

Macedonian Call

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

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"The Bible and Our Constitution"

There is a striking parallel between the history and interpretation of the United States Constitution and the history and interpretation of the Bible.

In the days when our democracy was young there arose heated discussions as to the constitutionality or illegality of proposed moves by the government. One of the two opposing opinions held to a strict interpretation of the constitution, the other to a liberal construction.

Chief Justice John Marshall, in a supreme court decision in 1819, laid down a rule for the interpretation of that disputed document of such clarity and force that it has become a classic in the annals of American literature, as well as the basis for all decisions rendered by the supreme court since that time.

"Let the end be legitimate, let it be within the scope of the constitution, and all means which are appropriate, which are plainly adapted to that end, which are not prohibited but consist with the letter and spirit of the constitution, are constitutional."

No better rule for determining scriptural or unscriptural practices, according to the New Testament, can be found.

Let us substitute "New Testament" for "Constitution" and examine the practice of instrumental music. The proposed "end" or "aim" is legitimate and within the scope of the New Testament, that is, aiding the song service. But let us consider the means (piano, organ, etc.) Is it appropriate? John Wesley said that instrumental music is no more appropriate than the burning of incense in the worship. Is it plainly adapted to the end (stated above)? No, because it is not a mere aid but in every case causes a deterioration of good congregational singing, and in many instances, supplants vocal singing almost altogether! Is it prohibited? By logical deduction, yes, because it goes beyond (transgresses) the command, 1 Jno. 3:4. Does it consist with the letter and spirit of the New Testament? It is not provided for, neither in letter, nor implication.

But we must be consistent. In our court systems, one decision rendered becomes the rule in similar cases. We, too, must use the same basis of judgment in comparable cases.

Many of our brethren in the South reject instrumental music as unscriptural, while adhering to practices which are indefensible by the same reasoning. An example is the Bible college.

Is the proposed end or aim—teaching the Bible—legitimate? Granted. Is it within the scope of the New Testament? Certainly. But consider the means, that is, the Bible college.

Is the Bible college appropriate? Plainly adapted to end—teaching the Bible. It is no more appropriate nor adapted to the purpose than a heavily armored army tank, equipped with a 3-inch gun, is appropriate for or adapted to rabbit hunting.

Is the Bible college prohibited? Yes, because it adds to God's word (Rev. 22:18), chiefly, in these ways: 1. It is a separate organization to do the work of the church. 2. When run by the church it takes in more territory than is authorized by the New Testament; for while teaching the Bible is a work of the church, examination shows the colleges using church funds (directly or indirectly) to finance athletic teams; unnecessary, huge buildings, and to teach many things, with courses in scripture comprising only a small part of a varied curriculum!

Does it consist with the letter and spirit of the New Testament? If the reader can inform me of one scripture, authorizing the needless expenditure of hundreds of thousands of dollars—by Christians—to equip basketball and football teams; to teach mathematics, exact sciences, and philosophy; to hire, at considerable expense, a "faculty" (as opposed to elders—God's plan), to manufacture "pastors" in modern, mass production style, whose only concern is to get a secure berth with some congregation which can support them in accustomed manner. If such scripture can be found, please name it!—Henry Boren.

Lord, Is It I?

Two thousand years ago our Saviour was well aware that he would be betrayed. He knew one of those who said he loved Him, loved money much more. Our Saviour told that group face to face that He would be betrayed by one and the record tells us that they were honest enough to examine themselves that they might know the betrayer. (Matt. 26:22, 25). Judas sold his Lord for thirty pieces of silver. Most church members get a better price but will sell Christ and their souls for a much smaller sum rather than miss a sale. The words of the twelve apostles should be forever ringing in the ears of every member of the body of Christ, Lord, is it I?

Almost every Christian was prospered much more in 1941 than in any year previous. Many wage earners received 50 per cent more and farmers and business men received their portion of the prosperity. Yet many Christians have laid by the same amount of money on the first day of the week for years, but Paul tells us to lay by as God has prospered us. (1 Cor. 16:2).

We didn't realize that our 1941 income was so great until Uncle Sam mentioned March 16th as the deadline

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to file our income tax return. Many were prospered to the extent that they took time to think and make mention of the many, many places where it was necessary to spend money in order to make this great income. Yes, after a long serious thought, the amount was brought down so low that many were exempt from income tax. Others figured and had to pay, but the amount was so small they couldn't miss it at all, though every one is too smart to try to cheat Uncle Sam.

We should be more concerned when we divide with our Heavenly Father. Many received \$2,000.00 and upward last year and cast into the treasury \$1.00 each Lord's Day, a total of \$52.00. Brethren, giving is a part of righteousness and Jesus says our righteousness must exceed that of the Scribes and Pharisees if we expect to enter the Kingdom of Heaven. (Matt. 5:20). The Scribes and Pharisees gave one-tenth. We are enjoying a much greater dispensation. Should we expect a better rate, under such circumstance? Christ gave us credit for loving him to the extent that we would be honest with him, therefore he didn't bind the tithing system on his people.

Brethren, if the Church is to accomplish the good that it is intended for, members must give scripturally, and there will be no place for human institutions. Many are guilty of condemning every departure from the divine body yet they **rob God** by failing to support the church. Many are teaching that the days of animal sacrifice ended at the Cross, yet when casting into the treasury it is seldom more than a buffalo nickle. Lord, is it I?

It is sad but true many of our brethren are buying nice homes and automobiles for themselves and saying, "I really don't give so much now but I expect to make it up when my debts are all paid." Yet there is always something else that they believe they must get, and so keep on robbing God. Even if one should turn in some back pay that could not change the scripture which says contribute upon the first day of the week.

Paul says he wants us to give that we might have a greater spiritual account. (Phil. 4, 17). Let us not rob ourselves by robbing God.

There is very little that we can do about the year 1941, only repent and pray and during 1942 keep our financial record with the Lord equally as good as we do with Uncle Sam; and when we file our next income tax return, we can say, "I am not ashamed of myself; I was fair with my Savior."

Maybe you are wondering how much you should give. Just turn that thought around and say how much should I keep for myself, Lord, it is all yours. We have exam-

ples of where the Lord accepted a minimum of one-tenth and a maximum of all.

Brethren, be honest with yourselves and your God, saying, like the twelve, Lord, is it I?—Herman Gower, Brookport, Ill.

Marry a Catholic and You Get This?

In recent decades, Protestant people have forgotten about their opposition to the traditions and other unscriptural teachings of the Roman Catholic Church. The Pilgrims were opposed to the observance of Christmas, Easter, etc., but now Protestants gave gone on and observe Good Friday, Palm Sunday, etc., etc. While it is true that many Catholics are drawn away from their Church by marriage with Protestants, many Protestants on the other hand, believing that "one church is as good as another," have gone into the Catholic Church. But this is what you get into when you marry a Catholic:

"The Catholic Church grants a dispensation from the ecclesiastical law forbidding mixed marriages, because she hopes in certain particular cases that these evils may be obviated. She lays down three conditions: **1st Both parties must promise that all the children be reared in the Catholic faith. 2d. The non-Catholic must promise not to interfere in any way with the religious life of the Catholic. 3d. The Catholic must promise to do everything possible—by prayer, good example, and persuasion—to bring the non-Catholic to the true faith.**"—"The Question Box, 341st Thousand, by Rev. Bertrand L. Conway, of the Paulist Fathers, with a Preface by Cardinal Gibbons." Nihil Obstat [Nothing stands against it.] Remigius Lafort, S. T. L. Censor Deputatus."

So, young brother, sister, if you wish to wear your life out raising a big family of children (for Catholics oppose race suicide), to become Catholics, to work against the simple religion of Jesus in the New Testament, just follow this teaching of the Catholic Church. Or else, your life will be one continual wrangle over religion. Why stick your head into a noose which in nine cases out of ten will hang you physically, spiritually and eternally?

And by the way, before me lies another book of the Catholic Church which says this on marriage:

"Question.—Does the Church forbid the marriage of Catholics with persons who have a different religion or no religion at all? Answer.—**The Church DOES forbid the marriage of Catholics with persons who have a different religion or no religion at all.**"—A Catechism of Christian Doctrine, Prepared and Enjoined by Order of the Third Plenary Council of Baltimore, Published by Ecclesiastical Authority" (in the same diocese where Cardinal Gibbons presided, Baltimore, who endorsed our first quotation.)

So one doctrine of the "Ecclesiastical Authority" forbids mixed marriages, and another allows it! This is the "Double Doctrine of the Church of Rome." And yet she claims to be the "infallible interpreter" of the Bible.

Toil Is the Law

I have heard it stated that much of the evil that afflicts man is due to an effort to get what is wanted without working for it. It seems that we should all be able to realize that even though some such things that we desire might be had without working for them, they are very

apt to become a curse instead of the blessing they might have been had we acquired them by honest toil and effort.

When God told Adam that henceforth he must eat his bread in the sweat of his face, a law went into effect which cannot be wisely ignored. This law, or rather the consequences of disobeying it, are portrayed in parasitic animals over which man is declared to be superior. A biologist states, "As is always the case when we try to get along without work, we damage ourselves in the end. The parasite, whether a worm or a human being, pays certain penalties for its habit of life. In either case the parasite loses ability to provide for himself, what he takes from others. With the worms this has resulted in actual loss of organs of locomotion and food-getting. Some have degenerated into mere absorbing and reproducing devices." The succulina is a parasitic animal which seems just as normal and capable of making its own way as any Crustacean, at birth. In fact, it does make its own way for awhile, but later makes its way into the body of a crab and proceeds to exist in that state where food and shelter may be had without effort. But a drastic change begins to take place in the organic structure of the animal. Its legs drop away and its eyes go out! It becomes a hollow, shapeless, sucking bag.

The penalty which man must expect to undergo when he tries to get what he wants without working for it—when he prefers idleness and ease to the toil which his nature requires for wholesome adjustment, is a change in character and not visible in the same way as the change in the parasitic animals. However, it is just as disastrous, for it is soul-damning.

I am not supposing that any of my young friends in the church are parasites, but I think it probable that many of us have not learned to appreciate work for what it means to us aside from the material results gained. Abraham Lincoln saw in his day that men had a craving for official positions, and he said, "If ever this free people, this government, is utterly demoralized, it will come from this human struggle for office—a way to live without work." The most homely piece of work that anyone can think of is not to be looked down upon nor despised. It is honorable and we should not feel ashamed nor be reluctant to apply our hands to it. Perhaps washing dishes is no art, but I know many who have not mastered it with appreciation. You boys in overalls, do you use your hoes with appreciation? I'm not a boy but I've used a hoe and I'm not ashamed of it. (One of the seven things which God hates is a proud look; and that thing is most easily avoided while I bend over my hoe!) I am learning to be thankful for the tasks required of my hands which help me to feel humbly submissive to my God and the laws He has given to regulate me as one of his human creatures. I hope you are learning the same, for you will be happier while you do the homely tasks required of you if such is true.—Your Sister in Christ.

Should Christians Go to War?

A subscriber writes: "We have a brother in the congregation here who thinks it is wrong to go to war or to support capital punishment. Would you please put an article in the M. C. on the subject?"

Christ does not legislate on the subject in the New Testament, and all we can do is to see the general teaching of the Bible.

Regarding capital punishment God said after the flood, "Whoso sheddeth man's blood, by man shall his blood be

shed; for in the image of God made he man." (Gen. 9:6). That was carried down into the Jewish age. But God did not permit capital punishment on circumstantial evidence alone. But since the Church is not a civil government it says nothing about that.

Many people have unwittingly misrepresented God. When He said in the Ten Commandments, "Thou shalt not kill," he was not talking of war, for at that very time he was telling his people to destroy the Amalekites; and later commanded his people to destroy utterly the Canaanites, and punished them because they did not. That command not to kill referred to personal vengeance.

The command to Peter to put again his sword into its sheath, for "they that take the sword shall perish with the sword," was spoken regarding defending our religion by the sword, not keeping order in a state.

Paul says the powers that be are "for the punishment of evil doers and for the praise of them who do well" (Rom. 13), and commands us to be subject to them. Sometimes, however, the state is in anarchy, and sometimes nations as a whole are in anarchy, and sometimes the law can not protect one, then what? If a crazy man were killing children in a community, and the officers had not arrived yet, and if he were about to kill yours, and you had a means of protecting them, even if you had to kill him, what would you do? You know what you would do, and the law and everyone else would stand with you.

A mad man has been turned loose in Europe and the world. All international law, except that of brute force, has become bankrupt. Your family, your neighbor's family, the families and homes of the helpless millions of the world, all must be protected. There is but one thing to do: all the nations get together and put down the mad man of Europe, that "Jimmie may again sleep in his own little room," and "the world may again be free." God bless the boys who will do this.

Let's Work It!

