

Macedonian Call

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Number 6

"THE DEVILS ALSO BELIEVE, AND TREMBLE"—James 2:19

Will THEY Be Saved?

A letter to Dr. Meier of "The Lutheran Hour," St. Louis, Mo. (over 600 stations), asking him to reconcile his position of salvation from sin by faith alone WITHOUT baptism, with Martin Luther's teaching and Paul's of salvation by faith AND baptism. And we also ask the same question of Dr. Fuller of Los Angeles, Calif., in his broadcasts.

Sponsored by Churches of Christ and Individual Christians.

HOME AND CHURCH

Martin Luther on Baptism

Luther was the first one to teach the doctrine of "justification by faith ALONE." But his teaching is obviously misunderstood or misrepresented by many today, who teach that when the alien sinner merely believes, he is THAT INSTANT saved from his past sins, without baptism. Luther was combating WORKS such as vigils, fasts, pilgrimages, purchased masses, indulgences, and others not in the Bible, as a means of obtaining forgiveness of sins. Here are a few quotations from Luther on Baptism:

"Now, the first thing in baptism to be considered is the divine promise, which says, 'He that believeth AND IS BAPTIZED SHALL BE SAVED.' . . . But we must so consider it as to exercise our faith therein and NO WISE DOUBT that we are SAVED WHEN WE ARE BAPTIZED. . . . Ascribe both to God alone, and look upon the person administering it [baptism] as the instrument in God's hands, by which the Lord sitting in heaven THRUSTS YOU UNDER THE WATER WITH HIS OWN HANDS, and speaking by the mouth of his minister promises you, on earth with a human voice, THE FORGIVENESS OF YOUR SINS. . . . Thus Paul expounds it in Romans 6, 'We are BURIED together with Christ BY BAPTISM into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in NEWNESS OF LIFE.' This death and resurrection we call the NEW CREATION, AND REGENERATION AND SPIRITUAL BIRTH. Hence it is correct to say that baptism is a WASHING FROM SINS. . . . For this reason I would have the candidates for baptism COMPLETELY IMMersed in the water, as the Word says and as the sacrament signifies. . . . **THUS IT WAS ALSO DOUBTLESS INSTITUTED BY CHRIST.**" —Luther on "The Sacrament of Baptism."

NOTE—Do YOU appreciate such writ-

ings as these?—D. A. Sommer, Box 5838, Indianapolis 8, Ind. (Sunday Indianapolis Star.)

Doctor Meier,
Lutheran Hour,
St. Louis, Mo.

Dear Doctor Meier:

Quite often I listen to your broadcasts on the Lutheran Hour, and consider that when it comes to denouncing popular sins, you are second to none.

But, if I understand you, you teach that as soon as one believes he is saved from his past sins. Now I, too, believe that the Holy Spirit, working through the gospel, takes away the desire to sin. Paul says, "I have BEGOTTEN you through the GOSPEL." (1 Cor. 4:15). But is not the STAIN of sin still with one TILL he has been baptized?

I am enclosing you an article on "Martin Luther on Baptism," which I published in a series I have been printing for eight months in the Sunday Indianapolis Star (190,000 circulation).

Did Martin Luther change his position? If not, how do you reconcile your position with Luther's and with Paul's which Luther cites, along with Acts 2:38, "Repent and be baptized for (into) the remission of sins"?

It seems to me, that in behalf of truth which shall judge us all, you ought to clear up this incongruity, in your broadcasts over the air.

I shall be glad to listen and to get as many as possible also to listen, if you will announce the time.

Sincerely yours for the truth of God,

D. A. SOMMER.

(NOTE.—A month has passed, and we have not heard from Dr. Meier.—Editor M. C.)

The Unity of the Spirit

(Eph. 3:20-4:16—Concluded.)

Let us examine these seven heads in a different order from that of the text, that is: 1. God. 2. One Lord. 3. One Spirit.

4. One Faith. 5. One Baptism. 6. One Body. 7. One Hope.

1. There is one God, and Father of all, who is above all, and through all, and in you all. "Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created."

2. One Lord. "God . . . hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high . . ." "I am the way, the truth, and the life: no man cometh unto the Father, but by me. If you had known me, you should have known my father also: and from henceforth ye know him, and have seen him."

3. One Spirit. "Howbeit when he, the Spirit of Truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine and shew it unto you."

Thus the Godhead is set before us. The Father associating to his throne his only begotten Son, when that Son had by the great sacrifice redeemed unto God out of all nations a peculiar people. The Son sending forth into the world the Holy Spirit upon this people.

The Apostles and prophets of Christ, filled with the Spirit, were commissioned to carry the gospel unto the ends of the world, and to set in order the kingdom or church of Christ. We now come to see the remainder of the heads under which "the Unity of the Spirit" is set forth.

4. One Faith. "So then faith cometh by hearing, and hearing by the Word of God." "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth. . . ." One plant: one fruit. The scriptures in numerous places made it very clear "why all do not understand alike." The expression "deceiving and being deceived" gives a clue. The many weeds that spring up in the garden of faith come, like the weeds in your garden, from many sources. Let it be sufficient to say that only one faith will grow out of hearing the word of God, but that the creeds written by men become the seeds of a thousand heresies. If people could see that the words of the New Testament are understandable words, and that every person should read and believe, and that for the time they should forget theories and sermons and just drink deep of the word of God, no doubt many would soon be-

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hold with wonder the faith, beautifully simple, a harbor where all may anchor their hearts without doubt and fear.

5. One Baptism. "... the washing of water by the word" and "... we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." "Go ye therefore, and teach all nations: baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." "Then they that gladly received his word were baptized." How can one question the place of baptism in the conversion of men to Christ? Those who heard the gospel and believed it were baptized. It followed even as the night follows the day. Christian baptism follows established rules, this is evident from the expression "one baptism." Few seem to be concerned about the act of baptism in the so-called Christian world. It is not difficult to determine how it was performed in the beginning. It has been perverted and altered in many ways by the numerous churches, and has completely lost its original significance with a great part of them. Yet it is still true: "... he that believeth and is baptized shall be saved." "As many of you as have been baptized into Christ have put on Christ." Can you say with confidence, I am a Christian? were you baptized into Christ?

6. One Body. "For by one Spirit are we all baptized into one body. . . ." "... ye are called in one body" "... the church, which is his body, the fullness of him that filleth all in all". "And the Lord added to the church daily such as should be saved." "... ye also, as lively stones, are built up a spiritual house." Today you can hear people say, "I can be just as good, and just as much a Christian, and never even think of a church." It can be truly said: There is no Christianity apart from the church. Every Christian is a member of the church. Every church member must feel that he is a part of the body and must perform his work; as the hand is the servant of the body, so he is the servant of the church. There is one church (body): that is, there is one organization of Christians, there is one religious organization created by God. We make the plea that the church as it was created under the hand of the Apostles is the true church; and that in a world of perverted Christianity we must turn back to the New Testament. In doctrine the church must be the same. In organization the church must be

the same. In worship the church must be the same. In hope the church must be the same.

