

Macedonian Call

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

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Number 3

A Chaplain's Word to American Parents

My dear friends, place no value on anything you have or on anything anybody else has unless it directly or indirectly contributes to the Christian training of your children and those of your neighbors. It is too late to give this training to millions. They will have to blunder their confused way through this hellish age without God and without spiritual equipment which should have been given them around a family altar.

Regardless of what it may bring you—ridicule, social ostracism, persecution, or death—build and maintain a family altar now. You have no right to sleep or eat with children in your home untaught in the ways of Christ, until you obey the command of God to teach them His Word. More than we need food, clothes, money, or shelter; more than armaments, even more than peace, we need Christian homes!—From a letter in Essex.

Hope of Happiness for the Ugly Girl

In these days when personal beauty in women's face and form seems to be the great thing in society, many ugly girls have given themselves over to disappointment and discouragement.

But, sisters, do you stop to think that happiness does not always go with beauty. In fact, contentment and beauty do not usually go together. You can't all be beautiful, but you can behave yourself and thus recommend yourself to all right-thinking people, and for those who don't think right you don't care. My mother used to say, "Beauty is as beauty does." After all—it's what God thinks of you that counts.

But here is something to think about—

"What Happens to Bathing Beauties

"It is still true that he that soweth to his flesh shall of the flesh reap corruption. An investigation as to what happens to the majority of young girls who engage in bathing-beauty parades would bring a shocking revelation. The American Weekly states that of the fifteen 'Miss Americas' who have been chosen in the Atlantic City tournament, eight have been in the divorce courts and several have encountered more grievous difficulties. One came very near losing her life at the hands of an outraged wife whose husband had 'fallen for' the bathing beauty. One married a millionaire theatre operator, whom she later shot and killed in France. An indulgent French jury accepted her self-defense plea. When she came to this country with her two children to take possession of the estate, it was found to be far less than was expected and most of it was consumed by legal claims.

Quite a number of the 'Miss Americas' have had tragic endings, and almost all of them know nothing but sin, sorrow, and ultimate shame as a result of their indecent exposure. One of the beauties, a suicide, declared before she died: 'I might have been happy if I had been ugly.' God's idea of beauty is—modesty, virtue, simplicity, and grace coming out of a heart indwelt by his divine Spirit. 'But she that liveth in pleasure is dead while she liveth.'—Watchman-Examiner.

Jimmie Fiddler

HOLLYWOOD—Feb. 21—Two news photographs that appeared in local papers recently are as poignant as any that have come to my attention in some time. The first showed a boy lying on a stretcher, mortally wounded while trying to burglarize a small grocery store. The other was a picture of his mother, two sisters and a brother weeping at the inquest held to determine the cause of his death.

The boy was Martin Joseph Graeff, 19, a motion picture extra and bit player. The cause of his death? Well, the reporter who covered the story stated it in a few words: "As a film 'tough kid' Actor Graeff learned his roles too well. His proficiency cost him his life."

Martin Graeff is just one boy. His imagination became inflamed while working behind the camera. But there are Martin Graeffs in every city in this country who are learning the same dangerous lessons from pictures glorifying crime, racketeering and gangsterism. Hollywood producers still close their eyes to this threat to our youth and go on turning out this insidious propaganda year after year, simply because they are easy to make and show a neat profit at the box office.

Juvenile delinquency has reached such proportions in this country that the President has found it necessary to call on every citizen to enlist himself in a drive to control it. Hollywood producers are citizens, too. Perhaps these two pictures, of Martin Graeff dying and his family weeping, will bring the obligations of citizenship forcibly to their minds. Perhaps they finally will realize their responsibility to the youth of our nation. Daily Paper.

Al Capone said that it was not gangsters who produced other gangsters, but the motion pictures of gangster plays. Our government tolerates such corruptions, and not a big official so much as lifts his finger against them. And many professed Christians give their influence to such evils. By your example you are helping lead the young people into such crime. Paul says that if eating meat caused his brother to offend against God, he would eat no flesh while the world stood. How about you?

Dr. Maier Replies a Third Time

LUTHERAN HOUR

Walter A. Maier, Ph.D., D.D., LL.D.,
Concordia Seminary, Saint Louis, Mo.

January 30, 1946.

Mr. D. A. Sommer,
918 Congress Ave.,
Indianapolis, Indiana
Mr. dear Mr. Sommer:

I was glad to get your letter of January 22nd and thank you very much for letting me hear from you. I also deeply appreciate your interest in our radio mission and hope you will soon write to me again.

I fully agree with you when you indicate that our concern is what the Bible teaches, not what this or that church teaches or what individuals will claim as the truth. In the Bible we are exhorted to believe and to be baptized, and the Bible teaches that through baptism we are brought to faith, as well as through the Word of God, the holy Gospel. We can, of course, still assert that we are saved by faith alone through grace alone. When we tell sinners how to be saved, we are obligated to tell them: "Believe on the Lord Jesus Christ and thou shalt be saved, and thine house". We must certainly also remind them of the necessity of baptism, unless they have already previously been baptized. I also fully agree with you in your statement that we must neither add to nor take away from God's Word. Under separate cover I am sending you an assortment of Lutheran Hour sermons and tracts, and I would appreciate it if you would send me a sample copy of your "Macedonian Call". This may be addressed as follows: The Lutheran Hour, 3558 S. Jefferson Ave., St. Louis 18, Mo., Attention: E. C. Janssen.

We most cordially invite you to tune in regularly to our program, to let others know about the Lutheran Hour, to pray for the success of this mission and to support our work with your liberal offerings.

With cordial personal greetings and all good wishes,
I am

Very sincerely yours,
Walter A. Maier.

