

# Macedonian Call

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

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## "How To Stand"

The following article was written and used in an oratorical contest by Bro. Ellis Crum, Jr., at Indiana University, April 6, 1946.—Editor.

There are only two ways to stand, the right way or the wrong way. This is true with principles as well as from a physical standpoint. Unless a person stands correctly his bones grow crooked and his body becomes bent; and unless one stands right, his character becomes bent also.

There are various ways a speaker can stand, but only one that is effective, that is the right way. In speech class I've seen students stand in every conceivable manner: from a stiff upright position, to leaning on a desk or chair. However, it is not my purpose in this topic to consider "standing" from a hygienic viewpoint. I wish to discuss principles for which every good citizen should stand.

Above all "stand" for the right! A few years ago it was my privilege to visit the humble birthplace of the Civil War president. There inscribed upon the wall of the great shrine that housed the little cabin were these words by Lincoln: "Stand with any man that stands right, stand with him as long as he is right, and part from him when he goes wrong." If one "stands" for the right he can't go wrong.

Another way to "stand" and still "stand" right is to "stand up." Many people are afraid to "stand up" for what they know is right. Some do not "stand up" because of the fear of making enemies, others because of the fear of losing votes. It is my firm conviction that a person should "stand up" for the things that are right regardless of the consequences! The early Christians were willing to "stand up" for what they believed and knew to be right. They even gave their lives for the Master. Yet today, nearly all preachers (some in the Church of Christ) are afraid to "stand up" and declare the whole counsel of God. How badly they need the "faith of their fathers."

After one makes up his mind to "stand" for the right, and is willing to "stand up" for it, it is necessary to have the courage to "stand fast." Many people are willing to take a "stand," but when it comes to "standing fast" they fail.

When troubles, trials, and adversities present themselves they lack courage. It's quite easy to "stand fast" when there is no opposition, but it takes the courage of Daniel and that of a brave soldier to "stand up" under the fire of criticism. "Watch ye, stand fast in the faith, quit you like men, be strong. (I Cor. 16:13.)

Those who have stood the test so far should "stand together." In church affairs one should ally himself with those who are on the right side, forget petty differences, and "stand firmly." The forefathers of this great nation realized the wisdom of the inspired word which reads,

"A house divided against itself shall not stand," thus they adopted the slogan "United we stand, divided we fall!"

Now if one's spiritual posture has been good thus far he will "stand out." He will be an asset to his brethren. He may not achieve great fame or vast wealth, but he will be an "outstanding" character. In the book of Proverbs 22:29 one can read, "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."

Many people, however, are not willing to "stand" in these recommended positions. So many are willing to "stand back" rather than "stand up." Often they "stand back" with their arms folded and let the Cause suffer, pretending to be lovers of peace. Don't "stand back," but "stand up!"

Another class is composed of those who "stand still." They never make any progress and it doesn't seem to worry them if things are at a "stand still." Too many people are at a "stand still," and not enough are "still standing!" These same people are willing to "stand by" just as the Levite and Priest who passed by the poor dying traveler on the Jericho Road. Now if anyone was expected to do good, it would have been either the Levite, or the Priest, both of whom were supposed to be devout people; but they passed the opportunity by. They left the good deed for the Samaritan to do. The same is true today with many leaders and people who are in a position to accomplish much good. Yet, they "stand by" and leave numerous acts of kindness undone. We need more ministers who are willing to expound all the teaching found in God's Word! We need more statesmen who are bold enough to "stand up" and denounce wrong! The world and the Church have too many "by-standers" and people "standing still" to make much advancement for the cause of right!

There is a certain class of people who refuse to "stand up" for anything, but who are continuously "standing in the way" of progress. This type of people can hinder the Cause of Christ not only by their actions, but by their indifference and procrastination. Some clog the very road to success by being too weak-kneed to "stand up" and speak the truth. They will advocate and demand the freedom of speech, but when given an opportunity to testify for right and justice they neglect their duty. They are cowards when it comes to the test; they haven't the back bone to "stand!"

You have read, under the two classifications of right and wrong, the various ways you may "stand." Therefore, "choose ye this day—" which way you will stand. I admire anyone who takes a "stand," be it right or wrong, but I detest those compromisers who sacrifice the truth to keep peace. They often try to take a "neutral position" to keep from offending anyone. Now who ever heard of a "neutral standing position"? It's foolish, impossible, and idiotic! These same compromisers are

afraid to take a "stand" lest they be proved wrong. It is foolish to take a "stand" without first a careful and thorough investigation of the subject, and if you will do this your "standing position" will seldom have to be changed. But, what if you do make a mistake now and then? We all do! Besides, it is a sign of greatness to change over to the right when proved wrong! Wise men change their minds, but fools do not!

I presume that all of you are going to take a "stand" of some kind, therefore, let us think about the things we should "stand for." We all want to "stand" for the right! Most people do "stand right," that is, right in their own eyes. "There is a way which seemeth right unto a man, but the end thereof are the ways of death." (Proverbs 14:12.) So we see that everybody who claims to be standing right can not be. Some people do not know what they should "stand for." Many things aren't worth "standing for!" We should "stand for": "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . ." (Philippians 4:8) Stand for these things. They're worth while!

Don't be afraid to "stand" because you think you'll be alone. There was Elijah, the prophet of God, who stood all alone on Mt. Carmel, against four hundred prophets of the grove, four hundred fifty prophets of Baal, and all Israel, and denounced their heathen god. He was able. The apostle Paul was able, and so were many others able to "stand."

I urge you to take a "stand." "Stand" for the right, "stand up," and "stand fast." Take a "stand" against wrong. Don't become over confident in your "standing" — "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.) A few little annoying falls won't hurt you. They will only be an incentive to help you "stand fast." "Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God," for with this armor on, you will "be able to stand against the wiles of the devil." (Ephesians 6.) This is the way to "stand"!

