheaves." —D. A. Sommer.

LATER—At Canalou Bro. Owen Taul and his sister, school teachers, have done a good work in standing firm for the old paths. From Canalou I went to Flat River for three nights of Bible study. Vacations and night shifts in the mines hindered attendance, but there was interest among those attending. Had a pleasant time renewing acquaintances for I have worked here, now and then, through many years. Had enjoyable time with Bro. Watts and family. . . . I met my wife and daughter and family from New Castle at Mattoon, Ill., and together we visited wife's relatives. On Lord's day there were morning and afternoon meetings at the old Sand Creek church. Bro. Kenny Rose and sister Lucinda, two other school teachers, have through their faith held a few together in that community from which so many have moved or died. Bro. Anderson from Charleston works some with this group. We visited a couple of nights Bro. Shaasteen's meeting at Eiberty, near by, and all went to the get-together meeting at Hammond on Labor Day. The publisher was gone on this trip about two months, feels that much good was done, for we did nothing but teach the Word of God, and He says His Word will not return unto him void. If any one has not received books ordered, please write us at once and state what. The brethren treated us well.—D. A. S.

## A. R. MOORE IS DEAD

Bro. Moore was born in 1860 and died August 6, 1946, being 86 years old. Three of his four sons survive. His wife preceeded him by 77 days. Our readers remember him by his little sermons in different papers, and many Christians remembered him by the little sermons he wrote them with private letters. He preached a number of years. About a year ago the writer was permitted to visit in the home when both husband and wife were living, and they seemed to be growing old gracefully. The Sunday before he died, he was at church services and took some part. Both of them were highly respected by the church at Spruce St., Kansas City, where they belonged. I spoke a few words of comfort and warning, and Bro. Brumback assisted. Above all things, let us have clean-living leaders of the churches, as Bro. Moore was.

—D. A. Sommer.

BLOOMINGTON, Ind.—I'm leaving tomorrow for Lovington, Illinois, to assist Brother Shaasteen in the Mission effort over there. . . . Bro. Bernell Weems certainly held a good meeting here at the Avenue recently and it was very profitable to the church from several different standpoints. There were eight additions all together, which included one confession. He is a very capable and enthusiastic young preacher and preaches the word with sincerity and love. . . . Bro. Zerr's Bible Reading in the book of Genesis begins here the 1st day of October and all are cordially invited to attend the nightly sessions from 7:30 to 9:30 P. M. . . . —J. Ed Uland.

CARROLLTON, Mo.—I am in the second week of the meeting here. Thus far the attendance has been better than any meeting I have held, and this is my fourth one. Three additions to date. . . . The meetings at Flippin and Beckton, Kentucky, resulted in one addition each (by immersion). It remains to be seen how much good was done there. That is right in the midst of the "Pastor System, College, and Orphan Homes" element. I tried to show them that the Church is the only institution the Lord died for and all we do must be done through that institution. I'll begin (D. V.) at Gallatin, Missouri, September 15; Unionville, October 7, and Braymer, October 28. —C. R. Turner.

STOVER, W. Va.—This month certainly has been packed with spiritual enjoyment. I closed a meeting in Bloomington, Ind., on Aug. 11th with large crowds and the visible results showed 8 additions (1 from Stewart Tabernacle Church). I feel much good was accomplished for the Lord, and commend these brethren for their wholehearted co-operation in this meeting. Plans are now being arranged for a return meeting in the near future. . . . Arrived here in Stover on Monday, Aug. 12th, to begin this two week meeting now in progress. Despite a meeting near here being conducted each evening, the crowds have shown a commendable increase each night. Prospects look very favorable for large audiences and visible results in the remaining week. . . . Present plans call for arrival in Denver, Colo., for a Lord's Day, Sept. 1st.—Bernell Weems.

LOVINGTON, Ill.—We are now in the final week of our mission meeting here. Bro. Henry Boren assisted in the meeting up to last week when he departed for Dexter, Missouri, for a protracted meeting. Bro. Ed Uland of Bloomington, Indiana, will assist the last week. I baptized three last Lord's Day at the Hammond meeting house and we have another to baptize this coming Lord's Day. We hope that others will follow the example. From here I will go to the Liberty congregation for a meeting and then to northern Missouri for four evangelistic efforts. Brethren, in the spirit of the apostle Paul, "Watch ye, stand fast in the faith, quit you like men, be strong."—Harold Shaasteen.