I am thinking now of something which has been severely neglected in many congregations of the Churches of Christ. It is a command of God. When exercised regularly, it has and will cause a church to grow, gain the respect of the community, and be firmly established. When neglected, it has and will cause the church to weaken in number, become an object of ridicule in the neighborhood, and slowly rot away of itself. My thoughts are of Discipline, especially final action, when all else has failed to restore a disorderly member of the body of Christ.

The Lord ordered "government" in the church. (1 Cor. 12:28). What is a government without judicial authority? What is church government without the power to correct a subject who might be disorderly? To the church at Corinth, the inspired writer and apostle also commanded concerning a certain fornicator in its midst, "In the name of our Lord Jesus Christ, when ye are gathered together, . . . to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. (1 Cor. 5:4, 5.) We ask, Was the church at Corinth to permit the fornicator to quit the church of his own will, if he chose, and retain him as a member? Paul stated NOT! "Purge out therefore the old leaven, that ye may be a new lump" (verse 7.)

Stated the same writer to the church at Thessalonica, "Now we **COMMAND** you, brethren, **IN THE NAME OF OUR LORD JESUS CHRIST**, that ye **WITHDRAW** yourselves from **EVERY** brother that **WALKETH DISORDERLY** among you". (2 Thess. 3:6). Paul neither implied, intimated, hinted at, nor suggested that they do any withdrawing; he **COMMANDED**, and that by the **AUTHORITY OF CHRIST**. Thus it is not man's plan but the Lord's. Is it not just as important that the church keep this command as to keep any other command of God? If you think not, then I suggest you tell that to the Lord. Tell him also that He needs to supply some other method for taking care of the unruly members of His Church, for it is becoming spotted, stained, contaminated, and even an object of ridicule in many places because of the unruly ones still among its membership.

But some of my readers will say, "Too many disorderly ones to start now, too many relatives, it would cause too much criticism and trouble. It sounds good but it just won't work". Have you tried sincerely, humbly, diligently, even desperately to bring those unruly members back to Christ? Neglect of discipline and neglect of earnest effort to gain the lost nearly always are playmates. Where we see one we see the other also—another "forgotten scripture". "Brethren, if any man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." (Gal. 6:1). Now listen, you don't really believe that the Lord was so unwise when he gave the command under consideration that he would give a command which "just wouldn't work", do you? Why, of course not. It is the Lord's plan and it will work IF we will only **WORK IT**. Only let us use judgment and discretion in making it work, then success shall be ours and salvation to more souls.

Now we are going to start the Lord's plan working in a congregation where it has not been exercised for years. 1. Let's list the names of the disorderly. 2. Let's arrange for a special meeting of all the church one night each month at the church house. 3. At our first session we shall (a) select a **few** names of the disorderly ones, (b) discuss their conduct in the session, and (c) assign two persons to call upon each of the selected ones during the coming month. These visitors can be chosen according to ability and influence upon the particular member upon whom they shall call. Also they can be instructed how to make the contact. 4. At the next monthly special session each couple who has been assigned a call shall report the results. 5. The congregation can make suggestions as to what else might be done to restore the particular party. 6. If it be the judgment of the leaders or elders, they can again assign two persons to make a second call. They can be either the same two or two other parties. 7. These two can report at the next session and the same procedure can be repeated until all effort has been exhausted to restore the unruly member. 8. Two can be sent with the charges the church has against the person's life written down by the leaders to hand to him. This letter should also set a date in advance (the next special session would usually be satisfactory) for the final consideration of the case. 9. If at that time the disorderly one is not willing to make acknowledgments publicly, the church should withdraw its fellowship from him without further delay.

A similar procedure would be in progress all of the time with the other few delinquent members selected at the beginning. As the work progresses others of the complete list of disorderly members could be added to the visiting list one, two, or three at a time (depending upon

the ability of the faithful members to handle these cases) until all have either been restored to faithful obedience unto Christ or withdrawn from. Though such a program would take time and effort, it is far better than lining up a group and withdrawing from them all at once without any diligent effort to restore them. It is also superior to letting the church become leavened more and more with the advancing years.

If the above described program were placed in action and carried through, it would not overwork any one but put all faithful members to work, develop their ability, and increase their responsibility. It would purge the church and gain the esteem of the world as a whole. It would **WORK** and bring results.

Please do not say that I have told you that the above plan is the only method for a church to clean up its leavened membership. I have not. I have simply outlined one method which has worked and will work. Although the Lord has not given all details of withdrawal, he has commanded us to withdraw from disorderly members (2 Thess. 3:6) and that to be done when the church is assembled. (1 Cor. 5:4, 5). Shall we keep his commandments? We **SHALL**!

I am not writing to you elders and leaders whose congregations have kept the old leaven out by regular exercise of discipline but to you elders and leaders who have let leaven remain in your congregations. I beg of you, please, for the sake of your own souls, for the souls of those who depart from the truth, and for the souls of the whole church, see that your congregation withdraws itself "from every brother that walketh disorderly among you".

I am writing also to you fellow-preachers. We have a responsibility to the churches of Christ with which we labor. Don't you find that most of the time it is not enough just to teach a church that the Lord's plan **MUST WORK**? Don't you find that you must also teach it **HOW TO WORK** the Lord's plan? Is it possible that the failure to work the Lord's plan is as much the preacher's fault as it is the elder's and leader's? Perhaps we have not shouldered all of our part of the load of responsibility.

Let us all—elders, leaders, and evangelists—do every bit that our frail bodies and humble minds have power to perform in an "all-out" effort to make the church and keep the church as Christ purchased it—"a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Arthur Freeman.

Mothers and Their Soldier Boys

I have often thought I would like to write to the M. C. But would hesitate, thinking I should give that good space in the paper to a better writer. But since we are in war, I feel like we mothers are going to have a big part to play, and as I am a mother with a daughter and two sons I know I have a big part to play myself. My youngest son has been in the U. S. Marines for nineteen months and I can expect the other boy to be called most any time. I can sympathize with all mothers. And mothers, while we are in distress, and how it breaks our hearts to tell our dear boys "Goodby" and oh, how we long for them to return to our arms again—let's take time to think of all the suffering our Lord was compelled to bear, and He did all of that for us, that we might be saved. So in all of our sorrow and troubles, let's not

forget our great Helper. Let's just stop and count the many blessings we have had along with our sorrows.

I am sure our boys remember when they were very small and we would kneel with them and pray, thanking God for so many blessings. So I am sure while they are at the battle front they are confident that their mothers are still offering up prayers for them. They are trusting us to do that much for them. So let's not fail them, for that is the greatest thing we can do for them. I have composed a poem which came from the depths of my heart.

When the evening sun is setting,
And our hearts are toward the west,
'Tis then we think of our dear boys
And ask that they be blessed.

We ask God's hand to guide them
From morning until night.
We pray that they shall never turn
From things they know are right.

They've learned to read the Bible,
And they've been taught to pray,
And we trust they ne'er will give this up
Through any tiresome day.

We know oftentimes they're heartsick,
Many times they long for home,
But we trust that God will care for them,
So they'll never want to roam.

Of course there will be changes
Before this war is won,
But one thing that will never change
Is a mother's love for her son.

We cherish many a childish word,
In this poor broken heart;
We will always see the look on their face
When it was time for us to part.

Most of them said, "Now, Mother,
Don't worry, keep calm if you can,
You are proud of me that I'm willing,
You want me to be a man."

We don't want them to be "slackers,"
Do we, mothers? No, not one.
So let's keep up our faith in God,
Let's keep praying for our son.
—Mrs. Ellis Ketcherside, 133 Middle St., Bonne
Terre, Mo.

May "Soldier" Edition of M. C.

By consulting friends we have decided that there needs to be sufficient comments to hold the many scripture quotations together in as interesting form as possible. The Flight of Faith is the title. The subjects will run about like this: Why do we have wars? How do we know there is a God? Rebellion Against the Ruler of the Universe. The Bible Outside the Bible. The Bible Itself is a Miracle. The Army in Three Ages of Religion. No Neutrality—we must Enlist. Our Captain is a King, too. How to Enlist. A Great General Comes over from the Enemy. A Black Man Enlists. No Fraternizing with

the Enemy. Who Shall be Greatest? What are we Fighting for? Organization of the Army. Divisions in the Army. All Soldiers to Talk War. "Where 2 or 3 are Gathered Together." Discipline in the Army. The Christian Armor. All Soldiers are First Aid-ers. The Captain knows each Soldier. Christ is one with the Commonest Soldier. Remember the Cross of Christ. Religious "brass hats," the Clergy. Christian Soldiers Must Endure. 5th Columnists, Deserters, and their Fate. Women 5th Columnists. The Greatest Soldier. Our Captain is coming back. The Victory "Parade."

Notice elsewhere in this paper favorable comments on this proposed edition. Remember that this will cost twice as much to print for our regular subscribers. Yet the form will be so handy—will fit one's vest pocket, or an ordinary business envelope. 30 for \$1. This tract would cost at least ten cents if it were not printed as our regular edition of the M. C. To talk "war" or religion to a friend, then reach into your pocket or pocket-book and hand one of these handy tracts, saying, "Here's the fight that counts—read it"—may cause some confused soul to see the light. But don't delay in ordering—how many?—you can send a dollar bill at our risk. And the more donations we receive, the more sure we shall be that the supply will last. We do not know whether we shall print any more Missionary numbers through the duration.—Publisher.

The Growth of the Early Church

As we peruse through the Book of Acts, the fact that the early church grew rapidly is evident. This book which tells us of the establishment of the New Testament and its early discouragements and encouragements gives us an insight to growth of that soul-seeking and soul-saving institution which our Master called His church, before its establishment was completed. Certain facts that attributed to its growth and development are inevitably true and by considering some of these outstanding facts the causes of her progress become known. Possibly some of us who appear to be "at ease in Zion" would do well to ascertain some of the truths contained in the book of Acts relative to this growth.

1. GENUINE CONVERSION.—To assume that the fervor, zeal and whole-hearted righteousness of the early Christians was a thing of prominence would not be far-fetched. Three thousand Jews gladly received the word of the Apostle Peter on the day of Pentecost, choosing to accept a new religion in preference to a religion which their parents had trusted in for fifteen hundred years. This indicates a sincere desire to a holy life. The Jewish religion had become corrupted by the doctrines and commandments of men so they left the imperfect to accept the perfect. They accepted the faith of which Peter spoke by inspiration knowing that "it is better to trust in the Lord than to put confidence in man." But, the thing that we are speaking of here is the fact that the early Christians **SHOWED THEIR FAITH BY THEIR WORKS**. They were "living epistles" of a sincere, conscientious and serious desire to show their conversion by the genuineness of their love. The early disciples **outloved** their contemporaries (pagans, heathens, etc.). The early disciples **outlived** their contemporaries. The early disciples **outfought** their contemporaries. It was only after a compromise with their contemporaries in the following generation that it went into the Dark Ages and lost her original pureness and simplicity.

2. **OPPOSITION**—That "the faith which was once delivered unto the saints" was rigorously opposed by the contemporaries of the early church is irrefragable. Since the Creation of which we read in Genesis, the laws and the truths of God have always been opposed, but "since it takes strength to resist strength, the opposition of the truth was resisted by the early church with activity. Since activity is conducive to growth, the strength of opposition necessitated the strength of activity, hence the early church grew prodigiously.

3. **PERSECUTION**—Closely associated to her opposition is the violence with which she was persecuted. Offenses came, and with the offenses came manifestations. Offenses came that those who were approved might be made known. Those who endured the harassing circumstances, under which atmosphere they were converted, performed wonderful works for the Lord. The "softies" soon went to their own place. The disciples who were persecuted did not procrastinate but they persisted and persevered in preaching the plan of salvation whereby they made proselytes of all nations. By pursuing this prosecution the cause of the Lord prospered. Paganism perished. The very stones of persecution that were hurled against the early church to destroy her were the very stones that spread her and caused her to grow. As the early church was persecuted, "they that were persecuted went everywhere preaching the word." The early church grew because of persecution, the Lord taketh the wise in their own craftiness.

4. **UNITY**—Who will deny that the early church was of one heart and of one soul? That perfect concord and unanimity of believers was the complex of the Jerusalem church is well verified. So nearly were they of the same mind that it was as though the thousands who constituted the church had but one soul, it merely dwelt in several bodies. Since such unity (not mere union) existed in the Jerusalem church multitudes of both men and women were added unto the Lord. A perfect union from such diverse and conflicting theories which possessed the minds of the disciples before their conversion is truly worthy of note. Such would never have been possible had they not had a common standard. They continued steadfastly in the apostles' doctrine, and since the apostles received the doctrine by inspiration, the standard was God's word and not man's word. A unanimous union is possible in the following of the minds of men but perfect unanimity can only be attained through the mind of God. "Let this mind be in you, which was also in Christ Jesus." Unity was largely responsible for the growth of the early church.

