

# Macedonian Call

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

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## A YOUNG CHRISTIAN

I cannot give it up.

The little world I know—  
The innocent delights of youth,  
The things I cherish so!  
'Tis true, I love my Lord  
And long to do His will;  
But oh, I may enjoy the world  
And be a Christian still!

I love the hour of prayer,  
I love the hymns of praise,  
I love the blessed Word which tells  
Of God's redeeming grace.  
But—I am human still!  
And while I dwell on earth,  
God surely will not grudge the hours  
I spend in harmless mirth!

These things belong to youth,  
And are its natural right  
My dress, my pastimes, and my friends,  
The merry and the bright.  
My Father's heart is kind!  
He will not count it ill  
That my small corner of the world  
Should please and hold me still!

And yet "outside the camp"—  
'Twas there my Saviour died!  
It was the world that cast Him forth  
And saw Him crucified.  
Can I take part with those  
Who nailed Him to the tree?  
And where His name is never praised,  
Is there the place for me?

Nay, world! I turn away,  
Tho' thou seem fair and good;  
That friendly, outstretched hand of thine  
Is stained with Jesus' blood.

If in thy least device

I stoop to take a part,  
All unaware, thine influence steals  
God's presence from my heart.

I miss my Saviour's smile  
Whene'er I walk thy ways;  
Thy laughter drowns the Spirit's voice,  
And chokes the springs of praise.  
Whene'er I turn aside  
To join thee for an hour  
The face of Christ grows blurred and dim,  
And prayer has lost its power!

Farewell!—Henceforth my place  
Is with the Lamb who died,  
My Sovereign! While I have Thy love,  
What can I want beside?  
Thyself, blest Lord, art now  
My free and loving choice,  
In whom, though now I see Thee not,  
Believing, I rejoice.

Shame on me that I sought  
Another joy than this,  
Or dreamt a heart at rest with Thee  
Could crave for earthly bliss!  
These vain and worthless things,  
I put them all aside;  
His goodness fills my longing soul,  
And I am satisfied.

Lord Jesus! Let me dwell  
"Outside the camp" with Thee!  
Since thou are there, then there alone  
Is peace and rest for me.  
Thy dear reproach to bear  
I'll count my highest gain,  
Till Thou return, Rejected One,  
To take Thy power, and reign!

—Anon.

### Our Moral Crisis

Every thinking person is awake to the dangers that confront our nation today. All are seeking a solution for these problems. I believe the solution is found in God's word. That we are passing through a great physical test is readily admitted. Each day brings before the leaders of our nation new difficulties and new problems. Unrest is apparent everywhere. Men and women are in

despair because their own strength does not suffice. Fear of what the future may bring grips the heart of multitudes. Indecision and confusion are prevalent.

Delinquency among the young and old has increased a hundred fold. Adults are acting like weaklings, leaving an example that would not have been thought possible a few years past. There is a changing of the concept of moral standards, and this change reveals a falling away from the standards of both God and man. The

moral standards being placed before the youth of today, both by parents and others, will produce a moral condition that is comparable to that of Sodom and Gomorrah.

There is an accounting day coming. The seed that is being planted by sin will surely grow and that which is reaped will be the result of what we have sown. "Be not deceived, God is not mocked; whatsoever a man soweth, that shall he also reap." Galatians 6:7. You cannot sow recklessness and reap safety. You cannot sow wickedness and reap righteousness. You cannot live in sin and stand before God in judgment and claim a title to Heaven, because the seed you have sown and the crop you have harvested will condemn your soul. We sowed the seeds of debauchery by legalizing liquor. Today we are harvesting a crop of drunkards . . . boys and girls who are slaves to that which is evil.

A recent report shows that the people of the United States spent seven billion dollars for liquor last year. That amount of money would build a hundred four-year colleges in every state in the Union. As a nation, we have let loose of God and are on the downward road and our children have been following in our steps. We hear much about the youth problem. We not only hear much, but also see much that shows there is a grave problem confronting us. For a long time I have been convinced that this problem confronting us is not a youth problem, but a parent problem. Our children reveal, through their conduct, what is built into them at home. They reflect their teaching and their environment.

Fathers, what kind of instruction are you giving your children? Do you ever instruct them in religion? Do they ever hear you pray? Do they ever hear the Bible from your lips?

It is not an easy task to instruct youth today. There are too many other voices, the radio, the press, the movies, and the magazines. All are bidding them to go this way, go that way. Present day advertising is very subtle. Don't flatter yourself that you can trust your children, that they will never fall for that trash. They need spiritual guidance, but you fail to give it. You permit them to remain out at night as long as they please, instead of telling them what hour to be home. You let them learn by sad experience, too busy to be annoyed by the kids. If you devote but little time to your children, little time to tell them about Christ, little time to spend with them in prayer, is it a strange thing if they grow up to question God's truth, reject the inspiration of the Bible and ridicule the virgin birth of Christ?

—Robert H. Brumback.

### Another Hitching Post

Everything that is good and useful upon the earth seems to have destructive enemies constantly at work to overthrow that period of usefulness. I am sure that all who are farmers realize the truthfulness of this statement. Observation proves it. The trees in the orchard are continually being attacked by borers which kill them if left alone. The cotton crop is under danger of the boll weevil plague and the corn crop suffers from the chinch bug pests. Even the farm machinery is subject to rust which undermines the strength of its parts, and the buildings are subject to decay.