OZARK, Mo.—Bro. Robert H. Brumback closed a two weeks' evangelistic meeting at Ozark, Mo., August 25. One lady was added to the church by baptism. Bro. Brumback's fine work was deeply appreciated by those who were privileged to hear the gospel sermons he presented. Bro. Raymond Wofford, of St. Louis, directed the singing throughout the meeting, and is now conducting classes in singing at the Nixa Church. Raymond will be available to the brotherhood for such work beginning in February, 1947. We suggest that churches desiring instruction in singing contact him to make arrangements for future work. His address: 5449 Christy Blvd., St. Louis 16, Mo.—Richard Kerr.

NEOSHO, Mo. The Church of Neosho is making plea to the Brotherhood at large. We would like to have a preacher locate here in Neosho to work with the church at this place. Would like to have a man to come here and work with us at

least a year. Our membership is small and most of them are pretty well along in years. So if there is a brother that would like to locate here will you please get in touch with me, and then I can give you more details—Roy D. Lambert, R. R. 3, Neosho, Mo.

**BROOKFIELD, Mo.**—The Church here moves on to greater work from Lord's Day to Lord's Day. Bro. D. A. Sommer closed a very successful Bible Reading Aug. 4th. Good attendance each night; 3 additions, one by membership, and 2 by baptism. We are looking forward to Bro. Sommer's return in October for another reading. He is an able and forceful teacher and is trying hard to teach the Church to get "back to God" and follow the teaching of the Great Apostle Paul. Bro. Sommer preaches the Gospel in its fullness, hews to the line and is not concerned where the chips fall. We were also thankful to the Chillicothe brethren for their cooperation during the Reading.—Mrs. G. R. Blankenship.

**THE HAMMOND (ILL.) GET-TOGETHER MEETING.**—About 200 brethren and sisters and young people gathered from four states. After visiting an hour or two, lunch was served, and in the afternoon short speeches were made by a number of brethren. The preachers present who have spent or are spending all their time at the work, were (following ages, perhaps): W. G. Roberts, D. A. Sommer, Robert Brumback, C. R. Turner, W. Carl Ketcherside, Hershell Ottwell, Harold Shasteen, Richard Kerr. (I can't recall others.) There were a number of people present who devote part of their time to teaching and preaching the Word. Many elders and other public brethren, including singers, were there. All seemed to be benefited, but I doubt whether wise-cracks at public, religious meetings help us spiritually. This Labor Day meeting has been sponsored by the Hammond brethren for several years. It was announced that next July 4th there will be such a meeting at New Castle, Ind. Bro. Brumback began a series of meetings the Lord's Day before Labor Day at Hammond. It was a pleasure to meet so many disciples that we knew. May all be faithful is our earnest prayer.—D. A. Sommer.

## Analysis of Romans

**SUBJECT**—"The Gospel of Christ . . . is the power of God unto Salvation to every one that believeth, to the Jew first and also to the Greek (Gentile)."—(Chap. 1:16.)

- I. INTRODUCTION.—Ch. 1:1-17.
- II. GREEKS (Gentiles) ARE UNDER SIN.—Ch. 1:18-32.
  1. The wrath of God against all sin.—18, 19.
  2. The Gentiles sin of idolatry without excuse.—20-23.
  3. Wherefore, God gave them up to sin in morals.—24-32.
- III. JEWS ALSO ARE UNDER SIN, AND ARE COMPARED WITH GENTILES.—Ch. 2 to 3:20.
  1. The Jew condemned the Gentile but was guilty himself.—1-5.
  2. For God judges every one according to his works, being no respecter of persons.—6-11.
  3. God judged the Gentile by the law of nature, and the Jew by the law of Moses.—12-16.
  4. When the Jew persistently broke the law of Moses, he dishonored God, and his circumcision became uncircumcision.—17-25.
  5. And when the Gentile by nature kept the morality of the law of Moses, his uncircumcision became circumcision.—26-29.
  6. Unfaithfulness of disobedient Jews did not make of none effect the faithfulness of God.—3:1-4.
  7. God's punishment of those disobedient ones even commended his righteousness, but it did not therefore justify their quibble. "Let us do evil that good may come."—5-8.
  8. Jews no better than Gentiles, for David shows that all are under sin.—9-18.
  9. Since David shows that "all are under sin," it is obvious that deeds of the law did not fully justify.—19, 20.
- IV. BOTH JEWS AND GENTILES ARE SAVED FROM THIS SIN "BY FAITH" OF THE GOSPEL APART FROM MERE WORKS OF THE JEWISH LAW.—Ch. 3:21 to Ch. 4, inclusive.
  1. Since the law did not fully justify, and since another system was "witnessed by the law and the prophets," the Gospel was obviously meant.—3:21-26.

