

# Macedonian Call

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

Volume 20

INDIANAPOLIS, IND., JANUARY, 1946

Number 1

## Nature and Faith (2 Cor. 4:17, 18)

We wept. 'Twas nature wept, but faith  
Can pierce beyond the gloom of death,  
And in that world, so fair and bright,  
Behold thee in resplendent light!  
We miss thee here, yet faith would rather  
Know thou art with the Heavenly Father.  
Nature sees the body dead—faith beholds the spirit fled;  
Nature stops at Jordan's tide—faith beholds the other side;  
That but hears farewells and sighs;  
This thy welcome in the skies.  
Nature mourns a cruel blow—faith assures it is not so;  
Nature never sees thee more—faith but sees thee gone before;  
Nature tells a dismal story—faith hath vision full of glory;  
Nature views the change with sadness—faith contemplates it  
with gladness.

Nature murmurs—faith gives meekness;  
Strength is perfected in weakness.  
Nature writhes and hates the rod;  
Faith looks up and blesses God.  
Sense looks downward—faith above;  
That sees harshness—this sees love.  
O let faith victorious be, let it reign triumphantly.  
But thou art gone: not lost, but flown,  
Shall I, then, ask thee back, my own?  
Back—and leave thy spirit's brightness?  
Back—and leave thy robes of whiteness?  
Back—and leave thine angel mold?  
Back—and leave those streets of gold?  
Back—and leave the Lamb who feeds thee?  
Back—from founts to which He leads thee?  
Back—and leave thy Heavenly Father?  
Back—to earth and sin? Nay, rather  
Would I live in solitude;  
I would not ask thee if I could;  
But patient wait the high decree  
That calls my spirit home to thee.

—Selected.

## Doctor Maier Replies

Several months ago we published an Open Letter to Dr. Maier of the Lutheran Hour, who speaks over more than 600 broadcasting stations. The title of our tract was, "Can We Be Saved by Faith Alone?" We sent him a copy, and we received the following reply:

The Lutheran Hour  
Bringing Christ to the Nations

Walter A. Maier, Ph. D., D.D., Concordia Seminary  
St. Louis 5, Mo.

Mr. D. A. Sommer,  
918 Congress Avenue,  
Indianapolis 8, Ind.

My dear Mr. Sommer:

I am enclosing with this letter a tract entitled "God's Way of Salvation for You," and also another, "Saved By Faith," and "What Must I Do to Be Saved."

I shall be glad to have you read these and show me what, in your opinion, is wrong with them.

Sincerely yours,  
WALTER A. MAIER.

## Sommer's Reply

Indianapolis, Ind.

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

Dear Doctor:

Some weeks ago I sent you a tract entitled, "Can We Be Saved by Faith Alone?" in which are a number of scripture references to God's commands to ALIEN sinners. In the tract also were quotations from Luther showing that even he taught that baptism is necessary to the remission of past sins to the alien sinner.

You sent me three tracts asking me to show you what, in my opinion, is wrong with them. In reply I say that I have read them all. There are many good thoughts in them, but they leave out some commands of the New Testament on that subject.

In the tract "Saved by Faith" by M. O. Sumstad, he says this on page 2, "When a man says, 'I have faith in my doctor,' that means that he trusts him. And he proves his faith by placing his life in his doctor's hands. Just so when we have faith we confidently commit ourselves to this wonderful Savior, depending on him to save us."

But suppose, Dr. Maier, that a patient says he trusts in the doctor and then refuses to take his medicine, does he really trust him? "Doctor" Jesus Christ says, "He that believeth AND IS BAPTIZED SHALL BE SAVED," (Mark 16: 15, 16). If we really "trust" in him, won't we take his medicine and thus be baptized, realizing that Christ put baptism between believing and salvation from sin?

Also, Dr. Jesus Christ said to the believing, penitent, sinners who wished to be saved, "Repent and BE BAPTIZED FOR [INTO] THE REMISSION OF SINS," (Acts 2: 38). Now does an alien sinner really and scripturally "trust" in Jesus when he will not be baptized "for the remission of his sins?"

Also, Dr. Jesus Christ said to the believing penitent, praying and TRUSTING Paul, "And now why tarriest thou? Arise and BE BAPTIZED, AND WASH AWAY THY SINS, calling on the name of the Lord." (Acts 22: 16.) Now does an alien sinner really trust in Jesus who refuses to take this "medicine" which Dr. Jesus Christ prescribes?

Even Martin Luther says: "Hence it is correct to say that BAPTISM IS A WASHING FROM SINS . . . For this reason I would have the candidates COMPLETELY

**IMMERSED IN THE WATER**, as the Word says and as the sacrament signifies. . . . Thus it was doubtless instituted by Christ."—Luther on "The Sacrament of Baptism," in Works of Martin Luther, published by A. J. Holman Co., Philadelphia, Pa., Vol. II, pp. 230, 231.

Don't you see, Dr. Maier, that when you and these tracts you sent me, teach that the alien sinner is saved by faith alone, you are leaving off part of the prescription which "Dr." Jesus Christ gives to the alien sinner for the remission of his past sins?

Have you not taken away part of the Word of God? And does not Christ say, "If any man shall take away from these things, God will take away his part." etc., (Rev. 22: 19)?

Are you willing to go to the Judgment with this charge against you?

Yours for ALL that Christ says, rightly dividing the Word,

D. A. SOMMER.

### Mother, Home and Heaven

Many of you must have read of Henry Grady, famous editor of the famous newspaper, **The Atlantic Constitution**, in the reconstruction days, following the war between the states.