Once a judge asked a great question: "What shall I do then with Jesus which is called Christ?" This is an important question, one that must be answered by everyone either in this life, or the world to come. Pilate washed his hands, he failed to take a "stand." Will you? Some day you are going to stand before a far greater judge than Pilate. How will you "stand"? You must "stand" either for the Master or against him. "Ye cannot serve God and mammon." "Stand in the ways, but ask ye for the old paths, wherein is the good way, and walk therein, and ye shall find rest unto your souls." (Jeremiah 6:16)

Don't worry about what people think, if it's right, "stand for it." It is far better to have flat feet from "standing for the right," than to be bow-legged from straddling the compromiser's fence! So, "stand for something or you'll fall for anything!"

### Wives And Husbands

"I just love to be around Grandma and Grandpa 'B'!" (That was "R" talking to me the other day.) They are a lovely old couple, from her description, who, after hav-

ing shared many years and trials of life together have still a tender regard for each other with a love as warm and pleasant as the very sunshine of ideal spring weather. But why must we find such examples as these only here and there and far between?

"R" and I became thoughtful upon this subject. We agreed that often it is a long addition problem of little things which finally results in a condition which leaves husbands and wives wondering how they got so far apart in feeling for each other. I remembered a poem I had put in my scrapbook long before, and I was pleased to hunt it up to read again and to share with her. There was a little story, too, which had a part in our conversation as a contribution on her part, and I think it worthwhile for passing on to you.

It was a case of a Mother and Daddy who had become enveloped in a quarrel and neither could seem to find the way out, so they turned to their young daughter at the first opportunity in private. The father asked with puzzled brows: "What's wrong with your mother?!" To this the daughter replied, "Daddy, you never say you're sorry!" Next, when she found herself alone with her mother she was asked a similar question: "What's wrong with your father?!" Her answer was the same: "YOU NEVER SAY YOU'RE SORRY!" Her solution was heeded by both parents and it worked!

When we are truly distressed over such situations it shouldn't be hard for us to feel humble enough to say "I'm sorry" (by actions if not by words) and to be the first to say it and as soon as possible. We may not think we are the one who is to blame; usually each thinks the other is, but if one of us is humble enough to admit the fault might be ours I think the other might be induced to examine himself likewise. We think this would help to make many homes happier and to really save some marriages from disaster. We are going to give you the poem, too, and we hope you'll add it to a collection of things good to think upon which we hope you have already started.

#### Precaution

They say a wife and husband, bit by bit,  
Can rear between their lives a mighty wall.  
So thick they can not talk with ease through it,  
Nor can they see across, it stands so tall!  
Its nearness frightens them, but each alone  
Is powerless to tear its bulk away,  
And each, dejected, wishes he had known  
For such a wall, some magic thing to say.

So let us build with master art, my dear,  
A bridge of faith between your life and mine,  
A bridge of tenderness, and very near  
A bridge of understanding, strong and fine—  
Till we have formed so many lovely ties  
There never will be room for walls to rise!

By Elaine V. Emans.

—J. Doe.

### Sees Hirohito as a Christian

Emperor Hirohito is studying Christian doctrines and will embrace Christianity in the near future, a Christian minister from Osaka, Japan, declared here Sunday. The Rev. Bokko Tsuchiyama told a youth rally at First Free Methodist church the Japanese people also are looking for a new religion. "They feel Shinto and Buddhism have failed, and are turning toward Christianity," said the

Rev. Mr. Tsuchiyama, Christian leader and educator in Japan. "Thousands are going to follow the emperor's lead, and when the Gospel is bombed on her people and the fire of the Holy Spirit spreads, another VJ-day will be won."

Only one per cent of Japan's population now has accepted Christianity, the Rev. Mr. Tsuchiyama said, urging that Americans help in the "mighty job of conversion which must be done." Christians of Japan are asking for Bibles and missionaries, he said. Hundreds of thousands of Bibles have already been sent by the American Bible Society, he declared. "Many Japanese youths first attended American missionary schools merely to better their knowledge of English," the pastor said. "After a while, the greatness of the word of God dawned on them, and they attended the Bible classes to learn more of Him. "The word of God is precious to young Japanese Christians. Many would gladly sit up all night reading an English Bible—if they had one—looking up difficult words in their English-Japanese dictionaries. Before the war a second-hand English Bible could be bought for five cents. Now the same book costs \$30.50."

The Rev. Mr. Tsuchiyama said Shinto priests are going to extremes to maintain their hold on the people. "There is a merry-go-round at the large Shinto temple in Tokyo where thousands used to worship daily," he said. "Even so, its priests are having a hard time attracting followers."

The Japanese minister sang hymns in his native tongue—lively, spirited songs to which his people march. "Before a Christian service in Japan," he said, "50 or 60 young people march through the streets, holding lanterns high as they sing, and invite others to follow them to the church. The service itself opens with testimonials, some of them from elderly persons who lost everything in war and now feel they have a new lease on life through Christianity."

The Rev. Mr. Tsuchiyama sees these individual conversions to Christianity as the prescription for Japan's recovery. "These will lead to national regeneration," he declared. "Without them, Japan's road to democracy is blocked."

—Des Moines Register

## Letters to Young Preachers, Bishops and Others

**Watch—Watch—Watch—Watch—Watch—Watch, Etc.**

Maybe the reader thinks that's a funny looking sub-head, but I wish to impress the idea that we should KEEP AT IT. I would have put each word in quotation marks, but feared the linotype machine might run out of them; for I mean to be quoting from the warnings of different inspired men. It is because Christians have not been alert that many of them have lost their souls.

