

Macedonian Call

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

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"The Days That Are No More"



*Tears, idle tears, I know not what they mean,
Tears from the depth of some divine despair,
Rise in the heart and gather to the eyes,
In looking on the happy autumn fields
And thinking of the days that are no more.*

—Tennyson.

"HAPPY autumn fields." Both the spring and summer have been working toward this season—autumn, the end of the year of vegetation. Reviving spring with its welcome green is gone. Summer with its outdoor labor is past. The grain and fruits are ready to be gathered in to nourish us through the bleak winter and until another spring. A season of reward and rest is here for the farmer for his long days of toil.

"Tears." And yet happy autumn is tinged with sadness. The green is turning to brown. The leaves are tinted with gold and red. The trees and grass and flowers will soon be seemingly dead. Dying nature is God's emblem of the old age and death of man.

As I trample through the woods and the fields, when the crow is calling and the squirrel is storing his nuts, and the blackbirds are congregating, and the seared leaves are falling with a gentle rustle, and the flowers

hang withering to their stems—there is an inexpressible sadness comes over me which I can not restrain. "Tears, idle tears, I know not what they mean," yet they flow freely without apparent cause.

My mind runs back to the past—the past spring and the past spring of life, the past summer and the past summer of life. The old school house, the playmates of boyhood days, the joys and sorrows of middle life, the struggles against sin, the flight of faith—come drifting into my mind out and across the years. These persons, these events, these associations, can never come again as they did before. Strive as I may, they can not come back in reality. They are gone forever. "The days that are no more."

I feel sure that God ordained the autumn of the year to impress the autumn of man's life. Anyway, "by the sadness of the countenance the heart is made better."

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"Divine despair." And my heart aches because I can not call back the friends and events of other days. And I (and you) long to live, and to live always, and to live always in happiness with those we love. But it can not be so here. Surely God placed this vain longing in our breasts to help make us dissatisfied with the fleeting things of time and sense. "Divine despair." And the falling leaves and drooping flowers bring it yearly to our thoughtless minds.

"I feel in myself the future life. I am like a forest which has more than once been cut down. The new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the result of bodily powers. Why, then, is my soul the most luminous when my bodily powers begin to fail? Winter is on my head and eternal spring is in my heart. Then I breathe, at this hour, the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history. . . .

"When I go down to the grave I can say, like so many others, 'I have finished my day's work'; but I cannot say, 'I have finished my life.' My work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes in the twilight to open with the dawn. . . .

"My work is only a beginning. My monument is hardly above its foundation. I would be glad to see it mounting and mounting forever. **The thirst for the infinite proves infinity.**"

"Divine despair. . . . in looking on the happy autumn fields and thinking of the days that are no more."

And the "divine despair" is turned to a divine hope as the One who made autumn whispers to us, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."

The Problem of Religious Education

"In 1939 there were more converts to Catholicism than ever before in America. They numbered 73,677—one-third of the church's membership gains for the year."

The above statement may be of interest to you, reader, as it was to me. It may cause both of us to wonder why

such a far-fetched doctrine as Catholicism can grow and expand year after year. Yet we have but to examine the wise course chosen by the leaders of this movement to learn the reason. Many may think that because they rarely see what Protestants call the protracted meeting among Catholics, they are not hard at work among the people. This is not the case.

We learn from another paragraph of this same article that "trailer missions" of the Paulist Fathers, to a great extent, have been responsible for the steady growth of Catholicism. We further learn that the Catholic Church in America has increased yearly to the extent that, since 1930, its enrollment has nearly doubled. The effort of the Paulist Fathers proved its effectiveness in an experiment among traditionally anti-Catholic people in the hill country of Tennessee. A priest, named Cunningham (Tenn.) are not disappointed at the statistical slowness of their work. Fifty years from now these hills may be largely peopled by Catholics. **THAT IS WHY WE WORK HARDEST WITH THE CHILDREN.** For the present we are content if we can break down the prejudice among the oldsters. The church has learned to wait." Here we learn the secret of Catholic growth. Education of the young as well as the old.

It is an evident fact if one idea can constantly be kept before the eyes of the community long enough, it will cause some to choose that way of life. We find this to be true whether the doctrine be right or wrong. Some will be constrained to follow it, trust it, and even die for it. For example, let us look at Hitler and the youth of Germany. What part has education played in the Nazi system? Certainly a major role. Hitler knows the value of education, and has used it to a great extent in his rise to power. The teaching of living, fighting, and dying for Hitler in Germany, has aided the German cause tremendously. Yes, it took time to educate, but it has proven a great asset to the war lord's cause.

The Catholic Church "has learned to wait." It does not base its success on the protracted meeting system, but chiefly upon a slow but sure process of education. Statistics will bear this out. "Throughout the United States the average priest baptizes about two converts each year."

Might we, as members of Christ's Church, find a helpful hint from these powers of the world? Certainly educating any or all men to the **Truth** is not a departure from the **Truth**. Then, if education of a false doctrine will convert people to that way, why wouldn't education of a true doctrine produce Christians? Common sense says it will.