7. Even as you are called in one hope of your calling. To make it all conclusive we say, we are called to be Sons of God: the promise of an eternal inheritance. And some even have perverted the hope of the Christian calling.

We leave you now to study, to think, to believe, to act. Again we remind you in departing that at the beginning we introduced the theme "the Unity of the Spirit": that our plea is for unity among Christians based upon a scriptural foundation. "Unto Him (God) be glory in the church by Christ Jesus throughout all ages, world without end."—Kenneth Morgan.

John Rockefeller's Religion

In Reader's Digest for April is a reprint of an article by John D. Rockefeller, Jr., condensed from an address "before the Protestant Council of the City of New York."

He seems to think that the greatest evil in the world is the divided condition of Christendom, and has the idea that if all are united the millennium will soon come. Poor man, he does not seem to know that religion and morality was in a far better condition back fifty years ago when denominationalism was rife, than today when such modernism with its lack of conviction that Mr. Rockefeller is upholding.

Among other things he says, "If they will stand upon the bedrock principles of God's love and Christ's living spirit, 'not satisfied,' as Donald Hankey has said, 'until the church is the church of all good men and women,' etc.

Now, in the first place, that all sounds nice, but if you are going to establish a "church of all good men and women," and since there are many "good men and women" among the Mohammedans, we must include them, too. And as there are millions of "good men and women" among the Hindus we shall have to include them, also. And for that matter, there are many "good men and women" out in the world, and we shall throw our arms around them, too. So what have you? True, men and women must be good, to be Christians, but when Jesus established his Church through inspired men, he did not mention their "goodness," for that was to come as a result of their belief, but they were to believe in Jesus Christ as the Son of God; and then must obey him.

Now, it seems like a nice project—this getting all "good men and women" together, but the joker to that is: What is to make them good? It is certain that the doctrines of modernism which John D. advocates so strongly, will never make them good, but only gathers them together AFTER they have been made good by some other power. Jesus Christ was not sent into the world to gather "good men and women" together, but "to seek and to save that which is LOST." I doubt whether John D.'s modernism ever converted a drunkard in the world, but the religion of Jesus Christ has converted and reformed millions of them. What an important thing modernism is—it

is a parasite living on something built by faith!

But there are some who don't like this modernism of John D., which would even give up baptism and the Lord's Supper. In the New York Times we have this from a column on the same subject:

Aroused over doctrinal statements on baptism and holy communion in a pamphlet by John D. Rockefeller, Jr., distributed by the Protestant Council of the City of New York and the Federal Council of Churches of Christ in America, Bishop James P. De Wolfe of the Protestant Episcopal Diocese of Long Island has expressed a conviction in a pastoral letter that the Protestant Episcopal Church should withdraw from the Federal Council unless it repudiates "its seeming approval and promulgation of such doctrines," it became known yesterday.

One can see clearly what is wrong with the Protestant world—it just does not believe anything any more. And the leaders of the Church Federation which includes about 25,000,000 adherents uphold such stuff. Now is the time for the true people of God to come to the front and preach the gospel in power and intelligence and fullness.

How Strong Is Our Faith in God?

In these modern times with so much worldliness on every hand, so much to take our thoughts away from God and the many blessings he is bestowing on us, I wonder how many of us as Christians are really thankful to Him for them, and have faith and trust in Him that he will continue to provide for our necessary needs; or do we take them as a matter of course and the result of our own endeavors?

David in the 37th Psalm writes this, "Trust in the Lord and do good: so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noon-day."

How strong is our faith in this? Do we really believe it, or do we look upon it as a nice collection of fine phrases? It is recorded in Genesis that Abraham believed God and it was counted unto him for righteousness. Gen. 15, 6. It was on this occasion that God promised Abraham that his seed would be as innumerable as the stars in the heavens, when as yet he had no child and Sarah his wife was beyond the time of life for bearing children. And Abraham believed in God that as he had promised so it would be fulfilled.

Would we have such faith in the face of such apparently impossible conditions? Then again God put Abraham to the supreme test, when he commanded him to take his only son Isaac and offer him for a burnt offering. But Abraham trusted in God and obeyed him and went so far as to take the knife to slay his son, when the angel stopped him and said, "Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Gen. 22:12.

And the apostle tells us that Abraham received his son in a figure as it were from the dead. Is our faith in God that strong?

These thoughts and questions seem appropriate in these times of war and destruction. We are not put to such a severe test as Abraham was, but when our sons and loved ones are called into the service of our country and are sent to the battle front, will our faith in God weaken and we become discouraged and we turn from our faithful service to him? Or, will our faith in God continue strong and no matter how dismal and forlorn the outlook appears will we faithfully serve him in all that he requires of us under the Gospel knowing that he doeth all things well, and say with Jesus "not my will but thine be done"?

Or, again, when trouble or persecution comes upon us, and our friends turn from us, or our brothers and sisters talk about us, do we become offended and absent ourselves from the worship of the Church for which Christ died and neglect "to do this in remembrance of me"? Jesus said, "Blessed are ye, when men shall revile you and persecute you and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven."

How strong is our faith in God? In Hebrews 12:6, 9, the apostle says this, "For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? But if ye be without chastisement whereof all are partakers, then are ye bastards and not sons. Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjections to the Father of spirits, and live?" The apostle further says that this is done for our profit that we might be partakers of his holiness.

Let us pray God that our faith may become stronger day by day. In Revelations John was told to write this to the church in Smyrna: "Be thou faithful unto death, and I will give thee a crown of life." And unto the church in Thyatira he writes this, "But that which ye have already hold fast till I come, and he that overcometh, and keepeth my works unto the end to him will I give power over nations."

And again to the angel of the Church in Sardis, "He that overcometh, the same shall be clothed in white raiment and I will not blot out his name out of the book of life, but I will confess his name before my Father and before his angels." And there are many more admonitions and warnings sent to the seven churches.

We learn from these scriptures that the promises are for those who overcome all the trials and tribulations of this life and are faithful unto death, while the quitter gets nothing. And he closes the letters to all of the seven churches with these words, "He that hath an ear, let him hear what the Spirit saith unto the churches."

James tells us that faith without works is dead, and that how by works is a man justified, and not by faith only. And, as the body without the spirit is dead, so faith without works is dead also. Jas. 2:20-26

So let us keep our faith in God strong and alive, and show our faith by our works, by keeping the ordinances and appointments of the Lord's house, that our faith may be counted to us for righteousness, like it was to Abraham.—Fred D. Weed.

How About You?

Many disciples are too negligent to tell sinners that they need the Savior, and too indifferent to instruct them in the way of salvation. Multitudes of people would obey the gospel if they were instructed, but they will die in their sins and in judgment be sent to hell because some one failed to instruct them. Few disciples do all that they could in this respect, and few congregations do as much as they could in reaching the community which they serve. We have one hundred sixty-eight hours of time allotted us each week and we use less than three per cent of it for the Lord. How long could you keep a business prospering if it was open to the public only four or five hours each week? There is no law against having the church house used three or more nights in the week, it is only our indifference that keeps them shut.