In temporal governments the same watching is necessary. At Pearl Harbor the American navy suffered the most disastrous defeat in its history of 150 years, because the president, General Marshall and all down the line were not alert. One poor little corporal (or whatever he was), stood at the radar machine and warned, and was ridiculed.

Sometimes in the Church, preachers, bishops, and many leaders do not see what is coming, but maybe some plain, common Christian does. The true Church of Christ now thinks that we are well on our way to accomplish big things for God, and interest is being aroused, and at the

same time we are entering the most dangerous period in 15 years—a time when we will relax in watching.

The Scriptures are full of warnings against false teachers. John says that many false prophets are gone out into the world. Jude exhorts us to contend earnestly for the faith once for all delivered unto the saints, inasmuch as false teachers have crept in unawares. Peter wrote his second epistle to warn against scoffers who would arise, walking after their own lusts.

And Paul speaks in almost every letter against the designing men who would arise. "Evil men and seducers shall wax worse and worse, deceiving and being deceived." To the Ephesian Elders he said, "After my departure grievous wolves shall enter among you, not sparing the flock; also of your own selves shall men arise speaking perverse things, to draw away disciples after them. But WATCH, and remember that by the space of three years, I ceased not to warn EVERYONE night and day with tears." If the inspired Paul with all his inspiration could not keep brethren in line with the truth longer than in his presence, what can be expected from us imperfect, uninspired creatures?

God gave the Bishops to "oversee" the flock, and keep out wolves. We should all put forth efforts to develop capable men to do that work of God. But even at their best, they are like preachers and others—they may be able to teach, yet not have any great foresight and ability to see what is coming and to forestall the evil. Preachers may be brilliant, and know, and yet adopt practices which will soon lead brethren off. Whenever the Church magnifies oratory above character and sound common sense, it is doomed. Bishops, you can not turn your watching over to preachers or any one else. Often preachers need to be watched. Never become followers of any man, but only of the Word of God. Many brilliant and apparently sound young men are arising. We rejoice at it. I look back over my fifty years of preaching, and grow weary of counting the brilliant, apparently sound preachers who have made shipwreck of the faith. No one knows how long he will remain faithful. That is the reason we all need to watch ourselves first, and then others.

Don't think there could "be no departure among us." If such is not true, we are different from all the groups who have lived before us. "Let him that thinketh he standeth take heed lest he fall." Practically all departures gain headway under the camouflage of "Look at the good we are doing." The cry for instrumental music was that it would draw and hold the young people; and they did gather around it as around an idol. The plea for missionary societies was because they advanced the gospel, and this same is true of the Bible college. Ball clubs, gymnasiums, etc., etc., were all introduced to hold the young, and they did for a while among the denominations; but hold them to what? The cry of young people is, What can we do? And some leaders try to gain popularity by entering to social activities of the young. Young people can meet in homes of brethren and enjoy themselves in a social way, but even then it is wise to have older heads to help guide them. But I do not find that the church as such is to provide entertainment for young or old people. Nothing is said about such among New Testament disciples. We must watch that we do not start something we can not stop. It seems that now young people wish to be out about every night, or on the go in something to entertain themselves. Are not parents usually to blame for not making the home more

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interesting? Don't we do too much as groups, instead of as individuals? Think of that? When we are used to doing things entirely in groups in a large church, if we get in a small church, or to ourselves, do we work for God at all? **It seems to me that it was the individual soul aflame with the love of God which turned the world upside down in the first century.**

Do you think this article is discouraging? Then you must say the same of the New Testament, for there is where I gathered the ideas. "Heresies must arise that they who are approved may be made manifest." So let us be warned, and WATCH.

A brother said to this editor several months ago, "Well, I have known you and been reading after you for many years, but have never seen you advocating some new and strange doctrine, and creating confusion among the brethren over it." For twenty years, now, this paper has fought for the doctrine of the New Testament. We have had many battles which the reader knows little of. We have not tried to flatter any one to gain his favor. We have not tried to entertain you in our columns. We have not shunned reproof and rebuke in order not to tramp on any one's toes, that by such mild doctrine we might win your favor. We have tried to hold back nothing that was profitable, but have endeavored to declare unto you the whole counsel of God. In short, we have tried to make friends to God rather than to ourselves. The editor once said to a brilliant young preacher, "I wish I had a personality like yours." He came back with this, "I wish I could judge the future of the Church from the past, as you can." If the young preacher knew whereof he spoke, he probably did not know that such foresight gets one into trouble, for when one tells the people what is coming they will not believe him but say that he is jealous. But he is only doing what the apostles told all to do—WATCH! Because of the warnings we have quoted from inspired men, **EVERY LEADER OF THE CHURCH** should be alert to the wiles of the devil, whether regarding one's self personally or the work, worship and government of the Church of our blessed Lord.—(To be continued.)

## Anti

In commenting on the word **antikristos** (for antichrist) Thayer says this: "The name was formed perhaps by John, the only writer in the N. T. who uses it (five times); he employs it of the corrupt power and influence hostile to Christian interests, especially that which is at work in false teachers who have come from the bosom of the

earth and are engaged in disseminating error: 1. John 2:18 where the meaning is, 'what ye have heard concerning Antichrist, as about to make his appearance just before the return of Christ, is now fulfilled in the many false teachers, most worthy to be called antichrists'; 1. John 4:3; and of the false teachers themselves, 1. John 2:22; 2. John 7."