Thus it is also with the Christian life. There are enemies upon every hand awaiting an unguarded spot or unprotected moment in which to swoop down and destroy usefulness. The theater beckons with glittering lights;

the demon of drink conceals his true nature and lies in wait for the unwary. So it is also with lust and vice which produce immorality.

Many times, however, we become our own worst tempters. The man who has a weakness for intoxicating beverages will choose as his company those who are drinkers, and standing around with them under the shadow of the tavern will soon find himself drawn as if by an irresistible magnet through the doors and to the bar. The man whose greatest appeal is for the theater will stop and look at the display boards and feast his eyes upon the advertisements in the paper until he is overcome by desire.

The story is told of a young man who had been an addict of the drink habit. He was converted during a series of meetings and renounced his former life. However, when he drove in his buggy to town, he continued to hitch his horse to the same post as in years past. This was a post in front of the saloon. One day an old gentleman said to him, "Son, take an old man's advice and find you another hitching post."

A lot of us need to do that. Look where you are hitching! Study and determine what it is that you are devoting the greater part of your time to doing. Hitch the buggy of your life to the Bible. That's a safe thing to be tied to! Maybe you need a new hitching post

W. Carl Ketcherside.

### How They Propose to Do It

"Roman Catholic Archbishop Murray, of St. Paul, chairman of the press department of the national Catholic hierarchy, has called upon Catholics to subscribe for Catholic papers for every non-Catholic home in America.

"There are 367 Catholic papers in the United States, according to the Catholic Press Directory, with a combined circulation of 10,654,918.

"If Murray's plans materialize, he says there would be 100,000,000 Catholic papers placed in non-Catholic homes each week. He also declares that such huge circulation will represent 'bona fide, fully-paid subscriptions.' It means that the Roman Catholic hierarchy recognizes the power of the printed page."—Baptist Standard.

Now how are Christians going to counteract these gigantic plans of the Roman hierarchy? Through centuries of scheming and advertising, this church has found that the printed page is a forceful means of propagating their faith. "The children of this world are wiser than the children of light." Next to the individual personal evangelism of the Christian, perhaps the printed page is the best."

The publisher of the Macedonian Call has written much on Romanism, and has a whole shelf full of books on that apostasy, and has read them all. When Theodore Roosevelt said many years ago that a man could be a good Catholic and a good American citizen at the same time, we wrote a pamphlet on Roosevelt and Romanism, which had a circulation of thousands. Later we put this in more permanent form, and called it "Rome vs. America." Also, we wrote a full review of Cardinal Gibbons' book, The Faith of Our Fathers, and published for months in the Review. Gibbons' book has had a circulation of millions of copies. We may wish to bring out some of the reasoning on both sides of that age-old question.

We hope to keep the readers of the Macedonian Call posted on the exciting events which are happening, and

we believe will continue to happen, if Rome persists in trying to win America to her doctrines. The sleeping giant of Protestantism may be rudely awakened, and do something while still rubbing his eyes.

We believe that these questions will interest YOUR neighbors. Why not do some missionary work by DONATING TO THEM. Or, are YOU going to sleep till Romanism has taken away your liberty?

## M. B. Hubbard Says God Was Baptized

In "Orthodox Baptist Searchlight," published by Ben M. Bogard, July 10, 1945. Mr. Hubbard says, "The Bible Teaches that God is a Baptist," that "Jesus Christ was a Missionary Baptist," that "Christ established the first Church during His personal ministry," "Salvation precedes baptism," "John's baptism the **only** baptism for the Church today," "New Testament is a Baptist Book," "God, its author, was a Baptist," Mk. 1:9; "He had Baptist baptism," etc., etc.

Bro. S. H. Masters, King's Mountain, Ky., sent me the paper containing Hubbard's article, and I wrote him, but to this day have never heard from him. I also wrote Bro. Masters.

He cites Mark 1:9 to prove "God was a Baptist," so we will read it and see, "And it came to pass in those days, that Jesus came from Nazareth to Galilee, and was baptized of John in Jordan."

See anything in that teaching that "God was a Baptist"? It says John baptized Jesus, but not a hint that "God was a Baptist". Nothing said about God, personally, in the verse. It says Jesus, God's son, was baptized, but God isn't mentioned. No wonder he didn't quote the verse. A Baptist is one who, with his own hands, baptizes, and God never did baptize any one, hence was not and is not a Baptist.

John was called a Baptist because he baptized. John was his **name**, but not Baptist, for he never was named Baptist. He was called "John the Baptist" because he baptized persons. Baptist was NOT his **name**, but it was his **practice**, hence he was called John the immerser, as translated in the Bible Union Translation, a translation by Baptists. The word "baptist" is from the Gr. word **baptisteos** and means, "a baptizer; one who administers the right of baptism," so Thayer says in his Greek-English Lexicon. A baptist is one who baptizes and you say "God was a Baptist," so you would have God down here on this earth baptizing with His own hands! Shame on you! To ASSERT, as you have done, that "God was a Baptist" is **blasphemy**. It is bad enough to say that His Son baptized, though the Book says, "Though Jesus himself baptized not, but his disciples." So most folks think that even the Son of God did no baptizing. To state that God was a Baptist (a baptizer) is to state what is not the truth.