5. **DISCIPLINE**—There were occasions when this perfect unity was temporarily opposed through the lack of genuine conversion. These cases of rebellion against the Lord had to be, and were, dealt with. Such action that was used kept the bad leaven from their midst and in being kept in a healthy condition the church grew. Bodies, whether human, divine or fleshly, grow because of a healthy condition. The divine body of Christianity grew in the apostolic age because of its successful operations. A diseased member of the body was lacerated in order that the entire body would not be defiled. Such procedure should not be too good or too bad to enforce now, considering the fact that it has been shown to tend to a healthy condition in the early church and that healthy condition was largely responsible to a healthy growth. Institutions today may grow in numbers with-

out exercising scriptural discipline but such growth will deteriorate rather than ameliorate the spiritual welfare of the institution.

6. **ORGANIZATION**—The early church was a business concern. It was not slothful in carrying on its business but was fervent in spirit serving the Lord. The business of the early church was to sell the gospel of Jesus Christ. The territory for these salesmen extended into all the world. The president of this divine concern was Jesus Christ, the managers were the apostles, the salesmen the faithful preachers of the gospel. Under this system the firm grew and prospered. Such should be the case today. As every successful business has organization, even so this business concern was thoroughly organized. Without business it could be no organization, without organization it could transact no business. Should strifes or strikes arise within their midst, men who were worthy were sought out to be appointed over that BUSINESS. Under such procedure the problems of the firm were handled in a businesslike way. This fact is largely responsible for the growth and progress of the early church.

We, who constitute the church of the twentieth century, must hold strictly to church orthodoxy. If the above facts be true, should not the same things which caused the early church to triumph over her contemporaries, cause the church today to triumph over rival institutions that are prevalent in the world today? Were the early Christians wiser than we? Were the early Christians more competent in coping with their situations than we? Will we sit idly by with a lackadaisical, nonchalant, don't-care attitude and allow the spirit of the early church to slip from us into complete oblivion? God forbid, brethren, that such will be our plight and our condition. "AWAKE thou that sleepest, and arise from the dead, and Christ shall give thee light." "See then that ye walk circumspectly, not as fools, but as wise, REDEEMING the time, because the days are evil."

Why does not the New Testament Church make as much progress today as it did in her prime? Is it because we are but half-hearted and less concerned? Are we **genuinely converted**? Do we have enough **opposition**? Ask yourselves this question, Do you not think that more progress would be made if we were **persecuted** more? Are we all **united** on the mind of Christ? Do we sometimes act upon our own whims and ideas? Are we enforcing proper and scriptural **discipline**? Is the church as a whole as **pure** as it should be? Are we **organized** to fight the sin and corruption of the modern day? Do we as a whole conduct the Lord's business in a businesslike way?

Yours for a working, watching, warring membership that will in this generation walk off the field of labor having left a heritage for the next one.—Harold Shas teen.

"Bulletin Abilene Christian College"

Just under the above heading we have this: "A standard College stressing Spiritual Development Published Monthly by Abilene Christian College, Abilene, Texas".

First, this College is called "CHRISTIAN"; Second, it is "**Stressing** SPIRITUAL Development". So this paper is published by this "Christian (?) College" to "Stress Spiritual Development", something the Church and the home are supposed to do, hence is a **substitute** for the Church and the home. But if it is a "substitute"

for the REAL (the Church) it is NOT of the Lord, for the Lord has no substitutes for His Church.

On this same page (first P.) of this March 1941 issue we find this:

In speaking of A. B. Barrett, first President, they say he "held the Bible chair of the Church of Christ in the University of Texas; and founded the present ACC" (Abilene Christian College.) I'm wondering what a "Bible Chair" in the "Church of Christ" looks like.

Again: "This man had a vision and with the help of other diligent workers down through the years, this vision has developed from a tiny school into a progressive Christian institution", etc.

I wish you to notice, please, that they not only call it a "Christian INSTITUTION", but admit it to be such. It is an "INSTITUTION" unknown in the Bible and to Jesus Christ, hence cannot be a "**CHRISTIAN INSTITUTION**". This statement forever settles the question as to whether it is an **institution** which claims to be **religious**, or **Christian**. It is **ANOTHER** institution trying to do part of the work the Lord's Church is supposed to do. It is a **SUBSTITUTE** for the Church, something the Lord knows nothing about, so far as being related to it is concerned.

We now call attention to the fact that there is a so-called religious paper published in Indianapolis, Ind., claiming to be a "Christian American" paper, or "American Christian", and that the publishers of said journal claim the Colleges have changed for the better so that they can now fellowship and endorse them. We will turn to that feature of the question by quoting from this same issue of the "Bulletin". On page 2 we have this: "Special band instruction by an outstanding artist in this field will be a main feature of Abilene Christian College's summer school".

Think of a "Christian Institution" teaching band music, or giving "band instructions" as a "Main feature" of the institution! There is nothing wrong in having band music if it is of the right kind, but think of a **Christian** institution having that teaching as a "main feature"! Raising hogs and goats is all right, but do we wish to teach that part of farming in a **CHRISTIAN INSTITUTION**? **PERISH FOREVER THE IDEA!** What would you think of me should I begin teaching the young men and women how to raise hogs, calves, lambs, etc., in the Church as a "**main** feature" of the teaching we do? The Church is not an institution through which we teach instrumental music lessons, no more than it is an institution through which we teach farming. "D. W. Crain" is, they say, "director of the Wildcat band". Think of having a "**WILDCAT BAND**" in a Christian Institution, will you? 'Tis awful. I admit they have changed, but the change is for the worse instead of better.

This "Christian Institution" has a "male quartet" which is to make a trip through several states, and it will be "available for radio broadcasts, programs for civil clubs, and general entertainment". So they are out to **entertain** the people, while the Christian Institution the Lord is head of wishes His people to **worship** instead of to **entertain**. But entertaining the people is one of the main features of the denominational world.

Again: "In addition to the lectures and discussions there were fine arts programs by a cappella chorus, band, string ensemble, girls sextet, and boys quartet; . . . two semi-formal teas; exhibits of home economics and art work; and a meeting of the Mothers and Dads club". All this done by this "CHRISTIAN Institution". The

idea of opposing instrumental music in the Church, then use it, teach it, and do many other things they claim to oppose being done in the name of Christianity, in an **INSTITUTION** which they claim is **CHRISTIAN**. Gentlemen, practice what you preach. You condemn yourselves in the things you allow. But I suppose the "Dads club" in this "religious institution" are good entertainers and can help to "raise the cash" to keep the institution going.

"This past fall Gene saw considerable service as end of the ACC football team which tied for the conference title, and is expected to star in both sports during the next two years". This is on p. 3. Think of **Football**, **conference titles** and **SPORTS** in a "CHRISTIAN INSTITUTION", if you can.

On the last page we are told that this "**CHRISTIAN INSTITUTION**" had the students selling towels to raise money to build sidewalks. We read: "Over 600 of these towels, which had 'Abilene Christian College' down the middle in purple letters . . . the space between three new concrete tennis courts will be paved, making a large skating rink. Lights may also be placed at the courts for night tennis and skating". So this Christian (?) Institution has skating rink, tennis etc. Too bad!

"Verna Lea Emery Is Queen Of Girls Pep Squad Party" is the heading of an article which contains this: "Verna Lea Emery . . . was crowned queen in the annual Kitten Klub Koronation, held March the 11 by Kitten Klub, girls pep squad". Then this in same paragraph: "This traditional spring festival is stiled to honor members of this **PEP SQUAD** for their service in creating and directing **school spirit** in connection with Athletics." (Emph. mine, W. R. R.) "Crown queen", "Pep Squad Party", "Kitten Klub Koronation", and "**ATHLETICS**" all endorsed by and encouraged in this "**CHRISTIAN INSTITUTION**!" It is almost everything but Christian.

They also have an "Abilene Basketball Team" in this "Christian Institution", which is more worldly than it is Christian.

Then they have what they call "Abilene Christian College's two honor organizations, the W club for women, and the A club for men". In this organization, or organizations, they require such qualifications as these: "General membership requirements in each of these **CLUBS** are the highest type of character, scholarship, and leadership", hence a person not highly educated cannot become members, but the Lord made no such "requirements" for entering His Family, His "One Body" over which He is head.

Space forbids me quoting all the foolishness they mention in just this one issue of their paper, but I must call attention to the fact that they have basketball, sports, two-mile relay team, etc., all in this work which they have identified with their "Christian College."

Then they have adopted a name for another organization. "Permanent organization of the South Plains ex-students of Abilene Christian College was formed last month at Lubbock with Raymond Keelcy . . . as President. To **promote** Abilene Christian College **IN ANY** and **EVERY WAY** possible, was the **fundamental aim** decided upon by the South Plains Association of Ex-students, the name adopted". (Emph. mine, W. G. R.)

And what do you think of that? Does all this look much like these Colleges are reforming. I would rather think them **DEFORMING**. I'll not comment on this.

Get this, please: "At the time the college was building on the new campus Bennett contributed to the school 1,600 acres of **VALUABLE** land in Yoakum County.

Honoring him for this gift, the school gnasium was named 'Bennett gnasium.' ONE THOUSAND and SIX HUNDRED acres of valuable land was a very nice present, don't you think? How many souls would the price of that land save, do you suppose? How many congregations could have been established with it?

Again: "A gift of Loan Star Gas stock which sold for \$1,816 was given the ACC during December by a donor who asked that the name be withheld". I think that a rather liberal gift, too, don't you? How many congregations could have been established with that money. They are wanting money to buy a \$5,000 printing plant and they will beg until they get it, too, for they say, "Abilene Christian College not only needs this plant, but it must have it!" "IT MUST HAVE IT" and will get it, but how many would give half that much toward holding a mission meeting somewhere? When it comes to supporting some HUMAN institution and HUMAN creeds people will rally to their support. How many will give the half of that amount to have the Gospel preached through the M. C., which advocates no humanisms. It stands for the Old Church and the Bible without additions, subtractions or substitutions. Will some one donate 1,600 acres of land to the Lord's Work? Will they give \$1,816 to the Lord's cause? They have thus donated to this ungodly human institution, endorsed by the publishers of a human creed and publishers of a sectarian paper called "American Christian". Will you assist the Lord's work that much?

—W. G. Roberts, Hammond, Illinois

(We are sorry to say this pointed article was misplaced and delayed many months. But it has its truths in it still.—Pub.)

Mutual Ministry in the Worship of the Church of Christ—No. 3

By W. G. MALCOMSON

Assuming that love is indispensable, the apostle begins chapter 14 by exhorting his brethren to make "love" the object of their constant pursuit, but spiritual gifts the object of their earnest wish. And of the possible gifts, instead of those which made for personal display, he asks them to desire the gift of "prophecy" (v. 1).

Webster defines the word prophecy as used here, "To give instruction in religious matters, to interpret or explain scripture, or religious subjects; to preach; to exhort; to expound." This meaning is made more evident in verse 3, "But he that prophesieth speaketh unto men to edification, and exhortation and consolation." See also verse 24.

As a physical instructor in recommending exercises to qualify his pupils for the ordinary occupations of life, would say, "Run, jump, wrestle, spar, swim, etc., but rather walk," just so does this master instructor in spiritual things exhort his brethren, while desiring the extraordinary spiritual endowments, to prefer, rather, the more practical and ordinary gift of prophecy (v. 1), giving his reason therefor in verses 2, 3, 4.

The learned McKnight, in commenting on verse 3, chap. 14, says, "When the apostles, who were endowed with the word of wisdom and the superior prophets, who were endowed with the word of knowledge, prophesied, they did it by inspiration, called (v. 6) revelation and knowledge. But there were other kinds of inspiration, called in the same verse prophecy and doctrine, which belonged to the inferior prophet. These were said to prophecy

when by inspiration they uttered prayers and psalms in which the church joined them; or delivered a discourse relative to some point of doctrine or practice. All being done in a known language, the church was edified, exhorted and comforted."

In verses 5 to 25 of this 14th chapter, the apostle shows that the chief end to be served in the mutual exercise of these gifts is the edification of the body; and in verses 26 to 33 he gives a brief illustration of "a more excellent way," as he had previously promised.

In the "more excellent way" as expounded in these few verses, the apostle portrays a picture of the brethren mutually exercising these gifts in the public assembly, but under the law of love; and where each member in turn, with thoughtful consideration of the rights and benefit of the others, either offers or withholds the manifestation of his gift of song, or teaching, or language, or revelation or interpretation, in such a manner and with such spirit that, instead of the ill effects of rivalry and confusion which had developed from the misuse of these great gifts, the result would be the mutual edification or building up of the body of Christ, which God intended.

In concluding his specific teaching to this church at Corinth in regard to public worship, and as emphasizing the fact that the more excellent "way" did not imply any changes in the revealed items of worship, or in the character of the spiritual endowments, but mainly referred to the considerate, loving and orderly exercise of these endowments, the apostle says in verses 39 and 40, "Wherefore, my brethren, desire earnestly to prophesy and forbid not to speak with tongues. But let all things be done decently and in order." Which means, according to Webster, "becomingly and by arrangement."