It is said that Henry Grady once closed down his roll-top desk and left the busy editorial office in Atlanta in the middle of the week. Far out into the country he went, to the little old house where he was born, and where his aged mother lived: "Henry," exclaimed the old mother, as the story has come down to us, "Henry, is there anything the matter? How ever did you get away, to come out here in the middle of the week?"

"No, mother, there isn't anything the matter, exactly, only I'm afraid I've been slipping. I seem to have lost my grip on God, and on the things that matter most. I just wanted to come back to you and to the old home for a little while. I thought that out here, with you, mother, I might get back the precious things I've lost."

Out over the old farm the great Grady went, living again the days of boyhood; seeing and hearing again the simple sights and sounds of childhood; seeking the simple faith which he now knew to be more precious than gold. When nightfall came, he returned to mother's little house. And as he sat there on the floor, with his head in mother's lap, just as he used to do; and as she ran her fingers through his hair, just as she used to do, she talked to him again about her God—his mother's God; and of those precious things of Faith, and Hope, and Love; and of those unseen things that are bound up in the life of the eternal and changeless God, those **real things** that shall never pass away. That neither war, nor imprisonment, nor life nor death, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor heights, nor depth, nor any other creature, can take from those who have committed themselves to God, through Jesus Christ, our Lord—body, soul, and spirit—not only for time, but for all the endless ages that are yet to come!—E. L. Jorgensen in "Word and Work."

#### Remark

But suppose this mother had been a dancing, card-playing, cigarette-smoking, theater-going, swearing woman—would she have been "a shelter in a time of storm" to her back-sliding son?—Editor, M. C.

### Treasure in Earthen Vessels

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this **TREASURE IN EARTHEN VESSELS**, that the **EXCELLENCY** of the power may be of God, and not of us! II Cor. 4: 6-7. The Gospel is the treasure and men are the vessels. The gospel was committed to men by Christ when he gave the great commission to his apostles. Matt. 28: 19, 20; Mk. 16: 15, 16.

The thought I want to impart is that every one of us who have named Christ should realize the responsibility of having this treasure. What are we doing with it? It is the power of God to **SAVE**. Rom. 1: 16. It is a treasure that not only brings salvation to the one that obeys but also is the means of bringing others to Christ by seeing the light of the knowledge shining forth in the Christian. This treasure is not vested in the hearts of preachers and elders only but is in the hearts of all that have accepted Christ. Too often people are negligent of this and don't even make the **VESSEL** a suitable place for the **TREASURE** to **DWELL** in.

The gospel is a treasure because it meets the spiritual needs of man. We know the fleshy body cannot exist without food, so neither can the spiritual. Christ said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4: 4. It is a treasure that is not diminished by passing on to others but the more we give away the more we have left for ourselves. Its power cannot be measured or exhausted.

When every Christian realizes the importance of this treasure and keeps it working as it should, we shall see many souls turning from the vanities of life to serving the **TRUE AND THE LIVING GOD**.—John L. Fleener, Decatur, Ill.

### Some Definitions II.

#### "Last Days"

This expression with variations occurs often in the New Testament. I have heard it often quoted by well meaning brethren, who, seeming to make no logical deduction of the true significance, applied it exclusively to our present time, that is, the near approach of the end of the world. Almost this same view brought about the inclusion of the phrase, latter day saints, in the title of the "Church of Jesus Christ of the Latter Day Saints," the Mormon church. This is a misapprehension of meaning. I will attempt a clarification.

The expression is ancient, occurring in the Old Testament. Let's allow the Bible to define its own peculiar expressions. Some ideas of the meaning or significance could easily be based upon a failure to take the proper perspective; especially, of this relative expression. The other "days," related to this, must be understood.

An early appearance of the expression is this: ". . . that I may tell you that which shall befall you in the last days" (Gen. 49:1). One of the most significant early prophecies of the Messiah is in the tenth verse of the same chapter. We add to this three other instances of this expression in O. T. prophecy: 1. "And it shall come to pass in the last days, that the mountain of the Lord's

House shall be established in the top of the mountains . . ." (Isa. 2:2). 2. "And it shall come to pass afterward, (i. e. "in the last days," see Acts 2:17) that I will pour out my spirit upon all flesh . . ." (Joel 2:28). 3. ". . . the great God hath made known to the king what shall come to pass hereafter (i. e. "in the last days") (Dan. 2:44-45).

It may be seen clearly, laying a foundation for the remainder of our study, that there was a period denominated the "last days" in contrast to former days, or dispensations of the O. T. With almost no exception, every usage of the expression, or its variations, in the N. T., will bear this test.

Here we find an answer to all those theories that have been derived from the false notion that there should be another period, called Last Days, toward the end of time, differing in characteristics from the other parts of the "church age." "Latter Day Saints" is one expression of such a false notion. "Jehovah's Witnesses" or the Millennial Dawn group is another manifestation. We should classify here those so-called churches of Christ which preach the doctrines of pre-millennialism.

Now, look! If it be true that the entire period of the reign of Christ, (i. e. beginning Pentecost Day, A. D. 30) the "church age," is the period called the Last Days, it then embraces all time until the final resurrection and judgment. This means then that the gospel as given, and the church as established, by the apostles of Jesus Christ, is the last dispensation of God's grace, the complete fulfillment of the covenant of promise made with Abraham. This being true, the notion of an additional revelation in these (present) Last Days is shown false; and the idea that there shall be another, and more glorious Kingdom of Christ on this earth (a thousand years previous to the actual end of time) is shown to be an illusion created by man's imagination, foolish and vain withal.