He states that God was a Baptist "in principle." And what does he mean by that? God was either a Baptist or He was not. He was NOT acting as one appointing others to be Baptists for him, which is one meaning of the word. In what sense Hubbard means we know not, and I think he doesn't know.

He says, "the first Baptist came from God" and cites John 1:6 to "prove it". John 1:6 says, "There was a man sent from God, whose name was John." Nothing said about a "Baptist" being sent from God. You say his name was "BAPTIST," while this Scripture says his name "was JOHN." Who tells the truth, this Baptist preacher or the Apostle John? John says his "name was

John," speaking of John the baptist, while Hubbard says it was BAPTIST! Poor Baptists! How they do contradict the Word of God! John was never called "baptist" until AFTER he had been baptizing, then he was called John the Baptist, or the immerser, because he was baptizing folks.

Hubbard says, "His Son went to a Baptist preacher for baptism". Wrong again. John was a **baptisteos**, if you please; he was one who baptized and was called "John the Baptist," because he baptized. Not that his name was BAPTIST, but his **practice** was to baptize (immerse) people, hence he was called "John the Baptist," or the immerser, as you Baptists have correctly translated it. You say this: "John was a missionary" and then say "he was authorized of God to baptize," and that "he was a preacher, therefore, a Missionary Baptist preacher." Why don't you say John was a missionary immerser preacher, for that is the way Baptists have translated the Greek word **baptisteos** and correctly translated it, too. If John in baptizing Christ made a Missionary Baptist out of Christ, as you teach, then we can just as logically say that every time a blacksmith shoes a horse he makes a blacksmith out of the horse. Every time I wash a sheep by placing it under the water, as they do when washing sheep, I make a man out of the sheep, is your logical (?) way of reasoning.

Then this: "John made and baptized disciples then just as Baptists do today." Wrong again. The word "disciple" means a "pupil, scholar or learner," and there are many "pupils" and "learners" who are NOT Christians and don't claim to be. They, however, enjoy **learning** from the Word of God. All Christians are disciples, but all disciples are NOT Christians. Judas was a disciple, but was he a Christian? You Baptists take him in as one of the very first members of the Church, for Judas was one of the twelve mentioned in Mark 3:13, 14, where you say Christ established the first Church. You place him right in the foundation of the Church with the other Apostles. The Lord said he was a devil (Luke 22:3; 13:2; John 6:70; 7:48.) so you Baptists accept a DEVIL in your fellowship. John baptized his disciples "for the remission of sins" (Mark 1:4; Luke 3:3), but many of them "(his disciples)" went back and walked no more with him" (John 6:66), hence "fell from grace"; but you Baptists baptize "BECAUSE OF the remission of sins," hence you do NOT practice John's baptism. John baptized FOR THE REMISSION of sins—you baptize BECAUSE OF the remission of sins, hence are far from practicing the baptism of John. You change it from "FOR THE REMISSION" to "BECAUSE OF remission, hence quite a difference between Baptist baptism and John's baptism.

Your Baptist church is NOT a Baptist church unless all the members have baptized with their own hands. You will not allow any one in YOUR church do baptizing only what you call a **regular ordained** minister. So they, and they only, are the only ones in your church that could be called baptists in any sense of the word. No one can be a baptist unless he has baptized persons, and none of your women have ever baptized any one and none of the male members of your church have ever baptized (immersed) any one EXCEPT your so-called "ORDAINED MINISTERS." Your so-called Baptist Church is NOT a Baptist Church. None only they who have with their own hands immersed persons can be baptists, for that is the real meaning of the word—the word **baptisteos** from which we have "baptist."—W. G. ROBERTS.

(To be continued)

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## The George Pepperdine College

Maybe this college does not pretend to be a Bible College, yet they certainly emphasized that and the Christian influence it would exert, when they were trying to get a start among the people of "the Church of Christ."

One of their main teachers, and I think he was president for a while, now states that many of the teachers are not members of the Church of Christ at all. What would their "Christian" influence be?

Their bulletin for fall has many trophies they have gained, portrayed on the front of the cover with the word in big letters "ACHIEVEMENT". But achievement in what? Athletics, dramatics, etc. Not a word can I find in the 14-page, beautifully-bound "Bulletin," even about intellectual pursuits, not about religious influence. So the appeal they are now making to draw students is the glory from athletics.

The whole thing is a glorious mix-up of the Church with the world, and those who enter the college portals and into the spirit of the institution, will have lost their apostolic Christianity.

My Book still says, "Love not the world, neither the things that are in the world." "The friendship of the world is enmity with God. Whosoever therefore would be a friend of the world, is the enemy of God."

## The Problem of the Young (Grown) People?

We are living in a changing world, but some things do not change. One of these, among Christian people, is, What shall the young people do? This will always be a problem, for the reason that the line between the Church and the world is indefinite, and one slips imperceptibly from the Church to the world. That is where the devil gets in good work for himself, by confusing the ones who wish to do right.

The Church can handle such things only in a general way, and then each group must decide their course for themselves. It is not the business of the Church to provide amusements for the young, or old, people hence it should be exceedingly careful that it does not find itself wholly in the world in a little time. One thing is settled in my mind—that in social gatherings of the young, there should always be some older head present, for the inexperienced can not see into what evil light ill-advised amusements may soon lead.