Pretty good explanation of what an antichrist is; we have many of them today. However, we sometimes get the wrong idea of the real meaning of the word "anti" and we now wish to give it as defined by Thayer, one of the best lexicographers that has ever given us an English-Greek lexicon. He says this:

"1. prop. it seems to have signified **over against, opposite to, before**, in a local sense. Hence 2. indicating exchange, succession, **for, instead of, in place of** (something). a. univ. **instead of.**"

So it seems to have signified "over against, opposite to, before" in a local sense, Thayer says, but in a universal it is "instead of," etc. So the universal meaning of "Anti" is "instead of," or "in place of." That is, Christ was given "instead of" anyone else—men, angels or any other kind of a sacrifice.

UNIVERSAL, "unlimited"; "all-reaching"; "total"; "entire". **Anti**, then, in its **all-reaching, entire and unlimited** sense means, "instead of", "in the place of", rather than "opposed to", or "against" as is usually supposed by the masses.

To save space we will ask you to read Matt. 20:28; Mark 10:45 where we are told that Christ "gave his life a ransom for others." Then I John 2:18, 22; 4:3; II John 7. Thess. tells us this anti-Christ is a "deceiver," hence is one deceiving the people. **Deceit**—"a trick; fraud." **Deceive**—"To lead into error; mislead; impose upon; to beguile." So according to the Apostle John this anti-Christ was a very **deceptive** fraud who was leading persons, who otherwise would not have been led astray, into error by imposing his doctrine of no Christ upon the people.

But, the Bible teaches us, in the above Scriptures, that Christ died instead of others, while the anti-Christ would claim different, just as the pope of Rome does in regard to he being Christ on earth; no other Christ for the people to go to, then he goes to the Lord of Heaven for them. In short, the anti-Christ is one claiming to be in the place of the Lord Jesus Christ, such as the pope of Rome, for the meaning is "instead of," "in the place of," so the anti-Christ is the one here on earth "in place of" the Lord Jesus Christ.

This is quite brief, when we consider the subject, but gives you, who may not have known, the real meaning of the little word "anti."

—W. G. Roberts, Hammond, Ill.

## Troubles and Triumphs of the Church Through 2000 Years

Gnosticism ("knowledge"), in II and III Centuries

All religions are simply an effort to explain why we have sin, sorrow, sickness and death. The Bible claims to be a revelation from God as to the cause and remedy of sin, culminating in Christ and the redemption from sin and death, which He brings to all nations. An effort to explain these things from a human standpoint is considered by Paul as "the wisdom of men." In the Second Century, some professed Christians introduced the philosophies of the heathen world into the teachings of Christ,

and gave an amalgamation of the human with the divine teaching, called Gnosticism, in which profession to "know", one can see the conceit of the originators. Kurtz, a prominent German historian of the 19th Century, says of this doctrine:

"GNOSTICISM must ultimately be traced to a peculiar and powerful tendency inherent in many minds during the first centuries. A deep conviction that the old world had run its course, and was no longer able to resist the dissolution, which threatened it, pervaded the age. It also impelled many, by a syncretism the boldest and grandest that history had recorded—we mean, by the amalgamation of the various elements of culture, which hitherto had been isolated and heterogeneous—to make a last attempt at renovating what had become antiquated.

"While under one aspect this tendency was intended to oppose Christianity (by Neo-Platonism), under another the Church itself was drawn into the vortex, and by an amalgamation of Oriental theosophy, of Grecian theosophy, and of Christian ideas, a widely ramified system of most extravagant religious philosophy came forth from the crucible of this peculiar kind of speculation. This system bore the general name of GNOSTICISM.

"Various sects of Gnostics viewed the Scriptures in a different manner. Some, by means of allegorical interpretations, sought to base their system on the Bible. Others preferred to decry the apostles as having falsified the original Gnostic teaching of Christ, to attempt to recast the apostolic writings in accordance with their own views, or by Gnostic spurious writings to make up a Bible after their own fashion. The teaching of primitive sages, handed down by tradition as secret doctrine, they placed above Sacred Writ.

"Gnostic speculation busied itself with such questions as the origin of the world and of evil, of the purpose, means and goal of the development of the world. To solve these problems the Gnostics borrowed from heathenism its theory about the origin of the world, and from Christianity the idea about salvation. All Gnostic Systems are based on a kind of Dualism of God and of matter."—Kurtz' Textbook of Church History, Vol. 1, Paragraph 26.

Many leaders of this movement were learned, eloquent, aggressive, and had a contempt for the world which was admired even by those holding to historic Christianity. They were indeed much like the "modernists" of the 20th Century who talk so much about "social gospel," and who explain away the main doctrines of the New Testament. Both of these are the wisdom of men, which Paul says is "foolishness with God." And now let us read what is said of the influence of Gnosticism upon the Church, from Hase, another German historian of the 19th Century:

"It was principally through the influence of the Gnostics, that the arts and sciences were introduced into the Church, that the Church itself became conscious of its true character, that the Jewish element in Christianity was repressed, and that its vast importance in the affairs of the world, and of God's kingdom, became appreciated. It is, however, difficult to estimate their number or their influence. We do not often find evidence that in any particular locality, their number was superior to that of the orthodox, and yet some of them were to be found in

almost every place, and in animation and spirit their writers excelled those of the Church.

"The mind of the Greeks were attracted to their striking opposition to Judaism, the intellect of all men was gratified by their promise of a dominion over matter and their independent development in the direction of a perfect knowledge [gnosis], the fancy was stimulated by the boldness of their heaven-storming systems and by the opportunity of contributing something without much trouble to the formation of them, and even the Church could not but admire the contempt which they inculcated for the world.