February 26, 1946

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

Dear Doctor:

I have twice quoted to you several scriptures, and asked for your harmony of them with your doctrine of salvation by faith alone to the alien sinner, and each time you have answered in "glittering generalities," saying you can not agree with our interpretation, etc.

If I can judge at all, you give ONLY PART of the scriptural answer to the alien sinner, for the remission of his sins. If your quotation, "Believe on the Lord Jesus Christ and thou shalt be saved," means that they were saved from their past sins without baptism, because that word is not used in that sentence, then they were saved with out repentance, for neither is the word "repentance" used.

When we take ALL the cases of Conversion in the New Testament, we find that they believed, repented of their sins, confessed Christ as their Savior, and were baptized for the remission of their sins. Why don't you take ALL these conversions?

When Paul was converted, he cried, "Lord, what wilt thou have me to do?" He believed and trusted in Christ,

and prayed for three days. If you had been in Ananias' place, would you have said, as you do now in substance, "Saul, you believe and trust, and therefore are saved, and should be happy"? But that preacher said to the believing, penitent, trusting Paul, "Arise and be baptized and wash away thy sins" (Acts 22:16). How can you reconcile your doctrine of salvation from sin with these words of Ananias?

Again, that the Pentecostians "believed" and "trusted" in Jesus, is evident from the fact that they cried to the apostles, "Men and brethren, what shall we do?" If you had been in Peter's place, would you have said, as you do now in substance, "Men, you are already saved by believing and trusting, and therefore you should be happy"? But Peter said to these believing, penitent, trusting people, "Repent and be baptized every one of you, for (Greek, INTO) the remission of your sins" (Acts 2:38). How can you reconcile your doctrine of salvation from sin by faith alone, with this command of inspired Peter? I should like you to do this for me, and also for those who hear you over the radio.

Thousands will hear your talks and be happy, thinking they are IN Christ because they believe, when Paul clearly states that we are "Baptized INTO Jesus Christ" (Rom. 6:3), preceded, of course, by faith and repentance. They may not hear what you may sometime say about baptism, for you do not put it forth as you do faith and at the same time. In other words, you do not put Baptism where God put it in the plan of redemption. Are you really "Bringing CHRIST to the nations" when you separate his teaching, and leave off part of it to the alien sinner?

Of course, if you don't propose to try to reconcile your teaching of salvation by faith alone with the scriptures I have quoted, I don't know that it is necessary to continue the correspondence.

Yours, again, for ALL the truth,
D. A. Sommer.

P.S.—I have been on a five weeks' tour among churches, teaching the Bible every night; hence delay in this letter. According to your request I am enclosing a copy of the Macedonian Call, a monthly religious journal which is trying to lead the people back ALL the way to Jerusalem, without, of course, the inspired gifts.

Pet Peeves

Often as I go into various homes in the communities where I labor, I am approached by those who present to me what they term "their pet peeves." Believing that practically all have used the term and so are sufficiently acquainted with it to know what is meant, I herewith present a few "pet peeves" of my own. This does not by any means exhaust the number of things that concern me, but they would perhaps head the list of things that vex me most. Probably you have others that you consider more important.

Pet Peeves

1. A person who "doesn't think it's right to subscribe for religious papers" on the ground that they are controversial, yet whose magazine rack is filled with lurid magazines for the betterment (?) of his children and whose home is continually cluttered with secular papers.
2. Members of the church who think preachers should live on crumbs, but who would vilify their employers unmercifully should they fail to draw a regular wage.
3. Leaders who would rather sit back and hope "some

good loyal families will move in" rather than try to develop the material they have.

4. Those who "know exactly what the congregation needs" yet "will not move one of their fingers."

5. Preachers and others who do not respect the eldership.

6. The know-it-all preacher and the know-it-all elder.

7. Members of the Lord's body who are hypocrites. —Harold Shasteen.

Eugene Smith and the School of Tyrannus

Eugene Smith publishes the Gospel Broadcast, and does much talking over the radio, from Des Moines, Iowa. In a recent issue of his paper, he writes on Christian Colleges, and says this regarding that last-hope "school of Tyrannus":

"When Paul left the synagogue in Ephesus he continued his teaching daily in the school of one by the name of Tyrannus. This was a school of that day and though it may not be exactly what we see in some schools today it is parallel. The school of Tyrannus was a school of that day and the head of it must have been a Christian or he would not have allowed Paul the daily use of its facilities for the space of three years. . . . Thus the practice of Paul and his co-laborers at Ephesus is parallel to that of brethren in this day."

Smith's reasoning on this is much like Cardinal Gibbon's reasoning in his book, "Faith of our Fathers," for Infant Baptism: "Although the Bible does not expressly say that there were infants in the households baptized, the presumption is strongly in favor of the supposition that there were." When you take Smith's presumption and supposition out of it, he has not much left.

In the first place, it is presumption of a supposition that Tyrannus was a Christian. In the second place, it is a presumption of a supposition that the word referred definitely to the people rather than the building, for the second meaning of the word (after "leisure") is, "a PLACE where there is leisure for anything; a school." In the third place, for it to be a "parallel" case this "school" would have to be an ORGANIZATION established by CHRISTIANS to teach the Bible, work of the Church, and it would be entirely presumptuous to say so. So I think Eugene Smith has just about the same authority for his Human organization of a Bible College established by Christians to do part of the work of the Church—as Cardinal Gibbons has for infant baptism in the households baptized.

The Movies

(This is a copy of an essay on the Movies which was entered in a nation-wide contest.

From the hundreds of entries, it was placed in the top 56.—Ed.)