I am persuaded that most elders will gladly see to it that it is opened and used as a place for instructing all in God's word, if the congregation will cooperate by attending. How about you? Will you be there if the opportunity is offered for more Bible instruction? Will you spend more time in the Lord's work?

The church is the Lord's "missionary society", it is his "Bible school", it is the place where the early disciples were trained for Christian service. Paul said, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Timothy 2:2. To establish any institution to do the work of the church is to fail to be guided by his word.

The church should reach the community through public and private teaching, through home Bible studies, as well as by the radio and the printed page. The failure of the church to grow and increase in some com-

munities can only be attributed to neglect and indifference.

Every disciple ought to seek opportunities to do good and to teach others. Invite friends to come to church with you. Don't say, "I would be glad to take you to church with me some time." Such an invitation will seldom get a stranger inside the church house. Make your invitation for a definite time by saying, "How about going to church with me Wednesday night?" If you meet with a refusal, don't quit, you have just started. Come back with, "Well, go with me Sunday morning." If they answer favorably show them that you are glad. Let your reply be something like this, "Well, fine, I will be by for you at 9:45." Inform the brother who is to present the Bible lesson that you are bringing a friend and would like to have some portion of the lesson devoted to setting forth the teaching of the Bible on the subject of the church. And don't think your friend will agree with everything he hears. He will not. That is where your opportunity for teaching comes in. So be prepared. If you meet with questions which you can't answer, the elders or older brethren will gladly aid you. How about YOU? Will YOU make the effort to lead one soul to Christ?

Our greatest failure is that we preach the gospel of what one must DO to be saved and thus bring many into the church, and then we fail to tell them how to LIVE in the church to keep saved. Every congregation should at all times carry on a constructive program of Bible study, Bible readings, instruction for teachers and development work for young brethren. Such a program will require diligent study upon the part of each disciple every week, and will develop brethren able to so admonish, instruct and edify that no one will want to remain away from the services.

Brethren, it is time to awake to our responsibilities, dust off our Bibles and resolve to be at the meeting house every time the doors open. The work of the Lord is calling. Let every one of us direct our efforts toward the saving of one soul and see that they are led to Christ. How about YOU, will YOU do this?—Yours in Christ, Robert H. Brumback, 120 Ogden St., Bridgeport, Conn.

Troubles and Triumphs of the Church Through 2000 Years Work and Death of the Apostles

Come with me, dear reader, and let us walk hand in hand down through the vista of 2,000 years of "the people of God." We shall be encouraged as we see thousands and even millions dying for the name of Jesus. And we shall be saddened as we see such perversity of heart in so many who have professed the holy religion of our Lord.

And as we walk through the history of these troubles and triumphs of the Church, we shall wonder that there have been so many factions and sects in all ages. But when we hear Paul calmly saying, "There

must be also heresies among you, that they which are approved may be manifest among you" (1 Cor. 11:19), we understand that God permitted these things to come that his people might be sifted. We shall see one generation fighting for the simplicity of Christ's teaching, the next generation enjoying the fruit of those labors, and drifting away from them, and the third generation hardly knowing what the first generation fought for. So it always has been and so it always will be.

Paul speaks of the trials of the apostles in these memorable words: "We are

troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus might be made manifest in our body." (2 Cor. 4:8-10.) And he says elsewhere that "all that will live godly in Christ Jesus shall suffer persecution." This is an outline of the attitude of the world and false teachers toward those who would follow Jesus according to his word.

Many of us have wished that more had been given in the New Testament regarding the private life and words and death of the apostles, but as John says concerning the works of Jesus that the world itself would then not be able to contain the books, so it would be with them. And the Divine Record mentions the death of only one of the apostles. There seems to have been at least one other reason why God did not give records of their deaths. In a few years the martyr's death was so exalted among the people that it would seem inappropriate that the apostles did not so die, but with the silence of the Scripture there would hence be some uncertainty. The martyr's death was only incidental in God's plans.

We quote to you from two authorities on this interesting matter of the work and death of the apostles. Mosheim was a German historian of two hundred years ago, who says that he wrote with all the original authorities before him, and he has been considered one of the most reliable historians in the Protestant world. His translator was named Murdock. And they speak thus about the work of the apostles:

"The ambassadors of Christ, leaving Jerusalem, traveled over a great part of the world, and in a short time collected numerous religious societies in various countries. Of churches founded by them, not a small number is mentioned in the sacred books, especially in the Acts of the Apostles. Besides these, there can be no doubt they collected many others, both by their own efforts and by the efforts of their followers. But how far they traveled, what nations they visited, or when and where they died, is exceedingly dubious and uncertain. The stories often told respecting their travels among the Gauls, the Britons, the Spaniards, the Chinese, the Indians, and the Russians, are too recent and fantastic to be received by an inquisitive lover of the truth. A great part of these fabulous stories sprang up after the days of Charlemagne (800), when most Christian churches contended as vehemently about the antiquity of their origin as ever did the Arcadians, Egyptians, Greeks and other people."—(Mosheim, Ecclesiastical History, Century I, Part 1, Sec. 6.)

"I would not reject ALL that is clearly attested by Origen, Eusebius, Gregory of Nazianzen, Paulinus, Jerome, Socrates, and some more ancient writers quoted by Eusebius; but what is only by authors subsequent to these, or unknown, I would not readily believe, unless facts offer themselves to corroborate the testimony."—Mosheim.

"Following these judicious rules of Mosheim (says Murdock), we may believe that PETER, after preaching long in Judea, and other parts of Syria, probably visited Baby-

lon, Asia Minor, and finally Rome, where he was crucified.

"PAUL'S history is given in the Acts to about A. D. 61. He was probably released from captivity, visited Judea, Asia Minor, and Greece, and returning to Rome, was there beheaded about A. D. 67 or 68.

"JOHN remained many years in Judea, and afterwards removed to Ephesus, where he lived to a very advanced age, dying about A. D. 100. He was banished to Patmos about A. D. 95, and was greatly revered.

"JAMES the elder (brother of John) was put to death by Herod Agrippa, about A. D. 44. (Acts 12:1.)

"JAMES the younger, the son of Alphaeus, spent his life in Judea, long presided over the church at Jerusalem, and there suffered martyrdom, a little before the destruction of Jerusalem.

"ANDREW probably labored on the shores of the Black Sea, near the modern Constantinople, and perhaps in Greece.

"PHILIP, either the apostle or the evangelist, is reported to have ended his days at Hierapolis, in Phrygia.

"THOMAS seems to have traveled eastward, to Parthia, Media, Persia, and India.

"BARTHOLOMEW took, perhaps, a more southern course, and preached in Arabia.

"MATTHEW is also reported to have traveled east, in the modern Persia.

"Of SIMON THE CANAANITE nothing to be relied on can be said.

"THADDEUS, LEBBEUS, or JUDE the brother of James, the author of an epistle, is reported to have preached in Edessa, in the north of Syria.