A definite conception of what constituted the various items of public worship as approved by the apostles' teaching seems to have been thoroughly apprehended by many intelligent and devoted students of God's Word during the early part of the past century, when a sincere attempt was made to return to New Testament teaching and practice.

It is a significant fact that though many such efforts were made at different periods, by various unassociated individuals, yet, in the main, the general results arrived at were practically the same and the order of the public assemblies, whether in different parts of our own country or across the sea, were markedly similar as to the character and items of mutual observance, all based upon the scriptural teaching.

The general conception of divine worship thus independently arrived at could not, perhaps, be more plainly portrayed than in a quotation from an article published by Alexander Campbell on page 658 of the Christian Baptist, sixth edition, 1843. It is as follows:

"It is not alleged by me that there are no divinely-instituted acts of Christian worship nor ordinances in the Christian Church; nay, the contrary I have undeviatingly affirmed. These are a part, an essential part, of the institution of Favor. It is not discretionary with disciples whether they shall or shall not enter the kingdom without obtaining the remission of their sins by immersion; whether Christian societies shall regard the first day of the week to the Lord; whether they shall show forth the Lord's death at the Lord's table till he come to raise the dead; whether they shall continue in the fellowship for the saints and the Lord's poor; whether they shall sing psalms, hymns and spiritual songs; unite in social prayers, and in reading the sacred writings in their reg-

ular meetings. These are the traditions of the holy apostles, who were commanded to teach the disciples to observe all things which the King in his own person had commanded them. But they are not in these observances bound by a prescribed form. There is no law, command nor precept prescribing the form of immersion, the place where, nor the manner in which the subject shall be disposed of in the act. There is no mode of observing the Lord's day—no law upon that subject. There is no prescription concerning the time of meeting in the congregation; whether they shall first do this, and then that; or whether they shall eat the Lord's Supper standing, sitting, kneeling, or reclining; whether prayer and singing shall always succeed or accompany each other; whether all shall pronounce the same words after the speaker, or only say 'Amen' after his thanksgivings. In brief, there are no distinctions of this sort in the Institution. With regard to moral injunctions the great principle called the golden rule is a fair sample. Exhortations and admonitions concerning morals, found in the Epistles, grew out of the occasion, or were suggested by the inadvertencies of the disciples. But had these Epistles never been written, or only a part of them, the Christian Institution would have been perfect and entire, wanting nothing. The gospel, yes, the gospel, the proclamation of God's philanthropy, as it was uttered by the apostles on Pentecost, or in any of their converting discourses, would have been, and still is, alone sufficient to produce those principles in the heart which issue in all holiness and in all morality."

The consensus of secular historic testimony is to the effect that the public worship of the early church followed the practice implied by the apostles' teaching, as indicated in the many scriptural references already submitted.

Historians so testifying are Mosheim, Giesler, Rothe, Neander, Coleman, McCulloh, Beverley, Tyndall, Haweis, Kurtz, Pressense and practically all others of repute.

To the intelligent and sincere follower of Christ the fact that the practice of mutual edification is ordained by God for the development and perpetuation of the Church of Christ is sufficient reason for a faithful endeavor to cultivate it; but it is a demonstrated fact that no church can remain truly strong where it is systematically neglected. We say "truly" strong because apparent strength it not always true strength.

At the time the noted Beecher was in the zenith of his renown, and a seat in his great church at Sunday service could be obtained only by ticket previously secured, a gentleman met one of his congregation and said to him "What will you do when Beecher dies and what will become of this great congregation?" The man hesitated a moment and replied: "The church is not Mr. Beecher's church, it is God's church, and God will take care of it regardless of the personality of Mr. Beecher."

Some time after this Mr. Beecher died, and at immense expense one of the most able preachers in the world was brought over from London, England, to take his place. Inside of a year there was no longer any difficulty in procuring a seat in the building, and the services lost the unique popularity which prevailed under the ministrations of the great Beecher.

Suppose we take a number of narrow strips of steel, such as we frequently see used in the forming of elevator enclosures in stores and office buildings, and lay them on the floor about an inch apart, then on top of and at right angles to those lay an equal number of the same

kind of strips. On top and across the center of this double layer of steel strips we lay a bar of iron, which, upon being strongly magnetized, so affects the steel strips that when the bar is raised to an upright position they retain their relative places and present when upright and surrounded by a frame, the appearance of a substantial lattice steel fabric. Remove the magnetized bar, and the detached strips fall at once in disorder upon the floor. Now take the same strips, but intertwine them in lattice form, apply the magnetized bar, raise the fabric and stand it against the frame, as formerly; remove the bar and the lattice fabric still stands; because of the relationship through which each strip is contributing support to the others, and all are vital factors in the unity of the completed fabric.

The first arrangement of the strips is a picture of the church where the operation of practically all of its vital functions are dependent upon one man. The second illustrates the condition when mutual responsibility is assumed by the various members in accordance with the New Testament teaching.

Is it not a well-known fact that too many assumed mature congregations today are in the habit of practically suspending prescribed items of divine worship in the church, on occasions of the absence of the professional teacher?

And too often the teacher, when present, by his natural assumption and performance of the major activities of the service, keeps closed the doors of opportunity to the exhortation, praise or prayer of the less insistent members.

Who is prepared to assume responsibility for such conditions, which are too common, in the face of the plain scriptural teaching—as to mutual duty and obligation in the church worship?

(To be Continued)

Church News

Indianapolis.—One was baptized at West Indianapolis March 29.—D. A. S.

There are a few disciples at Sacramento, Calif., who are trying to steer clear of all humanisms in religion. If you know of any disciples in those parts who are interested in the same, please send their names and addresses to Mrs. J. A. Spencer, R 5, Box 7066, Sacramento, Calif.

Altoona, Pa.—We are now conducting services in a mission field. The attendance has increased in a week's time from 16 to about 60. An invitation has not yet been extended but the opportunity for non-Christians to obey the Gospel of Jesus will be given before the meeting is concluded. We hope to set up the New Testament worship in this beautiful Sinking Valley. Meetings are being conducted in a Grange Hall building at Skelp, Pa. Brethren, may we soon develop the complex to "Go . . . preach the gospel."—Harold Shasteen.

Altoona, Pa.—"The Church of Christ that met in the P.O.S. of A. hall in Altoona, Pa., has changed its place of meeting to the Grange Hall in Sinking Valley. The address will be Altoona, R.D. No. 3. The present leaders, J. N. McCloskey and B. E. Yearick will continue to look after the spiritual and temporal welfare of the church as before." Bro. Shasteen held a two weeks' meeting in the above mentioned hall and aroused a considerable amount of interest which we are endeavoring to maintain, and successfully thus far. We have a very encouraging outlook as our Lord's day meetings are well attended and mid-week Bible study has been started with increasing interest.—B. E. Yearick.

In the A. C. Review of Jan. 24, one of the originators of the divisive Rough Draft makes three quotations, from W. G. Roberts, Austen Sommer and E. M. Zerr. The quotation from Austen Sommer is this: "Faithful brethren have been misrepresented by intimations that we will not take into our

membership brethren who believe in Bible colleges . . . We tolerate college people among us as long as they do not advocate those things." To this the Review says: "Amen, to all three. The Review's position exactly." That is "exactly" NOT the Review's position. The college people are advocating their colleges as before. All the college papers are doing it. In last issue of M. C. Bro. Powers quoted from Abilene bulletin showing that more than \$1,000 was taken in from "churches" in one month. I had laid the same bulletin aside to comment on it. The Review makes its readers think that the colleges have quit taking contributions from the "church treasury," but even if they had quit they would still be unscriptural in being human organizations established to do part of the work of the Church. But they have not quit. Heresy is not the belief of a wrong doctrine but the pushing of that belief to the confusion and division of the Body of Christ either locally or as a whole. Again we have a demonstration of the truth that almost everything turns to misrepresentation in the hands of the Review managers.

St. Louis, Mo.—The Lillian Ave. Congregation is enjoying some good lessons brought to us by the Bible class students. Brother Carl Ketcherside is giving us some very interesting and edifying lectures each Thursday evening. We are breaking all previous records both in attendance and contribution. This fact testifies to the work that is being done in this vicinity, although our additions at present are few, we have a goodly number of prospects who are in constant attendance, and after all we are glad to have people sure of their move before they plunge.—Jess Parks.

Martinsville, Ind.—In our first meeting with Lyons, (Bicknell was not represented at this meeting), Bro. L. C. Roberts was suggested as the man to help us. The Brethren at Lyons arranged for Bro. Roberts to visit them over a Lord's Day in February, and another meeting was called, Martinsville, Bicknell and Lyons being represented, and plans were made for Bro. Roberts to work with these congregations and Bloomfield as a mission. His work will begin in April. Conditions here are very favorable.—Chick Powell.

The Review's Position—In the Apostolic Review of May 26th, 1936, at page 7, the following statement appears: "The Review is firmly set for the freedom of OUR churches." (Emphasis mine.) It is my recollection that the Review used to be for the Church of Christ, but the present "Review Publishers" may want to deny this, too.—O. C. Tee, February 26th, 1942.

The Church of Christ, 26th and Spruce Streets, Kansas City, Missouri—To whom it may Concern: This is to certify that the bearer of this endorsement, F. Wilford Landes is a member of the Church of Christ in this city, in full fellowship and good standing; and is hereby authorized to preach the gospel, baptize believers, bury the dead, perform marriage ceremonies, and do any and all of the works, devolving upon an evangelist of the Church of Christ. Provided, however, that if the bearer place membership with any other congregation than the one giving this endorsement, these credentials will be automatically cancelled, since he will be under another oversight. We commend Brother Landes unto you as a capable, godly and efficient servant. Done this 7th day of February, 1942, by order of the Church.—Robert Ditto, Churchill Teghtmeyer, Edgar Teghtmeyer, Elders.

Sister C. C. Robertson orders the Missionary numbers sent to a boy in the camp, saying: "Could you please begin with the January number, as it is the best one put out so far, according to my idea, although each one seems to be better than the last." All right, sister, and I also sent him the April issue of last year, with the picture of the Christians dying in the arena for truth and righteousness. I have several hundred of each of these issues left, for I had an extra supply printed. They are a cent and a half each. Why not send for a good supply of each and send to every soldier boy you know, or give to friends who have boys in the service—and before the year is over almost all of us will have such. The boys need every encouragement. The coming May issue we hope will be an inspiration, too, to them in their sacrifices for the right. 30 for \$1.00.

Springfield, Ill.—The church here is doing fine. Mrs. S. W. Welk and daughter, Olive, recently placed membership here from Brookport, and I transferred my membership here from St. Louis on the same date. Sunday morning and night and mid-week meetings are moving along well on a planned program. Still teaching a book of the New Testament and directing song practice. Brother Kenneth Morgan is to be with

us June 28 for a vacation Bible study and other activities. Our advertising and personal work campaign for the year has been worked out, and will soon be in operation, God willing. If you visit Springfield the address of the church is 1015 S. 1st St.—Henry Boren.

Bridgeport, Conn.—In work with the congregation located on William and Stillman Sts. here. Many delinquent members to endeavor to restore. Have made many calls on them and some outsiders. We have seen an increase in attendance and interest in the regular services. Baptized young married man March 8th. He had been a Catholic but not active for many years. We have four home Bible studies in progress here now, with a total of near fifteen persons being taught the Bible in this way once each week. Most of them are non-members. We are publishing each Saturday morning and evening an article entitled "The New Testament Church" in the local newspaper, also a display ad announcing subjects. Started publishing a weekly bulletin of the church activities with a few admonitions included. We mail it to each family of the church and interested ones.—Arthur Freeman, 36 Brooklawn Ave., Bridgeport, Conn.

Serving Two Masters (?) Continued

On March 20th, 1942, I received a communication through the mail postmarked Indianapolis, Indiana, and addressed to me from "A. R. S.", meaning, as I understand, Allen R. Sommer, who is reported to be one of the "Review Publishers." This communication arrived just three days after I received my copy of the March, 1942, issue of the Macedonian Call carrying the third of my recent articles exposing certain unscriptural doctrine and practices of the "Review Publishers" in connection with their notorious "Rough Draft." Now this communication, which I received on March 20th from such one of the "Review Publishers", did not quote or cite any scripture in support of the "Rough Draft" or anything else, and it contained no denial of anything I said in any of such three recent articles; this being the third time within the last ninety days that those connected with The American Christian Review have communicated with me by mail on this subject without quoting or citing the scriptures in defense of the "Rough Draft" and their practices in accord therewith. If the "Rough Draft" is in harmony with the New Testament, surely the "Review Publishers" would not have entirely passed up three successive opportunities to quote and cite the scriptures, if any, which would sustain their religious formula known as the "Rough Draft". Thus it appears that the "Review Publishers" are determined to continue their futile policy and practice of serving two masters (?). Again we warn: "No man [including the "Review Publishers"] can serve two masters." Matt. 6:24.—O. C. Tee, March 20th, 1942.