Families and the church as a group, can often meet in social affairs, where the young can be together, and they

may have amusements which are innocent in themselves. But the trouble is that so often some one wishes to go too far.

The denominations have tried all the things which suggest themselves to us now. They have social gatherings, games, ball games between teams of different Sunday schools or societies, etc. They have gymnasiums in which to have their entertainment. I have recently learned that even some churches of Christ have ball teams, which play each other. Will they later play teams in other cities, or teams of other religious bodies? The denominations have tried ALL those amusements, and MANY MORE, and they have gotten nowhere so far as making people spiritual is concerned.

And they have Sunday schools, even to the point of idolization. They have boy scouts and girl scouts. Young people's meetings and Vacational Bible Studies. They have children's day exercises, instrumental music, theatricals, etc., etc., and—where are they? The Methodists admitted in a Kansas City conference a couple of years ago, that they had lost 800,000 Sunday school pupils the past few years. The same is true of other denominations. We might take up such things and receive a "shot in the arm" for a while, but when the dope would die out, we would find ourselves still with a disease which we have not gotten rid of.

Why don't they try an old-fashioned remedy? Why don't they try God's plan—for parents to bring up their children in the nurture and admonition of the Lord? How many parents among them have some devotions at the family altar? How many have the reading of the Scriptures, and memorizing of the same? How many AMONG US do this? I am firmly convinced that this is one of the fundamentals of the perpetuity of the Church.

A couple of years ago, an esteemed young brother proposed a series of articles for the Macedonian Call on activities of the young people outside of religious services. I thought about it a good while, and finally wrote him that I thought each church would have to decide such things for itself, and that even then they should be carefully guarded, and that if we advocated amusements in a paper, many would draw the idea that that is part of the Christian life, and would run pell-mell into entertainments. The congregation should be in such a position that it can readily extract itself from such things, for they are bound to run too far. It is better for some young people to slip off into the world, leaving the Church high and dry on the Rock, than for the Church to slip off the Rock in order to try to save some young people.

Bro. Carl Ketcherside has started a little paper for children. Maybe this will accomplish good, if parents will read it to their little children, and urge the others to read for themselves. But since Bro. Ketcherside wrote for suggestions, I wrote him that the denominations had all such, along with picture cards, and every kind of aid imaginable, and STILL they have not gotten anywhere but are steadily going down.

I suggested to him that he make half the paper for the young, and the other half for the PARENTS, trying to stir them to do their duty in teaching and training their children in divine things; including the HOME in general, making it a family paper. There is so little said among even Church of Christ people about home training, in comparison to its importance as portrayed by judges and others who have dealings with the young, that

it seems we ought to "get wise" after a while to real fundamental practices.

A letter from a brother in the northwest lies before me, which reads like this: "We are teaching our children more and more in our home. Due to the evil influence which lingers outside our doors, I believe it is becoming necessary, more than ever before, for young Christian parents to return to Christian teaching in the home." We wish all other Christian parents who are doing this, to write us a note to that effect, for your example may stimulate others and may mean the salvation of some boy or girl thus taught.

With the Bible and church history before me, I am firmly convinced that **without family government and spiritual training in our homes, more than we have had in the past, the Church of Christ will NOT be the mighty power in the earth** which the Lord wishes it to be.

God **COMMANDS** home training. Are you doing it? What children may get otherwise should be **in addition to what YOU give them.**

## Labor Conditions

### Rules for Employes

(80 Years Ago)

(The following labor conditions were in effect at Carson Pirie Scott & Co., first store opened in Chicago, Ill., and presented at their 80th anniversary.)

"Store must be opened from 6 a. m. to 9 p. m. the year round.

"Store must be swept; counters, base shelves, and showcases dusted. Lamps trimmed, filled and chimneys cleaned; pens made; doors and windows opened; a pail of water, also a bucket of coal brought in before breakfast (if there is time to do so) and attend to customers who call.

"Store must not be opened on the Sabbath unless necessary, and only for a few minutes.

"The employee who is in the habit of smoking Spanish cigars, being shaved at the barber's, going to dances and other places of amusement will surely give his employer reason to be suspicious of his integrity and honesty.

"Each employee must not pay less than \$5 per year to the church and must attend Sunday school regularly.

"Men employes are given one evening a week for courting and two if they go to prayer meeting."

## Dad's Rheumatism

My dad has rheumatism;

It bothers him severely;

It is the kind that comes and goes,

And acts a trifle queerly.

On Monday, Tuesday, Wednesday,

He doesn't mind the showers;

But on rainy Sunday, rheumatism

Bothers dad for hours.

It takes him in the mornings;

Of course I don't doubt him;

He simply cannot go to church,

And so we go without him.

But I have always wondered

Just why a rainy Sunday

Is so much worse for rheumatism

Than a rainy Monday.

—Selected.

(Hand this diagnosis to dad or any one else afflicted with Sunday rheumatism or Sunday headache.—Editor.)

## Letters to Young Preachers, Elders, and Others

### "You Can't Pin Your Faith to the Coat-tail of a Preacher."

Man is an uncertain quantity; and one is not wise, religiously, who, as the pioneers used to say, "pins his faith to the coat-tail of a preacher." Many people are swayed almost entirely by the eloquence of a speaker, or his personality otherwise, and they disdain to listen to the plain teacher of the Word. But Moses, the man of God, was slow of speech, yet he never led the people astray. Aaron, his brother, the eloquent man, led them astray the first chance he got. This is a true index generally to eloquence and through the ages.