Each week eighty-five million people attend the movies in the United States alone. The influence is bound to be tremendous, either for good or for evil. The scope of the movies is not only nation wide but world wide. A recent report of a British Commission of "Film in National Life" says that "Only the Bible and the Koran have an indisputable larger circulation than that of the largest film from Los Angeles."

Recently a questionnaire was sent to a group of high school superintendents, asking this question, "In your opinion which is yielding the greatest influence on our

young people today, the home, the church, or the school?" Seventy-nine per cent of the replies considered the movies the greatest of all influences on the young people. Since the movies yield such an infinite influence, let us consider the type of pictures portrayed on the silver screen.

"Gone With the Wind," one of the most popular pictures ever produced, prompted the following write-up under an INS date line: "The super film of the Old South, 'Gone With the Wind,' drew an 'objectionable in part' rating today on the National Legion of Decency rating list released in New York. The Legion put the Selznick picture in its third division and labeled it a class B film. Revised this week for the Legion, the film was described in these words: 'Objection: The low moral character, principles and behavior of the main figures as depicted in the film; suggestive implications; the attractive portrayal of the immoral character of a supporting role in the story.'" Some might say that "Gone With the Wind" is an exception: but every movie attender knows that it is not; but merely typical of the general run of films.

The League of Nations committee made a study of American films which revealed: "Out of two hundred fifty films analyzed this is what was found in them: ninety-seven murders, fifty-one cases of adultery, nineteen seductions, twenty-two abductions, forty-five suicides. Of the characters in these films there were one hundred seventy-six thieves, twenty-five prostitutes, thirty-five drunkards." These are facts and figures, not mere opinions!

The movies tend to destroy the sanctity of marriage. Proof of this, besides the actual pictures is found in the lives of those who make the pictures in filmdom's capital. Remember the accounts of leading actors' lives publicized throughout recent papers? It is evident that the movies greatly influence the lives of their patrons.

The youth of America is continually copying after the characters of the movies in action, dress, speech, etc. The American films not only show nudeness, but show it as desirable, as if it were decent! Not only do they show criminals, but teach that crime pays! In the movies they get away with crime, they drink and gamble, and do all manner of evil. They are a school of sin producing juvenile delinquents and criminals. They show and glorify crime, murder, kidnapping, immorality, jailbreaking, and a host of other wicked and detestable things. What a sight for our youth to see and copy!

Some say the movies are educational, and indeed they are, but seldom for good. There's some good in the garbage can, but who wants it? They teach how to open safes, enter stores, cut burglar alarm wires, break windows noiselessly, use weapons, how to avoid leaving finger prints, and a multitude of other things equally bad. What kind of education do you call this?

"Who named the movies named them well, for fast they MOVE our youth to Hell!"

—Ellis Crum II, Linton, Ind.

I Hate to Disturb You

We are all sitting so comfortably and snug that it seems a pity to be agitated in any way. We have been baptized and oppose innovations, and meet every First Day of the week, and therefore are we not saved? But, brother, sister, God commanded his Church to go into all the world and preach the gospel to every creature. The spirit of this, at least, applies to every Christian. What are we doing to obey it? We have a "protracted meeting"

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once a year, and a preacher now and then to preach to the world, and what more does the Lord require of us?

Is it not true that the Church is at a standstill today—I mean, religion in general? What is the cause? Is it not that **Christians are sitting back and trying to hire some one to do that which God expects every one of us to do?** I repeat what I often say—that the example of the early Christians in going everywhere preaching the word is a method which can not be surpassed, and I verily believe that until we restore that method, we shall not get very far. Chrysostom was the greatest preacher of the Fourth Century, and it is said of him:

"He [Chrysostom] considered it the duty of EVERY Christian to promote the spiritual welfare of his fellow-men. **Nothing can be more chilling, he says, than the sight of a Christian who makes no effort to save others. Neither poverty, nor humble station, nor bodily infirmity, can exempt men and women from the obligation of this great duty.** To hide our light under pretense of weakness is a great insult to God, as if we were to say He could not make His sun to shine."

"One Over Against the Other"

In Ecclesiastes 7:14 we read this: "In the day of prosperity be joyful, but in the day of adversity consider: God also hath set the one over against the other, to the end that man should find nothing after him."

"... the one over against the other" contains much food for thought. This is a strange old world in which we live. It is a stage, so to speak, with various scenes, actions and actors, doing many strange things and sitting many things 'over against the other' we do not, often, at the time, think much about. Life itself is one great drama portraying life or character on the stage of time designed to be performed repeatedly on the future stages of time by those who are to day in their youth. Here is one old person with one foot on the cradle rocking the little tot that has just come into the home as a little bud opening its eyes upon this old world, and the other foot on the grave. How short do the 70 or 75 years allotted to man seem; one is "over against the other."

In that house across the street is a happy wedding feast, while in the house just down on the corner is a sad funeral scene. In one block the gilded mansion glistens in the sunlight and in the next block the poor, working man's shanty stands beneath weeping willows. One father and mother stands smiling over their new born babe, while another stands before an open grave ready to receive the little infant of a neighbor to the happy, smiling parents. One is just "over against the other."

Marching proudly down the street is the multi-millionaire, but by his side is the penniless man begging bread and shelter. In the one home in the most beautiful and choicest corner is the pug-nosed poodle dog anoozing on a beautiful, costly rug, and in the next block are two little orphans crying for food, clothing and someone to love and care for them. In one block is the wealthy wife, smoking her cigarette and giving orders to her servant maid, while in the next block is the washer woman toiling over the dirty clothes she is trying to clean for the woman of wealth and pride so as to earn a crust of bread to feed her crying, hungry babies. Oh, but this is a strange old world we are living in, wherein every thing is "one set over against the other."