THE GAME OF LIFE

Life is like a baseball game,
If played with nerve and zest.
The final score depends on you,
So always do your best.

The game of life begins at birth.
So learn this while you're small;
If you would win, then you must keep
Your eye upon the ball.

There is a captain in each game,
Who makes the rules of play;
And Christ is captain in life's game,
So you must play his way.

And though you make some errors,
Don't give up in despair;
In life as in the baseball game,
You have a helper near.

And if perhaps you make an "out",
Which causes grief and pain,
Just grit your teeth and step right up
And say, "I'll bat again."

So play the game in earnest,
With courage that endures;
And when the game is over
The victory will be yours.

—Mrs. James Spencer.

St. Louis, Mo.—One more week will bring to a close another study of the Bible lasting 12 weeks. The class this year wasn't quite as large as some previous ones. The present war, sickness and other things hindered some from coming that had planned to attend. Three young men who attended last year are attending again. Two of them were busy in the work about all last year and the three of them will be busy this year and there is plenty to do for as many faithful men as can be found to engage in the work in the Master's vineyard. Congregations here are preparing to press right into the work with the cooperation of Hartford, Ill., and Granite City, the new congregation, trying to do more this year than last. And after all if we are not growing we are not doing what the Lord intended for us to do, and this takes planning and effort.—Robert Morrow.

Kansas City, Mo.—I was with the church at 59th and Kenwood, my home congregation, the second L. D. of March, the 8th. A young man made the good confession and was baptized at conclusion of the morning service. I was with the church at Nevada, Mo., over the third L. D. the 15th. Several of the older members were ill. We pray for their recovery. Younger brethren are taking part in a program of development work. Lessons are outlined, developed and delivered to the edifying of the church. I am endeavoring to commit to faithful men things learned that they may be able to teach others. This is not a "new" work but only a work that has been neglected almost everywhere. The fourth L. D. of the month, the 22nd, I was with the church at Barnard, Mo. A father and daughter made the good confession and were baptized that afternoon. Have time for meetings in the early winter.—R. H. Brumback.

What They Think of the "Soldier Edition"

I think the May Missionary number a good idea. Send me 50 copies.—Mae Lee Adams.

I have just been reading in the M. C. concerning the next Missionary number, and I think it is a very fine idea to put it in booklet form, and that will be convenient for mailing. Also I think the subject chosen for this issue is ideal.—Esther Baldwin. (And she sends a donation which will put it into the hands of scores who need it.)

I would like 30 copies of the May issue. It is a fine idea and I hope it will go over strong.—Mrs. C. C. Robertson. (It is starting over strong. A sister in Kansas sent \$100, a brother in West Indianapolis handed me \$10, several have sent \$5. But there will be thousands upon thousands of members of the Church in the service before the year is over. The publisher is trying to make this a supreme effort in effectiveness of rightly dividing the Word of Truth. Many boys in the service may "go to the dogs", but the report now is that many are asking for books on religion and philosophy. As they stare death in the face, many more may become interested. When they get into foreign lands, literature can not reach them well, but if they have our little pocket size May issue on "The Fight of Faith", it may give them much light and comfort. We can not "let them down".—Pub.)

I enclose a dollar to help a bit on the Soldier issue. I deem your idea excellent. It is another idea that springs from. . . I would like to help more and maybe I can later.—Bill Hensley.

Modesto, Calif.—Some time has passed since I have reported anything for the M. C., but I have been busy nevertheless. At this writing I am in the home of Brother Emmett Powers, son of Brother J. D. Powers of Stockton, and am preaching over Lord's day and for a few evenings this week. An appreciative audience was in attendance yesterday morning and evening. It seems that the church at Stockton is taking on some new life and seems to be realizing her duties and opportunities more than when we were here last summer. Some new people are in attendance and the prospect for the future is brighter. Gradually we are learning that we just cannot afford to compromise the truth with any digressive element. The truth will suffer in the long run and we are just deceiving ourselves if we think we can win them by going with them or inviting them to take public part in the work of the church. This country seems to be the grand rallying ground for all hobbyists and digressives of all shades and grades. There are the "one cup", "bread pinchers", "non-bread breakers", those who contend that the bread must be broken one time only and if it is broken into more than two pieces they refuse to commune. Then there is the extreme woman silence advocates no class and those who contend that if one is baptized with any other Bible reason than the remission of sins, he is not scripturally baptized. The above mentioned are on the one

side and then there are those advocating the "Bible colleges and orphan homes". We spent over Lord's day and part of last week with the mission point at Modesto, where we succeeded last summer banding together a few disciples. Our trip this time was spent strengthening the disciples and visiting among others. I contacted a sister who had come from the faithful congregation in Nevada, Mo., but who the college folks here were telling that the difference was only a "personal" difference. She sees the difference now and took her stand with the faithful few. Her daughter is also with her. This shows what continued efforts in teaching and personal work will do. We should have been at it a long time ago. Our little mission point in Long Beach is growing in strength. We are meeting for the time being in the Masonic Temple. While I have the oversight of the work there, I am away so much of the time the responsibility of the work largely falls on the shoulders of Brother Paul McKinzie. He is capable and sound. During these times many are coming West. If any of the brethren know of anyone who is here or is coming West whom we can contact, we would be very glad if you would write me and I will do all I can to look them up and get them in touch with the church. A little interest shown one in a strange land sometimes works wonders. Let's not forget our opportunities in times like this. Blackouts have hampered the work to some extent by keeping people unsettled, but the greater the opposition the greater should be our efforts to keep the church working. We plan to begin with the brethren at Eleventh and Lemon in Riverside the 15th.—Lloyd Riggins, 825 Newport Ave., Long Beach, Cal.

Our readers remember that a few issues back we referred to the speech made over the radio, Indianapolis, last spring by Charles G. Caldwell, Sr., in which he denounced the Macedonian Call, and another paper as "instruments of Satan". Complaint was made to the radio station and they said it would not occur again. Brethren have told me that Pastor Caldwell reviewed my reply to his radio speech, but they said that when he came to his "instruments of Satan" again, or words to that effect, the radio went "CLICK", and Pastor Caldwell went off the air for a few minutes, and they said that when he came back it was in a different tune. Now Pastor Caldwell said in that first speech, as reprinted in Christian Ledger of November 25, 1941, "We stand ready to defend either publicly or privately everything we teach and practice, and challenge the religious world to disprove our position by the Bible." We gave the following proposition to H. Leo Boles, while he was preaching at Caldwell's Church, the east side in Indianapolis: "The human organization of a Bible college, such as Freed-Hardeman, David Lipscomb and Abilene, established by Christians to teach the Bible along with secular branches, is in harmony with the New Testament." And Bro. Boles would NOT "defend" what you teach at the east side, in that clear-cut proposition. Let the reader send for our issue of September, 1941, for full disclosure of their back-down from such braggadocio as Caldwell put out last spring. The publisher will send you free as many copies as you can use.

East Alton, Ill.—Church at Hartford doing fine. Good attendance and interest extra good. The Call gets better every issue. May God bless you in your good work.—Chas. Maynard.

Fourteen more names from St. Louis through Bro. Robert Morrow. Looking out of my window I see a squirrel hunting for nuts in the ground it hid away some time. Jesus came to SEEK and save that which is lost. Will not the M. C. help you help Jesus find them.

When the paper comes I sit down and enjoy the good reading I always get out of it.—Mrs. May Tygrett.

I like the March issue of the M. C. just fine, especially J. D. Powers' and W. G. Maccomson's articles.—J. F. Bosher.

New Liberty, Ill.—I am in the work here at New Liberty mission point. The meeting is at the halfway mark with two additions in the first eleven days. One lady baptized, and one coming from the Christian Church. The latter is about 70 years old. The congregation here has a great future, as all its members understand that all have a talent and must constantly be developing it. The Brookport brethren have been in constant contact with the New Liberty brethren, helping them in every way to develop that talent. Lord's day, March 22, I had the grand opportunity of worshiping with the brethren at Vienna, Ill. Bro. H. L. Carlton is making a fine stand there, as all members are doing. With all these encouraging

sights before our eyes, we believe that the Church is growing in southern Illinois. Before coming to New Liberty I worked with the brethren at Martinatown, Mo. Three were added to the congregation during the work. Outstanding in the work was Bro. Joe Clay's stand with the faithful brethren. He is an honest brother who left the ranks of the compromisers to take his stand for the right. All brethren feel that he will aid the cause of the faithful church in that section, as he is blessed with a grand talent, holding the office of an elder in the group he departed from, and establishing himself as a speaker by his fine work at a funeral the writer attended. Hitler may plan a Spring offensive. Why can't Christians do likewise with the Gospel? Once the truth has started rolling the season will not retard its progress.—Bill Hensley.

Colorado Springs, Colo.—The March issue of M. C. has just arrived and is filled with good things as also were the January and February numbers. And the plan you have for publishing the next missionary number in May and in a small size for the soldier boys is a grand idea. For who needs the care and teaching more right now than our boys who may in a short while give their lives for their country? May I make two suggestions for that May issue. The first is that some place on the outside cover, if that be possible, not to throw them away when through with them but to give them to some other boy who might be interested in the hereafter. The second is that at least one of the articles or sermons will show how ungodliness has been the downfall of different nations and is now wrecking our own nation just as the nations in olden time fell when the people turned their backs on God. But now that we're in this fight, that the boys have faith in God and fight with prayers on their lips instead of curses. And that we must not lose our faith, but faith without works is dead, so we must always fight for the good things. And even if we lose our lives in the fight for right, meanwhile keeping our faith in God, He will not leave us nor forsake us, for He said: "He that loseth his life for my sake, shall find it." A few of us members here at C. S., meeting at corner of Cedar and Cimarron, will send \$3.00 for 100 copies (or more if we can) and wish the camps everywhere could be flooded with them. They are building the camp here now and expect 30,000 soldiers here in July. There may be workers here now who would like to know where the true church meets so please publish our meeting place in your April issue of M. C. Meeting place corner of Cedar and Cimarron near Prospect Lake.—Katherine Stroud, 2208 W. Colorado Ave.

(If any others of our readers have suggestions on that "Soldier" edition, write me at once.—Pub.)

Nineteen subscriptions from J. F. Parks, St. Louis, Mo. Thanks. How close can YOU come to that?

Ohio—Am pleased to note the way in which the M. C. is progressing. May this continue and increase more and more. I would like a few samples of September, 1941, and May, 1940, on the college and Pastor systems. I can mail them to those whom I think might be benefited by reading them.—(Brethren, these are FREE. Send for as many as you can use. Will some honest college people whom you know come to the judgment and say, I didn't know—all because you did not have sufficient interest to send for this FREE literature? Will the Lord say to you, Well done?—Editor.)

I will endeavor to send some more new subscriptions later. I wonder how much good could be accomplished if each reader of the M. C. would send in a year's subscription for some one that is not reading it. It seems that it would be the most economical way possible to accomplish a great amount of good. People will often read something and think upon it, when if you tried to present the same thing verbally, it would fall on unhearing ears.—Mae Lee Adams. (Good advice. Let's put them both together. Talk to people, then send the paper to emphasize what we have said. Think of it! Reading matter equal to nearly 250 pages of an ordinary book for only fifty cents to a NEW subscriber!—Publisher.)

A sister in northern Missouri sends six names, four new, saying: "I certainly don't wish to miss an issue of the paper. Will try to send some more new names. If more of the membership at this congregation took the M. C., they would know where some of the preachers stand. They seem to think, or want to think, these preachers once stood in the old paths and that whatever they do is O. K. Hope you will be spared life and health to keep fighting for the old paths. I pass the papers on to others."

Six subscriptions from Lebo, Kans., by Leo Madden. Are you sufficiently interested in seeing this paper continue to exist that you will solicit subscriptions in your home church?

"You Don't Know What You Are Talking About?"

Who? You, I and almost every one else. How often have we heard two men in an altercation, and finally one cries in exasperation, "You don't know what you are talking about?" Maybe he does not, and may be the speaker himself does not. In fact, almost all the discussion in the world is because some one does not know what he is talking about? And that is the reason all sensible people will be learners, and be willing to listen and consider what some intelligent person will say against their position. It is hard enough sometimes to decide matters when we seem to have ALL the testimony—how much harder when we have only a fragment!

How easy it is for us to sit back and criticize the Great Strategy of the War by Churchill and Roosevelt! Hows rise from different quarters of the globe. It is true that they may make a mistake, even though they have the best advisers that they can get. But they must strike at the heart of the evil, not some incidental portion.

A jury could never be able to render justice if it did not calmly hear both sides of the case. Preachers can not go into a community and hear what some friends may say about a church trouble, and get the truth entirely. Elders, when about to undertake some important matter for the church, should get the wisdom of the leading brethren, and then bring their decision before the church and ask if there is any scriptural reason why this course should not be pursued. In that way, brethren can not say you are lording it over God's heritage. In all personal difficulties we must remember that there are two sides.