"But the teachers of the Catholic [general] Church were impressed with the conviction that it was essential to the very nature of Christianity that it should be a religion for the people, that all true religion was something more than a speculation, and that piety itself required that the revelation which God had made in Judasim and in Christianity, and indeed in all human history, should be ONE in its principles. They therefore placed themselves in direct hostility to the exorbitant pretensions and the allurements of the Gnostics. The arbitrary forms which the fancies of the Gnostics had constructed, could not long resist their united opposition, especially when the power of the New Platonists was brought against them. Even in the Third Century Gnosticism had lost all creative power, in the Fourth it was completely powerless, and in the Sixth only a few vestiges of it remained."

—Hase, Church History, Chapter 4, Paragraph 81.

### Will a Man Rob God?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings ye are cursed with a curse; for ye have robbed me, even this whole nation." (Mal. 3:8,9)

The above scripture is a rebuke to Israel for their disobedience. They were cursed because they had robbed God in tithes and offerings. The prophet Malachi was exhorting the people to repent of their disobedience and to bring their tithes and offerings to God that he might bless them. I call your attention to the above lesson to Israel that we should not be guilty of the same offense of withholding from God the things that belong to him.

The church today is not prospering as it should because believers are withholding of their prosperity with which God has blessed them. The church treasury sometimes goes empty or nearly so and the Lord's work suffers while they spend for their own selfish purpose that which belongs to the Lord. Hence they are robbing God.

There is another very serious way in which fathers and mothers are robbing God. Have you ever thought that in bringing your dear little ones into the world that God is blessing you with these precious little ones? Remember that God gives the spirit of Every child in your family. (See Eccles. 12:7.) God blessed you with your children and while they are given for your happiness and love, remember that God loves them, too and it is his will that they should grow up to glorify his name here on earth and rejoice with his family in heaven. Do you not realize that if you fail to bring these children up in the nurture and admonition of the Lord (see Eph. 6:1, 4) but suffer them to grow up, take them to the picture shows and allow them to indulge in all sorts of worldly pleasures instead of their spirits being prepared to glorify God in heaven, they will be sent with the devil

and his angels and in darkness forever. Do you not realize that raising your children up without God and Christ you are robbing God of that soul which he instructed you to bring up to love him?

Parents will go to any extreme of risk to save their children from a fire or burning building, yet how many of them by their careless life and indifference to their own and their children's welfare in eternity are leading them daily closer to that eternal fire that is promised to those that disobey God.

Fathers and mothers think on this seriously. Are you by careless and indifferent living sending your own souls to torment and leading your children in the same direction? Thus robbing God of the souls put in your care that he intended to glorify his name?

May God help you to understand this responsibility that you may both save yourselves and your children.

—J. A. Freed

## Church News

**AN IMPORTANT BIBLE READING**—Bro. E. M. Zerr will begin a Bible reading at the Church of Christ, 304 North 14th St., New Castle, Ind., on the night of June 17th, and we are looking forward to a period of valuable information concerning the things we ought to know of the Kingdom of Christ and God's dealings with the children of men. We will have Vacation Bible Study during the reading of two weeks, arrangements to be completed later. We want as many to be with us in this study as can arrange to do so for we are assured all who attend will be greatly benefitted.—Nathan Ridgway.

**OZARK, MO.**—The mission meeting closed here, March 4, with house full. I truly hope something was accomplished for the Lord. I'm sure God will give the increase.—Bernell Weems.

**BROOKPORT, ILL.**—We closed a very successful meeting of two weeks' duration, conducted by my grandson, Richard Kerr. Attendance was good throughout. The last night was the largest. There were three placed membership and two baptised. This boy was raised here and was brought up in the Church. He will hold another meeting next March, 1947.—A. T. Kerr.

**REPORTS** are that the wife of Bro. Wilbur Storm, Riverside, Calif., has had a long spell of sickness. We hope that she soon recovers and that they both live long to work for the Lord—he as an evangelist and she as his helper.

"**GREAT SONGS**" is higher in price, say the publishers of Great Songs: "New printing and binding contracts (fortunately obtained, but at unexpectedly higher figures) compel us to ask 75 cents for the Alphabetical Hymnal "GREAT SONGS" No. 2, instead of the 70 cents as recently announced." . . . So when our readers send for the song book, please figure at 75 cents each.

**RECEIVING RECORD**—This is to certify that Lindell Martin Freeman was delivered at Chillothe, Mo., hospital on the 31st day of March, 1946. Weight of package 8 pounds and 2 ounces. Package length, 21 inches. Condition of package, good. Consigned to Mr. and Mrs. Arthur Freeman, 308 Jackson, Mexico, Mo. (This "record" forgot to say whether this package made any noise!—Ed.)

**CALIFORNIA**—I am considering "Flee Fornication" tracts to send to some of my Bible college friends. . . . Please send us 50 of the Flee Fornication tract. We think they are to the point, and timely, as so many seem to be in darkness on the subject.—Mr. and Mrs. A. Douglass, Oregon . . . Send us 50 F. F.—Walter Kreeger, Independence, Mo. . . . 500 to Bridgeport, Conn., and 500 to Sullivan, Ill. . . . Canada—I was very pleased to receive the tract on Flee Fornication. I think it is excellent and is very appropriate for these days. I would like 50. It is with pleasure that I look forward to receiving my copy of the Macedonian Call.—Robert Liles. California—Send us a testament and Church of Christ book. Enclosed are . . . I enjoy reading the M. C. very much, and think you are doing a great work. May

the Lord bless you in this effort to teach the brethren in this way.—Ellis Rotan. . . . Illinois—Send me 50 Flee Fornication tract.—Laura Goodin. (The readers will notice that the tract also has two pages of How the Christian World Can Be United, and Not Give Up Any Truth. This quietly and logically, we think, shows the difference between the true Church of the New Testament and all departures. Thus it makes a suitable tract to hand to ANY non-member.