"Of the COMPANIONS OF THE APOSTLES, TIMOTHY, after accompanying Paul many years, is said to have been stationed at Ephesus, where he suffered martyrdom under Domitian or Nerva. TITUS, another companion of Paul, is reported to have been stationed in Crete, where he died. MARK, or John surnamed Mark, attended Paul and afterwards Peter, and probably preached the gospel in Egypt. Of LUKE little can be said, except that he accompanied Paul, and wrote his history, viz., the Book of Acts and a Gospel. Of BARNABAS nothing can be said worth relating, except what is learned from the New Testament."

This, perhaps, is the most reliable account we have of the laborers of these apostolic men in their work of establishing the "kingdom which shall never be destroyed." It was with a great deal of satisfaction and emotion that the writer of these lines visited many of the cities where these apostolic men labored—Rome, Athens, Corinth, Ephesus, Smyrna, Damascus, Jerusalem, Alexandria, etc., and this may help us bring more vividly to your mind the events in the establishment and perpetuation of our holy religion.

"The Man Who Is 12 Years Old"

"The Man Who is Twelve Years Old," a poem by Maurice Smiley, has become a symbol of the prayers and hopes with which countless Americans, and people of all nations, are following the International Conference in San Francisco.

Mr. Smiley's verses, saluting youth, have been given nation-wide prominence as the

result of a campaign undertaken by one of our country's leading business concerns, to help center public attention on the Conference.

Without mentioning their business in any way, except for a sponsorship signature, the General Cable Corporation has run the Smiley poem in newspapers from coast to coast.

Because of this broad publicity in more than a thousand newspapers, delegates to the Conference as well as the general public undoubtedly will have a clearer vision of the fundamental importance of future generations of the deliberations which are taking place today.

Mr. Smiley's poem, which has found a place in the hearts of countless thousands, is given below:

"There's a man that I know, and he lives near you,

In a town called Everywhere;
You might not think he's a man from his hat

Or the clothes he may chance to wear;
But under the jacket with many a patch
Is a heart more precious than gold—
The heart of a man 'neath the coat of a boy,
A man who is twelve years old.

"We" never may know what the future will make

Of the boys that we carelessly meet,
For many a statesman is now at school,
And Presidents play in the street.
The hand that is busy with playthings now
The reins of power will hold;
So I take off my hat and gladly salute
This man who is twelve years old."
—Selected.

The "Awful" Responsibility of Parents

Yes, I mean "awful", full of awe. We should be astounded at the power which is placed in our hands as parents. And oh, how it is wantonly cast aside by thoughtless fathers and mothers! Read again the poem on "The Man Who is 12 Years Old," to see the clay which is placed by God into your hands for moulding.

In a secular paper of several months ago, I clipped this:

THE HOME IS RESPONSIBLE

Even More than the School it Guides the Child's Education

MINNEAPOLIS.—The home as a force in education for citizenship was emphasized before the National Educational association by Mrs. S. M. N. Marrs of Austin, Texas, president of the National Congress of Parents and Teachers.

"We have been prone to think of the school as the only educational agency," she said, "but when we define education as growth we see at once that it is not confined to the school. Every experience in the life of a child has educational possibilities.

"The home has been called the first and greatest educational institution. It is here during the child's most impressionable years that habits are formed and ideals set up that will do much toward determin-

ing his whole attitude toward life. The home teaches practically every important problem of every day living: health, habits, self-control, responsibility, moral standards, financial judgments, spiritual values and social attitudes and ideals."

You read the story of how the foster father of David Lloyd George, who did so much for England, trained his foster son in religion. But every parent should do the same. Several months ago I taught a Bible class of young people before the hour of worship. I asked them how many had read the lesson, and out of a dozen only two or three had read it. That was the fault of the parents, for not seeing that they studied it. In short, parents should give their child that much training every day. How many are having their children memorize the precious word of God, as we have been exhorting from time to time?

Last Lord's Day it was told me that once

a week, the teacher in a grade school, had the pupils recite a passage of scripture which they knew. Always one child, whose mother is a member of the Church of Christ, had her verse ready, and the teacher becoming interested when so many others had no concern, asked her "where she went to Sunday school." Let your light shine, says Jesus.

If parents and church leaders will take a deep interest in this matter of learning and teaching God's Word, we and our children will rise so far above the denominations in true Bible knowledge that it will bring great glory to Christ. Especially, if we are living what we recite.

Write our readers what you are doing in your home or congregation, won't you please, for it may "provoke others unto good works." We won't publish your name, unless you say to do it, so speak fully from your heart. Let's show the world that we mean business in this work of the Lord.

Preaching, Teaching, Developing, Purifying

"Go into all the World and Preach the Gospel to Every Creature."

—(Mark 16:15, 16.)

"Teaching Them to Observe all Things Whatsoever I Have Commanded You."

—(Matt. 28:20.)

"The Same Commit Thou to Faithful Men who shall be Able to Teach Others."

—(2 Tim. 2:2.)

"Put Away from Among Yourselves that Wicked Person."

—(1 Cor. 5:13.)

A GREAT TRANSFORMATION AMONG MANKIND is not produced without suffering on the part of those who are the instruments of it. To complete the work of Christianity the agony of the cross was necessary; but he who hung upon the cross addresses each of his disciples in the words: "Are ye able to be baptized with the baptism that I am baptized with?"—D'Aubigne's History of the Reformation. (Brethren, this, too, is worthy of memorizing. At least, read it again very thoughtfully.—Editor.)

LOVELL, OKLA.—The Church of Christ at the Fairview school house has just closed a very profitable series of meetings lasting three weeks. Bro. L. C. Roberts of Illinois did the preaching for us and conducted an interesting Bible drill for the children each evening before evangelistic services. Bad weather hindered some but we feel that all who were able to attend the meeting received much benefit and should be better able to labor for the Master in this part of his vineyard. Visible result was the baptism of five precious young persons who desire to follow Christ. It is our sincere prayer that we who are older may ever set a good example before them, that we be a help and not a hindrance to them. I am enclosing another list of 7 subs. for the M. C.—F. A. Hall. (This is the second list of 7 names this brother has sent within the past few weeks. How about YOU?—Pub.)

INDIANAPOLIS, Ind.—P. H. Bailey (have I the correct initials?) has an airport at Chillicothe, Mo., and recently piloted a passenger to this city from there. He was here over Lord's Day, and came to Lebanon, where Bro. Turner is holding forth, and returned with wife and me, and spent several hours in our home and we had a nice visit talking of things pertaining to the Kingdom. The day at Lebanon was very enjoyable, a foretaste of heaven. Brethren were there

from Martinsville, Crawfordsville, Ladoga, etc. The Howards came there from Anderson on Saturday to stay over Lord's Day, but Sister Howard received a message that her brother had been killed in the South Pacific, and they immediately returned. But we have hope, when our faithful Christian soldier boys do not return to us. We all took our lunches to the home of a sister and enjoyed the afternoon together. An informal talk by Bro. Turner, regarding the work there, and by others of us regarding the work in general, helped me, and I think others, too. This is only a mission point, and expenses of Bro. Turner's work is great. Have you sent your contribution yet to A. L. Wakefield, Lebanon, Ind., R. 6?—D. A. Sommer.