It is astounding to look back over the history even of the Church of Christ, and see how many have turned their backs on truth they once upheld. We give initials of a few with whom we have worked, or have known well.

T. S. was once the greatest mission worker among us, and he sacrificed much, and established many churches; yet he turned away and is now in the world.

W. P. R. once stood against all innovations, including the Bible colleges, yet he followed a compromiser and finally landed in the denominations.

A. M. M. once stood against the pastor system, and the colleges, yet later started a paper, endorsed the pastor system, and hobnobbed with the new digressives, as Bro. Kerr insists and possibly rightly we should call the college people.

E. F. was always too familiar with the women and got into trouble in many places.

H. E. A. was an eloquent man, and at one time I would rather talk with him concerning general conditions than any one else, for he had made so many contacts; yet his business relations were so loose that he came to owe many thousands of dollars, and so far has made shipwreck of his former faith.

J. C. R. seemed to stand well at first, but soon he would preach in "general principles" only, and "let the hearer make his own application," which they would not do, and thereby he would not hurt any one's feelings, and gain more favor and—more money. I think he is simply preaching for what he can get out of it.

E. B. once even wrote a tract on Mutual Edification, and ousted an "all-time preacher," at a place, and then jumped into his shoes, and become pastor himself, showing that he was not sincere, but a traitor.

A. S. loosened up and preached for the Christian Church for several years, then sneaked back through a mug-wamp church; and though he once fought the Bible college group, has now been working arm in arm with them for years.

V. G. once stood against the humanisms and would not fellowship with those who endorsed them, but later said in a paper that the whole northwest would soon be in the hands of the College people, and then seemed to go out to make his prophecy good by working with them.

F. E. stood like a giant (in his own estimation) for a while and later went with the Christian Church and got mixed up with some of the sisters in the choir, and lost his standing even as a man.

An old paper stood for 40 years against the pastor and the hatchery of it—the Bible colleges; then through its Rough Draft brush tried to repaint the whole brotherhood. But thousands still stand for the truths they repudiated. The publishers of that paper now have their

membership with a church with the pastor system, and they have encouraged many churches to that unscriptural system.

A. R. K. was the first preacher to endorse our efforts to drill Christians, etc., and he stood against the College heresy, but now he goes right along with them and helps build up the things he once destroyed.

These and many more have lived and some of them have died in unbelief, not having been steadfast in the commands of God, but having their eyes on earthly glory and earthly gain. It is a saddening picture, I confess, but no more saddening than the pictures portrayed by the apostles concerning departures in their days, and the days immediately after them. It is astounding to read in the New Testament how many warnings there are against departures from the simplicity in Christ, and exhortations for us to be on our guard.

Now here is the question: With this saddening story in the New Testament, and from our own experiences in the past third of a century, what is to keep such men as the following from departing from the faith: D. A. S., E. M. Z., W. C. K., etc., etc.? They may have continued for years, but no one knows what they may do. And the young preachers among us have never yet been really tried. Not till an apostasy comes, and some prominent brother arises and draws away disciples after him, will they have the chance of showing what really is within them, whether they are following God or man.

Conclusion—"It is better to trust in the Lord, than to put confidence in man." (Psalm 118:8.) "Be thou faithful unto death, and I will give thee a crown of life." (Rev. 2:10.)

## Churches Inherit Arrogant Pastors from the Bible College "Hatcheries"

(J. Roy Vaughn In Gospel Advocate, April 18, 1946.)

No one with even a fair knowledge of the history of the church for the last few years can deny that the preacher is fast usurping the authority that belongs only to the elders. Of course this is not true in all the churches, possibly not true in the majority of the churches; and not all preachers, or even a majority of the preachers are guilty of this sin. But it is widespread and will grow unless something is done about it.

Where do preachers get these conceptions of a preacher's duty? Much of it doubtless comes of youth and inexperience, but the young preacher is not the only guilty preacher. In late years, more than perhaps ever before, churches have employed preachers for their full time. The "located preacher," as he is sometimes called, is not contrary to the New Testament teaching. (Where is the authority for the elders turning all their teaching over to an imported hireling?—D. A. S.) A preacher often can do far more effective work by concentrating his labors than by spreading his appointments from Dan to Beer-sheba. Doubtless there are thousands now faithful in the church who owe much to the preacher who labored in their community for his timely teaching, admonition, and encouragement during some trying period in life.

But it is possible that the elders have depended too much upon the preacher until he has unconsciously assumed authority that does not belong to him. It may be also that older brethren have ridiculed and criticized the elders so severely until the young preacher does not have the confidence and reverence for the office of the elders

that he should have; and it is possible that in the Bible schools the ministry of the evangelist has been unduly exalted, while the office of the elders has been sadly neglected. Of course pure ignorance always plays a part in almost every error that creeps into the church.

Brethren have not always manifested enough patience toward the elders. The sin of an elder is unpardonable to many. The elders are expected to do the impossible sometimes, and all the shortcomings, failures, and faults of the church are often blamed on them. Perhaps more than anyone else, preachers have not proven the help they should be to the elders. They have not encouraged the elders to assume their responsibility, nor have they taught the church to give due respect to the elders and to follow their leadership. (Why?—D. A. S.) Preachers have, as already stated, run the "business meeting" so completely until often the elders are but figureheads. Elders should be expected and allowed to grow in efficiency as elders, even as does the preacher, through experience.