**WHEELING, MO.**—Church at Eureka is moving along about as usual. Appreciate the M. C. very much. If every member would read and heed it, am sure there would be more faithful members in the Brotherhood. Think the paper is getting better all the time. May the Lord bless you in the work. —W. R. Salee.

**ST. FRANCIS, Kan.**—I have just completed a month's work with the church at Kirk, Colo. The church there was strengthened and encouraged by Brother and Sister Ben Schreiner placing their membership with them. Brother and Sister Schreiner are formerly from Selma, Calif. I am starting a month's work with the church here at St. Francis, this week. —Carl Isham.

**CHULA VISTA, Calif.**—We have at last secured a meeting place and would like for you to announce it in your paper. We meet each Lord's Day morning at 10:00 A. M. and each Lord's Day evening at 7:00 P. M. in the K. of P. hall. It is on the bus line at 8th and National Ave. in National City, Calif. We are few in number but strong in faith. There is much opposition here, as the college element is very strong. But we pray with the help of the Lord we may be successful in establishing the cause of the Lord here.—Ellis and Myrtle Rotan.

**CRYSTAL CITY, MO.**—Just closed a three-weeks' mission meeting at Lovington, Ill., and we think the harvest will come in future work there. The only place available for this meeting was an empty store building, and arrangements were hurriedly made with no advance preparations but the outside interest constantly grew, thus we closed with fine interest. Audiences ranged from 50 to 130. Plans are now being carried out to have a tent meeting there beginning this July 21st. This work is sponsored by about eight congregations in central Illinois and their hope is to plant the N. T. church in several localities. There were several present each night from the near congregations of Hammond and Sullivan, and I was especially glad that Bro. W. G. Roberts was able to be with us nearly every night. He is much interested in this work, as well as several others in that area. Bro. Herman Rose who lives in Lovington will be a dependable leader to keep things going and he will be assisted each Lord's Day by one or more families from the neighboring congregations. Started a two-week's meeting last night here at Festus, Mo. We hope to strengthen the Cause here.—Harold Shasteen.

### ITEMS FROM BROOKPORT, ILL.

**BROOKPORT, ILL.**—In the Apostolic Times of April, 1946 issue, H. M. Phillips writes, "In some former articles, some things have been pointed out as real dangers facing the church. Such as institutions, schools setting the pace for churches to follow and training men to take charge, large, fine houses, the pastor system almost developed in most churches, so they do not want their preacher away a Sunday to hold a mission meeting even. And they are not to stand for the Elders to do the teaching or speaking for one or two Sundays. Possibly because very few churches have elders capable of doing public teaching with much power for the preachers have about held that to their own away." . . . Bro. Phillips has done well to sound out this alarm but it is too late. The writer has seen this developing for the last 40 years and it is the fruit of the so-called Bible Colleges. It will continue to grow worse and worse.

In the same issue of the above paper Stanley J. A. McNery of Muncie, Ind., says, "The greatest drawback to the church in this city is the 'Sommerite Sect.' These people must be treated the same way in which LOYAL brethren treat the digressives, and must be marked as those who cause division in the brotherhood. Not only should we mark those who are outright followers of this heresy, but also those who fellowship them by calling on them to take part in the service of the church. It would be just the same as having a digressive or Baptist take part, and this we know is wrong. In this city there are two congregations that have left their 'First love' and we name them to the brotherhood: The Belmont congregation, Ball, Muncie, Ind., J. M. Horney, Minister; the 10th and Hoyt congregation, Muncie, Ind., Clyde C. Sloan, Minister. While we do not say that all who attend 10th and Hoyt are 'Sommerites,' nevertheless they know that the preacher and

elders (?) are not sound in the faith and will and do fellowship the sect known as "Sommerites." Loyal brethren beware of those that teach and hold to this heresy."

These two writers as quoted above should not complain against the Old Digressives. There is only one difference between the Old Digressive and the New Digressives and that is the instrument in the worship. One had organized the Missionary Society to preach the Gospel and the other, Bible Schools, to teach it, both being Human organizations that God appointed to be done in the Church. Both have now the "Pastor System." God said there was one Body; both New and Old Digressive have two bodies. In the city of Brookport, Illinois are the Old Digressive; and another, the New Digressives, and one Loyal New Testament Church that teaches and practices nothing but what can be found in the New Testament. I do not understand why they do not unite since there is no difference between them except the Instrument. Perhaps the new will digress another step when they will be one.—A. T. Kerr.

**BRIDGEPORT, CONN.**—April 22nd. This is the eleventh week of my work with the church here. We have not had any protracted services at the chapel, either from the standpoint of preaching service or bible study. I suggested both these types of meetings but the leaders did not think such was advisable. We have had home bible studies, however, three nights of each week; these with the mid-week service at the chapel and a men's development class one night took the entire time except Saturday night. There have been no baptisms but we feel that good has been accomplished. We have made the third coverage of tracts in a section of 350 homes and have assisted in forming a mailing list; principle purpose being to send tracts regularly into the same homes. The names are mainly supplied by members. Wife and I leave for the west on May 6th. I will be in Ohio a few days and will have several nights services at Middletown, Ind. My next meeting will be at Cooksville, Ill. This will be a combination study and preaching service for a two-weeks period.—L. C. Roberts.

**ASPHALT, KY.**—There were two added to the church at Brookport by baptism and three by placing membership during our two-weeks meeting there which closed April 7. Attendance was good. The week following the meeting was spent in giving instructions on teaching each night in our development class at church. I preached at Mattoon, Ill., April 14 and began a one-week meeting at Yale, Ill., Monday, April 15. This was followed by a week's analytical study of Psalms. Our attendance was even better for the study than it had been the week previous. The house was full several nights and one night several did not come in the building for lack of room. Three were baptised during our work there. Bro. Hershel Ottwell, of Hartford, Ill., delivered two fine discourses concerning recent innovations in the Churches of Christ at the Brookport Church on Lord's Day, April 28. Bro. Bob Duncan, of Bloomington, Ind., who is now stationed at Scott Field, Ill., was also with us for these services and directed the singing. I will be in a Bible Study at Asphalt, Ky., from April 29 through May 10. —Richard Kerr.