SCHOLARSHIP IS WITH US.—Some may think we are presenting some peculiar idea of our own when we show that the worship of the apostolic Church was a mutual affair. The Shane Quarterly, a magazine very pretentious of education, published by the School of Religion in Butler University, of Indianapolis, has in its first issue of this year, a long essay on "The New Testament Conception of Worship," containing this paragraph:

"That prophecy was part of the church service in many cases in New Testament times is a necessary inference from Paul's general teaching in 1 Corinthians 14. In this connection we notice that there 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."

JAMESPORT, Mo.—We enjoy the M. C. very much—everything about it. The articles are instructive; the letters from different people and churches are interesting; They seem like old friends, although many of them are total strangers. I have read your paper for quite a while, my friend and neighbor takes the paper, then lets me have them. I sure have had lots of help in studying my Bible by reading them. I have started memorizing chapters. It sure is a great way to pass away the time. I am sending a dollar. I want you to send me the paper.—Pearl R. Stretch.

ROCKVILLE, Mo.—Preachers who stay for years preaching for one church are like spoiled children, either wanting to boss or wanting spiritual life easy. The brother who attended church services at Honolulu, T. Hawaii, and found a one-man preacher congregation, could better understand why, if he only knew how they send printed letters to congregations in the states, even to some people whom they have never met, asking for cash to help pay for that \$35,000 meeting house in Honolulu. Also stated in letter that some soldiers had contributed as much as \$100 each. Even a \$50-a-month private soldier is asked to help Honolulu. If we made more preachers with real love of souls there would be fewer easy one-man congregation preachers. Pray for us.—Mrs. A. R. Dix.

SISTER A. R. DIX, ROCKVILLE, MO., WRITES that Bro. Dix fell from a ladder which caused the collapse of his left lung, and he was taken to nearest hospital for oxygen. He is gradually growing better under the doctor's care. Their many friends will be sorry to learn of this. But what a satisfaction to know that no matter what comes, "all is well." Our hope is an anchor to the soul.

LEBANON, Ind.—I began my ten weeks schedule here May 6th. With the help of two willing sisters, we are taking a religious census of the town. There are only about 15 members meeting here. In my canvassing thus far I haven't found one who is connected with the Church of Christ. So you can see that this is truly a mission point. I shall spend the first few weeks taking census, distributing tracts, personal work, and development work, then finish with a protracted effort. The location of the meeting place is on the west side of the square, over Modern Cleaners. Services every Lord's Day at 10:00 a. m. and 7:45 p. m. Any faithful brethren passing through are invited to stop off and worship with us. This is a hard field. Pray for us that we may be able to accomplish much for the Master's Cause.—C. R. Turner, Sullivan, Ill.

TOPEKA, Kans., 2122 East 6th St.—Our work here at Topeka is going along nicely, with the exception of some necessary discipline work at the present time. We are very happy over the fact that our attendance is increasing, especially is the attendance on Sunday night and Tuesday evening steadily coming up. We have a 30 minute song practice session each Sunday evening before our regular service and a development class for the men on Thursday evening.—Wilford Landes.

WE NEED SPICE.—We like it in our food, and it is good in a religious paper, too. Many of our readers, women as well as men, can jot down good thoughts which come to them at work, or at religious services, or while reading the Bible, etc. Those ideas

may be just what some other church needs, and your suggestion may help them. So, brethren and sisters, write your paragraphs, if you can't send a longer article, and send them in for the pages on "Preaching, Teaching, Developing, Purifying." You know how you like such, so why only receive but never give, anything to the brotherhood?

ESTACADA, Ore.—Bro. and Sister Morgan were with us over the week end of May 6th, also three of our grandsons, one a member. We enjoyed having them all very much and were glad to become acquainted with Sister Morgan whom we had not met before. Bro. Kenneth has been here several times and we esteem him highly for his works' sake. After meeting and associating with Sister Bonnie in our home and at church, we certainly believe she will be a great help to him in his work as a minister of the pure gospel and in building up a Christian home together. He gave us three good lessons while here Saturday evening, Sunday morning and night.—Mr. and Mrs. A. Douglass.

THE TONGUE

The boneless tongue, so small and weak,
Can crush and kill, declares the Greek.

"The tongue destroys a greater horde,"
The Turk asserts, "than does the sword."

The Persian proverb wisely saith,
"A lengthy tongue, an early death."

Or sometimes takes this form instead:
"Dont' let your tongue cut off your head."

"The tongue can speak a word whose speed,"
Say Chinese folks, "outstrips the steed."

While Arab sages this impart:
"The tongue's great storehouse is the heart."

From Hebrew wit the maxim sprung,
"Tho' feet should slip, n'er let the tongue."

The sacred writer crowns the whole:
"Who keeps his tongue doth keep his soul."
—The Cumberland Presbyterian.

GLENDALE, Ariz.—The Glendale congregation is hard at work endeavoring to carry out the command given by our Lord and Master, namely, to "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." The result of our efforts is made manifest in the fact that nearly every Lord's Day we see some new face or faces in the gathering. Also in the short while in which I have been reporting the news I have received a number of letters from members of the church in various places expressing their desire to move to Phoenix or Glendale and help us in our efforts here. We hope at least some will see fit to carry out their plans. The reapers are few and the work is great. At our meeting last Lord's Day it was reported that the Craig family had the serious misfortune of losing practically all of their earthly possessions by fire recently. Since they are members of the church, although in another place, they are worthy of assistance and it was unanimously agreed to help them bear this burden. This is the Lord's plan.—Laura B. Norris, 830 N. 3rd Ave., Phoenix, Arizona.

THEY LIKE THE IDEA.—Of that proposed new book on "Troubles and Triumphs of the Church Through 2,000 Years."—It interests me very much.—Mary Yowell, Ill. . . . I feel that there is a real need for a book such as you propose.—Talmadge Weekly. . . . I think it would be fine for the Church.—Floyd Whitman, W. Va. . . . I want to help publish your booklet, "Making God Contradict Himself." I have been of the opinion that we should have more from your pen on any subject.—Dr. L. H. Soray, Calif. . . . As we have said that since the

matter, we feel, is so important, we begin this week to give it FREE to ALL our readers. However, it will not be free to US, if we add four more pages to the M. C. when paper shortage lets up.

SHIPPENSBURG, Pa.—Several weeks ago wife and I visited Bro. W. A. Derr of Sunbury, Pa., and had a long talk about church conditions there and elsewhere in our state. Bro. Derr is making a lone, long, hard fight in Sunbury against the college element that is there, and is worthy of the encouragement of faithful brethren. A remnant of that work can be saved by careful preaching of the gospel by sound men if they can be gotten there. We also, with Bro. Craley from Shillington, Pa., visited the Bridgeport, Conn., congregation over a Lord's Day recently, and also had a nice visit with Bro. and Sister Robert Brumback. These Brethren are busy every night conducting Bible readings in private homes, which to me seems to be a splendid way to reach people. They go right in the homes and have a visit, talking over the great truths of God's Word. The church there is going along in its normal way. We met brethren we never saw before and were gladly received. May they live long to continue their labors. Returning home we stopped off at Shillington to visit Bro. and Sister John Rhodes, and also the church folks there. Bro. Rhodes is doing a splendid work there of developing these young brethren to do public work. Bro. Rhodes has promised to come here for meetings starting some time in the first of June. Will be glad to hear from any one relative to our work here.—C. J. Beidel.