In the city on one corner is a saloon, drinking and cursing; on the other corner is a plain, modest church building and singing and praying. In one house they are dancing and reveling; in another they are weeping and praying over the dying mother who had, for so many years, toiled and labored to keep a home for them and feed them. She is breathing out her last, while in the house of reveling they are breathing out mockery for the dying mother of another.

In one home there are soft, tender hearts aching because of so much sin in the world; in another they are containing hard, wicked hearts cursing the God who made them.

In all this we see but little of the hand of God. However, the contrast is just as great wherein the hand of God is seen. For instance: Here is the light of day and there the darkness of night. Here is the heaven above us and there is the earth beneath us. Here is the land—there the water. Here is the mountain—there the valley. Here is the sunshine—there the shadow. Here the summer—there the winter. First the wet—then the dry. Here the dust—there the mud. Here the berry—there the thorn. In the morning the frost—in the afternoon the sunshine and heat. Today we have prosperity, but tomorrow adversity. Profit and loss, joy and sorrow, sickness and health chase each other as though they were in a game of "hide and seek". What a truth Solomon spake when he said, "one over against the other".

May the good Lord help us to smile and keep our heads and guard our hearts and keep sweet; so that we may live, labor and love—and put away our foolish tears and through the coming years just be glad. Then let come what may, we may learn to deal justly, love mercy, and walk humbly before God while here, then live with Him hereafter.—W. G. Roberts, Hammond, Ill.

"Why Come Down?"

Have you ever been painting the house or repairing the roof when someone would yell and ask you to come down? Maybe the phone rings, a neighbor wants to gossip, or someone just hates to see you accomplish anything. Whatever it is, a detraction can hinder your progress, can't it?

Nehemiah was the object of many insidious attempts at compromise by his enemies, Sanballat, Tobiah, and Geshem. He was too busy rebuilding the walls of the Holy City of God to take time out for a peace council with deceivers and those who sought opportunity to destroy his work. What was his reply to their entreaties? Read it in Neh. 6:3. Here it is: "I am doing a great work, so that I cannot come down. Why should the work cease, while I leave it, and come down to you?"

His enemies were persistent and repeated their inquiries at least five times. Furthermore, failure in one attempt or method didn't diminish their efforts through other channels of persecution. So it is with the enemies of the cross of Christ today. (Phil. 3:17-9.) Is your faith as solid and perpetual as was Nehemiah's? His work led to the completion of the temple walls and the overthrow of his adversaries, who finally cast down their eyes and decided the work was sponsored by God.

We are building temples as Christians. (I Cor. 6:19-20.) Our bodies are the dwelling places of the Holy Spirit, if we are faithful Christians. There is constant need for construction and reconstruction in spiritual affairs, so why should we cease work for any reason? The world, the flesh, and sometimes our friends say repeatedly, "Come down, and let's talk this thing over." We have no time to talk or compromise with the devil or his agents. The work is too great and every worker too valuable to waste our time and talent on earthly Pride, Pleasures, or Profit. Let us continue daily to build our Christian characters. Each brick that goes into these temples is labeled or classified as one of the Christian graces or fruits of the Spirit. (Gal. 5:22, 23.) If we are on the job constantly and never come down when the world calls, we can reach Heaven with a tower of Truth and Peace, in which no confusion can be found.

Can you conscientiously sing, "I want to be a worker for the Lord?" If so, "To the work, to the work, there is labor for all."—J. E. Uland.

Letters to Young Preachers and Others Don't Try to Be "Successful"

Of course, I mean "successful" as the world counts it. The word "success" is not found in all the New Testament. But take your concordance and see how many times the word "faithful" is used. That is the quality which counts.

I think it is well to study to show ourselves approved unto God, and try to make our work effective for Him. But if we seek to please men we are not the servants of God.

In our zeal we may sometimes try to put out some subject which is super-attractive. One can be striking and yet dignified in the subject he presents, but we can also belittle the gospel by super-sensational subjects.

In years gone by, a preacher was too much measured by the numbers of additions he had. This led preachers to put forth strong efforts for "converts". When one goes down the aisle, almost a third of the way, and pleads and almost cries, I believe he surely is going much farther than the apostles did in their exhortations. When one checks the "converts" of such evangelists, he will find that not many of them stick.

Jesus does not say, Blessed are the brilliant; blessed are the successful; but he does say, "Be thou FAITHFUL unto death, and I will give thee a crown of life."

Jimmie and I

Jimmie Lovell recently published the following in his West Coast Christian:

A. T. Kerr, in Macedonian Call: "We should stop calling 'college' brethren by that term as it reflects on us as being opposed to education. We should call them what they are, 'New Digressives!' (Brother Kerr, if believing, repenting, and being baptized was the reason followers of Christ were called Christians first in Antioch,

those who do likewise should be called by the same name today unless they desire another. I rejoice to see you brethren accepting us so brotherly in Paris, France. If there why not here? How grateful I feel toward Brother Sommer for publishing the report from Max Watson in Europe. Brother Austen, why have you always refused to publish mine? Max and I see it about alike.)"