In studying the Bible we must remember that the book is not made of classified laws, but the law is scattered through biography, history, epistles, prophecy. While most of the divisions in the religious world are caused by taking MORE than what God says—going on the outside and bringing something else in—yet most of the divisions and confusion among members of the Church of Christ are caused by taking LESS than what God says on a subject. They settle on one scripture and put an interpretation on that which makes it contradict another passage, and it does not seem to bother them a little to put God into such a mess.

So it seems to me that one of the most important things of our times it to get people into the spirit of discipleship, not only in religion but politics as well. Too many are so positive that they are right, that they will not listen to what you say long enough to get the idea. In fact, while you are trying to explain to them, they are fixing up some answer. They are partisans, are sectarians.

Yes, brethren, I mean that very thing—sectarians. It is interesting to listen to brethren denounce the "sects" yet they will not consider truth brought to their attention as much as some "sectarians". Prejudice exists among some of "our people", too, if not in doctrinal matters, it is in personal matters.

Let us remember this: We shall be judged by the Truth some day, and if we have willfully closed our eyes to it, we shall have to answer to the Great Judge.

"Stubbornness is as iniquity and idolatry."

I wish to write at length on this some time.

Why Do We Have Wars?

And confusion and strife and pain and sorrow? Did God ordain all this? If it comes as a result of sin, why did not God make us so that we could not sin? Milton explains, "Not free, what proof could he [man] have given sincere of true allegiance, constant faith or love, where only what he needs must do appeared, not what he would? What praise could he receive?"

God made man to Struggle; and when he ceases to Struggle, he ceases to grow. This is true of him physically, mentally, morally, spiritually. When one neglects to take bodily exercise, his frame becomes weak, he becomes "soft". When he ceases to study, he becomes "rusty" and his intellect fails to act as it once did. When he morally gives way to the passions of the flesh, he becomes a wreck in many ways. And when he neglects to fight evils, he falls into spiritual decay and hopelessness.

God has ordained that if people as a nation refuse to Struggle against evils, they become weak and become a prey to designing and irresponsible men within, and fall into the hands of other nations which have Struggled more than they in vital things.

The great United States of America has hardly felt the world's grief yet, but God is bringing it to us, too, for it is evident we have largely ceased from Struggling for higher things. And when we all shall have been brought back from "softness" to hardness, from sleeping to Struggling, from selfishness to love of one's neighbor as one's self—then God will turn, we think, and punish him who has no regard for human rights. The effort we all put forth to destroy the arch-treaty-breaker of the ages, will help bring us back from our moral weakness to greater justice, truth, righteousness and mercy—from a love of self to a love of the Whole.

And so, our tears and the world's tears are not in vain, nor our sorrow wasted, for "by sadness of the countenance is the heart made better," and "they that sow in tears shall reap in joy."

"There Is No God"

One starry night Napoleon was pacing the deck of a warship, when he heard a group of his generals discussing whether there is a God. Stopping, the great warrior pointed up to the stars and said, "Men, if there is no God, who made all these?"

And so we ask, If there is no Intelligent Being back of the universe, whence came it? Think of the earth and the order and system in all things in it. Think of the solar system, and the exactness in all the movements of the planets—such exactness that when astronomers observed an aberration they turned their telescopes to the point in the heavens where the power must be located and there found another planet.

Think of our Milky Way with its countless stars portrayed on the sensitive photographic plate. Consider the innumerable systems like ours seen only through the 100-inch glass on Mt. Wilson. "The heavens declare the glory of God," and only "the fool hath said in his heart there is no God."

You can not have design without a Designer. You can not have motion without a Mover.

When a man says there is no God, he makes a god of himself, for in order to say that he must be able to be in all the parts of the universe at the same time, for otherwise God might be somewhere that he is not; and if the atheist could do that, he would have to be a god himself.

Why Do We Say There Is ONE God?

The deist says, "Yes, I believe in ONE God, but I do not believe the Bible is the Word of God."

But where did he get the idea of ONE God? He did not get it from nature. Nature declares the "glory" of a Supreme Being, but does not tell us how many there are. If it did, why did it not tell the Romans and Greeks and Babylonians and ancient Indians and Chinese that there is ONE God?

There are some intimations in the traditions of some of the ancient nations that at one time they

considered there was one God, and this was probably handed down from the beginning. The only explanation of the idea of ONE God in the world is that God revealed himself in the beginning to his people, and it has come from that and from following revelations. The Bible is the original Book which teaches there is ONE God; from that the belief has spread through the world.

The deist has received his knowledge of ONE God from the Bible, and yet he wishes to throw the Bible aside. He is like a man who builds a house on a foundation and then tries to knock the foundation away.



The Bible Outside the Bible

Look at this picture long and carefully. There is a man and a woman and a fruit tree and they are reaching for the fruit. Behind the woman is a serpent. This picture is taken from an ancient Babylonian seal in the British Museum. Scholars tell us it could refer to nothing but the temptation and fall.

Lenormant, the great French archaeologist, said: "We find in ALL mythologies a gigantic serpent, personifying the nocturnal, hostile power, the evil principle, material darkness and moral wickedness."

Jastrow, "Professor of Semitic Languages in the University of Pennsylvania," and no friend to the in-

spiration of the Bible, says this, in his "Hebrew and Babylonian Traditions", p. 51: "We owe to J. C. Frazer the collection of a large number of stories among Australian tribes and elsewhere, all of which are told to account for the presence of death in the world; and in many cases the eating of some food is introduced into these tales as the cause of death."

A. H. Sayce, of "Queen's College, Oxford", in his "Higher Criticism and the Verdict of the Monuments," says, pp. 74, 75: "The Sabbath-rest was a Babylonian, as well as a Hebrew institution. . . . We find notice of the week of seven days among them. Each day of the week was consecrated to one of the seven planets or planetary divinities."

An Assyrian tablet, in a broken condition, tells of a day of creation, and it is much like what we have in Genesis. George Smith, "formerly of the Department of Oriental Antiques, British Museum," says this regarding it, in his "Chaldean Account of Genesis", p. 67: "It would seem that the events of each of the days of Genesis were recorded on a separate tablet, and that the numbers of the tablets generally followed in the same order as the days of Creation in Genesis." He also says: "As in Genesis, so in these cuneiform tablets, the Creator is made to speak and to address the objects which he calls into existence."

One broken Babylonian tablet, dated 2170 B. C., (before the days of Abraham), tells of long-lived rulers (up to 900 and even 1200 years), with names similar to those of the long-lived patriarchs mentioned in Genesis. Of one of them it is said, "who ascended to heaven," referring it seems to Enoch.

There are several Babylonian and Assyrian tablets telling of the flood, and it is remarkable how closely some of them tally with the biblical account. Practically all nations have a tradition that at one time there was a great flood which destroyed mankind.

A broken tablet mentioned by George Smith, gives an account very similar to the story of the Tower of Babel.

The only reasonable explanation we can give of these ancient stories, and many others we should like

to adduce, is that they tell events as they had been, and have been handed down by tradition OUTSIDE the Bible.

"The Bible Itself Is a Miracle

It is inconceivable to me that God would make man, then leave him to flounder regarding his origin, duty and destiny, and would not reveal Himself to him. The fact that there are false religions and revelations, only proves that there must be a genuine somewhere, just as a counterfeit dollar proves there is a genuine. A great religious teacher once said that he could take Isaiah 53rd chapter and confute any infidel in the world, for it portrays in detail the life, sacrifice and death of the Savior, hundreds of years before he lived. Isaiah must have been inspired.

The Unity in the Bible shows its divine origin. In the Bible there is one great nation, one great Person, and one great thought, permeating the whole. That nation is the ancestors of Christ, that Person is Christ himself, that thought is the salvation he brings to the world. Intimations, types, and direct prophecies in the Old Testament point to a happier day, when the Messiah would come. The animal sacrifices were ordained to point to the "Lamb of God who was to take away the sin of the world." Everything in the Old Testament, directly or indirectly, points to Christ, and everything in the New Testament directly or indirectly points back to Christ.

The Bible was written by about forty different men in different ages of the world, and their writings were brought together little by little through about 1500 years. And when they are completed, they form a systematic whole, with one nation and one Person and one thought brought out pre-eminently through it. Was this a mere accident?—There is nothing like it anywhere in the other religious literature.

If you were to pass by a field and throw a stone into it, and another man would come along and throw a stone into that field, and another would do the same; and after thousands had done that, if you would find

that all those stones have fallen into place and there is a stone house there—what would you think? You would say that could not be without a miracle. So it is with the Bible. It is easier to believe that there was a Divine Mind behind those men who wrote the Bible than to believe it is the work of mere man.

If we treat it as the revelation of God, we have lost nothing; but if we treat it as a mere human deception and it turns out to be Divine, we have lost everything, and that for eternity.

War In Heaven

If Satan is only a personification of evil, then God must be also only a personification of good. We can't believe either. Note these scriptures:

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." (Rev. 12:7-9.)

"God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (2 Peter 2:4.)

"The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6.)

"A bishop then must be . . . not a novice, lest being lifted up with pride he fall into the condemnation of the devil." (1 Timothy 3:6.)

"Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Jesus in Matthew 25:41.)

From these scriptures it is evident that God placed Beelzebub and the angels under him on trial, they were lifted with pride, would not stay where God placed them, wished more authority, and raised rebellion in heaven, and were then cast out.

Treachery of the Enemy

"I fear, lest by any means, as the serpent beguiled Eve through his subtilty [craftiness] so your minds should be corrupted from the simplicity that is in Christ." "Satan himself is transformed into an angel of light." (2 Cor. 11:3, 14.)

"Put on the whole armor of God that ye may be able to stand against the wiles of the devil." (Eph. 6:11.)

"And then shall that Wicked be revealed . . . even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." (2 Thess. 2:8-10.)

"Ye are of your father, the devil . . . He is a liar and the father of it." (John 8:44.)

"The devil that deceived them [the nations] was cast into the lake of fire and brimstone . . . and shall be tormented day and night for ever and ever." (Rev. 20:10.)

No Neutrality—We Must Enlist

This fight is between God and Satan, Good and Bad, Sin and Righteousness. The earth is the Lord's but Satan through lies and deception has conquered most of it. He is called "the prince of this world", and the "god of this world".

"Choose you this day whom you will serve. . . . As for me and my house, we will serve the Lord." (Joshua 24:15.)

"How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him." (1 Kings 18:21.)

"He that is not with me is against me." (Matt. 12:30.)

"Except a man be born of water and of the Spirit, he cannot enter into the kingdom of heaven." (John 3:5.)

"Sure I must fight if I would reign,
Increase my courage, Lord."

The War in Three Different Ages of Religion

Listen, reader. Much confusion is in the Christian world because teachers have not clearly shown the difference in these Ages.

The Patriarchal Age of Religion began with Adam and continued to the Law of Moses—that is, so far as the Jews were concerned, but with the Gentiles it continued. In it there was a Family Religion, in which the father (pater) was chief (arch), and was priest to offer the sacrifice.

The Jewish Age of Religion began with the giving of the law through Moses, and was a national Religion. No longer could a father offer his own sacrifice—he must take it to the priest at the tabernacle, and later to the temple, and have the priests of the tribe of Levi offer it for him. Once when King Saul went ahead and offered a sacrifice as Abraham did back in the Patriarchal Age of Religion, he was rejected from being king. (See 1 Samuel 13:11-14.) Whatever there was in the Patriarchal system which God wished the Jewish people to keep, he put it into the Jewish system.

The Christian Age of Religion did not begin its separate existence when John the Baptist began to preach. Christ was born under and lived under the Jewish law. He said to Peter, "Upon this rock I WILL build my Church." (Matt. 16:18.) Colossians 2:14 says of the Jewish system, Christ "took it out of the way, nailing it to his cross." The Church was established on the day of Pentecost." (Acts 2.)

Whatever there was in the Jewish system which God wished us to keep, he put it into the Christian system. There are many moral truths which are the same in all Ages, yet our manner of worship must be dictated by the Age in which we live. The plan of salvation to the Gentile is not in the Old Testament. They offered sacrifices, practiced polygamy and did many things we can't do, because we are under the Christian system, not the Jewish. When Christians tried to justify themselves by the law, Paul said: "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." (Galatians 5:4.)

Our Captain Is a King

God made Christ a King to retake this world for Him. Before he ascended to heaven, Jesus said, "All power [authority] is given unto me in heaven and on earth. Go ye therefore, and teach all nations." (Matt. 28:18, 19.) Jesus "is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Peter 3:22.)

He sent the apostles the Holy Spirit to "guide them into all the truth." Later Peter could say: "His divine power hath given unto us all things that pertain unto life and godliness." (2 Peter 1:3.) So the writings of these inspired men constitute a complete system. So much so, that John could say of Revelation, and the same would apply to the writings of other apostles: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18, 19.)

