

Macedonian Call

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

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OLD FASHIONED CHILD PSYCHOLOGY

"Magic Words" to Use

The new-fangled child psychology of today is working havoc in our nation among the people generally. Their idea is that a child should have free expression for his desires, that we must not punish him with anything which would bring physical pain, and that what punishment we give should be by depriving him of privileges. Well, that might go with some children, but not many. They want a thing because they want it, and there is no reason which will change their minds. They are largely governed by passions.

The old-fashioned psychology (or mere good sense, whichever you wish to call it) was a little different. It said a child left to himself causeth shame to his mother; that he that spareth the rod hateth his son, but he that loveth him chasteneth him betimes.

"Uncle Ezra" says that the best instance of old-fashioned child psychology came to him recently in a department store. There was a psychologist who was giving lectures on Child Psychology there as a sort of attraction. When Ezra had wandered through the store, he came finally to the floor where were children's toys. A man and his wife and little son were among those present, and the boy became infatuated with a hobby horse, which he was riding furiously. Maybe he thought he was a cowboy. When the time came to go, the boy would not leave the horse. They talked and threatened and tried to bribe the lad, but no, he was determined to continue to ride the horse. They then called the head of that department, but his persuasions did no good. Finally, they decided to call the psychologist in the floor below. He came, and walked around the boy and the horse several times, then stepped up to the boy and whispered something in the boy's ear. IMMEDIATELY the boy jumped down and ran for his father and mother. Uncle Ezra stepped up to the psychologist and said, "Mister, I am curious to know what the magic words were which you spoke to the boy to get him to leave the hobby horse and run to his parents." "Well," said the psychologist with a smile, "I will tell you the magic words. Here they are: **'You little spoiled brat, you; if you don't jump right down off that hobby horse, and run to your parents, I will blister you.'**"

Well, folks, smile if you wish to, but there is enough good sense there to revolutionize the world, if it were carried out. It simply means Discipline. The world is languishing today for lack of discipline in home, school, church, government, nation, and nations. Like the days before the flood, every imagination of the heart of man seems to be evil continually. God gave them some discipline then in the flood, and the world has never forgotten that.

The Child in the Home

Of course, there is a certain amount of liberty we have to extend to a healthy child. Bric-a-brac and breakable things must be kept out of their reach, for their curiosity wishes to be satisfied; they are continually getting into things. One most dangerous thing is that they turn on the gas. All of our children would do that, till we would light the gas, and run their hand through it (without burning) so that they could see that it HURTS, and they never bothered it again. They had to be taught its danger. When we take them out into other homes, it is a punishment to our friends to be continually saying, "Don't touch this; don't touch that," etc., etc.

It is a punishment, too, if we whip them in the presence of our friends. Oftentimes they misbehave, thinking you will not punish them away from home. And you are ashamed of them. Try that old-fashioned psychology. Call the child and whisper in its ear, "If you do that any more, when we get home, I will blister you." **And then be sure to do it.** The next time, those little "magic words" will have their effect, as in our illustration.

The Child in the Church House

Of course, every parent will see that its child behaves in time of church services. It is irreverence to God not to behave then, and it is very repulsive to all devotional people. It is best for little children to be with their parents then. The family story goes that when the writer as a child misbehaved in church services, his mother took him out and spanked him good and brought him back; and he was then glad to sit still and behave!! Sometimes children, before and especially after the services, run around about the house and create confusion. By no means should this be tolerated. It breeds irreverence. Yet, sometimes the parents leave the wrong example by their loud conversation and laughing, before and after the services. Though the house itself is not a sacred place as such, but the services are, and people should have respect for them.

Those magic words whispered to the child may do much to quiet him; and if they don't, it is because we do not fulfill what we have promised the child. Years ago, I know of one place where the children outdoors after the services so cut up that neighbors made complaint to the civil authorities. What a disgrace to Christ's Church! And it is a reproach to the parents. Watch your child. And we should see that our children behave at school, too. When the writer got a whipping at school he also got one at home! It is saddening to see the lack of discipline in our school rooms today.

The Grown Child

If the child is not taught discipline in the home, he probably will not behave himself as a Christian or as a citizen. Many neglect discipline in the church now, for elders have not the courage to go forward. Maybe they will have to begin on their own families. That is one reason the Lord has said that an elder must have a family of children and have it in subjection, showing that he has the ability and disposition to correct disaffected ones. A few kindly words spoken by elders whom the hearers know mean business, may do much to keep individuals lined up with the truth.

It is estimated that this year between 40,000 and 50,000 people will be killed by automobiles, and about 1,500,000 injured. This is caused largely because officers do not strictly enforce the traffic laws. Juvenile crime grows by strides because parents do not exercise discipline on their children, and juvenile judges parole too many youths. Many of the strikes are wildcat because the leaders of unions do not have the members lined up, because there is no real government in them.

The world has been torn up since the war, largely in an effort to pacify Joseph Stalin, who has had his own way. Not until the U. S. got "tough," and the President announced he stood behind Byrnes, did Joe come to his senses; and within two days after that, he wrote a conciliatory message. There must be discipline among nations, no matter how strong they be.

Law implies punishment for disobedience of it. All nature teaches us this. If we eat too much, we suffer. If we drink whiskey and lie out a cold night, we may die. If we get drunk and lie down to sleep on a railroad track, like those three boys in northern Indiana recently, we may be run over and killed, as they were. Nature whispers that we must obey her laws, or suffer; and he that will not listen is a fool.

And so it is with the law of God. Men generally have learned that they suffer from disobedience to nature's laws, but think they can disobey the God of nature and get by. That is the chief cause of the immorality in the world: men think God does not mean what he says, that there is no hell. But his word is forever settled in heaven, and will appear as a witness against us if we turn it down. Until preachers discourse more on the coming judgment there will not be much change in man's way of living.