The apostle writes that Christians are, in his day and ours, those "upon whom the ends of the world are come." (This is I Cor. 10:11.) The word "end" is defined "the extreme limit of anything; purpose in view; necessary termination or logical outcome." The second meaning answers well to this usage. It was the purpose in view through long ages that is fulfilled in this Christian dispensation. ". . . that in the dispensation of the fullness of times he might gather together in one all things in Christ" (Eph. 1:10). Again, ". . . When the fullness of time was come, God sent forth his Son" (Gal. 4:4). This indeed is the last dispensation, the last time.

"Little children, it is the last time; and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is the last time," writes John (I John 2:18). "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts" (Jude 18). Yes, until the trump shall resound, and the dead shall arise. Away fly the visions of the "future reign of Christ on earth," created by vain dreamers. He reigns! He has reigned! He shall reign! until the end (I Cor. 15:24). None of God's purpose failed of fulfillment. This is the Kingdom of Christ, His Church; his called-out people, "which in time past were not a people, but are now the people of God." His reign in glorious splendor transcends the

glory of all earthly kingdoms, and stands supreme in powers over all the earth; a stone cut out of the mountain without hands, crushing nations beneath it. This is the last, the perfect dispensation of God's grace.

The purpose of my writing this series is to help you understand when you read. Now when you read this expression, and its variations, remember this definition (i. e. applying to the entire Christian dispensation). (In I Tim. 4:1; II Pet. 3:3; II Tim. 3:1).

"God . . . hath in these last days spoken unto us by his Son." (Heb. 2:1) This is the fulness of glory. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."—Kenneth Morgan.

## Our 20th Anniversary

With this year the Macedonian Call begins its twentieth year of service for the brethren. It was established, as its name signifies, to stimulate brethren to heed the call to come over into Macedonia and help. The evidence is that it has done much good. It has fought many fierce battles for this activity, and is glad to report that prospects are good in many respects. We are free from compromising preachers and other leaders, and are on a clean foundation. Our great purpose is to make EVERY Christian a worker for the Lord, and develop all faithful men into teachers of the Word. We rejoice at the unanimous sentiment among us to this end. Let us not be satisfied, for we have only begun; we have not been at this long enough to develop in every church pre-eminently qualified men for the leadership.

The great mass of the "Church of Christ" has departed from the Word into apostasy, especially into the clergy system; they have their faces turned toward Rome, while we are hastening back to Jerusalem.

The general Protestant movement is falling fast into decay. If we will work as we should, there is a prospect that we can snatch out of its ruins, some for the true Church of Christ of the New Testament.

But there are so many thousands in Babylon who do not realize what the trouble is. The Macedonian Call could tell them, if only they had it to read. We hope this year to have much teaching which may enlighten them, as well as much teaching and exhortation to better living among disciples. We hope to make every other paper a sixteen-page issue. The February issue will have sixteen pages. But this will require more money, especially since the printers have told us that they have given their help a 16 percent raise and will have to pass it on to us. The only way we can do this is TO HAVE AN INCREASED CIRCULATION. Listen, brother, sister, if you are benefited by the effort we are putting forth, will you not try to give others the same benefit? Will you send us a club to begin with the January issue? Thanks, very much, for all assistance in the past, and thanks for this future spreading of the gospel which we believe you will do.

## Pacifism

As World War II ended, the dropping of two atomic bombs on Japan brought a wave of denunciation from pacifists in the United States and England. Among the

## MACEDONIAN CALL

Devoted to the work of establishing and developing New Testament churches.

Published Monthly by  
D. A. SOMMER  
918 Congress Avenue  
INDIANAPOLIS, IND.

Subscription Price, \$1.25 a Year

New names, \$1.00 each

Old or new names in clubs of five or more, \$1.00 each

Entered as second class matter May 1, 1936, at the post office at Indianapolis, Indiana, under the Act of March 3, 1879.

pacifists denouncing the atomic bomb was none other than Bishop G. Bromley Oxnam, president of the Federal Council of Churches of Christ in America.

These same pacifists were ones who protested against the bombing of Germany. When it was revealed that the atomic bomb does the same thing on a larger scale, these same voices were heard.

The bomb and the facts about the bomb, however, give the real effective answer to such pacifism. Former Prime Minister Churchill in his first address to the House of Commons, August 16, said concerning the atomic bomb and those who oppose its use: "I am surprised that very worthy people—but people who in most cases have no intention of proceeding to the Japanese front themselves—should adopt the position that, rather than throw this bomb, we should have sacrificed a million American and a quarter of a million British lives in the desperate battles and massacres for an invasion of Japan."

Mr. Churchill states the issue from two angles. The bomb literally saved at least a million American soldiers and 250,000 British soldiers. Were there that many people killed in the two Japanese cities? Of course not. The logic of these pacifists is that we should have permitted the Japanese in these two cities to live and instead to sacrifice a million American lives. This shows the utter insanity of pacifism.

Thus, we enter this postwar period, the facts as revealed have completed the utter rout of the pacifists. Nevertheless, in the postwar period, pacifists are going to become more clamorous and perhaps even more numerous than ever before. They have, in a sense, gone underground during the present conflict. They are coming out of their shelters now.

Mr. Churchill's second argument was that these people who are objecting to the bombs had no intention of proceeding themselves with an invasion of Japan. "It is to the atomic bomb, more than any other factor, that we may ascribe the sudden swift ending to the war against Japan." He further revealed that at Potsdam he and President Truman mapped invasion plans for Malaya, China, and the mainland of Japan—the most colossal military undertaking of all time.