Now that article is not from some anti-college man, but from an advocate of these human organizations established by Christians to do part of the work of the Church. But it shows that we have been exactly right in our contentions against them.

J. N. Armstrong was a fanatical advocate of the Bible Colleges for half a century or more, and was a college president much of his life. Daniel Sommer debated him several times on this question, and just before Armstrong died, he wrote G. H. P. Showalter, publisher of Firm Foundation, that "I have had my debates with Sommer on the college question, but from the way the colleges are going now, Sommer was largely correct."

We are publishing a 64-page tract titled, "The Greatest Questions in Christendom," which includes an excellent tract on "The Mutual Ministry of the Word" by W. G. Malcomson, and also clippings from Lipscomb, Harding, Campbell, Franklin, on the most important subject of all-time preaching by one man at one place, etc. Send for a free copy.

## Church News

A "GET-TOGETHER" MEETING AT MARTINSVILLE, IND.—It was on the 4th of July. About 100 people were present, from a number of Indiana churches: Martinsville, Anderson, New Castle, Vincennes, Bicknell, Bloomington. Preachers present: Turner, Lee, Uland and Sommer, with a number of elders and deacons, etc. Talks were made after the lunch, in a shelter house in a state park. All seemed to be encouraged. The publisher hopes to be home in time, with his wife, to attend the one at Hammond on Labor-Day.

### MORNING PRAYER

When little things would irk me, and I grow impatient with my dear ones, make me know  
How in a moment, joy can take its flight  
And happiness be quenched in endless night.  
Keep this thought with me all the livelong day  
That I may guard the harsh words that I say  
When I would fret and grumble, fiery hot,  
At trifles that tomorrow are forgot—  
Let me remember, Lord, how it would be  
If these, my loved ones, were not here with me.

—Author Unknown.

I AM SENDING my renewal for the paper I enjoy reading and hope you may live many years yet to continue the work you are doing.—Elizabeth Powell.

HAMMOND, ILL.—The 21st of July we begin our second mission meeting at Lovington, about 7 miles from here, with

Bros. Shaateen and Henry Boren doing the preaching, house to house work, advertising and giving Bible drills. We have failed so far to get a tent. We need a tent and need it bad, but haven't been able to find one in any of the cities.

—W. G. Roberts.

ANDERSON, IND.—We have completed our seventh annual vacation Bible Study which has been our best one. We had a daily average attendance of 83. One hundred sixty-two attended the review on Friday evening. Seven of the outside children came back for class on Lord's Day morning. Bro. Harris is a very capable teacher and is held in high esteem here by both young and old. He gave a class of boys song instruction in the afternoons which we parents appreciated very much. We now have five boys ages 8 to 12, who can direct singing very well. We now look forward to our Bible Reading in August with Bro. E. M. Zerr as teacher, then an evangelistic campaign in October with Bro. Hershel Ottweit in charge. We ask an interest in your prayers as we continue our labors for the Master.—Murl Howard.

SHELBYVILLE, ILL.—A two-month period of work began here on June 3. A Vacation Bible Study was conducted, which attracted 87 youngsters, only five being from the church. An unusually high interest was maintained to the end of the study which closed June 21st. Our meeting began on June 9, continuing through June 23. The church was made to rejoice to see three respond to the invitation the last evening. Prior to the evangelistic sermon on June 21st, the children were drilled and all parents invited. The house was filled almost to capacity. A Bible study is now being conducted through the week with a good attendance and interest is very high. Outsiders are attending these studies. Churches need more Bible studies. Friday nights are being used in developing the men here. They are taking their turns on Lord's Day mornings with edifying talks. From here I travel to Bloomington, Ind., to conduct a two-week meeting.—Bernell Weems.

NEW CASTLE, IND.—To the Faithful Brethren, Greeting: At close of the "get-together" meeting at Martinsville on July 4th the question was put to the audience as to whether a like meeting would be desirable on that date in 1947. Without a dissenting voice it was greeted with approval but no plans made or proposal by any particular congregation represented. The congregation at New Castle will be glad to put on a similar meeting. It is proposed that such be planned for and we now extend invitation to all the congregations in reach of attendance to make plans for being with us. A definite schedule will be made and announced later, but for the present we will state that it will include exercises in singing and speaking by various preachers and other public men. Please take note of this and look for announcement of schedule later. Done by order of the elders of the above church.

HOMER CLARK and family recently visited the publisher in his home, when on his way back to California, where he worships in Oakland. We were glad to see them for a few minutes at least. He has had some experiences with brethren who have wandered away, which ought to be a help to him and the church in the future.

HAMMOND, ILL.—I wish you would run a little notice in the M. C. telling the brotherhood that we expect them all here that can possibly come at our get-together meeting on Labor Day. We are looking forward to having a large crowd. Bro. Robert Brumback of Kansas City, Mo., will be here as our meeting starts Sept. 1st. He is going to preach for us for three weeks, and then we are having him to take us through one week of development work. Glad to hear of your Bible Study work and will say that I agree with you that more churches should be conducting them. May God bless you in His work is my prayer.—Chas. M. Fleener.