Here are some forgotten, neglected, or despised magic words of God, which will cause the grown-up children to run to God, if we can get them to believe them: "To you who are troubled rest with us; when the Lord shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." (2 Thess. 1:7-10.)

If we don't believe this, we may as well throw the whole Bible aside, and eat, drink and be merry, for tomorrow we die. But even with that, the word of God remains the same.

NOTE We are having a few hundred extra copies made of this article, thinking our readers may know of young parents who might be helped by it. Send for some to hand to, or send, to these parents.—Publisher.

"Selling" Christ

The personal worker in the church and the secular salesman have many similar problems, for the personal worker is trying to "sell" Christ to others. The Christian engaged in personal evangelism should emulate a successful salesman in many ways: he should dress neatly and conservatively; he should be friendly and helpful; he should not be easily discouraged.

One very valuable point the salesman remembers is this: when a prospect makes an objection to a product, it is, more often than not, his way of asking for information. The salesman must be able to overcome these objections by meeting them squarely and showing the advantages of his product. He must be prepared for the objections he is likely to meet. For example, in selling insulation, this objection may arise: "I've heard that it causes condensation in the walls, makes paint come off, and causes the framework of the house to deteriorate." The salesman shows that condensation does indeed take place, but that proper ventilation, which his company takes care to include with the job, will easily take care of the condensation without lowering the value of the insulation.

If a prospect is already prejudiced against the salesman's product, it is necessary to be very tactful, and attempt by questioning to find a reason for the prejudice. It usually is a mere rumor or falsification which has turned him against the product (if the article is good). When the exact reasons for the damaging opinion are determined, they should be treated in the same way as objections.

These two principles may profitably be applied to the personal worker of the church. If someone is interested enough to offer a definite objection to the church of Christ, or to religion in general, it is an opportunity to impart information that the prospect needs and wants. Quite frequently an objection against "Christianity" in general (commercialism, worldliness, etc.) will provide a definite advantage. The personal worker can agree quite heartily and show that the true church does not condone these things. If someone objects because we teach that one must belong to "our" church in order to be saved, remind him that we do not teach that; but, rather, that one must obey Christ, and be a member of the church which he established in order to be saved. Use scriptures: Acts 4:12, Rom. 1:16, and others. Remember this principle: **Be ready and eager to answer objections; they are indirect requests for information.**

Many denominational people are prejudiced against the true church because of the firm stand taken. This is inevitable, and will be true as long as the church holds uncompromisingly for the right. The personal worker must, like the salesman, find the exact reason for the prejudice. Then he must straighten out the prospect on those bits of misinformation by clear, effective, scriptural teaching.

More frequently, the personal worker will encounter apathy, the "don't care" attitude, or the person who says "one way is just as good as another." For the apathetic person, Paul's effort with Felix is a good precedent—"he reasoned of righteousness, temperance, and judgment to come." For the instruction of the latter person, there are excellent scriptures which will apply: John 14:6, 15:6, Mt. 7:13, 14, 15; Eph. 4:1-4; 1 Cor. 12:12, 13, and many others.

Whatever the attitude of the prospect, don't give up too easily. A survey made of a group of salesmen showed

the man who made at least five calls had a much higher percentage of sales than the man who called only two or three times. So don't give up. When you least expect it, some person to whom you have talked may decide to obey the gospel. And that one "sale" is "pay" enough for all the personal work you'll ever do!

One other thing to ponder about, we who say we can't do personal work, or who are too lazy or indifferent: **A salesman cannot successfully sell anything unless he is sold on it, himself.**—Henry Boren.

A Prayer Meeting

I attended a **prayer** meeting service last night. When I am home I generally attend three midweek meetings at as many congregations. I'm always helped by them, but last night I felt the nearness of God. And yet there wasn't anything extraordinary about the service. Some might have felt their time wasted because there was no lengthy argument, not even the teaching of a chapter. There was no sermon, in the commonly accepted sense of the term. But there was a feeling a reverence, of devotion and consecration, which seemed to pervade the whole atmosphere.

The service started with the singing of a hymn, "Nearer, Still Nearer." It was sung slowly and softly. Then the audience read in unison a portion of Ephesians, chapter four. Afterwards, there was a prayer. Those who could kneeled by the pews, and the subject of the prayer was protection and guidance for the young people of the church who had just started back to school, and especially for those who had to leave home in order to continue their education. This was followed by the hymn, "My Jesus I Love Thee."

There were no appointed speakers for the evening. The subject had been announced as "What We May Do to Advance The Cause of Christ in This Area." Brethren were told that they might unburden their hearts upon the subject as volunteers, but no one would be called upon by the one presiding. One after another, the members requested opportunity of edifying those who were present. The talks were mostly short, but to the point. Occasionally, they were interspersed with additional prayers to which all were asked to say "Amen." There was a sense of humility over all. Men confessed their shortcomings, asked help in the future, and dedicated themselves anew to the work of the Master. The invitation hymn was "Yes For Me He Careth." There was no loud talk, no boisterous laughter after the service. Instead, there was a subdued feeling, as you would expect among those who walk upon holy ground. I went to **prayer** meeting last night, and it helped me. I feel stronger today.—W. Carl Ketcherside.

Spontaneous Meetings

Read the article on "A Prayer Meeting." The publisher of the M. C. is not alone in thinking the "prayer meeting" method is largely the way they conducted their meetings when the whole church was gathered together. Read the tract, "Greatest Questions in Christendom" which has just been printed. If you have not received a copy, send for one. The early church continued steadfastly in "prayers" (Acts 2:42), but we seldom have more than one.