ITEMS FROM HERE AND THERE.—We received the book, Story of the Bible, and have been reading it to our children.—Vernon Parrish. . . . Mrs. Clifford Gibler Higbee, Mo., R. 2, formerly Catharine Snedeker, daughter of S. R. Snedeker, and from Pennsylvania, would like to get in touch with any of our readers who knew the family back in Pa. . . . I like your heading on the news columns. It is both attractive and educational. Keep the good work up.—William J. Hensley. . . . We have a faithful little flock at Section.—R. L. Barrett, Burlington, Kans. . . . Bro. Robert Brumback is working with the church here, and is doing much good.—A. B. Pike, Bridgeport, Conn. . . . Evangelist Roy Harris was taken to a hospital in Springfield, Mo., for an operation for hernia and seems to be getting along well, considering. Bro. Henry Boren finished Bro. Roy's Bible Reading, and will continue to work there some time with the church. . . . Do you think the front page article on "The Devil's Believe Also and Tremble" should be put in leaflet form to circulate among the millions who are being poisoned with the doctrine of salvation by "faith alone," so thick in the air? . . . Many people write us that they are sending an inquiry to the editor of the Indianapolis Star, asking why the articles on HOME AND CHURCH we were publishing were stopped. Rome does her protesting, and why should not we? Every little counts.

SHIPPENSBURG, Pa.—Wanted at once, 10 carpenters, by William Warren, Lurgan, Pa. Brethren, you who are looking for change of location and wanting regular work where you can worship with the Church, write the above contractor. Mr. Warren is a very nice, agreeable, and honest man, and is looking for workers whom he can depend on. He will give you all details relative to the type of work you can do if you will contact him. The church here needs faithful members in their assembly, so if you are isolated and do not enjoy church

association and fellowship, come over with us. Write me for further details about church conditions.—C. J. Beidel.

WHAT SOME OF THEM THINK.—I enjoy the paper very much, and pass it on for others to read.—Nancy Ramey, Mo. . . . My sincere prayer is that the M. C. will continue to be as good and helpful in the future as it has in the past.—Bessie McCracken, Ill. . . . Your Macedonian Call arrives regularly and I find it VERY worthwhile. I particularly like the concise and comprehensive manner in which it is written—the absence of extraneous matter.—Cecil Baker (Far out in the Pacific). . . . I think you are doing a wonderful work, and I don't want to miss a copy of the M. C. I pass it on to others.—Mrs. K. B. Evans, Ill. . . . I enjoy the M. C. very much. May the Lord bless you in every effort for Him.—Herschell Ottwell. . . . Send me 25 Dec. issues and 10 Nuggets of Gold. You are doing a wonderful work in your paper. We are trying to do as Bro. Buttram marked for us.—Mary C. Cook. . . . I certainly enjoy the Macedonian Call.—Mrs. Doecoe E. Mullenix. . . . My family and I enjoy reading it.—W. H. Leuker, Pa. . . . I enjoy every piece in the paper and hope you are blessed with good health to continue doing good in the brotherhood.—Mrs. Ethel Schmitt, Mo. . . . Keep the Macedonian Call coming. It seems to us that every copy gets just a little more interesting.—Ora Robinson, Mo. . . . The M. C. is very fine and I enjoy its contents every time it comes.—Arnold Hintz. . . . I like the paper very much.—Eula Smith, Mo. . . . A sister renews her subscription and adds four new names with these words: "I am sending it to my people and friends." We believe that our new heading of Reports: "Development, Preaching, Teaching, Purifying," will give non-members as good a picture of the Church-at-work as we can put on paper. The book of Acts of Apostles gave the church of the First Century information regarding the spread of the gospel, and our religious papers today are letting you know what is going on in the brotherhood. . . . Your paper gives me courage.—Dorothy E. Clark. (So you see, brethren, by your articles and reports and new subs., you are scattering courage.) . . . I surely enjoy the Macedonian Call, and I hope we won't miss a single issue. May your good work continue.—Homer D. Matson. . . . Enjoy the paper very much, and hope your life will be spared for many years to continue in the work.—Mrs. Irven Skinner. (And she sends nine names.) . . . I am very thankful for such a paper as the M. C.—Frank Godbey, W. Va. (And he sends a donation.)

BRIDGEPORT, Conn.—Continuing our work here under the direction of the church in home Bible readings. Our attendance at the mid-week service is increasing, also the attendance on Lord's Day evening. Brother and Sister C. J. Beidel of Shippensburg, Pa., and Brother C. C. Craley of Shillington, Pa., were with us over last Lord's Day. Bro. Beidel preached at the morning service. His sermon was well received by the congregation. Bro. Beidel reports that those added in the meeting at Shippensburg are faithful in attendance and are growing in the knowledge of God's word. Bro. Craley informs us that Bro. John Rhodes is instructing the younger brethren in the public work of the church at Shillington and teaching the Bible to the children of the community.—Robert H. Brumback, 120 Ogden St.

PRESIDENT ROOSEVELT was, perhaps, the most noted man in the whole world. And when he recently died, there floated through my mind the words of that poem we memorized (or did we?):

The hand of the king that the scepter hath borne,
The brow of the priest that the mitre hath worn;
The eye of the sage and the heart of the brave,
Are hidden and lost in the depth of the grave.

Oh, brethren, can we not see fully, that the work we are doing in trying to save ourselves and save others, is the greatest work in all the world! We may climb to the top of the ladder in worldly wealth and glory, but in the end six feet of earth will hold the richest and the most famous. I came to a realization of this half a century ago, and forty-eight years ago preached my first sermon on the great question, "What Shall I Profit a Man if He Gain the Whole World and Lose His Own Soul, or What Shall a Man Give in Exchange for His Soul?" Through these two score and eight years I have tried to cause others to feel as I do on the momentous question. What are YOU doing? Your answer may decide in part the fate of some of your friends, and possibly the congregation where you belong.

HOMER MATSON, R. 2, Tieton Dr., care Seth Kugler, Yakima, Wash., would like to get in touch with faithful brethren in those parts.

BICKNELL, Ind.—The church at Bicknell is going along nicely now. We are going to have a meeting in August. Bro. Winford Lee is to hold it.—Ann Mundy.

DO YOU EVER HEAR the New Digressives condemn the Old Digressives for establishing the Missionary Society? Up to 15 or 20 years ago they harped on the Old Digressives defending the Human organization known as the Missionary Society and Pastor System. Their mouths are about closed on these subjects because they have been guilty of establishing the Bible Colleges, a purely human organization to do the work that God ordained to be done in the Church; and only a few are left who condemn the pastor system. Today there is but little difference between the Old and New Digressives except the Instrument in the Worship.—A. T. Kerr.