How to Enlist

To enlist in the army of the U. S. A., we must not only believe in the Constitution, but we must be examined and swear loyalty to it, etc. And so to enlist in the Army of the Lord, we must not only believe in Christ as the Son of God, but must repent of our sins, confess Him as God's Son, and be baptized. To take less than what God says on Enlistment, is to bring the Woe of God upon us.

"And he said unto them, Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.)

"Repent and be baptized, every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.)

"John also was baptizing in Aenon, near to Salim, because there was much water there." (John 3:23.)

"We are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.)

"A man of Ethloopia, an eunuch of great authority . . . was returning, and sitting in his chariot read Esaias the prophet. . . . Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water; and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more. And he went on his way rejoicing." (Acts 8:26-40.)

**Am I a soldier of the Cross,
A follower of the Lamb?**

No Fraternizing with the Enemy

This is God's earth but the devil through treachery and deception has conquered most of it and has become "the prince of this world," "the god of this world." Christians are only "strangers and pilgrims on the earth," with their citizenship in heaven. Christian soldiers must fight "the flesh".

"The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness [lustfulness], idolatry, witchcraft, hatred, variance, emulations, wraths, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like; of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Galatians 5:19-21.)

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (1 John 2:15, 16.)

"Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God." (James 4:4.)

It is dangerous to fraternize with the world: "For this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." (2 Thess. 2:11, 12.)

I'm but a stranger here,
Heaven is my home.



Talking to the Commander-in-Chief

Boys, girls, these are your old father's hands, praying for you as you go out into the world. They represent, too, your old mother's hands in petition for you at the throne of grace. Our Captain often withdrew from the multitudes and prayed to his Father, and

Christian soldiers are commanded to "pray for one another," and to "pray without ceasing." Daniel prayed three times a day, though he risked his life in doing it.

Jesus said: "Men ought always to pray and not to faint," and "Watch and pray, that ye enter not into temptation."

When the alien sinner wishes to know what to do to receive the forgiveness of sins, he is commanded to "repent and be baptized for the remission of sins," (Acts 2:38); and when the erring Christian wishes to receive remission, he is commanded, "Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee." (Acts 8:22.)

By reading the Scriptures, God talks to us; and by praying we talk to God. Day by day there should be this communion with our Maker.

Have we trials and temptations?
Is there trouble anywhere?
We should never be discouraged,
Take it to the Lord in prayer.

"Make Me a Captain"

"And James and John, the sons of Zebedee, come unto him, saying: Master . . . Grant unto us that we may sit, one on the right hand, and the other on the left, in thy glory." (Mark 10:35, 37.)

This love of pre-eminence is one of the causes of the world's woes. Hitler is filled with it, Mussolini is obsessed with it, Diotrephes loved it, and in all ranks of society millions are dominated by it. It crushes nations, separates peoples, divides families, disrupts societies, and rends churches to pieces.

But Christian soldiers are commanded always to be "disciples", learners, submitting "one to another in the fear of God," "in honor preferring one another."

Jesus showed James and John that greatness in the kingdom was not in position but in service.

"But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it NOT be among you; but whosoever will be great among you, shall be your minister; and whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." (Mark 10:38-45.)

Dear Lord, help us to crucify ourselves and our personal ambitions and to live only to glorify Thee and to serve our fellowmen.

Christian Soldiers Must Endure

"Endure hardness as a good soldier of Jesus Christ." (2 Tim. 2:3.)

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus. . . .

"For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. While we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal." (2 Cor. 4:8-18.)

"Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28.)

"Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven, for so persecuted they the prophets which were before you." (Matt. 5:12, 12.)

"All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.)

**Must I be carried to the skies
On flowery beds of ease?
While others fought to win the prize,
And sailed through bloody seas?**

What Are We Fighting For?

Not for the religion of our fathers, nor of our mothers, nor of this great man, nor of that good woman, unless their religion happens to be that one taught in the New Testament.

Not for the doctrines and commandments of men, for Jesus said, "In vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.)

"Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once [Revised—once for all] delivered unto the saints." (Jude 3.)

"I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." (Romans 1:16.)

"I fear, lest by any means, as the serpent beguiled Eve through his subtlety [craftiness] so your minds should be corrupted from the simplicity that is in Christ." (2 Cor. 11:3.)

"Fight the good fight of faith, lay hold on eternal life." (1 Tim. 6:12.)

Organization of the Army

Jesus Christ is Captain and King in the Army. All authority was given to him in heaven and earth. When he ascended, he went "into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him." (1 Peter 3:

22.) From his throne he sent the Holy Spirit upon the apostles to guide them into all truth, and their writings are still guiding the Army.

When the inspired men died, the officers left to carry the Army through the ages are the Elders, called also Bishops, and the Deacons. Evangelists worked here and there making converts and setting things in order, but they were not officers, and were evidently under the bishops of the flock where they were members.

In 1 Timothy 3 and Titus 1, we have the qualifications of these Bishops and Deacons given. Each local church with scriptural Bishops and Deacons was complete in itself to do all the work of the Lord and take care of itself, and no other person or church had any jurisdiction over it.

In England they are now developing soldiers to meet any emergency. These men are named "commandos", and make raids on the enemy, and obtain information, and possibly establish outposts against the enemy. Every Christian soldier should be a Christian "commando", developing himself to answer all questions the enemy may put, teach him the right way of the Lord, take his confession if he believes that Christ is the Son of God, and baptizing him if he wishes to enlist. Our faith in the Captain should stir all of us to train ourselves for this service for Him, in his conquest of the world.

God knew the love of man for power and so he curbed that all he could in his Army. In Acts 20:17, 18, Paul calls "elders" "overseers" (bishops, in Revised); and in Acts 14:23, it shows there was a plurality of these "bishops" in every church, when they had the qualified men. In apostolic days, there were several bishops for each church, but in these modern days there are several churches for each bishop. Thus has man turned the divine system upside down in order to gain power. The highest position one can occupy in the Church of Christ of the New Testament pattern is to be one of several bishops in one local church. Thus does God try to curb man's ambition.

Every Christian should be a worker for Christ, and every faithful man has as much right as any one else to preach, baptize, wait on the Lord's table, etc.

To establish human organizations to do missionary work, or aid work, or Bible teaching work, or any other work of the divine organization, the church, is to go contrary to the scriptures which says "there is one Body," the Church. (Eph. 4:4; Col. 1:18); and, "Unto him [God] be glory in the Church by Jesus Christ throughout all ages, world without end." (Eph. 3:21.)

Discipline in the Army

"Correction is grievous unto him that forsaketh the way, and he that hateth reproof shall die." (Prov. 15:10.)

"He that spareth his rod hateth his son, but he that loveth him chasteneth him betimes." (Prov. 13:24.)

"Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." (Prov. 22:15.)

"Chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, they are not afraid to speak evil of dignitaries." (2 Peter 2:10.) "Likewise also these filthy dreamers defile the flesh, despise dominion [government] and speak evil of dignities." (Jude 8.)

"Children obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise; that it may be well with thee and thou mayest live long on the earth. And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord."

"Submitting yourselves one to another in love. Wives, submit yourselves unto your own husbands, as unto the Lord. . . . Husbands, love your wives, even as Christ loved the church, and gave himself for it. . . . Servants, [workers] be obedient to them that are your masters according to the flesh. . . . And ye masters [employers] do the same things unto them,

forbearing threatening, knowing that your Master also is in heaven, neither is there respect of persons with him." (Eph 5:21-6:9.)

"Let every soul be subject unto the higher powers [civil governments]. For there is no power but of God. The powers that be are ordained of God." (Rom. 13:1-7.)

"Obey them [elders] that have the rule over you, and submit yourselves, for they watch for your souls, as they that must give account, that they may do it with joy and not with grief, for that is unprofitable for you." (Heb. 13:17.)

"Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye have received from us." (2 Thess. 3:6.)

"It is reported commonly that there is fornication among you. . . . In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of the Lord Jesus, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. . . . Therefore put away from among yourselves that wicked person." (1 Cor. 5.)

"A man that is an heretic after the first and second admonition reject." (Titus 3:10.)

"Likewise, ye younger, submit yourselves unto the elder [older ones]. Yes, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." (1 Peter 5:5.)

"Submit yourselves therefore to God." (James 4:7.)

Captain Paul's Charge to Timothy

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his kingdom, preach the word. Be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the

time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." (2 Tim. 4:1-8.)

The Enemy Shall be "Cut Down."

"Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give the desires of thine heart. . . .

"Rest in the Lord and wait patiently for him; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass. Cease from anger, and forsake wrath; fret not thyself in any wise to do evil. For evil doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth.

"For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth, and shall delight themselves in the abundance of peace. . . .

"A little that a righteous man hath is better than the riches of many wicked. For the arms of the wicked shall be broken, but the Lord upholdeth the righteous.

"I have been young and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. . . .

"I have seen the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found. Mark the perfect man, and behold the upright; for the end of that man is peace." (Psalm 37.)

Divisions in the Army

Christ prayed for his disciples that "they all may be one; as thou, Father, art in me, and I in thee, that they also may be in us, that the world may believe that thou hast sent me." (John 17:20, 21.) And yet we are divided. Why?

The Bible is not composed of classified laws, but God's teaching is scattered through biography, history, epistles, prophecy. Here are two reasons why we are divided:

1. Professed Christians are divided because when studying the Scriptures, they sometimes take LESS than what God says. For instance, many people say that we are saved by faith alone, inasmuch as Paul commanded the Philippian jailor, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." (Acts 16:31.) The first thing, of course, which this heathen must do was to believe. But they never quote the rest of the connection which says, "They spake unto him the word of the Lord, and to all that were in his house. And he [the jailor] took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway." Take all of Acts of Apostles, and bringing all the cases of conversion together we find that they not only believed, but repented, confessed Christ, and were baptized. Division is caused by taking less than what God says.

2. But most divisions are caused by taking MORE than what God says; that is, by bringing in things not mentioned in the Bible. Conventions of uninspired men making laws, infant baptism, sprinkling or pouring for baptism, societies to do work of the Church, instrumental music in worship, entertainments to raise money, one preacher as pastor of a local church instead of elders, etc., etc.—these things are causing division

among professed Christians, and none of them was practiced by apostolic Christians.

How blessed and joyous will be the glad day
When all of God's people are one.

All Soldiers to Talk War

"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." (Matt. 28:19, 20.)

"They that were scattered abroad went everywhere preaching the Word." (Acts 8:4.)

"And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.)

"When for [by reason of] the time ye [brethren in general] ought to be teachers ye have need that one teach you again which be the first principles of the oracles of God." (Heb. 5:12.)

"The aged women likewise . . . that they may teach the young women." (Titus 2:3, 4.)

"Be ready always to give answer to every man that asketh you, a reason of the hope that is in you with meekness and fear." (1 Peter 3:15.)

"The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." (2 Tim. 2:2.)

We can never accomplish much by mere defensive warfare—we must engage in strong **OFFENSIVE** warfare if we would win the world for Christ.

There's a call comes ringing o'er the restless wave,
There are souls to rescue, there are souls to save,
Send the light, send the light.

"Gathered Together in My Name"

The wise new prudence from the wise acquire,
And one brave hero fans another's fire.

Soldiers should encourage each other. We should find others of "like precious faith with us," (2 Peter

1:1), and meet with them and pray and sing together, and edify one another. We can reason together, though should not "argue". "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.)

Yes, two or three can have the worship of God without any so-called preacher. The worship is simple: "They continued steadfastly in the apostles' doctrine [teaching] and fellowship [partnership, contribution], and in breaking of bread and prayers." (Acts 2:42.) "Speaking to yourselves in psalms, hymns and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19.) "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." (1 Cor. 16:1, 2.) "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto [discoursed with—Revised] them." (Acts 20:7.) "Not forsaking the assembling of ourselves together, as the manner of some is." (Heb. 10:25.)

From these scriptures it is evident that the worship on the first day of the week consisted of Teaching, Praying, Singing, Giving, and Observing of the Lord's Supper. When a group of disciples is permanently located and elders have been appointed, these officers can look after this worship, the brethren working with him. According to 1 Corinthians 14:26, several brethren took part in the worship. They had no one-man preacher-pastor in the New Testament times to do the whole thing for them.

Safely through another week.
God has brought us on our way.

All Christians Are First Aid-ers

Physically—

"Thou shalt love thy neighbor as thyself." (James 2:8.)

"Do good unto all men, especially unto them who are of the household of faith." (Gal. 6:10.)

"And a certain Samaritan, as he journeyed, came where he was; and when he saw him, he had compas-

sion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him." (Luke 10:30-37.)

"Dorcas . . . full of good works and almsdeeds which she did." (Acts 9:36.)

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

"Inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matt. 25:45.)

Spiritually—

"We that are strong ought to bear the infirmities of the weak, and not to please ourselves. . . . For even Christ pleased not himself." (Rom. 15:1, 3.)

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens and so fulfill the law of Christ." (Gal. 6:1, 2.)

"Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins" [of the sinner]. (James 5:20.)

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Daniel 12:3.)

Some poor fainting, struggling seaman,
You may rescue, you may save.

Our Captain Sympathizes with Us

"In that he himself hath suffered being tempted, he is able to succor them that are tempted." (Heb. 2:17, 18.)

"We have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we, yet without sin. Let us therefore come boldly unto the throne of grace,

that we may obtain mercy, and find grace to help in time of need." (Heb. 4:15, 16.)

"At my first answer [defense] no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me . . . and I was delivered out of the mouth of the lion." (2 Tim. 4:16, 17.)

"Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39.)

Does Jesus care? I know he cares,
His heart is touched with my grief.

A Fight With Self

"God resisteth the proud, but giveth grace unto the humble." (James 4:6). "I keep under my body, and bring it into subjection; lest that by any means when I have preached to others, I myself should be a castaway." (1 Cor. 9:27.) "Let not the sun go down upon your wrath." (Eph. 4:26.)

"The good that I would I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me. . . . O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." (Rom. 7:19-24.)

"To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." "He that overcometh, the same shall be clothed

in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. 2:7; 3:5, 21.)

"This is the victory that overcometh the world, even our faith." (1 John 5:4.) "Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17.)

Yield not to temptation,
For yielding is sin.

Religious "Brass Hats"—The Clergy

Religiously, the "brass hats", or clergy, of India, is what has given that ancient people the most long-continued system of slavery, in the caste system, the world has ever seen. The clergy kept the people under through the Dark Ages, and are largely responsible for the ignorance of that period. Stagnation has been brought into Protestantism by the religious "brass hats". Young men are sent to the theological seminaries, Bible schools and colleges, and molded into the clergy for that group, and come out expecting to partake freely of the milk of the flock; and if they don't get as much milk as they wish, they flee from that needy flock to one which offers them a bigger salary. They never develop talent in the church for the eldership and for the mutual edification of the members, though in the Word brethren in general are commanded to "edify one another". They are afraid they might push themselves out of a feathered nest. In other words, they are hirelings.

Read closely this passage concerning the worship when "the whole church be come together into one place,"—"How is it then, brethren, every one of you hath a psalm, hath a doctrine [teaching], hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." (1 Cor. 14:26.)

This shows that in what is evidently the most important meeting of the church (not some little side meeting), several brethren took public part, and that

they did not have the one-man preacher-pastor system which is almost universal today. Though these were inspired men, it shows God did not intend to center his worship entirely into the hands of one man.

Commenting on this passage Robert Young, whose Analytical Greek and Hebrew Concordance to the Bible is so highly prized in the Christian world, and who is the author of 30 or 40 standard works in the religious world, says this on the passage above, in his Concise Commentary of the Bible:

"From this and other passages it is clear that the upbuilding of the Church was not confined then, as now, to one, or at most two, of the congregation, but **WAS THE PRIVILEGE OF ALL THE MEMBERS**, and though such a practice is liable to abuse (James 3:2), it is possible that its entire disuse now has led to still greater evils obvious to all—'quenching the Spirit.' "

John Milton, perhaps the most famous Puritan of all time, wrote a tract against the whole clergy business, and says this on the passage quoted from Paul above (Christian Doctrine, Chapter 23):

"The custom of holding assemblies is to be maintained, not after the present mode, but according to the apostolic institution, which did not ordain that an individual, and he a stipendiary, [hireling], should have the sole right of speaking from a higher place, but that each believer in turn should be authorized to speak, or prophesy, or teach, or exhort, according to his gifts; insomuch that even the weakest among the brethren had the privilege of asking questions, and consulting the elders and more experienced members of the congregation. 1 Cor. 14:26, etc., 'when ye come together, every one of you,' " etc.

The Schaff-Herzog Encyclopedia, an old standard work in the Christian world, says this under the heading "Clergy":

"It may be considered settled that there is no order of clergy, in the modern sense of the term, in the New Testament, i. e., there is no class of men mentioned to whom spiritual functions exclusively belonged. Every believer is a priest unto God. Every believer has as much right as anybody else to pray, to preach, to

baptize, to administer communion. (Rom 5:2; Eph. 2:19-22; 3:12; 1 Peter 2:9; 1 John 2:27; Rev. 1:6; 5:10, etc.)."

All of this is in harmony with Paul's command to a preacher, quoted above, (2 Tim. 2:2)—to develop "faithful men who shall be able to teach others." The greatest evil in the religious world is the Clergy, the religious "brass hats". We should make every Christian a "commando" soldier, qualified to meet any emergency in the great fight against Satan, and a failure to do this has had much to do with the stagnation now in Christendom.

All of this is in harmony, too, with what Jesus says: "Be not ye called Rabbi; for one is your Master, even Christ, and all ye are brethren. And call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called Masters, for one is your Master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:8-12.)

What would Jesus say now of the titles, "Reverend," "Father," "Doctor of Divinity," etc.?

Danger in Delay

"Death bed repentance" is very doubtful, to say the least. The thief on the cross confessed Christ the first opportunity he had, it seems. The man who went into the vineyard the 11th hour, did work an hour before the day was done.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21).

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice [not a dead one], holy, acceptable unto God, which is your reasonable service." (Rom. 12:1.)

"It is appointed unto man once to die, but after this the judgment." (Heb. 9:27.) No second chance.

"And beside all this," said Abraham to the rich man after his death, "between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us, that would come from thence." (Luke 16:26.)

"He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still." (Rev. 22:11.)

**Life is the time to serve the Lord,
The time t' insure the great reward.**

Fifth Columnists, Deserters, and Their Fate

"Beware of false prophets which come unto you in sheep's clothing, but inwardly they are ravening wolves." (Matt. 7:15.)

"Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10:33.)

"After my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29.)

"In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud . . . having a form of godliness but denying the power thereof." (2 Tim. 3:1-5.)

"If any man draw back, my soul shall have no pleasure in him." (Heb. 10:38.)

"He that despised Moses' law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God? . . . It is a fearful thing to fall into the hands of the living God." (Heb. 10:28-31.)

"It is better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." (2 Peter 2:21.)

"But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers and sorcerers, and idolators, and all liars, shall have their part

in the lake which burneth with fire and brimstone; which is the second death." (Rev. 21:8.)

Women Fifth Columnists

"At the window of my house I looked through the casement, and beheld among the simple ones, I discerned among the youths, a young man void of understanding, passing through the street near her corner; and he went the way to her house. In the twilight, in the evening, in the black and dark night; and behold, there met him a woman with the attire of an harlot, and subtil of heart. . . .

"So she caught him, and kissed him, and with an impudent face said unto him . . . I have decked my bed with coverings of tapestry, with carved works, with fine linen of Egypt. I have perfumed my bed with myrrh, aloes and cinnamon. Come, let us take our fill of love until the morning. . . . With her much fair speech she caused him to yield, and with the flattering of her lips she forced him.

"He goeth after her straightway, as an ox goeth to the slaughter, or as a fool to the correction of the stocks; till a dart strike through his liver; as a bird hasteth to the snare, and knoweth not that it is for his life. . . .

"She hath cast down many wounded; yea, many strong men have been slain by her. Her house is the way to HELL, going down to the chambers of death." (Proverbs 7:6-27.)

There Is No Defeat

"He that shall endure unto the end, the same shall be saved." (Matt. 24:13.)

"Be ye stedfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. 15:58.)

"I am not ashamed, for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." (2 Tim. 1:12.)

"He must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." (1 Cor. 15:25, 26.)

**Thy saints in all this glorious war,
Shall conquer, though they die.**

Paul, the Greatest Soldier of the Cross

"And from Miletus he sent to Ephesus, and called the elders of the church. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons. Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews: * * * And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.

"And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. * * *

"I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (Acts 20: 17-35.)

"Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have

been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils of my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. In weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. Who is weak, and I am not weak? who is offended and I burn not?" (2 Cor. 11:24-33.)

"I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. 4:7.)

Our Captain Is Coming Back

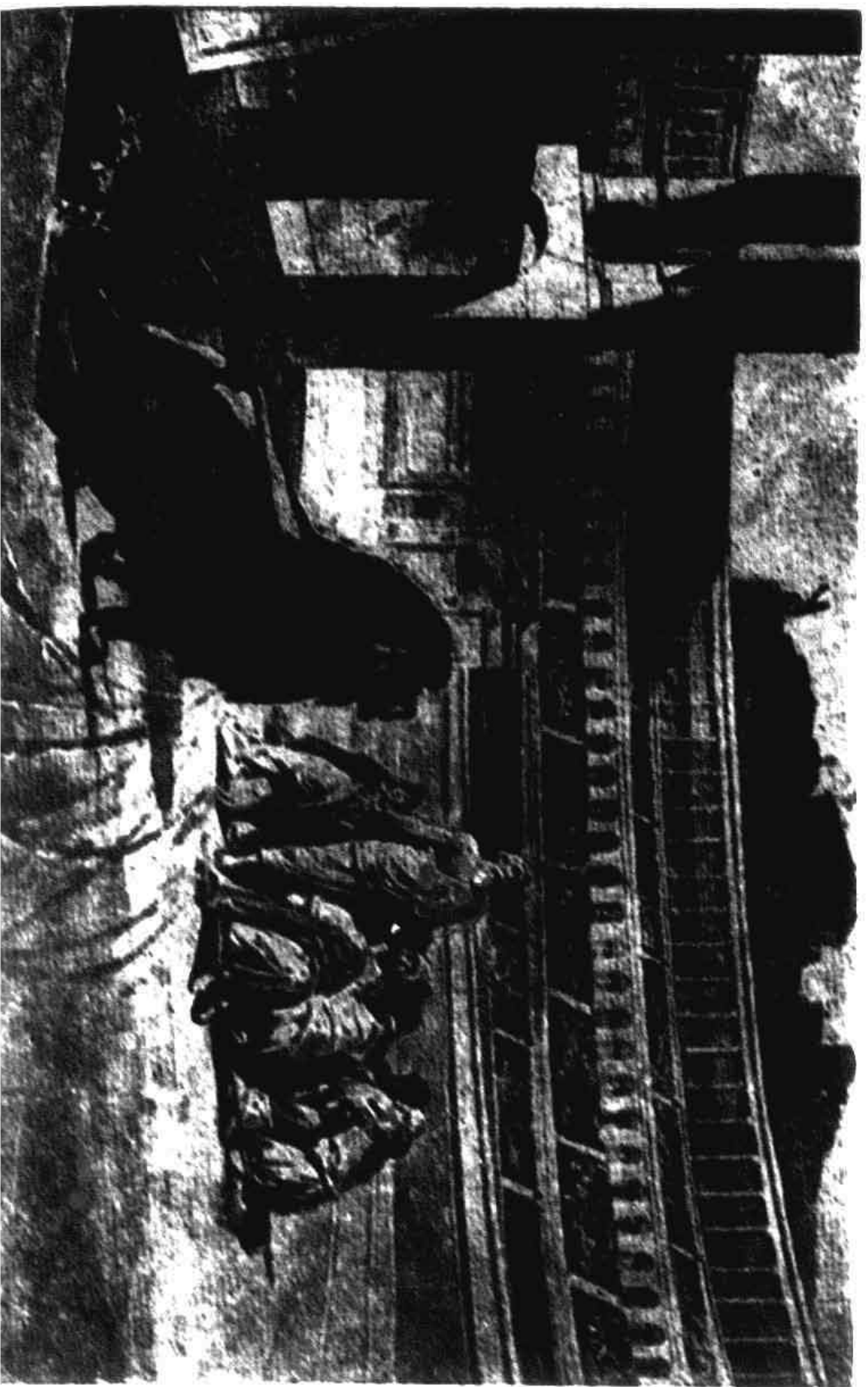
"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." (Acts 1:11.)

"The Lord himself shall descend from heaven with a shout, with the voice of the arch-angel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." (1 Thess. 4:15-17.)

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:10, 13.)

Don't be discouraged, fellow-soldier. Our Captain is coming back with power. Dictators may trample down many nations of the world, for the present. They may throw into concentration camps those who would worship God. They may crush political freedom, rob conquered nations of their life-sustaining bread, and may murder innocent hostages. They may

They
died
to
make
men's
spirits
free



trample in the dust all sacred treaties. But when God will have punished us for our sins, their day of reckoning will come in this world and the next.

Kingdoms may rise and fall. Republics may come into existence and pass out again. Peoples, once mighty, may be overcome and lost in the stream of humanity. But the Church of God goes on and will go on. Christ will reign till he puts all enemies under his feet, and then he will deliver up the Kingdom to the Father.

Crowns and thrones may perish,
Kingdoms rise and wane,
But the Church of Jesus,
Constant doth remain.

Gates of hell can never,
'Gainst that Church prevail,
We have Christ's own promise,
And that can not fail.

Onward, Christian soldiers!
Marching as to war,
With the Cross of Jesus,
Going on before.