America owes much to the atomic bomb, but most of all she owes everything to the Almighty God who gave it to her, rather than to the enemy.

The logic of the pacifist position is to have refused to develop the bomb and instead to sit idly by while we knew the Germans were working on it, and perhaps even the Japanese. It was, as one leader has said, the battle of laboratories we won, thanks to the Almighty.

—Christian Beacon.

## Letters to Young Preachers and Others—III

### Preaching Another Man's Sermons.

Probably all young men, when they first start out, preach some other man's sermons in part. At least, they use his outline. This is natural, for in anything we learn to do we imitate the one who teaches us, or try to follow a model he sets up. As we grow in knowledge, we have more material upon which to draw.

There may be passages which strike us in what we read or hear, but it is doubtful if we should follow another man's sermon too closely for it may be considered plagiarizing (literary theft). By listening to good speakers and reading good writers, we naturally imitate them, and it is well we do. We should learn HOW to arrange our own thoughts in the most effective way. Often times a young man may have a wonderful memory and learn some other man's sermons, and make a big hit with unthinking people, and gain an unwarranted influence over people, when he knows very little about the Bible, and one can see THAT if he is called upon to teach a Bible class.

Paul shows that it is the business of a "preacher" not simply to preach to the world but to "teach" and develop faithful men so that they too can teach others. Should a man be given a letter of recommendation as a preacher if he is not pretty well versed in the doctrines of the New Testament? A mere eloquent man may do the Cause much harm. A conceited or covetous man should be kept close to home where he can be watched.

### Complimenting a Preacher.

Don't be puffed up because of compliments. Brethren are not expecting much from a young man, and when he presents a very good lesson, they often let their enthusiasm run away with them and exclaim, "That's the best sermon I ever heard!" Maybe the line of thought is something we got entirely from some one else. So smile and thank him, and let it fall off. The first protracted meeting the writer ever held, an old doctor wrote home that he could preach better than his father. Now that was not any ways near true. The old doctor simply was not expecting much, and his imagination ran away with him.

But we older people should be careful in giving our compliments. It might be well to add a criticism with every compliment. Encourage the young man but do not flatter him—it is dangerous.

Daniel Sommer, my father, told often of an old elder in the church at Baltimore, named George Austen, where he worked when he first started to preach. After listening to a sermon by father one day, the elder gave him some words of encouragement then added something like this: "When you took your text, I knew you had made a mistake. Your introductory was only ordinary. And your

filling-in was miserable." I don't think dad got puffed up much over that! But he loved the old elder, for he was intelligent and far-seeing.

That was 65 or 70 years ago; before the movement had divided into Christian Church and Church of Christ, but it was coming. The clergy system was developing, and old Bro. Austen said that the next reformer who arose would have to chop the pulpits out of the church houses. He meant that he would have to destroy the clergy.

Father thought so much of the old man that he named one of his boys after him, and while the boy does not claim to be much of a reformer, yet he has tried to chop the pulpits out of the meeting houses, and put all on the same level—make every member of the Church a preacher of the gospel of Christ.

## Magnetism

The small boy bent intently over the horseshoe-shaped piece of metal in his hand, while his eyes eagerly watched as the small nail finally leaped to the metal. His face broke into a grin of satisfaction. He was fascinated by the power of this piece of metal to attract other objects, just as other boys and scientists have been fascinated by the strange, invisible force of magnetism down through the centuries. He tried other objects and smiled gleefully as some of them, with a quick little jump, covered the intervening distance to the magnet. He watched the strange pattern formed as he sprinkled iron dust on the paper over the magnet, noting that the particles had to be within a certain distance of the magnet to be a part of the pattern. His eyes would have gazed in astonishment if he could see some of the many sizes and kinds of magnets and various uses to which man has put this drawing, invisible force. He made his own small magnet by rubbing carefully in one direction another piece of iron on the larger magnet.

The other kind of magnetism of which I am thinking is just as strange, fascinating, and impelling as that the small boy and scientist have experimented with, but it is far greater and more important to each of us. This is the magnetism which is the source of all our religious thinking, the inspiration for the better way of life. I read in John 12:32 these words of Christ, "And I, if I be lifted up from the earth, will draw all men unto me." This, then, is the great magnetic force, the great drawing power, which through the ages has drawn man up from his cares and trifling things of an earthly nature to the more sublime life.

But just what is this impelling, invisible force and power? Paul in Romans 1:16-17 gives the answer in these words: "For I am not ashamed of the **gospel of Christ**; for it is the **power of God** unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith." The Gospel is God's magnetic force which draws men unto Him. Why did God provide it? John 3:16, "For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life." God and Christ are the great magnetic source of this love.

It is God's will that all should be saved—II Peter 3:9, I Tim. 2:4—but only a few will be walking in the straight and narrow. Just as the small boy discovered that only

certain kinds of materials will be attracted to his horseshoe magnet, so only certain kinds of people are attracted by Christ's magnetism. Only those who are honest, sincere, humble, willing to be obedient to the mandates of the King. We find a number of them mentioned in Matt. 5:3-12.

The little boy found in his experiments that a magnet attracts and holds objects only as long as they are within its field of magnetism. Just so it is in our spiritual life. The great power and force of Christ's love are over us only as long as we remain securely within His field. God hears only those who are obedient.—John 9:31. There is no other place where we may obtain salvation.—Acts 4:12. We can not serve both Christ and Satan at the same time.—Matt. 6:24.