WHAT THE MOVIES DOES FOR YOUR BOY—Police Hold 3 Boy 'Avengers'—Davenport, Ia.—Three Davenport boys, who adopted the name "The Avengers" after witnessing a movie Wednesday then planned a "career" of crime, were held by police Thursday. Detective Capt. Harold A. Thordsen said the boys confessed burglaries of two filling stations in Rock Island, Ill., and a coal company here and robbery of the "poor box" in a church here. They were arrested in a bus depot while awaiting transportation to Chicago, Ill. Part of the loot was recovered. They told police characters in the motion picture they

saw were "The Avengers."—Daily Press. (And to think, some professed members of the Church of Christ lend their influence to training boys in crime, when they give their time and money in attending the institution of the Moving Picture Show. "Inasmuch as ye did it unto one of the least of these boys ye did it unto Me."—Editor.)

I AM INTERESTED in the New Testament with wide margin. Send me some Nuggets of Gold. I certainly get a lot of good out of the Macedonian Call. May God's richest blessings rest on you and yours in your work for the Master.

—Vesper White.

(Send for your supply of Nuggets of Gold—references to 2500 choice passages of Scripture—which will quench your thirsty soul "in the desert of sorrow and sin." They are free. Hand to all the members of your church. Mark them in your Bible and see how many you can memorize—two a week?—Editor.)

#### WATCH YOURSELF GO BY

Just stand aside and watch yourself go by;  
Think of yourself as "he" instead of "I".  
Note closely, as in other men you note,  
The bag-kneed trousers and the seedy coat.  
Pick flaws, find fault; forget the man is you,  
And strive to make your estimate ring true.  
Confront yourself and look you in the eye—  
Just stand aside and watch yourself go by.

Interpret all your motives just as though  
You looked on one whose aims you did not know.  
Let undisguised contempt surge through you when  
You seek to shirk. O, commenter of man,  
Despise your cowardice; condemn whate'er  
You note of falseness in you anywhere;  
Defend not one defect that shames your eye—  
Just stand aside and watch yourself go by.

And then, with eye unveiled to what you loathe—  
To sins that with sweet charity you'd clothe—  
Back to your self-walled tenement you'll go  
With tolerance for all who dwell below.  
The faults of others then will dwarf and shrink,  
Love's chain grows stronger by one mighty link—  
When you with "he" as substitute for "I"  
Have stood aside and watched yourself go by.  
—Author Unknown.

ST. FRANCIS, KAN.—I am writing about the wide margin Testament. There are others here that want one. You can count on six anyway here. The church here is still on the increase. There has been one added by baptism, a young man from the Lutheran Church. We are conducting a V. B. S. at present. Attendance is only fair as harvest is getting under way and keeps some from attending. The church has purchased two lots adjoining the property already owned, and are making plans to build a new house as soon as material is available.—Carl Isham.

"EVERY BRANCH in me that beareth not fruit, he taketh away." This is saddening, for there are so many Christians today, who positively are bearing little or no fruit to God's honor. This thing of being satisfied with mere nominal church membership is a delusion of the devil. Brother, sister, better get busy and bear some fruit, or else the Lord will take you away, as he said. How many non-Christians have you talked to the past month? If each member of a church of 100 members would talk to only one person a week, that would be 50 a year, and 5000 messages given to the world by that group in one year. If you would talk to your friend, then hand him a tract with Scripture references to look up, there is no telling how much good you might do.

LINTON, IND.—I wish to report that the work at Bloomfield continues with some success. Often we are prone to become discouraged, but we know that our labor is not in vain in the Lord. The congregation here is small; they have had much to overcome, but we are all of the same mind—to do the Lord's will. We are trying to follow the divine pattern, for we know it cannot fail! We have been carrying on an extensive advertising campaign for the past six months, with large display ads in the two local papers. Each week the ads are changed. They are bearing some fruit, and attracting a lot of

attention. We have had several visitors as a result of these ads, proving it pays to advertise. We were greatly strengthened last month by having Brothers Borden Higginbotham and Winford Lee as speakers. \* \* \* The last of May and first of June I was with the congregation at Canalou, Missouri, directing the song service during Brother James Truitt's two weeks' meeting. Upon returning I have been attending Bro. Lee's meeting at Bicknell and Bro. Turner's meeting at Vincennes. Last Lord's Day I attended an afternoon meeting at Bicknell and directed the singing. Several congregations represented. Last week I was in Anderson visiting with Roy Harris and the brethren there. Attended their Vacation Bible Study, Song Directing Class, Song Practice, Vacation Bible Study Program as well as being a guest of the Women's Bible Class. I also had the privilege of attending a session of Bro. Zerr's Bible Reading at New Castle one night while I was at Anderson. I am now making preparations to go to Little Rock, Arkansas, to attend the Stamps-Baxter Music School. Brothers Borden Higginbotham and H. R. Miller are going to make the trip with me. We plan to worship in Saint Louis going and returning, and have services in our room the other two Lord's Days. — Ellis Crum II.

THE M. C. was full of good reading. God bless all the faithful writers. Hope they live long to keep up the good work. I can't write how I feel and the great love I have for the brethren everywhere, for their work's sake.—Colorado.