Dear Bro. Lovell: You asked me a question in your January issue of W. C. C. and I suppose wish me to answer it. When soldiers asked me about groups meeting for worship, I always told them to go and see what good they could do. Many of the Bible College folks never heard of any opposition to their human organization established by Christians to teach the Bible, **part of the work of the Church**. Paul says there is ONE Body, and they establish several, including Homes. When this is brought to their attention, some turn from their humanism. Besides, the Bible Colleges establish a clergy, which has pushed the feeding of the flock by elders, almost entirely aside. Also, such human, religious organizations are mighty dangerous, for even H. Leo Boles, who for a quarter of a century was president of Lipscomb College, wrote on the day before he died (See Gospel Advocate, Feb. 21): "Our colleges are getting a larger and firmer grasp on the churches or congregations. . . . It will be fearful if the colleges do not remain loyal to the book of God." Boles intimated time and again that Freed-Hardeman School was about the only one "loyal". Bro. Jimmie, you ask why I do not publish your reports, etc. Answer: Because you can not help seeing the evil tendency of these colleges even as Boles did, and yet in the very issue you criticize me, you print **three full pages of advertising for these human organizations of Bible colleges established by Christians to do part of the work of the Church**—teach the Bible. Have you the courage and fairness to publish my reply in full? Thanks. I shall publish your note in the M. C.—D. A. Sommer.

LATER—In a letter to me Bro. Lovell intimates he will not publish my reply to the question he asked. I guess he really didn't want an answer.

Church News

WE ARE SORRY that we still have not received our copies of the Jamieson, Faussett and Brown Commentary for our patrons, but hope to receive a supply soon.

BEND, OREGON—Since coming to Bend, we have succeeded in gathering together (with the help of Bro. Morgan and Klamath Falls brethren) a sufficient number of true disciples, and meet regularly each Lord's Day. The attendance in our home varies from eight to thirty-two. We invite others that speak where the Bible speaks to cast their lot with us, uniting our efforts in giving glory to God through the Church.—E. O. Huffman, R. 1, Box 472, Bend, Oregon.

WINDSOR, ILL.—We are trying to keep house for the Lord at Liberty. I like your suggestion of short Bible readings at intervals through the year. Have suggested such at Liberty. We have as yet made no plans for the year. Bro. Turner was with us last Lord's Day and gave us a good lesson.—Alva Reynolds.

HOW DID YOU LIKE THE 16 PAGES?—I wish we could put out that large a paper each time. But just as we were getting ready to do something like that, the printer ran the price up—it seems about a third. Those big papers were so nice to wrap, too. One can wrap 25 papers as easily as one paper. If we can't have such large papers so as to have such "nice" wrapping, the next best thing is to have MORE SUBSCRIBERS at each place. How about it? Some argument! Thanks to those who have taken in hand to get up a club in your community. But we need one in every church who feels that this is a way of doing "missionary" work—helping to get brethren to read that which will strengthen their souls.

DENVER, COLO.—We are still meeting at 3822 West 39th. Anyone passing through or locating here will be most welcome. We are co-operating with the other loyal churches in Colorado to get a preacher in Colorado to work for a year or more. At present we are looking for a place to buy or build a permanent place of worship.—J. W. Anderson.

CANADA—I would like to say that I certainly appreciated your tract on "Can We Be Saved by Faith Alone?" . . . Have you anything in the way of the Simplified Old Testament? . . . I was very pleased with my copy of the Simplified New Testament. It has proved very helpful already.—Robert H. Liles.

NOTICE—How to Open a Book—Hold the book with its back on a smooth or covered table; let the front board down, then the other, holding the leaves in one hand while you open a few leaves at the back, then a few at the front, and so on, alternately opening back and front, gently pressing open the sections till you reach the center of the volume. Do this two or three times and you will obtain the best results. Open the volume violently or carelessly in any one place and you will likely break the back and cause a start in the leaves. Never force the back of the book.

"A connoisseur many years ago, an excellent customer of mine, who thought he knew perfectly how to handle books, came into my office when I had an expensive binding just brought from the bindery ready to be sent home; he, before my eyes, took hold of the volume, and tightly holding the leaves in each hand, instead of allowing them free play, violently opened it in the center and exclaimed: 'How beautifully your bindings open!' I almost fainted. He had broken the back of the volume and it had to be rebound."—From "Modern Bookbinding."

MANILA, P. I.—I wish to thank you for sending me the M. C. regularly since my induction into the Army. I am now awaiting to return to the States which will only be a short time now. You may discontinue sending the M. C. since I will have access to the one at home. The M. C. along with the other papers has been a great help to me, especially since I've been overseas. I am anxious to once again be able to attend Church services at home. I hope it won't be long till everyone can return to their Home and their Home congregation.—Burl E. Price.

SANTA MARIA, CALIF.—I enjoy reading the Macedonian Call very much. It gives me courage to know that you and other writers in the M. C. can stand for the truth and condemn sin. I believe too many preachers in this day are doing too much "sugar coating" and not enough of condemning sin. Keep up the good work.—C. V. Baker.

(Thanks, brother. Maybe this paper will give others "courage", if only they had an opportunity to read it. Hundreds write the same sentiment as this brother, and how would it do to see that this opportunity to inspire "courage" is given them. The more subscribers we have, the more "courage" we can instill in others.—Pub.)

CENTERVIEW, MO.—Dear brother in Christ, I have been re-reading my last M. C. (Dec.) today. I want you to know I am still living and in good health. I will be 88, Feb. 7th, and still want more M. C.'s. I am, as I have been many, many years of my life, isolated from loyal folks and Christ's church, but with my Bible to read every day, and song books. The last song I sung last night was "Some day the silver cord will break." "Why should I be discouraged? Why should the shadows come? Why should my heart be lonely, and long for heaven and home, When Jesus is my portion, my constant friend is he, His eye is on the sparrow, and I know He watches me."
—Mrs. Amanda Gowing.

PLEASE let me commend you for the fine job you are doing in the publication of the M. C., and I look forward to the 16-page edition that is forthcoming.—Winford Lee. . . . Nebo, Ill.—While at church yesterday I asked if any one wanted to subscribe for the Macedonian Call. The following nine gave me their names. . . . Church at Nebo is doing fine. May the Lord reward you in your work.—Homer Boren. (Maybe other groups will be as anxious for the truth as this one, if only YOU would mention it to them.—Pub.)