LEBANON, Ind.—This is my third week in Lebanon. By the help of two willing sisters, we have taken a religious census of the town, or most of it. I am now putting out tracts from house-to-house, getting acquainted with the people, and advertising the church here. This is mission work. There are about 16 members meeting regularly. Bro. A. L. Wakefield was instrumental in getting the work started a year ago last April. This is a county seat. They have a very comfortable place to meet, and in a town of 7000 population, I see no reason for not having a good faithful congregation here in the future. If every one will do his part. Pray for us, that the cause of our redeemer may be firmly planted in this city.—C. R. Turner, Sullivan, Ill.

BROOKPORT, Ill.—Dear Bro. Sommer: The church here continues to uphold the cause of Christ according to the standards of the New Testament. One was added to the church last month. This man's wife has been a faithful member for many years. The church here has frequently been sending me to the mission point at New Liberty to instruct the faithful few meeting there. A delegation from the speech class together with several other students and some of the faculty of Paducah Junior College attended the service last Sunday night in a body. My sermon was on "The Religion of America."

I am to deliver the baccalaureate sermon to the high school graduates here Sunday, May 27. I will be engaged in church work throughout the summer.—Richard Kerr.

THE PUBLISHER OF THE M. C. is to hold a protracted meeting and Bible drill of three Lord's Days, beginning July 15, at Unionville, Mo. That is an old battle ground and many friends there remember us. And do you remember the debate between 30 and 35 years ago, with the Christian Church preacher? The double hall was filled every night with about 1200 people. When their preacher said a tuning fork was a musical instrument, I handed him one and asked him to play a tune on it. He was simple enough to try it; and when I called out, "What tune was that?"—oh well, the people of the town have not forgotten the laugh. A Christian Church preacher who reported the debate in the Christian Standard said that there was not an unkind word said on either side. The debate was put in book form—now out of print. It will be a great pleasure to meet all those disciples who still "remain" from all the region round about, when we get there in July. Come and bring your friends and let us read and study the Word together. Why not have three meetings each Lord's Day?—D. A. Sommer.

"O MY SOUL." WHAT NEXT?

Several years ago a number of us preachers worked together as one man, so far as doctrine and the worship was concerned. Today some have so far departed from the faith that they even endorse Roman Catholicism. Several years ago one of them joined himself with the Roman Catholic church and became a contributor to their "Sunday Visitor," a paper then published in Cincinnati and now published in several towns. But the latest is one who first sided with the authors of the "Rough Draft," then later sent his son to a Southern "Bible college" and told Bro. Munday (an elder at Bicknell, Ind.), that he would go himself if he felt financially able. So Bro. Munday told me and others. Some time back he moved to Shelbyville, Illinois, and the following, published in the "Shelbyville Daily Union," tells the latest, so far as I know, of his religious doings:

"Pre-Easter Religious Services will be held each week day of Holy Week at the noon hour from 12:05 to 12:25. These are nondenominational community services for busy people and all others who can come. The following ministers to participate: Dan S. Crane, E. O. England, H. O. Janes, Lloyd E. Marts, E. B. Blankenship, W. H. Kendall, and D. M. MATHIS. (Emphasis mine.—W.G.R.)

"Mr. W. F. Aichele is in charge of the music. Mr. R. G. Newell is pianist. A male quartet consisting of Gus Pundit, Will Huffer, R. G. Newell and W. F. Aichele will sing each day."

I know not which one of those preachers is the Catholic priest, or if more than one is a priest. A wriep of these meetings was published in the "Shelbyville Daily Union" each day for the entire six days and I have them lying right here before me while I write this. There are six of them, but I will only publish the one speech which was made by our "friend" Mathis. Here is it: "Rev. D. M. Mathis gave the address. He said in part:

"The great general of the army may pause before the battle and offer a prayer for victory. So it is well for us to pause, pray for God's guidance. Your minds have been directed to one whose coming was prophesied. We are to think and meditate

about the great character of all time, the happiness of nineteen hundred years ago. The death, burial and resurrection of our Lord Jesus Christ.

"The angel said unto Mary, 'Thou shalt call his name Jesus, for it is he that shall save his people.' He lived a godly life on the earth but sinners crucified Him, but on that cross He redeemed mankind Jew and Gentile; Whoever would believe on Him. He was buried in a tomb. On the third day following he arose again. The resurrection of Jesus Christ is the most vital fact of Christianity.

"If Christ be not risen, your faith is vain; ye are yet in your sins.' Christianity was a new religion. A new covenant was established on the promises of God. Jesus brought life and immortality to light through the Gospel. The Bible is given a light to lead us through life and into the life beyond the grave.

"Paul said: 'I preach unto you this gospel lest ye believe in vain.' Christianity is religion but all religion is not.

"The next Lord's day will mean no more to me than the next, or the next. Every Lord's Day is Easter.

"When I think of the sacrifice of our boys, I wonder if we are making the sacrifice we should. Jesus said 'I am the way, the truth and the life.' We should follow in His way."

Do you see any rebuking of Catholicism in the above speech? You have what and all that was published in the "Shelbyville Daily Union" and that is, of course, all I can give you. But to be fair with all concerned I have given it all as they published it. They gave approximately as much of Dan's speech as they did of any of the other speakers. Several years ago I had an opportunity to speak in that same town where a Catholic priest spoke, so I put in most of my time replying to the priest and was congratulated by the many sectarian preachers present. I told them they didn't have the nerve to do so for they had borrowed much of their worship and machinery from the Catholics.

All this shows where such creeds as was written and published in Indianapolis a few years ago leads to. Dan is quite obedient to that creed.—W. G. Roberts, Hammond, Ill.

Remarks by the Editor

Now it is true that a preacher might go among digressionists to show them the truth, but if this so-called preacher of the "Church of Christ" is reported fully, and all he said to lead the hearers into full truth was in the words, "Every Lord's Day is Easter," his truth would be about as small as the moral in the modern dirty movie. If such practice were general among "churches of Christ," there would soon be no true church of Christ. If we are "just one of the denominations," for that is the general impression made on the world, then the sooner we nail a board over the church house door, and join the denominations, the better. "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 in his evil deeds." (2 John 10, 11.)

WHAT THE ROMAN CATHOLIC CHURCH IS TRYING TO DO IN AMERICA

The Scottish Rite News Bulletin says:

"The growing power of the Vatican in the United States, as evidenced by the appointment of Myron Taylor as President Roosevelt's personal representative to the Vatican, has led the Atlanta (Ga.) Baptist Minister's Conference to call on Congress for a decision

as to whether President Roosevelt has the right to ignore the Constitution of the United States in sending a representative to the pope.

"There are many who contend that because the Vatican is a secular state, the same as any other government, it is entitled to send and receive ambassadors, and that such relations have nothing to do whatever with the religion of Roman Catholics or with the Roman Catholic Church; that the Vatican is a political institution only and is completely divorced from religion.