(She sends a good donation for the work; without such donations this paper could not exist, for no religious paper really pays for itself, especially when it fights every form of evil.—Editor.)

KANSAS CITY, MO.—The Vacation Bible Study at 26th and Spruce under the direction of Bro. William Hensley is now history. The enrollment was 81. There were quite a number of children in attendance from the denominations. We hope much and lasting good was accomplished and that next year we will be able to have a larger and still better Vacation Bible Study. The future of the Church depends on our youth of today. Bro. Bob Freeman of Decatur, Ill., was with us on the 4th Lord's Day and gave a very good lesson at the evening service. Thanks, Bob, come again. . . . We were encouraged to have three place membership during the month. . . . We sorrow with the Comer, Lefmann and Allee families as during the past month Bro. Edd Lefmann's mother passed away, Sister Comer's mother answered the call, and Bro. and Sister Allee lost their young daughter. When a member of the body of Christ suffers we all suffer with them. And our hearts are indeed grieved because these our brothers and sisters are caused to sorrow. But may they each be comforted by the knowledge that Jesus knows and cares. We look forward to Bro. D. A. Sommers' next visit in July for another week of Bible Study. —Edith Gunn.

LOVINGTON, ILL.—Bro. Henry Boren and I started a mission meeting here yesterday, July 28. We are conducting services each night in the park pavilion which is situated near the town district. I came to Lovington from Holliday, Illinois where we concluded an evangelistic meeting. The interest was fine throughout and the elders are making plans for additional activity along the lines of development and study. There were twelve baptized during the meeting, others almost persuaded. —Harold Shasteen.

OZARK, MISSOURI—There were several outsiders present at our services last night, as is usual at most of our Sunday night and Tuesday night services. We have almost completed the third canvass of Ozark and have talked with several whom we might term "long-range" prospects. This is a difficult field but we have faith that God will bless our efforts.

Several from Springfield and Nixa plan to attend our singing here July 30th. We are looking forward to the meeting to be conducted by Bro. Brumback from Aug. 11th through the 25th. Raymond Wofford of the Manchester Ave. Church in St. Louis will be here to direct the singing. — Richard Kerr.

UNIONVILLE, MO.—The publisher of the M.C. spent two Lord's Days at Cedar Rapids, in Bible study, and the brethren expressed themselves as well pleased. One was baptized, and another returned to the Lord. Several non-members attended some.

At Des Moines we spent a week, being at Dean Ave., from Monday to Saturday night, and at University Ave., on Lord's Day. The hot weather hindered some, but brethren seemed interested in the study. Bro. Eugene Suddeth, an elder at Dean

Ave., from almost the beginning of the church there has done a good work. He took a great interest in development, and mutual edification when hardly any churches and preachers were interested, and that interest through the past laid the foundation for a developed church. It is so developed and established that when Eugene Smith, the college advocate and radio speaker and publisher of a religious journal in Des Moines, recently pitched his tent six or eight blocks from Dean Ave., he did not phase a single member, unless it was one weak member who attended his services some. Bro. Suddeth is so situated that he can visit some churches within a reasonable distance, on Sunday at least. If you wish some one to make a big show, don't call him; but if you wish some one to help you lay a strong foundation, he will help you. He and part of his family brought me down here on Monday. Brethren seem interested in the study of the Word here. —D. A. Sommer.

ETHEL, MO.—The church at Hepburn, Iowa, just completed their initial Vacation Bible Study. The greater percentage of the young people of the small town and surrounding rural community were in attendance. The average attendance was 82 for the two weeks. The study was appreciated by the community in general, as that sentiment was expressed by many who are not affiliated with the church. One young lady was baptized on Lord's Day July 21st. The new building they obtained last Jan. is adequate to handle classes of all ages etc. We note general progress of the church there. — Winford Lee.

## The New Printing of the Simplified New Testament

We have been waiting more than half a year for this printing, but paper could not be obtained. Its advantages are these:

1. The printing is better than the last edition—bold, clear, easily read.
2. The book will lie open on your table without your breaking it in. We have been trying for years to have this.
3. There is some larger margin, giving you a little more space to write notes with a lead pencil.
4. There are two maps—one of Paul's Journeys, and the other of Palestine in the time of Christ.
5. The Nuggets of Gold are printed in the back—several thousand passages of choice scripture, for devotion; the many groups of choice verses make good outlines for expository preaching or teaching or mid-week meeting talks.
6. The title is printed in pure gold leaf, and will not fade away so easily.
7. Though the cover is cloth, it has the appearance of fine grained leather.
8. To those not acquainted with the Simplified New Testament we would say that it is the regular King James Version, with black-face type, self-pronouncing in part, definitions of words, uncommon or out of use, simplified translations of hundreds of hard passages, references on the thought and not mere words. Also, an account of the writer of each book, the ones written to, and subject written on; an important outline, or analysis of each book, with carefully prepared headings scattered through the book. It gives you the material so that you become your own commentator. It is the poor man's religious library.

You can now turn your older testament over to others, in the family or elsewhere, and obtain the advantages of this new printing of the testament. Your gift to others may help them much, and will be appreciated especially if the folks can not afford such a book. Your child will be delighted with the book. But the much higher cost of workmanship necessitates raising the price to \$3.00 each; and \$2.50 each for five to one address. Address D. A. Sommer, 918 Congress Ave., Indianapolis 8, Ind.