Children have been delighted to find that they can make magnets themselves by rubbing a piece of iron on the larger magnet. Christians today should be smaller magnets, made so by their perfect obedience and compliance with the laws left us by the source of our force. We must have come in contact with His blood, have been drawn within the magnetic field of His love. Then we go on our various ways, the area around us being a magnetic field strong enough to draw others to Christ. And just as the physical magnet has two "poles" of influence, so does the Christian. One is his "pole" of **teaching influence**—"Go ye therefore and **teach** all nations . . ."; "Go ye into all the world and **preach** the gospel to every creature . . ."; "But **speak** thou the things which become sound doctrine . . ."; "These things **speak**, and **exhort**, and **rebuke** with all authority."

The other is the "pole" or **example** influence: "Ye are the **salt** of the earth . . ."; "Ye are the **light** of the world . . . Let your light so **shine** before men that they may see your good works and glorify your Father which is in heaven." "In all things shewing thyself a **pattern** of good works . . ."; "Be thou an **example** of the believers in word, in conversation, in charity, in spirit, in faith, in **purity**"; "**Take heed** unto yourself, and unto the doctrines; **continue** in them; for in doing this thou shalt both save thyself and them that hear thee."

If we as Christians honestly and sincerely believe and follow these teachings, we shall go through life radiating the magnetic force of God's love, helping to draw other souls into that greater field of God's magnetism. "And I, if I be lifted up from the earth, will draw all men unto me."—Eva Honn.

## CHURCH NEWS

Reading God's Word  
In the right spirit,  
Is God's remedy  
For man's ills.  
Try it.

LONDON, ENGLAND.—I do appreciate the Macedonian Call.—R. A. Hill.

ALMARTHA, MO.—The meeting just closed was well attended. The strong, plain teaching seemed well received and two were baptized, five, including a husband and wife who attended every service. Hubert James' home was my home. His presence, help and influence were appreciated. Brethren, he and Carl Isham would appreciate work and I'd say they do good preaching. I was urged to return here for a Bible reading (I held my first here five years ago).—R. O. Webb.

RETURNED SOLDIER SPEAKS.—I am home now, so send my paper to 7117 Manchester, St. Louis, Mo. I am working

nights and going to attend part of the reading. I surely enjoy the Macedonian Call, and it sure helped out in that trying time overseas.—Verlin T. Roberts.

**MATTOON, ILL.**—We are having a protracted meeting at the present time. It began last Monday night and will continue through this week. Brother Winfred Lee is assisting us, and is giving us some very good lessons pertaining to the Kingdom of God. Have had fair attendance so far and we hope and pray that the seed that is being sown may bring forth fruit in the near future.—O. T. Wampler.

**REEDLEY, CALIF.**—We don't seem to be able to get along without the Macedonian Call; we look forward to its coming. I read it through before I sleep. We get so much encouragement from all the good letters we find. I have been reading it a long time. It is good for the soul.—Mrs. J. E. Tippen. (Sends a club. We receive many such expressions, but only publish one now and then. We hope to make the paper better and bigger this coming year. Possibly every other issue will be sixteen pages.—Editor.)

**I WILL CLOSE** my work here at Old Pearl tomorrow night, and leave for Dexter, Mo., the following day to conduct two weeks' of Bible study there.—Hershel Ottwell.

**QUENCHING THE SPIRIT.**—In a church where they had preaching every Sunday, the leaders once called on a brother to wait on the Lord's table. He had read his Bible and was somewhat filled with the Spirit, and so occupied a considerable time. When he was chided for talking so long, and not with regard altogether to the Supper, he replied to the elder who chided him, "Well, we never have a chance to speak publicly upon the Bible, and so I took advantage of this one." Maybe Paul was speaking of the miraculous gift of the Spirit when he said, "Quench not the Spirit," yet it is true that people take more of an interest in that in which they are active participants. The old "class meeting," where everyone spoke, was the backbone of the Methodist Church. But the Church has specialized, with their pastor system, and has consequently died. God knew this trait in man, and so exhorted them to "edify one another," and they did this publicly as well as privately. We must resurrect it to save the Church today. I rejoice that disciples who report in the Macedonian Call are working hard to do that very thing. Let us increase our efforts.

**"MEN OUGHT ALWAYS TO PRAY."**—Jesus.

A prayer a day keeps the devil away. "Pray, lest ye enter into temptation." Luke 22:46.

A prayer an hour increases your power. "The effectual fervent prayer of a RIGHTEOUS man availeth much." Jas. 5:16.

A prayer a minute has a blessing in it. "Pray without ceasing." 1 Thess. 5:17.

A prayer in the morning is the day's adorning. "My voice shalt thou hear in the morning, O Lord." Psalm 5:3.

Prayer at noon keeps the heart in tune. "Evening, morning and at noon, will I pray and cry aloud." Psalm 55:17.

A prayer at night makes the day end right. "And at midnight Paul and Silas prayed." Acts 16:25.

"For the eyes of the Lord are over the RIGHTEOUS, and His ears are open unto THEIR Prayers." 1 Pet. 3:12.

—Selected.

**UNIONVILLE, MO.** (Letter).—I think the tract "can we be saved by Faith Alone" is very good, and in my opinion will have a more forcible effect on the average individual than the one which deals with Modernism. I don't mean that the lesson taught is any greater or more important, but I believe the title of it and the nature of its teaching might find a more ready appeal to the average reader.