**BRO. SOMMER:** I have just read the entire April issue of the M. C. This, somehow, is the thing we need. I am especially impressed with it—the variety, timeliness and excellence of quality is to be mentioned. I just had to sit down and let you know about it. Such an issue as this is fitting indeed to show the non-members in an adequate way what the people of the Church of Christ believe in—In the faith. Kenneth Morgan.

**VISITED** the congregation at Oakland City, Ind., April 28. At the close of the morning service 3 came forward and made the confession and were baptized in the afternoon. . . . Am now in meeting at Martinsville, Ind., and the church here is showing consistent improvement. Attendance has improved at their regular services and we believe they are on the threshold of a brighter day. Following the series of meetings I will assist them in their Vacation Bible Study. Will then return to Missouri and Iowa to take care of scheduled work in those areas.—Winford Lee.

**SCOTLAND**—Many thanks for the monthlies sent me this week. I rather like the Macedonian Call. It is so much to the point in the various articles contained in it, especially Modernism Destroys the Christian Church, also Trouble and Triumphs of the Church Through 2,000 Years. I am also very much interested with the news regarding the tract Why Protestantism is Failing. I should very much like to read it and circulate a good number through this district, along with others that you think would be of value to us here in the spread of the Gospel. . . .

**GLENDALE, ARIZ.**—The necessity for a new and larger church building here at Glendale is steadily growing greater. Scarcely was there a chair vacant at this Lord's Day morning services, April 28. We have enjoyed visits from a number of members from California congregations recently. Come back again, folks. We would appreciate having more folks from the eastern congregations stop over here when en route to and from the West Coast.—Laura B. Norris.

**SHIPPENSBURG, PA.**—Bro. Uland closed here night of the 28th of April. Had a good meeting. He did the Church a lot of good, also did a lot of personal work; talked to many people. All this work will eventually bring forth its fruit. Two were baptized and one made a confession of wrongs. Bro. Uland conducted development classes and the brethren really enjoyed the work and a noted improvement can be seen in some of them. He went from here to Shillington, where he is conducting a week of Bible study with the Church there; then he goes to Bridgeport, Conn., for few weeks.—C. J. Beidel.

**HASTINGS, NEBR.**—Closed the weeks of work at Benkelman, Nebr. One placed membership and one come from the Christian Church. These brethren are beginning to work, as they have just began to open their eyes to the evils of the "minister system." I visited with many fine brethren in Western Nebraska. Also enjoyed a visit with the Fairview brethren, near Kirk, Colorado, as well as the St. Francis, Kans., congregation. Brother Carl Isham is doing a good work at both places. May God richly bless that work. At present I am working with the new mission point at Hastings, Nebr. The Red Cloud and Agra congregations are supporting this work. Two young men have been baptized thus far. We urge brethren to pray that this work will germinate into a faithful congregation and a new point in this area. I look forward to mission work with the zealous little congregation at Iberia, Mo., in May, and the great opportunity in the mission field at Phillipsburg, Kans., in June. Brethren, let us be hard at work, planting at least one new congregation per year in our areas.—William J. Hensley, Box 332, Red Cloud, Nebraska.

**THE LOVINGTON MISSION MEETING.**—Our mission meeting at Lovington ran about three weeks with fine crowds and good interest all the way through the meeting. Brethren now meet each Lord's day for worship in Lovington. Two families living there who are members and they look after things and keep them going. Bro. Shasteen was our preacher and he certainly did some good preaching; better than I expected, but don't tell him I said so. I really didn't know he could preach such good sermons, one right after the other, night after night, for so long. July twenty-first we are to begin another meeting there under a tent and with another to help Shasteen. We need and must have a good personal, house to house worker. It will be continued through August. Eight congregations were supposed to assist in the work and most of them have already assisted much in the financial part of it. Charleston, Mattoon, Sand Creek, New Liberty, Sullivan, Hammond congregations have contributed toward the work so far. We hope to do much good by these efforts to establish new congregations.—W. G. Roberts, Hammond, Ill.

**THE PUBLISHER'S ITINERARY.**—He spent a week in Bible study and exhortation at Des Moines, Ia., with interest among the brethren. It was an enjoyable time. At Brookfield, the interest was greater than before, closing with the little house about full of people, as we read and studied the Divine Word. Many took advantage of the week at Spruce in Kansas City, and some said they intended to go back and re-read the chapters we had gone over. We had a profitable visit with Bro. Robert Brumback, talking of things pertaining to the kingdom. We are glad he is now giving all his time to the work of the Lord. At Topeka there was good interest, and on Lord's Day we had three meetings, with a number of brethren from other churches speaking in the afternoon. Bro. Wilford Landes, a young preacher, lives there, and we had a visit with him. At Springfield, Mo., we closed the week's study with an all-day meeting, with many present from Nixa church and Ozark and other places. We had baptized a number of the folks from Nixa in meetings through 30 years. It was like a homecoming to me, and all seemed to enjoy themselves in the work of the Lord. Had a short visit with Bro. Weems, who is finishing work at Ozark. . . . At two different places on this trip, the deacons, or their wives, had failed to provide enough grape juice for the communion. This is an embarrassment to all concerned, and is not according to the "order" which is the teaching of the gospel. There should always be some juice at hand for refilling cups when necessary. . . . While at Springfield one night as I sat in

a chair teaching the people, a young lady quietly walked along in front of the pulpit, came up behind me, and over to my side, and laid her head on my shoulder. I put my arm around her, and kept on talking to the audience, and told the people that I was specially interested in those who were spiritually blind, and that in fifty years of preaching I had never had anything just like this before. The young lady was—asleep. She is six years old, and even when led back to her seat by a friend, she did not awake. When the girl was told on her way home what she had done, she cried with embarrassment. Moral: When grown people go to sleep in time of services, they ought to cry with embarrassment when they go home, at the indifference they help bring to the church!—D. A. Sommer.