"The United States of America is what it is today because of Protestantism and the freedom which it has taught. One needs only to look at Roman Catholic countries to note the effect of Romanism. In Latin countries the Roman Catholic Church is dwindling year by year. In Protestant America, where church and state are separated, the Catholic Church has prospered as never before in its existence; yet it is officially opposed to freedom of religion, as Protestants know and use that term. Under the teaching and ruling of Roman Catholicism, no church but the Roman Catholic has a legal or moral right to propagate its faith. Other churches, where Rome is in control as in Spain, for instance, may hold services within their own buildings, but it is a jailable offense for any Spaniard to attend such services; neither is any Protestant church permitted to propagandize its faith in Spain. That right is reserved exclusively for the Roman Catholic Church. It is vitally important that both Protestants and American Catholics understand this distinction when they read or hear a Catholic prelate talking about favoring religious freedom. It means religious freedom for the Roman Catholic Church. Msgr. John A. Ryan brought out a book, almost twenty-five years ago, bearing both imprimatur and nihil obstat, placing church approval on its statements as being in strict accord with Catholic doctrine. This book was entitled 'The State and the Church,' and was republished in 1940 under the title 'Catholic Principles in Politics.' Monsignor Ryan is head of the social action department of the National Catholic Welfare Conference. In this book he points out that 'constitutions can be changed,' and adds that were the Roman Catholic Church ever to become the majority group in the United States of America, Protestants no longer would be permitted to propagate their faith, that right alone being reserved to and for the Roman Catholic Church.

"Myron Taylor would do a good job for America if he would obtain from the pope a specific definition, question and answer, as to what the Roman Catholic Church means by religious freedom. We would all like to know.

"The Western Recorder, of Louisville, Ky., states editorially:

"The new Secretary of State, Edward R. Stettinius, Jr., evidently becoming peeved at being pressed for the whole truth, has accused Dr. Louie D. Newton, of Atlanta, Ga., of subterfuge in connection with demands for information about the appointment of Myron C. Taylor as personal representative of the President to the Vatican. Mr. Stettinius said in a letter dated December 14, 1944, to Senator Tom Connally, of the Committee on Foreign Relations: "The depart-

ment was forced to the reluctant conclusion that Mr. Newton was not seeking information in good faith. . . ." In reply Doctor Newton prepared a transcript of the entire correspondence, copy of which he sent Mr. Connally with the request that the Committee on Foreign Relations investigate the entire matter, including the correspondence.

"Only an astute politician would have made the charge Mr. Stettinius made. We have in hand a file of the correspondence. . . Very clearly the entire matter is political, and is being carried on at the expense of a deceived public because of the growing power of the papacy in our land. Americans had better awake and back up the few men who, like Doctor Newton, dare expose the machinations of the papacy and demand that our national Constitution be respected, even by the President and the Secretary of State."

"The Federal Council of Churches of Christ in America, at its biennial meeting in Pittsburgh last December, issued a report on 'Maintaining the Separation of Church and State.' In opposing diplomatic recognition of the Vatican, the report stated that the establishment of such relations 'would confer upon one church a special preferential status in relation to the American Government,' and would be 'contrary to the American tradition.'"

"The Belle of the Town"

The maid on whose cheek on whose brow
in whose eye,
Shone beauty and pleasure—her triumphs
are by;

And the memory of those who have loved her
and praised,
Are alike from the minds of the living
erased.

There is one thing which I can not erase
from my mind—that the "Poem That Helped
Make Lincoln Great" contains many, many
concise sermons on a most important truth
—the sureness of death. And this stanza
above touches a great weakness of our present
age.

Of course, personal beauty of a woman in
all ages has been a subject of story and
conflict. "The sons of God (good people) saw
the daughters of men (bad people—probably
descendants of Cain), that they were
fair, and they took their wives of all which
they chose." (Gen. 6:2.) Result: the whole
world became corrupt.

Helen, the wife of Menelaus, king of
Greece, was very beautiful, and Paris, king
of Troy, thought so too, and stole her—
which led to the Trojan war of ten years,
so famous in Grecian lore.

Our father Abraham, too, said to Sarah,
when they sojourned in Egypt for a while,
"I know that thou art a fair woman to
look upon." Pharaoh thought so, too, and
took her into his house, and trouble came to
all of them.

Rebekah also was "fair to look upon,"
whom Abraham's servant chose for Isaac
(Gen. 24:16). And we remember how grieved
Jacob was when he served seven years for
Rachel who was "beautiful and well fa-
vored" (Gen. 29:17), compared with Leah
with her tender eyes.

Since the beginning of time almost every
man (and woman) has admired feminine
beauty; but like almost every natural at-

tainment, it has been overworked. Holly-
wood is an excellent example. It used to be
beauty of face, but now it is beauty of legs
as well. Society photos in papers; pictures
on the screen; advertisements in magazines,
papers and billboards, it seems almost ev-
erything which wishes to attract attention,
uses the picture of a beautiful woman with
as little clothing as the law allows.

But after all the evidence is in, it is not
beauty of face or form alone that brings
happiness in life. Dorothy Dix writes every
day on marriage, etc., in hundreds of news-
papers, and has been at it for fifty years,
and over and over again she has empha-
sized that it is disposition which counts
most.

Girls, boys, women, men, you can't all be
beautiful or muscular, but you can all be
kind and pleasant. Take your concordance
and see how many times the word "kind"
and "kindness" are used in the New Testa-
ment. True, girls, you have strong com-
petition in the nit-wit butterflies, for many
men are caught by mere form or feature;
but you are appealing to sensible men, and
you don't want the others. Sometimes the
nit-wit has an affected pleasantness, which
the sensible person will investigate by mak-
ing some inquiry from those who know.

Courtesy, kindness, unselfishness, sincere
interest in others, humility—are all virtues
which are commanded of God and must be
used by young people against the wiles of
the devil. These will bring praise from all
right-thinking people; and it is a beauty
which you can wear over into eternity and
for which you shall receive a reward.

Look at the deeper things of life. The
"belle of the town" will lose her beauty
soon and be forgotten. The stars of Holly-
wood a few years ago have been replaced
with newly-discovered stars who in turn
will be forgotten in a little while; and in
years to come a few lines in a daily paper
will be their glory when they depart. And
the admirers will all precede or follow, per-
haps with no notice at all from the public.
Then what?

The maid on whose cheek on whose brow
in whose eye,

Shone beauty and pleasure—her triumphs
are by;

And the memory of those who have loved
her and praised,
Are alike from the minds of the living
erased.

Girls, boys, men, women, aspire after
something more enduring than mere per-
sonal beauty or strength. "Favor is deceit-
ful, and beauty is vain; but a woman that
feareth the Lord, she shall be praised."
(Prov. 31:30—read the whole connection.)

And then, if you have been faithful in
seeking the spiritual comeliness, "Thine
eyes shall see the King in his BEAUTY."
(Isa. 33:17.)

FROM GETHSEMANE

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
God pity those who can not say;
"Not mine but Thine"; who only pray;
"Let this cup pass," and cannot see
The purpose in Gethsemane.

—Ella Wheeler Wilcox.