The Shane Quarterly is a pretentious magazine pub-

lished by the Butler School of Religion, Indianapolis. In their January issue is a long essay by James G. Van Buren, on "The New Testament Conception of Worship," in which we find the following:

"That prophecy was a part of the church service in many cases in New Testament times is a necessary inference from Paul's general teaching in I Corinthians 14. In this connection we notice that was evidently a **spontaneous participation in the service by different people.** 'When ye come together, each one hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation. Let all things be done unto edifying.' It seems that there was a tendency toward unruliness in the assemblies, at Corinth, at least, which Paul was determined to correct. Even the prophets were to prophesy 'one by one, that all may learn, and all may be exhorted.' **These meetings were seemingly more like the 'prayer meetings' of a few years ago than like the formal church services of today.**"

If the apostolic Church had such spontaneous meetings, with consequent spirituality, and the pioneers had such meetings, with far greater spirituality than we have today with our "formal" meetings—is it not very probable that we shall have greater spirituality, too, if we resurrect God's plan? Write us, if you have such meetings.

The New Testament Edification

Dear Brother Sommer:

I am interested very much in your most recent tract "The Greatest Questions in Christendom."

This thoroughly sets forth the teachings of the New Testament in regard to manner of our public worship, and in regard to the part each member was originally intended to have in the public worship of the church. I like the account given by Harding of the church in Detroit. Though the programs of many congregations answer in part to the concept of mutual edification, yet our people are not thoroughly taught on the subject, and do not comprehend fully the proper attitude that makes true mutual edification possible. I would like to see a church where the practice as set forth in I Corinthians 14 is copied. The possibilities of spiritual growth would be greater than our present limited vision can see possible.

As I understand, and as I taught at length in the church at Klamath Falls on my recent visit there, the practice in the days of the apostles was this:

Someone was in charge, or presided in the worship, with full authority (probably the plurality of the elders were in charge, is more correct).

The brethren **DESIRED** to **EDIFY** the body. Each seriously studied, a need of the church, or planned an exhortation, etc.

They asked permission to speak in the church's assembly. Or to read their selection, or present their prayer, or lead their psalm, or whatever.

They were permitted upon the basis of the known fact that they were Christians and faithful; and were subjected to the discretion of those presiding.

No one had a right to dominate the hour, to the exclusion of others who might have edifying messages.

I do not know what the tract costs. You say it is free. But I want to help some toward the printing of it—and ask for some of the tracts. I would like to distribute about 100 of them. I am enclosing \$1. In the faith, Kenneth Morgan.

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This Is What I Mean

A few days ago I baptized two young people, members of the same family. Another one or two of the children are members of the Church. The father in the family is not a member of the Church, though he is not antagonistic to it, but the mother evidently is a Eunice and Lois. After the meeting I said to the mother, "You are happy that the two children have obeyed the gospel." She answered that she was, but that she had not urged them to obey.

As they lived ten or fifteen miles from the church house, yet came regularly, I said that it would be fine if they would have Bible study in their home to help train the young people. She replied, "We always have reading and studying of the Bible in our home." My heart leaped for joy, and I said to myself that here is the kind of a family God wishes his children to have everywhere and through all time. She had not persuaded the young people to obey the gospel, but had simply thrown such an atmosphere around them that, in spite of the indifference of the father, the children naturally became Christians.

We have the cry among many young people, urged on by some older people who, it seems to me, wish to become popular by trying to cater to them—"What can we young people do?" My suggestion to these young people is **"Convert your father and mother!"** Yes, I mean that very thing, though they may have been in the Church twenty years. They need conversion to their duty as parents. I verily believe that if parents will teach their children every day in their homes as God commanded, and will teach them self-control, and discipline in general, this juvenile discontent and delinquency problem will have largely vanished.

By the social gatherings of the families of the Church, there is plenty of association for young people, if we will make the home the interesting place that God intended. Instead of trying so hard to hold the young people together, if we would try hard to hold the young people **and their parents** together, we shall accomplish far more permanent good for the Church. **If we can't do this, the Church will have no permanency**, for all society is built on the strength of the family.

The marvel to me is that so many members of the Church can not see this, but try the plans of the denominations which have largely failed.

"And ye, fathers, . . . bring up your children in the nurture and admonition of the Lord."

"How To Tell A Loyal Preacher Besides Looking at His Collar"

There are many other things to note besides looking at a preacher's collar to detect whether he is a loyal preacher or a digressive. It seems there is a fast growing tendency in the Church of Christ for brethren to be a bit careless in fellowshiping every brother who claims to be "a member of the Church of Christ."

I expect a few of you have gone to the grocery and bought a can of peaches, but when you got home and opened the can it was pork and beans, or something else. I know of some people who have had this experience, especially during the war when experienced help was hard to get.

This unusual happening reminds me of a lot of the brethren who are perfectly satisfied to fellowship any brother who comes along, just so he wears the "Church of Christ label." In the above example we find a consumer purchasing a can of peaches. The grocer said it was peaches, the label said it was peaches, and the buyer thought it was peaches—but, all this didn't make it peaches, for when the can was opened it was pork and beans! So many people are satisfied a certain brother is loyal because brother so-and-so said he was. Did the grocer's testimony that the can contained peaches make it so? Others say they know this preacher is loyal because they asked him. A horse thief doesn't usually admit he is a thief if someone asks him. The label on the can stated it was peaches, but did that make it peaches? No, neither does the testimony of a preacher or a half dozen false witnesses make an erring brother faithful!