ANDERSON, IND.—Dear Brother Sommer: After reading the Macedonian Call that came in yesterday's mail, I felt I should write you in regard to some statements and questions you have under the heading of "Comments". You say you have looked in vain in papers and bulletins for indications that churches were trying to develop parents for their work of training children. We at 21st and Madison cannot make the claim of a class for parents, but we do have one for women, the most of which are mothers. Possibly it has not been made plain in our bulletin that the aim of this study, "Women of the Bible," is to develop, as you say, "women to become Eunices and Loisies so that their faith will descend to the offspring," and "develop the older women so that they can teach the younger women to love their children, to love their husbands, to be discreet, keepers at home, etc."

We meet each alternate Thursday afternoon in the church building and discuss two, three, or four women of the Bible, depending upon the length of the record given of them. We are yet in the Old Testament, and those women lived under other dispensations than we today, yet human nature hasn't changed. Their problems are our problems. From the first lesson, Eve, we have studied marriage, home life, and children. Our study has included such subjects as, through what line polygamy was introduced, the causes of family rifts, the results of parental affections being unevenly divided, how deceptions were paid for, results of improper marriages, and so many others that space will not here permit. Two others I do wish to mention are how a wife of a faithful leader may contribute to his success or failure, and the evil influence that association with the wrong companions will have upon our children.

Occasionally we have met all day, and at our last all-day meeting the morning session was devoted entirely to the study of women in the church. We have discussions that are very profitable which cannot be carried on in any other class. I think I can speak for the entire group that this is one of the most instructive studies we have engaged in thus far. We have made no great show with this class, nor do we wish to, and we have a lot to learn, but we are trying to develop ourselves through the study of God's word, and to be able to teach others also. I would appreciate your comments upon our procedure, and if you have any further suggestions they would be gladly received.—Your sister in Christ, Lavone Wash.

### How Important Is the Church?—(Continued)

"For the husband is the head of the wife, even as Christ is the head of the church, and He is the Saviour of the Body."

What is He the Savior of? He is the Savior of the Body! What is the body? Listen to Eph. 1:22, 23: "And hath put all things under His feet and gave him to be head over all things to the church, which is His body, the fullness of Him that filleth all in all." Thus we see He is the Savior of the Church. Then if we scorn and belittle His perfect institution where will we appear?

Once I met a very fine lady who had at one time very strong religious convictions. However, she informed me that she was "fed up" on religion. As she finished her pathetic story, I assured her she wasn't "fed up" on religion; but on the contrary, she was filled to capacity of that which wasn't Christianity! Countless people are complaining of the worldliness in churches. The time is here when it is hard to tell those who are professed Chris-

tians and those who are not. Professed church members talk like the world, act like the world and go where the world goes and then on Sunday morning put on their religious garb and sanctimonious look and traipse off to the House of God and with swelling tones sing "My Jesus I love thee, I know thou art mine"—come home an hour later and their religion is hung up in the closet with their Sunday suit, never to make an appearance until another seven days are gone. There is the thing that's degrading the church; belittling Christianity, and dragging the name of Christ in the dirt! People who function that way are not Christians at all; they are hypocrites!

The church the Lord established was for one purpose—to redeem mankind and to teach the way of truth. That is the position the church should occupy today. "To the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God," Eph. 3:10. The church is to make known the will of God.

Again we see its great importance emphasized. An institution that has committed to its trust the great responsibility of making known the wisdom of God to the world, is no insignificant one!

But you say there is nothing in modern religion to satisfy. Churches have become centers for secular meetings and political discussions. They are more interested in mercenary gain than spiritual achievement. I agree that too often your charges are true. The Church has a higher and holier mission than that, which no other can fulfill. The Church is to lead the world to Christ, instead of being led by the world away from Him. The churches of Christ stand in firm opposition to all such deceptive chicanery, and from strong conviction of truth advocate a godly life patterned after the instruction advanced in the Holy Writ. The Church is of such paramount value and importance that you can not be saved without it. Christ is said to be the Savior of the Body. Eph. 5:23. The body is the church so in order to be saved we must be in Christ or in His church.

—Winford Lee.

### George Robinson is Dead

No doubt all our readers know that Bro. Robinson published the Western News from Oakland, Calif., for several years. A sheet giving the news on the far western coast. He was an invalid and suffered much.

Bro. Robinson was born about the time I began to preach. I remember him and his sisters, and their earnest efforts to plant a true church in St. Louis, Mo.

I stopped a few days with the little group at Berkeley, Calif., many years ago, and saw what a great task Bro. Robinson had to build a true church there; but he persevered, and lived to see it on its feet. The church and home of Brother and Sister Robinson became an oasis for the soldiers, so far as I can learn, as they went out and into San Francisco, just across the bay.

I know of no one in the church who has accomplished so much under such physical pain. But this could not have been done at all had it not been for his patient, self-sacrificing wife.

I do not know the plans for the Western News, nor have I been asked for my judgment, but it seems to me that Kenneth Morgan, being already there, is about as well fitted by nature and heart and training to HBLP in putting out the paper, as any one else. The Far West needs the Western News.

—D. A. Sommer.