NOT LOST

The look of sympathy, the gentle word,
Spoken so low and soft that angels heard;
The secret art of pure self-sacrifice,
Unseen by men but marked by angels' eyes;
These are not lost.

The silent tears that fall at dead of night
Over soiled robes that once were pure and white;
The prayers that rise, like incense from the soul,
Longing for Christ to make it clean and whole;
These are not lost.

The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strove to win
Some wanderer back from the ways of sin;
These are not lost.

Not lost, Oh Lord! for, in thy city bright,
Our eyes shall see the past by clearer light;
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know
They are not lost.

—Author Unknown.

LITERATURE

KANSAS CITY, MO.—Bro. Kreeger has mailed you a copy of the booklet of sermons preached over WREN by myself in 1944. He has suggested that I write you asking that you insert a short notice about this booklet in the next M. C. The price is 25 cents, and they may be secured from W. Kreeger, 1212 S. Noland, Independence, Mo.—Robert Brumback. (The booklet has not arrived, but no doubt it will contain much truth, and those who heard, especially, will wish this booklet.)

Also, a new radio booklet named Shadows is off the press, delivered you know by Bro. Carl Ketcherside, and can be had for 35 cents from him at 7505 Trenton, University City, Mo. We have received a number of tracts of his, and can not keep "tract" of them all, so if you wish samples, send to him.

Bro. Weems also has put out some leaflets, but as the address is that of Bro. Morrow, who has moved, we have not given a notice. There may be other books and tracts we have unintentionally failed to notice.

Bro. Arthur Freeman announces that February will be the last issue of The Service Tie, and adds, "We would like to have the home addresses of veterans for our file. Thanks to the brethren for their splendid co-operation in keeping up with the addresses and for the financial aid.—Arthur Freeman, Box 282, Mexico, Mo." (And say, brethren, why not see that your ex-soldier son gets to read the Macedonian Call? We expect to have MANY articles to strengthen soldiers of the Cross.—Editor.)

DES MOINES, IA.—January 13th, Bro. D. A. Sommer preached morning and evening at Dean Avenue, and through the following week conducted a very interesting and profitable Bible study each evening. Good attendance and the instruction well received by the brethren. It was decided to have him return for another week in April, July and October. This type of work is a great strength to the church. January 20th, Bro. Sommer preached morning and evening at 59th and University. Last week three more elders and one deacon were appointed at 2907 Dean. This brought rejoicing and much satisfaction to the congregation, specially to the two elders who have served in this capacity for several years and welcome the assistance of these able men, and wish them to take their place in the full confidence of the congregation in guiding it and overseeing it. We are sure they have that confidence. The new elders are Ben Brady, Runnels, Dewey-Lowe, 1645 East 14th, and Harold Warren, Route No. 2, Carlisle. Everett Allen, 3916 13th Street, is the new deacon. Bro. Carl Ketcherside was selected by the congregation to do the appointing of the new elders and deacons. He spent Monday and Tuesday evenings with us. His firm and strong lessons of warning, his counsel and instruction to the now five elders and two deacons in their grave responsibility to the congregation, and the responsibility of the congregation to these men we shall not soon forget. The impressive way the services were handled makes us feel deeply our obligations.—Eugene Suddeth, 3646 Vandalia Rd.

"GOLDEN ANNIVERSARY" AS A PREACHER.—Yes, folks, next year it will have been fifty years since the editor of the Macedonian Call preached his first sermon. It was on the subject, "What Will It Profit a Man to Gain the Whole World and Lose his own Soul." Our studies in high school were to that end, for we took two and a half years of Greek, and three years of Latin along with English, etc. These have been a great help to us. We have not accomplished what we should like to have accomplished, but really, folks, the work of TEACHING which we have been talking about so much, is just coming into vogue. Disciples are taking more and more

interest in STUDYING the Word, and thus there is hope. Our conscience would not permit us to go ahead and gather many people into a church when we knew the church was not able to take care of them, though that would have been the popular way and the lucrative way. We have tried to be faithful and have not shunned to fight any battle for the Lord. All our immediate family have turned against us because we opposed their apostasy, and some of them became the worst enemies we have had, trying to crush us into the dust; but by the grace of God we continue, and are happy to see the work increasing. But to accomplish the most good, we should have more readers. Those who appreciate our work through half a century, and especially the twenty years through the M. C. against present day apostasies, would encourage us along the way and help the Cause, if they would send a list of subscribers. Thanks very much.

GLENDAL, ARIZONA.—The church here is greatly handicapped by not having a building of our own in which to conduct our services. We hope soon to have such a building. During the past several years a portion of each month's contributions has been put aside as a building fund. This fund is now large enough that we can begin our building as soon as it is possible to secure a location and the necessary materials. We are enjoying a visit from Sister Langdon of Des Moines, Iowa. She will be leaving again soon, but we hope it will be possible for her to visit us again sometime. Sister Pearl Bennett of Long Beach, Calif., is also visiting here now, but plans to make her home here again in the near future.—Laura B. Norris, 830 N. 3rd Ave., Phoenix, Ariz.

A LITTLE SONG OF LIFE

Glad that I live am I;
That the sky is blue;
Glad for the country lanes,
And the fall of dew.

After the sun the rain,
After the rain the sun;
This is the way of life,
Till the work be done.

All that we need to do,
Be we low or high,
Is to see that we grow
Nearer the sky.

—Lizette Woodworth Reese.