2. The Jews, then, can not glory in their law of works.—27, 28.
3. For God justifies both Jew and Gentile by faith.—29-31.
4. Abraham himself, the father of the Jewish nation was justified by faith apart from the works of the Jewish law.—Ch. 4.
- V. THE GRACE POSSESSED BY THOSE UNDER THE FAITH OF THE GOSPEL.—Ch. 5.
- VI. THOSE UNDER THIS GRACE OF THE GOSPEL, AND FREED FROM THE JEWISH LAW, MUST NOT ERRONEOUSLY THINK THEY CAN LIVE UNDER SIN.—Ch. 6.
- VII. THE WRETCHEDNESS OF THE SPIRITUALLY-MINDED UNDER THE JEWISH LAW.—Ch. 7.
- VIII. PEACE OF THE SPIRITUALLY-MINDED UNDER THE GOSPEL.—Ch. 8.
- IX. JEWS WERE REJECTED FROM BEING "CHILDREN OF GOD" BECAUSE THEY SOUGHT IT BY "THE FLESH" AND "WORKS OF THE LAW"; WHILE THE GENTILES WERE ACCEPTED AS "CHILDREN OF GOD" BECAUSE THEY SOUGHT IT "BY FAITH" OF THE GOSPEL.—Ch. 9.
- X. THIS "RIGHTEOUSNESS WHICH IS OF FAITH" OPEN TO "EVERY ONE THAT BELIEVETH."—Ch. 10.
 

"For the Scripture saith, WHOSOEVER believeth on him shall not be ashamed. FOR there is NO DIFFERENCE BETWEEN THE JEW AND THE GREEK: for the same Lord over all is rich unto all that call upon him, for WHOSOEVER shall call upon the name of the Lord shall be saved."—10:11-13.

(This last sentence has been grossly misrepresented to mean that all one has to do to be saved from his past sins as an alien sinner, is to say, "Lord, Lord"; but the connection shows that Paul was talking about turning in general to the Lord, by Gentiles as well as Jews, not about merely saying, "Lord, Lord," without obedience to the command to obey God in repentance and baptism for the remission of sins. (See Acts 2:38: 22:16.)
- XI. "CASTING OFF" OF FLESHLY ISRAEL NOT UNIVERSAL NOR FINAL.—Ch. 11.
- XII. THE CHRISTIAN'S "SERVICE" TO GOD FOR HIS "MERCIES" THROUGH THE FAITH OF THE GOSPEL WITHOUT THE JEWISH LAW.—Chs. 12 to 16.

(NOTE.—This is most of the analysis of the book of Romans as found in the Simplified New Testament—but enough to convince the honest reader that Romans does not justify the doctrine of justification by faith alone. Each book is thus analyzed in the Simplified New Testament, and helps the reader become his own commentator. In addition it has definitions of hard words and simplified translations of hundreds of hard passages, besides many other helps. If you don't have it, you will find it a combination of testament, dictionary, commentary, Bible dictionary, etc., thus saving the limited man expense of those books. We have had this analysis in our copy box for a year, waiting for the new printing of the testament.—Editor.)

## One Of Us Two

The day will dawn, when one of us shall hearken  
In vain to hear a voice that has grown dumb,  
And morns will fade, noons pale, and shadows darken,  
While sad eyes watch for feet that never come.  
One of us two must sometime face existence  
Alone with memories that but sharpen pain  
And these sweet days shall shine back in the distance  
Like dreams of summer dawns, in nights of rain.  
One of us two, with tortured heart half broken,  
Shall read long-treasured letters through salt tears,  
Shall kiss with anguished lips each cherished token,  
That speaks of these love-crowned, delicious years.  
One of us two shall find all light, all beauty,  
All joy on earth, a tale forever done;  
Shall know henceforth that life means only duty.  
Oh, God! Oh, God! have pity on that one.  
—Ella Wheeler Wilcox.