Why not use the divine pattern the Savior gave us to tell what is in a can, the kind of tree, and whether a brother is loyal or not. Jesus said, ". . . by their fruits ye shall know them." Therefore we must examine their fruit, but even then we must be extremely careful. The fruit markets know how to turn the apples to appear without spot or blemish. It's easy to be fooled!

In the Old Testament we have recorded how father Isaac was deceived by Jacob and Rebekah. You remember it says his eyes were dim and thus when Jacob appeared before his father dressed in his brother's clothes with the skins of the kids of the goats upon his hands and upon the smooth of his neck, old Isaac was deceived. There was a little question in his mind. It sounded like Jacob, but the smell and feel were those of Esau. Therefore, he gave him the blessing, only later to realize his mistake.

This instance reminds me of the words of the Savior: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." A lot of people are just like old Isaac, their eyes are dim, spiritually, and they are easily deceived. When some erring brother comes into the community many leaders in the church are ready to affirm he is loyal because he has a "Church of Christ sheepskin" on. They never think about what the Savior said they were on the inside. "Man looketh on the outward appearance, but the Lord looketh on the heart." Some elders never seem to think anything about what the apostle John said: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds."

The apostle John condemns fellowshiping brethren who preach any other doctrine. This includes compromisers

too! John wasn't a compromiser, but kept himself in the love of God.

The apostle Paul commanded the young evangelist Timothy to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine." Compromisers are afraid to "preach the word"! They are afraid to take a stand because if they preach against Bible colleges they can't preach over at this congregation, and they pay good! If they condemn orphans' homes some of the members will get mad. If they denounce the movies and dance halls they will offend the young people, therefore, they would rather offend the Lord! If they are among brethren who favor these things, they are able to see good in them, and if they are among those who are ardent opposers, they say these things are harmful. If you think there aren't any brethren who do this you ought to open your eyes. So many people seem to be like Isaac, their eyes are dim and they can't detect the wolves who are constantly trying to enter the flock. Some day they will realize their mistake, just as Isaac did, but it will be too late! Let us pray as David of old, "Open thou mine eyes."

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. With this solemn charge elders should be very careful about the spiritual diet of the congregation. They should watch to see whether or not evangelists meet the divine standard, if they are taking heed unto themselves, and unto the doctrine, if they are committing the things they have learned "to faithful men, who shall be able to teach others also," if they are standing "fast in the faith," and if they are doing "the work of an evangelist," and making "full proof" of their ministry.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Some "by good words and fair speeches deceive the hearts of the simple," "therefore let us not sleep as do others; but let us watch and be sober."—Ellis Crim II, Bloomfield, Ind.

Child Should Not Be "First in Home"— (P.-T. A. Group is Told)

The necessity of helping the child to become a worthy member of the home and teaching him quickly to get along without his parents, formed the basis of a talk given by Dr. Paul Popenoe, Los Angeles, widely-known counsellor on family and marriage problems, at the opening meeting of the Indianapolis Council of Parent-Teacher Associations today at the Meridian Heights Presbyterian church. The topic for his talk was "The Parent-Teacher Association and Today's Children." Mrs. Walter L. Caley, president of the P.-T. A. council, presided.

"One of the important difficulties for the growing child," said the speaker, "is the fact that he generally is given first place in the home. The child should occupy third place in the home. Marriage must come first, because if the marriage is not a success, it is bad for the child. If he is brought up to find the home revolves around him, he will find out later that the world is not organized around him."

"The husband and wife should come second," the speaker explained, "and the child third. The child prospers by a sound marriage and happily married father and mother. No advantages they can offer him by way of private

schools and other luxuries can compensate for an unhappy home."—Daily Paper.

Comments

The publisher of the M. C. thinks there is sound reason in this teaching. Today the child is the sun around which everything revolves, and it is too bad for that child as he grows up. Even when groups meet the child so screams or pouts that grown people can do little else besides notice the misbehavior of the child, or his "cute" antics. The old-fashioned doctrine that "Children are to be seen, not heard," has been scrapped, and so has order and discipline in the nation. Will we come back to common sense?

Simple Rule For Study—II

RULE I: Develop an appetite for the truth.

"A good appetite is the best sign of health." Almost the first thing the doctor asks you when he begins his examination is the question, "How is your appetite?" When the appetite becomes jaded, and one is indifferent about his meals, it is a good indication of some maladjustment inside. And that holds true spiritually also! A person who seldom reads and studies the Bible is spiritually weak. His loss of appetite is an indication that his soul is out of tune with the Lord. "Man shall not live by bread alone, but by every word that proceeds from the mouth of God." (Matt. 4:4.)

Among other things, the blessing of a good appetite leads one to action. When a person gets hungry, he does something to satisfy his craving hunger. Just so when one has a good appetite for the Word of the Lord, he will act by studying regularly and systematically to satisfy his hungry soul. "Blessed are they who hunger and thirst for righteousness, for they shall be satisfied." (Matt. 5:6.)

We might also word our rule, "Cherish the love of the truth." Then we would be reminded of Paul's statement that certain are "to perish because they refused to love the truth and so be saved." (2 Thess. 2:10.)

Thus we conclude that the first requisite to a clear understanding of the Bible is the overwhelming desire in one's heart that he might gain the true understanding.

—Arthur Freeman.