BLOOMINGTON, INDIANA.—I have just recently returned from the six weeks analytical study in St. Louis. Carl was good on teaching this year and it was a wonderful privilege to meet so many fine brethren from eight different states. The cause of Christ in the future should prosper immensely as more and more the word of God is instilled into the hearts of Christian workers. If only the faithful churches would awaken to the need and value of such Bible Readings everywhere and keep all qualified teachers busy imparting these invaluable pearls of Truth to a lost and doomed race of mankind. A Bible Reading in every congregation every year should be our motto. . . . At present I am home for two weeks, and am assisting brethren here. I begin a meeting this coming Lord's day, and, beginning the first of April, I am scheduled to go East for two months to work with the congregations at Shippenburg, Pa., and Bridgeport, Conn. We are looking forward to these visits and hope more souls can be enlisted in the army of the Lord. I'm hoping if possible to take some more work at I. U. this summer. Brother Bob Duncan, a soldier who is a member here, is scheduled to speak the 2nd Lord's day in March. We are continuing our regular program of speakers from the young men one Lord's day night a month, and several are developing rapidly. Pray for us all in the Master's vineyard. May the M. C. continue its standard of high Christian ethics and brotherhood news coverage.—J. Ed Uland.

MEXICO, MO.—We are progressing. Members are being "grounded in the Truth" by Bible studies at regular meetings and in homes during the week and by all the "preacher's" lessons being expository and analytical in nature—no "sermons" in the modern sense. Members are doing gradually more of the work. Bro. Roy Whanger attended Bible reading in St. Louis. Brother and Sister Norman Adams have moved their membership to Lillian Ave. in St. Louis. We expect Brother and Sister Hub Sumpter to place membership with us soon and be regular attendants. He was formerly an elder at "Fairview," south of Moberly, and a faithful man. They should be of much help. We have sent out about 5,000 tracts and a thousand in-

troductory letters, mostly homes in the "Census" territory of about 750 homes. We are sending special letters to all business houses, congratulatory letters to all newly-weds, and sympathy cards to the bereaved. We are in contact with several, some of whom we hope to interest in our plea. Members deeply appreciate help of the brotherhood and cooperate in every effort and assignment. Our monthly business meeting is an encouraging factor. Brethren, visit us. Services twice on Sunday at I. O. O. F. Hall.—Arthur Freeman, Box 282.

1506 Grace Church Road
Silver Spring, Maryland
Last of January, 1946

My Dear Brother Sommer:

Let me thank you for the current January number of the Macedonian Call. It is brim full of sound teaching. You have certainly disposed of my friend Dr. Maier effectively. I call him my friend, which is hardly justified. But I have his book on marriage entitled For Better, Not for Worse. It was sent to me years ago for editorial review.

But permit me to make one little suggestion in the most friendly and constructive spirit. I would thank you for like critical observations on anything I write. I feel that we have so much in common that we all can accept friendly criticism and in some instances can benefit by it. To clear away from our thinking all the rubbish of the apostate centuries is a job big enough to command our joint efforts.

In your Letters to Young Preachers and Others—III, you refer to the habit among young preachers of preaching the sermons of others. What you say is absolutely true. But I fail to find any New Testament authority for preaching sermons at all. It has so long been the custom to call anything preaching which is delivered from a pulpit that we are all familiar with the idea of preaching sermons. But the Holy Spirit does not seem to me to have used such expressions or uttered such thoughts.

The Apostles and their associates preached Christ or preached the gospel, but not sermons. A sermon is a speech or discourse. In preaching the gospel the preacher may deliver a sermon; but if he preaches at all, what he preaches is the gospel. I stress this because we seem to have lost the distinction between preaching on the one hand and teaching or exhortation on the other. Preaching seems to me to have been for the lost; teaching, for the saved. In virtually every case where a man stands in a pulpit and makes a speech, he is not preaching at all in the Biblical sense. He is teaching or exhorting or gassing or all three of these. More strength to your pen and press.—Very cordially yours, Gilbert O. Nations.

A GREAT SONG BOOK.—We do not handle any other book than Great Songs of the Church, No. 2, the price of which from now on is announced by the publishers as 70 cents each in any quantity. We think this is the best book on the market, both in selection of hymns and workmanship. Jesus said that in prayer we should not use "vain repetitions," and I believe the same should be true of songs, for many songs are prayers. Brethren do not realize how they belittle the simple gospel when they try to sing songs that are a display of sound rather than simplicity. Nor do they realize that many song books are well filled with negro jazz or ragtime music. Jesus Christ was a plain man, so were all the apostles; the gospel is a plain system, and I think we should strive for simplicity in songs, prayers, teaching, preaching, houses of worship, etc., etc. Some time ago, a Church of Christ member invited a man of the world to tune in to a program, and when he heard the jazzy tune, HE FLIPPED IT OFF.

ESTACADA, ORE.—We enjoyed having Bro. Stanley with us again yesterday; also our daughter and her son. Bro. Stanley's first visit here was about two years ago, before going across. He is a member of the local congregation of Carrollton, Mo. His ship has been stationed at Astoria, Ore., for about six weeks. He has been privileged to meet with us four Lord's days in that time. They have now moved to Portland, which is much closer. We have his promise he'll meet with us often as he can until he receives his discharge, which he expects soon. We hope he will not be disappointed, but may soon be home with loved ones. Brethren and friends, the few here in the church will remember all his visits with pleasure and sincerity.—Mr. and Mrs. A. Douglass.