I won't soon forget the good talks I had with you last summer during your series of meetings here. They were not only a source of pleasure to me then, but profitable to me later also. As you know, the "Faith Only" question has caused some contention between myself and some who attacked the Doctrine of the Apostles. If it was the truth that men can be saved by "Faith Alone" without obedience to the Gospel, and that it makes no difference what church they belong to, it not being essential to salvation to belong to any, if this all be true, then Christ was the victim of a "Confidence Racket" of the most vicious

form. The only begotten Son of God was robbed of His blood, and got nothing in return for His sacrifice. The only thing He purchased was the Church. Paul says, "Feed the Church of God which He purchased with His own blood." Acts 20:28. I can agree that one church of "Human Origin" is as good to belong to as any other church of Human Origin, and I can agree, too, that it's not necessary to belong to any of them to be saved, but on the other hand I believe it is absolutely necessary and essential to Salvation to belong to the Church which Christ said "I will build," which is represented as "the Body" over which Christ is head. For the Apostle Paul assures us that Christ is the saviour of the Body, Eph. 5:23. And as the Church is the body, I am led to the definite conclusion that we are saved on the condition that we are in that Body, the blood bought group. And it seems to me this new tract should help others to better understand the true plan of salvation. \* \* \* F. L. Roseberry.

**REMEMBER THE POEM** that Lincoln loved? It is one of the greatest sermons you ever read. Now Lincoln's birthday is in February. Why not send a dollar for 70 of these poems (the leaflet also shows How All Christians Can Be United), and talk to your friends about Lincoln as his anniversary approaches; and after speaking about the poem he memorized on "Why Should the Spirit of Mortal Be Proud," hand your friend a copy. In nine cases out of ten, your friends never heard the poem, and if they did, did not know Lincoln memorized it. Just a little opening to pass on a word for our Lord.

**EN ROUTE** from Kansas to Mattoon, Ill., I stopped two days at Milan, Mo. Their disciplinary work is progressing good, considering the fact that no work of that nature had ever been done, which naturally made for a long list of delinquents. However they are moving in the right direction. To date, 21 have been withdrawn from, and 6 have been restored, due to action taken. In spite of the seemingly large number dis-fellowshipped, their attendance is larger and more consistent. Bro. W. E. Frazer is the only remaining elder but is "sold" on the idea of keeping the church clean. My labor with them in this work has been only in an advisory capacity at the request of the leadership.—Winford Lee.

**A GOOD NEW YEAR'S RESOLUTION.**—Maybe it is not too late to do good. Why not several brethren make it? Here it is: Get material and make long racks for the benches of the Lord's house, if you don't already have them, so that there will be plenty of room for a testament for nearly everyone, besides room for the songbooks. Then try to get good printed testaments for the racks, which may be a little hard to get. Then, when a chapter is read and expounded publicly, insist that EVERY member take a testament and follow the teacher. We need more plain expounding of the Word of God with exhortations as the speaker unfolds God's plans and admonitions.

**DEAR BRO. SOMMER** (Letter).—The last issue of the M. C. is so good, I feel I should let you know that I appreciate it very much. The item "Church Etiquette" is very, very good. So good, in fact, that I believe it would make a good book mark. And Arthur Freeman's chart on giving should be made into a chart, large enough to be readable, and displayed in every church building. Can it be possible that our lack of giving will keep us from receiving our Eternal reward? Enclosed is a check for \$2.50. Please send me one of the Simplified New Testaments. Another year will soon be ended. Let us all pray to God that we make use of our time in the coming year so that when it ends we will have no regrets.—Robert Sankey.

**NUGGETS OF GOLD.**—By the time this reaches our readers, we hope to have a new edition of the leaflets, Nuggets of Gold. We are leaving off all reading matter except the scripture references. It will be on smooth paper, in four pages, intended especially to paste in your Bibles. Send us a stamp and we will send two copies, for it will take two since it is printed on both sides. We will send you FREE as many as your congregation wishes to paste in their Bibles. Remember that each person will need TWO copies. Especially do we offer these to all who have purchased Simplified New Testaments. These are nearly altogether devotional passages referred to, and to paste them in your Bibles and read them often, we believe will help bring you closer to God. Besides, there is many a chapter cited which makes a good outline for a talk to brethren. Elders and other leaders of churches, let's do all we can to make SPIRITUAL churches, for a church which is not spiritual is no church at all.

**HARTFORD, Ill. (Letter).—**Dear Bro. Sommer: We are enclosing \$5.00 for which please send us 12 copies of "A Guide Through Bible History" and four copies of "The Drama of World Empires." We have recently started a Ladies' Bible Class at the Church. We meet the second and fourth Thursdays of the month and spend a very enjoyable day together. Our study begins at 11 a. m. and continues until 2:30 p. m., with an hour off for lunch at noon. The attendance at our first meeting was 22 and there were 21 present at our last meeting. Everyone seems to be interested in learning more about the Bible. We believe that if each one of us will add "A Guide Through Bible History" and "The Drama of World Empires," to our home library, they will help us to Rightly Divide the Word. Your sister in Christ, Mrs. Grace Bowers.

**DAVID MUST HAVE BEEN A GOOD SHOT** to hit that giant square in the forehead. Can you use the Word of God that well? If you were talking to some one on baptism, and he contended that it is by sprinkling because a prophet said, "So shall he sprinkle many nations"—could you answer him? Well, if you had the book, Church of Christ, and would learn the scriptures there, you would know how to answer that and hundreds of other criticisms of the Church of Christ of the New Testament. The book gives what the denominations teach on prominent things which divide the Christian world, shows wherein they are wrong, and then shows what the Bible teaches. If we are going to be personal workers like these early Christians who turned the world upside down, EVERY ONE OF US needs to study how to meet the giants of our day.