MEXICO, MISSOURI—Bro. W. Karl Ketcherside and I have just finished aiding the little faithful group here at Mexico through a two week "Back to the Bible" campaign. God has blessed our efforts so wonderfully that we know not how to thank him as we would. After the most intensive and complete advertising and personal work campaign of which I have had knowledge among the churches of Christ, with the help of personal workers from other congregations, we had very good attendance from the very first night. Those who came, came again and again. Our crowds changed but little. Six members, or former members, took their stand with us. 7 came from denominations, and 7 were baptised. One of these had made her confession prior to the meeting. We now have 42 members on our records. We rejoice beyond measure. Besides, we have several who are almost persuaded and several more who are good prospects for Christ. We are now confronted with the great task of teaching, training, and developing each member to serve according to his ability. Pray God in our behalf that we may do our work here well. The congregation here wishes to express its sincere appreciation to the brotherhood for its cooperation in starting the work here and its determination to put it firmly upon its feet. Visit us here any time you can. We meet at 10:00 A. M. and 7:30 P. M. every Lord's day in the I.O.O.F. Hall.—Arthur Freeman.

Church News

BROOKPORT, ILLINOIS.—D. A. Sommer closed a Bible reading here yesterday that was a success in every way. The attendance was good throughout, and much good was done. He left here for Council Bluffs, Ia., to hold another Bible reading at that place.—A. T. Kerr.

BLOOMINGTON, IND. (Letter).—I have just returned from the meeting at Charleston, Ill. There were five added to the membership, and Bro. George Anderson was put into the eldership. The wife and I are attending Bro. Zerr's Bible Reading here at Indiana Avenue. Crowds are fairly good and we are now in the book of Genesis.—E. J. Ed Uland.

TWENTY-FIVE COPIES of the Simplified New Testament have gone to the Manchester brethren, St. Louis, and Bro. Carter Honn writes: "Several of the ones who got the first ones said they sure did like them. I am well pleased." What more beneficial present can you give a friend you are religiously interested in? Even children read the Simplified New Testament with interest.

DEAR BROTHER SOMMER:—Your article titled "Preparing for Public Work for Christ" (September issue) is one of the best I ever read. I think it should be in every home in the church regardless of whether any one in the home intends to do public work. It includes every member of the body of Christ. I for one would like to see it in tract form. If you intend to make a tract of it, put me down for 500. If not, send me two dozen copies. (I believe you stated you have extra copies for distribution.)—C. R. Turner.

(How many of our readers would be interested in seeing this article put in permanent tract form? And, there is room for improvement, and you can add some points of importance or helpfulness to it, and we shall be glad to receive them.—Publisher.

UNIONVILLE, MO.—Beginning Sept. 1st, I took up work with the Colorado churches, arriving in Denver, followed in succession by Colorado Springs and La Junta. My pleasant stay was increased in fellowship by meeting two fellow-laborers, Roy Harris at Denver (closing his work there) and Bro. James Truitt at Colorado Springs en route to Denver. The brethren there are to be commended on their planned program of evangelistic work to carry the "fight" to the enemy's door. . . . Began a meeting in Kirksville, Mo., on Sept. 15th. An excellent interest and a very large variety of outside attendance was manifested throughout; closed with a large audience on Sept. 29th. Four responded to the gospel preaching during the meeting. . . . Meeting commenced here in Unionville Oct. 1st. C. H. Turner arrives here on Oct. 7th to follow my short meeting, and I journey to Chillicothe, Mo., where a meeting is planned to commence Oct. 13th.—(No name here.)

WHEN the publisher of the M. C. was connected with the Review, many appeals were made for money to help pay for meeting houses, and many people got the idea that the way to do was to START the house and call on the brotherhood for money to finish it. Sometimes a little group is very poor and needs money to finish their modest house, but sometimes they could strain themselves a little and make it. The M. C. has largely discouraged these general calls. Let the brethren look out for the place, but we are glad to make general calls for money to hold a meeting, Bible study to develop talent, etc.

VANDALIA, IOWA.—Eleven brethren from Dean Avenue and University Avenue last Tuesday evening met with about the same number of brethren from Vandalia and Newton. This meeting was held in the Vandalia meeting house, and was for the purpose of talking over conditions that have come up to separate us in our full understanding and fellowship. These conditions were openly and frankly mentioned and discussed, and an earnest disposition was manifested by everyone present to rectify all mistakes, and in the future unite our forces with all other faithful in an effort to build up the church of the living God, and to have no fellowship with the unfruitful works of darkness nor compromisers therewith, but rather to reprove them. This certainly brought rejoicing to the heart of everyone present, and the statement made by several that this was one of the best meetings they ever attended seemed to be the sentiment of all. When at the close of the meeting they stood and sang the old song, "Blessed Be The Tie That Binds Our Hearts In Christian Love," it was not just an empty emotion, but was the sincere desire and intention of all to carry it

into a reality. We certainly believe this to be a great victory for the cause of Christ in Iowa. Let us each determine to do our part to see that this fellowship and united effort shall never be broken, or be parted from the Lord.—Des Moines, Ia., Church Bulletin.

PLEASANT RIDGE, MO.—We are in our second week at this congregation with increasing audiences. This congregation has suffered a severe set-back within the past five years due to some disorderly members who had to be withdrawn from, and they have now formed a faction meeting at Hamilton. A preacher from Dallas, Texas, is now conducting them a meeting. The faithful group here is becoming stronger, it seems, in spite of the trouble. I spoke at the New York community High School and Grade School since I have been here and we were gratified when the entire High School turned out in a body with some of the faculty, at one of our meetings. I directed my remarks to the students that night. The Superintendent promised a return visit, with an invitation for me to speak again at the school. From here we go to St. Joseph, Mo., for a two weeks' meeting.—Harold Shasteen.

TOPEKA, KANS. (Private Letter).—We find valuable instruction in September M. C. for the profit of all. If Christians everywhere could school themselves in sincere humility and earnest devotion and acceptable service to Him who watches over his children, knowing he doeth all things well, what a happy people we would be! "Preparing for Public Work for Christ" in September M. C. should render valuable help to beginners in the work, if carefully studied and observed; also many others who are not beginners. . . . I recently passed my 83rd milestone.—Emily Baker.