ANOTHER PROPOSED TRIP.—The Lord willing, the publisher shall take another tour of churches beginning with Des Moines, about the second week in April, and visiting Spruce St., in Kansas City, Topeka and Springfield, and possibly another place. Suggestion: When my wife has something special on

hand for one week, she does some of her washing the previous week, and the rest after that week. Why can't sisters do some of their work that way **SO THAT THEY CAN GIVE THEMSELVES PLENTY OF TIME FOR THE WORK OF THE LORD.** And the brethren, too. If we make this work of the Word a real business, and see that our children make the same preparation, I feel sure that **NINE-TENTHS** of this juvenile delinquency problem will be solved, and our children will have such a religious impression made on their minds that they will never forget. They will realize there is something worthwhile in life besides a dollar. You owe to yourself, to them and to your God, to learn all you can of His will. . . . In our study of the Life of Paul, we hope to describe many cities Paul visited which we ourselves saw, and which others saw. We were at Damascus, Jerusalem, Ephesus, Athens, Corinth, Rome, and hope to weave in much of our travels as we go along, thus giving life to the history, we hope. Your neighbors, too, may be interested. So, let's all make preparations for ourselves and others, to get the full benefit of the life of this greatest mere man that ever lived.

LATER—The exact dates are: Des Moines, April 7-14; Brookfield, Mo., April 15-21; Spruce in Kansas City, Mo., April 22-28; Topeka, Kans., April 28 to May 5; Springfield, Mo., May 6-12. Each series concludes on Sunday night. We hope many from neighboring churches will attend.

THAT "FLEE FORNICATION" TRACT

I believe it would be a good idea to put the article on **FLEE FORNICATION** in tract form.—Mrs. Laura W. Goodin. . . . I do think the article on front page of February issue should be put in tract form. I hope you can do it.—Mrs. R. H. Kyker, Anderson, Ind. . . . Your issue of February is certainly a great number and the article on **FLEE FORNICATION** in my opinion should be put in tract form and sent to as many homes as possible, also many other good articles in February issue.—Ora Robinson, Unionville, Mo. . . . I think the **FLEE FORNICATION** article should be put in tract form, and the church here is ordering 500 now, if it is.—Noah Smith, Sullivan, Ill. . . . I feel "Flee Fornication" good for leaflet.—Lenore Mortan. . . . Yes, Bro. Sommer, I for one think the article on sex should be put in tract form. Also the Letter to Young Preachers and Others.—G. R.

Blankenship. . . . I am 100 per cent for your article of Jimmie Fidler in leaflet form.—Edith M. Howard, Coalinga, Calif. . . . I think your article, "**FLEE**" in February issue is timely and to the point, and it would be well to put it in tract form and all preachers and teachers buy and distribute many.—Melvin White, W. Va.

So by the time this reaches you it will be in tract form, 100 for \$2.00. It will have eight pages, two being on "How All Those Married to Christ May be One."

SULLIVAN, ILLINOIS.—I have been home a few weeks resting, according to the doctor's orders. While home I have preached at Hammond, Liberty, Mattoon and Sullivan. I will begin a six weeks' program of personal work at Lebanon, Indiana, March 15th. The starting date of the Granite City, Ill., meeting is April 28th, and Nevada, Missouri, May 13th.—C. R. Turner.

SULLIVAN, ILL. (Letter).—Send me 300 of the tract on "Why Protestantism is Failing," and two copies of "Guide Through Bible History." The church here is really doing better. The men have a development class on Thursday nights. The ladies of the congregation also continue their study with about twenty present. All seem to be very much interested in these meetings, and we feel that much good will be accomplished if we continue in the Lord's work, the Lord's way.—Bessie McCracken.

BROOKFIELD, MO.—House full today at worship. We are glad that Bro. and Sister Mitchell have moved back and have again been meeting with us. They are faithful members of the church here, and their lives have been a living example and a source of strength to the little band of disciples at this place. They also bring with them Sister Rosie Smith and daughters, who are also members. The church here received a very encouraging letter from Bro. J. A. Freed saying he had been keeping in touch with Brookfield and was glad to note the progress of the faithful here. We were also made sad to receive a message from Sister Lillie Paisley saying that Bro. Paisley had passed away, and our sympathy goes to the family, and especially to Sister Paisley, who is left alone. Her home is broken. Bro. Paisley has solved the mystery of death, and she is left to fight life's battles alone. It may be for a few days and it may be years.—Mrs. G. R. Blankenship.

The Ten Commandments

The Ten Commandments, found in Exodus 20:3 to 17, have been abolished. Jer. 31:31; Heb. 8:6 and 13; II Cor. 3:6 and 14; Col. 2:14 and 16.

However, the substance of the commands and prohibitions contained in all of the Ten Commandments, except the fourth, are found to be incorporated into and made a part of the New Testament, as indicated in the following list:

OLD TESTAMENT		NEW TESTAMENT
Exo. 20:3.	I. "Thou shalt have no other gods before me."	Acts 14:15; I Cor. 8:4-6; Matt. 22:37-38.
Exo. 20:4-5.	II. "Thou shalt not make unto thee any graven image . . ."	I John 5:21; I Cor. 6:9-10; I Cor. 10:7 and 14.
Exo. 20:7.	III. "Thou shalt not take the name of the Lord thy God in vain."	James 5:12.
Exo. 20:12.	IV. "Remember the sabbath day, to keep it holy."	Not in New Testament.
Exo. 20:12.	V. "Honor thy father and thy mother."	Eph. 6:2.
Exo. 20:13.	VI. "Thou shalt not kill."	Rom. 13:9.
Exo. 20:14.	VII. "Thou shalt not commit adultery."	Rom. 13:9.
Exo. 20:15.	VIII. "Thou shalt not steal."	Rom. 13:9.
Exo. 20:16.	IX. "Thou shalt not bear false witness."	Rom. 13:9.
Exo. 20:17.	X. "Thou shalt not covet."	Rom. 13:9.