**BETHANY, MO. (Letter).—**Find enclosed \$9.30 for which please send 280 tracts on "Why Protestantism Is Failing" and 340 tracts on "Can We Be Saved By Faith Alone." The church at Antioch is putting out these tracts in this locality and in Bethany. It is high time all Churches of Christ were waking up to the fact that the Gospel has to be taken to the people instead of sitting in one place and saying, "Come and get it."—Mrs. Harold White (correspondent for church).

**FOR YEARS YOU HAVE PROMISED** yourself that you would study the prophecies, but so far have greatly neglected them, though they are one great proof that the Bible is divine. Why not fulfill that promise to yourself this winter? The Drama of World Empires will help you, and at the same time give you a running view of the great world empires of ancient times. You will find it interesting. The price of the book is 50 cents, but FOUR for \$1.00. Others in your congregation would be pleased with a copy as a present. Maybe several of you can study the prophecies together. And, by the way, do you realize that the Guide Through Bible History will help you through the History of the Divine Word, the World Empires will help you through the Prophecies, the Nuggets of Gold will give you about 2,500 choice devotional verses in the Book, and that the Simplified New Testament will take you through the New Testament, through almost the entire Bible? You can have a "Bible Reading" right there at home, EVERYONE OF YOU—in your easy chair these cold nights.

**SHIPPENSBURG, PA.—**The work of the church here is moving along in its normal way. All members are willing to do their part. We have edifying services; often have as many as three speakers of a Lord's day morning. Last Lord's day, December 2, as we sang the dismissal hymn as an invitation, a fine young man, recently discharged from the navy came forward and confessed his faith in Jesus, and at 3 p. m. was taken to a nearby stream flowing with clear God-given waters and there I baptized him into the name of saviour for the remission of sins and he arose to walk in newness of life. To God be all glory. And so the work of the Lord moves forward here. Our attendance on Lord's day morning is almost 100 per cent and at evening there are always some outsiders at our meeting. All brethren passing our way are cordially invited to stop off and meet with us. We are located on U. S. Highway No. 11, 412 East King St. May God's richest blessing rest upon his people.—C. J. Beidel.

**PLEASE RENEW PROMPTLY.**—We send a card to each of our subscribers when his time is out. But it seems that many of these are lost in the mails. Henceforth, we shall not send the cards, but write the date on your paper when your time expired, if it is overdue. So look at your name on this paper or the wrapper and see if the date is there. It may not be due

this week, but maybe it will be next week. If you THINK it is about expired, don't hesitate to send your renewal, for if it has not expired, your renewal will begin at the time it expires, and you lose nothing. \* \* \* When changing address, always give your old address \* \* \* It is easier to send two dollar bills than a dollar and a quarter (if you send cash), and those bills will renew you for twenty months. And say, haven't you some friends whom you would like to know the truth? Why not donate a subscription to them, and then write them a letter saying what you have done? In this way you may be able to interest them.

**BLOOMINGTON, IND.—**I am working on the last leg of the religious census before winter sets in permanently. We have now covered approximately 1,500 homes in the northern area of the city. It is amazing the number of people who never attend church anywhere at any time. We have secured around 450 prospects out of the group and plan to mail them tracts every two months for a period of two years. I haven't calculated any statistical material out of the cards, but could correctly say that only about 1 out of 6 people ever attend church at any time. The Catholics and Nazarenes are the most faithful as groups to their religious beliefs; unusual for such contrasting faiths. Nearly 75 percent of all people we have contacted are church members, but what a sad commentary when we discover that only one-fourth of them are regular church-goers. Most people think you can be a Christian without attending church, one church is as good as another, and that religion is a commercialized farce and out-of-date. If America ever needed a religious revival, it certainly does now. Where are those complacent Church of Christ members who say there's nothing to do; let them knock on a few of their neighbor's doors and see how many of them are lost and going to hell. We need to develop every member of the church into a personal worker for the Lord; then we can destroy the pastor system, the lack of zeal and interest, and the work of the devil. I will say this one thing in favor of the people we have met; they have received us cordially as a rule, and the majority admit their wayward condition. Here's the field of labor, Christian, the people who live in your town; not some foreign country. God knows heathens in any land. The Bible Reading concludes with the Book of Revelation and the average attendance this year was about 50 per night. Bro. Zerr is scheduled to be back next October to begin a study in the book of Genesis.—J. Ed Uland.

**A PROPOSED COMMENTARY.**—Bro. C. R. Turner has sent literature trying to make arrangements to have Bro. E. M. Zerr put out a commentary on the entire Bible. He wishes to have fifty churches send Bro. Zerr \$50 each to support him for a year while he writes it. Bro. Turner does not say how long it would take to write the book, nor how many books it would make. He wishes all those interested in putting it out, to write him at Sullivan, Ill. \* \* \* A little history of commentaries might interest us. Bro. Daniel Sommer wrote one on the entire Bible, but only the New Testament was printed. He spent years writing his Questions, Answers and Remarks on the Old Testament, and the type was set and plates made for Genesis and Exodus, I think, but there was not enough money to carry it through. The editor of the Simplified New Testament has analyzed the Old Testament as he has done the New. His idea was to insert in it much that is in the Guide Through Bible History, in addition to analyzing each chapter and book, giving simplified translations, definitions, etc. He has really had several hundred calls for the entire Simplified Bible. But he did not have the thousands of dollars necessary to put it out, and did not feel like asking the brotherhood to do it. Putting out books is something you have to carry to the end, or else all is lost. And selling it after it is made, I have found, is an uncertainty on which success or disaster depends.