ST. LOUIS, MO.—Have just concluded a two weeks' Bible Study at Hartford, Ill., with sessions of three hours each morning, and one-half that length at night. Two were added during the study. Renewed interest in mission work is being shown in the area. I begin Oct. 6 at Mexico, Mo., a mission meeting in which I will be supported by the St. Louis churches. Brother Arthur Freeman will work with me in that meeting. Some of the St. Louis brethren drove to Mexico to assist in personal work as a prelude to the services to be held in American Legion Hall. I have now made definite arrangements to meet Dr. Grover C. Brewer of Memphis, Tenn., in a debate on the college issue in St. Louis. The time will be announced later.—W. Carl Ketcherside.

THE 1947 MACEDONIAN CALL, we hope, will be a very fruitful year in efforts through its columns. We have spent much time on the public development work, and now wish to spend time in educating on Personal Evangelism, and Home Training by Parents. You have good ideas on these subjects, and we would be glad to receive them for publication. Write only on ONE SIDE of the paper. And you may have clippings from other papers on the subjects which you think are good—send them on. A sister has been handing her M. C. to a denominational lady, who read the September issue twice, she said. I asked her what she was interested in, and she replied, the teaching on duty of parents. We hope to have much teaching on that subject, which will be helpful to all young parents. So why not send the paper to such, and along with that they will receive teaching on the simplicity of the New Testament Church. Many readers write us that the paper is "inspirational," which we appreciate very much. We are trying to inspire people to better living, and that is one reason in our Bible studies we are spending so much time on Paul—to try to inject his spirit into all of us.

GLENDALE, ARIZONA—Bro. Don Sanderson and wife have just returned from a trip to San Francisco and on down the coast. They were privileged to attend services at Oakland on Lord's Day, Sept. 22. . . . Bro. Charles Loney is doing a fine job of teaching the children at our Bible Drill on Lord's Day evening as well as in the class at morning services. The younger boys are showing very good talent in presentation of short lessons on our development program. . . . We enjoyed having Sister Holcomb and small daughter from the Lillian Congregation at St. Louis, Mo., visit us at our services on Lord's Day, Sept. 29. We hope they will have an opportunity to return again some time.—Laura B. Norris, 830 No. 3rd Ave.

UNIONVILLE, MO.—The meeting at Gallatin, Mo., closed Oct. 6, with the largest attendance in the history of the church. It was their annual all-day meeting. Approximately 530 people attended the three services from four States, fifteen towns and 12 congregations. Nine additions, two baptisms (a man and

his wife), five placed membership, one from Pentecost Church and one restored. We had visitors from several other religious bodies, including preachers from Methodist, Baptist and Christian Church. . . . Meeting started here with good attendance. Brother Davis, a faithful old veteran of the cross here, had a stroke October 7 and is not expected to live but a few more hours. Sister Wolf's funeral is Saturday, 1:00 p. m. We are going down the valley one by one. Shall we be among the redeemed in the resurrection? We shall if we are faithful until death. Rev. 2:10.—C. R. Turner, Sullivan, Ill.

ONEIDA, ILL.—The church in Galesburg, Illinois, is going forward slowly but steadily. Most of the membership is located in neighboring towns from thirteen to twenty miles away. We are fortunate to have Bro. E. M. Smith and wife located in the city now. With the assistance of the Peoria, Ill., Congregation, we are supporting Bro. Smith so he may help with the work in this vicinity. The building which the church purchased needed remodeling. Through the leadership of Bro. Smith and also physical labor by him and some of the membership this work is about completed. The main floor has been redecorated, two classrooms and restroom installed in the basement and a baptistry installed. The church records have been put in order. Three have been added by baptism since April. Our membership at present is around 25 and attendance from 25 to 40. We are now looking forward to the first protracted meeting to be held here in many years. It will start Oct. 20 and lasts over three Lord's Days. The last day will be an all-day meeting and a basket dinner. Neighboring congregations are receiving invitations and we hope any readers of the Macedonian Call who can will come to this meeting.—Edith Smith.

MISCELLANEOUS.—The Simplified New Testament is not one of the best testaments on the market; it is the best.—Jerry R. Minton, Arkansas. (He has purchased several the past two or three years.) . . . Send for extra copies of September issue on Preparing for Public Work for Christ; they are free. If you will hand to all the male members, it may help your edification meetings. . . . The new tract on Greatest Questions in Christendom, 64 pages, may help much to arouse the SPIRIT of your male members so that they will feel a real responsibility to edify the brethren. They are free, for we are anxious for all thoughtful Christians to read it, and are looking for interested brethren to liquidate the other two-thirds of the expense. . . . Glad to receive the little sheet put out by the Iowa brethren, called NEWS-CONTACT, and edited by Robert Hopkins, and printed by Elmer Sutthoff, in Cedar Rapids, Ia. (I think they failed to give street address.)

GOOD BOOKS FOR PRESENTS OR WINTER READING

We have ten copies of the Jamieson, Fausset and Brown Commentary on the entire Bible, which is as good as there is, in my estimation, and the publishers say it will be a long while before they can get out another printing. So order at once. Price \$5.00. . . . The demand for the Simplified New Testament is greater than ever. Have a "Bible Reading" by yourself, or with the home folks; read the Account of the Writer, Ones Written To. Subject written on, look up the scriptures, study the headings, look up the references given, then close your book and tell what you have learned, to one another. Price \$3.00. . . . The Guide Through Bible History has helped thousands through the Old Testament History, and will help you. Price 35 cents. . . . The Drama of World Empires gives a brief story of the World Empires of the Old Testament, and outlines an easy course of study on Prophecies which you will enjoy. Price 50 cents, three for \$1.00. . . . You have all heard, and possibly read, some of Pilgrim's Progress, which enumerates in story form the temptations which beset a Christian. Probably more copies have been sold than any other book except the Bible. Price \$1.00. . . . In His Steps, or What Would Jesus Do? is a story which should be read by all young people, as well as old, for it brings out many temptations before us today. 30,000,000 copies are in circulation, it being printed in all the prominent languages of the world. Price \$1.00. . . . Church of Christ (streamlined edition) gives all the principal doctrines of the New Testament Church, gives the scriptures; then brings out most of the prominent doctrines of the denominational world and shows their error. Is very helpful in personal evangelism. Price \$1.00, five for 75 cents each. . . . Order your books early, to be sure to get them on time. Send to D. A. Sommer, 918 Congress Ave., Indianapolis 8, Ind.

A CORRECTION CONCERNING AN ANNOUNCEMENT

Arvil Weibaker is a young brother whom the publisher of the M. C. highly esteems, and who lives at Palmyra, Ind. Some

months ago he was discharged from the army (or navy), was married; and then he and his wife took a "trip," worshipping on Lord's Day, June 23rd, 1946, at Manchester Avenue church, St. Louis, Mo. There he heard a public announcement before dismissal which worried him, and he and his wife wrote a letter to the elders of the Manchester church, reproving them for tolerating practices mentioned in the announcement. The main part of the reproof he expressed thus:

"We were glad to attend on the 23rd of June, enjoyed the lesson presented by a young brother, but were shocked by an announcement made immediately prior to the benediction. . . . It is because of that we have purposed to correspond concerning its merits (?). We have always been under the impression that Manchester Avenue is a loyal congregation, upholding in all purity the teaching of Christ and His apostles.

"The announcement referred to was: 'A feud exists between the Manchester Avenue and Lillian Avenue congregations' softball teams.' Furthermore, an explanation and pep talk, 'You know they have beaten us sometimes before and have a good team, Bro. (we didn't catch the name, but it was given) is captain of our team here, so all you softball fans get in touch with him and let's see if we can't come home winners this time.' Invitation was also given for the rest of the church to go and hold up for 'our team.' Mention was also made of a girls' softball team.

"Now, brethren, we feel it is our duty to follow the apostle Paul's example of expression in 1 Cor. 11:22—'What shall I say unto you? Shall I praise you in this? I praise you not.'"

Bro. Weibaker mentioned this announcement to some others, who mentioned it to the publisher of the M. C.; and we all were shocked and grieved, and the M. C. publisher mentioned it in the paper (without any names). The elders at Manchester turned the answering of Bro. Weibaker's letter over to the young brother whose announcement was being criticized, who replied:

"I can well see how my statements could be construed in the light you have given them, by those not familiar with the churches in St. Louis. So I hasten to assure you that the congregations here do not have softball (or any other) teams. Neither do the churches or their elders endorse such an arrangement which is common among sectarian bodies, but has no place in the Church of Christ.

"However, it has been our pleasure for several years to meet together on July 4, for a picnic gathering at the home of Brother Bilyeau. On that day, many who have no opportunity to play together otherwise, enjoy themselves under proper supervision and with the whole church present, in legitimate ways. There is no organization at all of games or contests. The day is merely an opportunity for social contact.

"Through the years brethren from Manchester Avenue have chosen up sides with Lillian Avenue and played on that one day. They have no other games or opportunity for them at any other time during the year, as most of the brethren spend their evenings and spare moments in attending services and visiting others to encourage them to do the will of the Lord. This year we merely designated one of the brethren to pick out those who wanted to play softball, but the congregation had nothing to do with it. My announcement conveyed the idea that it did. It appears to me upon mature thought that such things probably should not be announced at all publicly. They have no place in the worship nor does the congregation as a whole have any interest therein. For that reason I trust that you will forgive me for the wrong impression created, and I assure you that our only desire as individuals and as congregations is to be scriptural in work, worship, and manner of life. Yours in Christ, Robert A. Johnson."

The publisher of the M. C. received a letter dated Oct. 1 from the elders in the St. Louis area concerning the matter, signed by elders at Lillian: Leonard Bilyeau, Clifton Jones, Alton Harris; at Manchester: Melvin Burton, Lawrence Thompson; at Hartford, Ill.: C. Otto Schlieper, Ora Wheeler, Walter Fields. In a note attached by them is the following request:

"At a joint meeting held on night of October 1, it was decided and made a matter of record that we request you to insert in the columns of the Macedonian Call a notice to the effect that you were mistakenly informed as to the matter of congregational ball teams as mentioned by you in the issue of August, 1946, provided, you had any reference to the churches in the St. Louis area."

We are happy the churches there do not endorse the things condemned, and confess that, according to statements of the elders in the area in their letter addressed to me, we were "mistakenly informed" regarding the matter, though our words were merely the repetition of the public announcement made by the young brother concerning "a feud between the Manchester

Avenue and Lillian Avenue congregations"; "softball teams"; "captain of our team," which announcement was made June 23rd, at Manchester Ave., a few minutes after the Lord's Supper had been observed, and was not corrected by the elders.

We think that this little misunderstanding can be turned to good account, in showing elders that they need to be watchful of announcements which are made in public assemblies of the church for which they will have to give account. The elders of the church at Spruce St., in Kansas City, make their own announcements; and have for several years had a ruling that they make no announcement of a purely personal nature, or those which do not pertain to the church. (This may not be the exact wording.) Even weddings of their own young people, they do not announce; but all such announcements are put on the bulletin board near the door, and attention is called to the fact when a new announcement is added to the bulletin board. Had this ruling been in vogue at Manchester, this little misunderstanding would probably have never arisen. I feel sure that this statement in our columns will do the brotherhood good, in making us all more watchful.