**ALMARTHA, MO.—**Here we are reporting a very successful meeting conducted by R. O. Webb of Secor, Ill., beginning on the 18th day of November and closing on the 2nd days of December. Five young people were baptised. One young man and his wife and 3 young ladies, one young lady from the Baptist Church. The Church was strengthened and we realize much good has been done. The congregation is looking forward to a Bible Reading in 1946 by Bro. Webb. He is an able teacher, and does not shun to declare the whole Counsel of God unto all.—Hubert James.

## Troubles and Triumphs of the Church Through 2000 Years

### How the Doctrine of "Purgatory" Arose.

Regarding punishment of the wicked, the Roman Catholic Church teaches that there is an intermediate state between death and the final Judgment called Purgatory (place of cleansing), and that prayers of those living may hasten the journey of friends through this dread place of punishment. But we let Cardinal Gibbons express it in his own words, in his book, "Faith of our Fathers" which has had a circulation of several million copies and has been translated into a number of languages (This is **not** the Edward Gibbon who wrote "Decline and Fall of the Roman Empire"):

"The Catholic Church teaches that, besides a place of eternal torments for the wicked and of everlasting rest for the righteous, there exists in the next life, a middle state of temporary punishment, allotted for those who have died in venial sin, or who have not satisfied the justice of God for sins already forgiven. She also teaches us that, although the souls consigned to this intermediate state, commonly called Purgatory, cannot help themselves, **they may be aided by suffrages [prayers] of the faithful on earth.** The existence of Purgatory naturally implies the correlative dogma—the utility of praying for the dead; for, the souls consigned to this middle state have not reached the term of their journey. They are still exiles from heaven, and fit subjects for divine clemency."—Faith of our Fathers, Ch. 16.

Now let us go back in Church history to learn where this most lucrative doctrine began. Writing of events in Century II, Mosheim says:

"Christians were induced to agree with Platonics and others, that puly the souls of heroes and men of distinguished abilities were raised to heaven; while those of others, being weighed down by the sensual propensities, sunk to the infernal regions and could never attain to the world of light **THL. cleansed from their pollutions.** From the time when this opinion began to prevail, the martyrs **only** were represented and believed to be happy immediately after death; others were assigned to some obscure region, in which they were detained till the second coming of Christ, or at least till their impurities which disqualified them from heaven should be removed from them. **From this source, how numerous and how vast the errors!—what vain ceremonies!—what debasing superstitions took their rise!**"—Mosheim, Cen. II Ch. 3.

Coming down to the Seventh Century, the same historian writes:

"To the honors and prerogatives enjoyed by the bishops and priests with the concurrence of the people in the West, were added during this period immense wealth and riches. The churches, monasteries, and bishops, had before been well supplied with goods and revenues; but in this century there arose a new and most convenient method of acquiring for them far

greater riches, and of amplifying them forever. Suddenly—by whose instigation is not known—the idea became universally prevalent, that the punishment for sin which God threatens to inflict, may be bought off by liberal gifts to God, to the saints, to the temple, and to the minister of God and of glorified saints. This opinion being everywhere admitted, the rich and prosperous whose lives were now most flagitious, conferred their wealth (which they had received by inheritance, or wrested from others by violence and war, according to the custom of the age) most bountifully upon the glorified saints, their ministers and the guardians of their temples, for religious uses, in order to avoid the very irksome penances which were enjoined upon them by their priests, and yet be secure against the evils which threatened to overtake them after death. **This was the principal source of those immense treasures which from this century onward, through all the subsequent ages, flowed in upon the clergy, the churches, and the monasteries.**—Mosheim, Cen. VIII, Ch. 2.

From this doctrine of the Church of Rome, we can see that one's salvation from punishment in the next world, depends also on the number of his friends still in the land of the living who have money enough to have masses said for him or who have interest enough to pray for him. Not only untold wealth has this doctrine brought into the coffers of Rome, but untold corruption. No wonder Mosheim deplored the "numerous and debasing superstitions which arose from it."

But this doctrine is contrary to the whole trend of the Bible which shows that "we must all appear before the judgment seat of Christ that **every one** may receive the things done in **his** body according to that **he** hath done, whether it be good or bad." (II Cor. 5: 10, 11.)

In the last book in the Bible it is shown that there will be no changing in the next world. "He that is unjust, let him be unjust **still**; and he which is filthy, let him be filthy **still**; and he that is righteous, let him be righteous **still**; and he that is holy let him be holy **still.**" (Rev. 22: 11.)

And the story of the Rich Man and Lazarus shows the same unchanging thing. The record does not say it is a parable; yet even if it did, that would not change the facts in it. It says there was a "certain rich man" and a "certain beggar"—even giving the beggar's name, "Lazarus." The evidence is that this is a real occurrence. And in the spirit world, the careless rich man tried to change his state of punishment, but Abraham solemnly said, "Between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot; neither can they pass to us, **that would come from thence.**" (Luke 16: 19-31.) No changing in the spirit world.

Careless reader, don't presume you can live about as you please, like the Laodiceans, for instance, and that after you have been punished a little while will finally be saved; or that your friends can pray you through purgatory, or that a priest can say mass for you and do you any good, or that there is another chance or universal salvation. "**Now** is the accepted time, **now** is the day of salvation." God help us all to see the reality in life, and make **sure** work for eternity.