OBITUARIES—Bro. Raymond Stephens, in K. C., handed the publisher a folder giving an account of his mother's death (Lois A. Stephens), saying she read her Bible every day, etc. She lived in Hale, Mo., and was 82 years old, and a member of the church there. "The old must die, and the young may die." Are we all ready? . . . Bro. D. N. Davis, aged 74, recently died at Unionville, Mo. I had known brother Davis many years, and the past two years had visited him a number of times in his home. He stood firm for the old paths. I hope all his children will try to live the Christian life as he did.—Editor.

PUBLISHER'S ITINERARY.—The interest in a week of Bible study at Brookport, Ill., was good, and we may have something to say later on their fight there against the "new digressives" . . . We spent two weeks at Council Bluffs, trying to help the few faithful there. The interest was good, considering all things. They lack man power, but are determined to stand by the Book. Bro. Eugene Suddeth has worked there some. . . . The week at Brookfield, Mo., was interesting, too. Almost every seat was taken Lord's Day morning. . . . Good interest here at Spruce, K. C., in the O. T. study and drill. They have much work planned for next year.

THE ST. LOUIS DEBATE.—This is to be between G. C. Brewer, one of the best men the college people have, and W. Carl Ketcherside; and held in St. Louis, probably Dec. 9-12. If you go, write L. M. Fraser, 4218 North Grand, St. Louis, Mo. The propositions are on the college question alone. I could wish it included the one-man all-time preacher at one place, with elders. While the college is largely the incubator of the clergy system, it is not altogether. It is a natural product of the ambition of man for gold and glory, and will be a question as long as time endures. Send for the late tract on Greatest Questions in Christendom, which gets at the root of this evil. It is free.

NEOSHO, MO.—Bro. Richard D. Kerr will begin a ten days' meeting for our congregation, Oct. 30. Springfield, Mo., brethren are helping us. We would like for some one to locate here to help. Bro. Wm. Buttram and wife put in membership recently. Bro. Buttram baptized one this Lord's Day. Oct. 27—a young mother, a noble stand.—Mary Cook.

"PROFESSIONAL PREACHERS"

The greatest danger in so-called Bible schools is that they turn out a class of young men who are determined to be professional preachers and live at the expense of the Church like a denominational preacher, or "pastor." The modus operandi of these young preachers is quite subtle. They know that every one is anxious to encourage a young preacher, so they search for a congregation where the elders are not "apt to teach" or are otherwise unqualified for their high offices. Having once attached themselves to a congregation these young preachers exhibit a great interest in "the young people," and soon they monopolize the pulpit and you have a regular "minister" before you know it. If the older brethren object to a "minister" or "pastor" they are called disturbers in

the congregation, and, in some instances, as I personally know, are told outright that they must not interfere with the program, and if they try to restore the old order they find themselves in a hopeless minority, for these young preachers are great believers in a democratic government for the Church, ignoring entirely the fact that the Church is a kingdom and that the Lord is its King, and His laws are immutable, so the young people in the congregation, whether members of the Church or not, out-vote the older members and they have to take it or get out, as many are doing, and the work of destroying the Church goes on.

It is now contended that the Church needs an educated ministry, and to have educated preachers you must pay them a liberal salary, for they will not preach without it. I can remember when there were devout men who were glad of the opportunity to preach the glorious gospel of Christ at any time and place, and without money or price. Under the preaching of these men the Church grew and prospered. The gospel was preached to the poor and no needy person was allowed to suffer for the necessities of life, and these men did not have to go to a college to learn how to preach the gospel in its simplicity and purity. How I long for the days when the elders were the real overseers of the flock and protected them from dangers.

A professional clergy was the cause of the fall of the Church in the first instance, and professional preachers will destroy it today if allowed to have their way. Let us "Earnestly contend for the faith which was once delivered unto the saints."—F. E. Bowers, in Apostolic Times.

Comments

The Bible College is a human organization doing part of the work of the Church, and from that standpoint is unscriptural. Besides, it is the chief hatchery of the clergy which this writer deplors. But the clergy has two backbones—love of power and love of money; and the clergy can be hatched even independent of the "Bible School." Even the protracted Bible Reading of A. M. Morris and Daniel Sommer though entirely under the supervision of the local congregation, gave special Bible knowledge to preachers more than to prospective elders, because elders in general could not attend, but preachers could and did. As experience grows with me, I am coming more and more to the conclusion that it is harmful to give a special training to preachers. In spite of us, it helps develop a professional spirit, to a certain extent. If EVERY preacher would hold such readings with EVERY church with which he labors much, this would be largely overcome. Let preachers pick up what secular learning they need, from whatever source they can.

The Church of Christ today needs scriptural elders ten times more than it needs preachers.

Strange as it may seem, the New Testament says nothing about training preachers, but it does instruct Timothy to train "faithful men who shall be able to TEACH others" (2 Tim. 2:2), not preach to them.

Not till every preacher, (not merely two or three), tries to develop faithful men into teachers, shall we be able to eliminate "professional preachers" with all their evils.

But the preachers can not do this, so long as the elders and other leaders think only of a "protracted meeting" a year for non-members, and "preaching once a month" or oftener for members, and will not co-operate in trying to eliminate the "professional preacher" and to develop scriptural teachers in the Church. These lazy elders and leaders will have as much to answer for as the designing preachers. All are commanded to "watch".