I rejoice when I see a movement under way in the brotherhood to educate men and women religiously. I have reference to the increased interest in **Children's Vacation Bible Studies**, as well as the **studies various evangelists have been conducting nightly for members and non-members.** This system may prove slower than that of the protracted meeting, but I am confident it is the sure and lasting way. The protracted meeting is necessary, so is the Bible study. Due to this fact, why not use both means instead of just the one? Isn't it possible for many congregations to institute an extensive campaign of religious education? This, of course, would necessitate doing more than just two or three weeks of work a year. It truly would take just about one year every year to make this system work. A preacher might be called to lay the foundation for such work, stimulating Bible study and personal work. Future work could

be carried on by the local congregation to a great extent. Let us, as Christians, remember that if mankind is to be converted to Christ, it must be, and will be, done by Christians. Paul once said, "It is high time to awake out of sleep." (Rom. 13:11.)

(All quotations taken from Reader's Digest, September, 1940. Article: "Catholic Converts," condensed from "Current History and Forum" by Stanley High).—Bill Hensley.

(I think the statement above that the Catholic Church had nearly doubled its enrollment since 1930, had reference **only** to that district mentioned.—Pub. M. C.)

Problems of Young Preachers—No. 3

The mind like the body tends to follow the course of least resistance. A common failing of many younger preachers is that, after they have met with some degree of success in the field, they tend to drift into easier channels. It is so much easier to go squirrel hunting with the brethren, or fishing with those who like that recreation, than it is to stay with the matter of investigating the deeper things revealed by the Spirit of God, that we may grow thereby. Not that recreation is wrong, for it is not, but when it causes a neglect of the important things of life, it is clearly out of its proper place.

None of us really like to study in our earlier days, though many of us like to read! It is only when we grow older and realize how few days we have left on earth, and how much there is we want to get finished before our summons comes, that we are burning with a fervent desire to study, study, study and absorb all of the grand truths of the universe before it is too late. It is so much easier when we are immature to let the other fellow do the investigating and then we can skim the cream and appropriate it to our own use. Sermon outline books can be purchased for a small amount, we can rearrange the scriptures we have been wont to quote, and with our little fund of information, we can get through a three-week meeting, and then go somewhere else and start the same procedure over again. Certainly it isn't wrong to preach the same sermon in any number of places where it is applicable, but a constant following of the above course of things will eventually result in spiritual stagnation, and throw a green scum of lethargy over the mental faculties. In order for water to remain pure it must remain active. Thus it is with the mind!

So the Apostle Paul instructs young preacher to "Give attendance to reading" (1 Tim. 4:13). He also says, "Study to show thyself approved unto God". Spasmodic study like periodical exercise does little good. In order to grow, the mind must be regularly fed, and should daily be concerned with methods of study. I have recommended that all of our young brethren should work out for themselves a regular schedule. There should be a fairly accurate time of arising, and at least two hours in the morning should be devoted to study. I would suggest that one-half that time be spent in a study and assimilation of history, English, the classics, or something of like nature. The other hour could be spent directly with God's Word and in preparation for the lesson of the day (or night). Paul showed upon at least two occasions, his acquaintance with the Greek classics of his day (Acts 17:28; Titus 1:12). He used his knowledge derived from such wide study to confirm what he preached

by the Holy Spirit. We should not think ourselves above him, or disdain to use his methods.

One might well keep in touch with events of the day also, as he will find many examples which may be devoted to strengthening his messages of truth. In any event, a man can by proper investment of his leisure time, go to a university and never leave his desk, for as Carlyle has said, "The true university of these days is a collection of books". Use the spare time that you have on the train, in the home, as you walk by the way to improve your knowledge. Says Cicero, "Books are the food of youth; the delight of old age; the ornament of prosperity; the refuge and comfort of adversity; a delight at home; and no hindrance abroad; companions by night, in traveling, in the country".

Another (Munger) has expressed it thus, "Books are our most steadfast friends; they are a resource in loneliness; they journey with us; they await our return; they are our best company; they are a refuge in pain; they breathe peace upon our troubles; they await age as ministers of youth and cheer; they bring the whole world to our feet; they summon us away from our narrow life to their greatness; from our ignorance to their wisdom; from our partial and distempered vision to their color and impartial verdicts".

Timothy was very fortunate in that he had known the holy scriptures from a childhood age. His mother and grandmother before him had taught him the precepts of the Old Testament. Perhaps the fact that his father was not a Jew, encouraged the mother all the more to instruct her boy, so that he would hold to the path laid out for the feet of God's chosen people. Yet Timothy by lack of future investigation of his own, could soon have forgotten the grand lessons he received as a lisping babe about his mother's knee. So he was commanded when he was of age, to continue his study.

Paul was interested in writings and in books. To the young companion of his preaching career he sent this request, "Bring my cloak with you from Carpus, with whom I left it at Troy; and bring my books also, but especially the parchments". These would mean a lot to one who was retained by the law and held in bonds, but who was permitted liberty to write, read and discourse. Some of Paul's greatest works have come to us from the prison in Rome. He believed in redeeming the time knowing that the days are evil. In this he has set for us an example, that no matter what circumstances we find ourselves in, we ought to still carry on the work of the Lord. We ought still to retain our desire for books and writings.

"Books are the windows through which the soul looks out. A home without books is like a room without windows."

W. Carl Ketcherside,

(To be continued)

Ever Get Poison Ivy?

Ever get poison ivy? Well, I am up to my knees in it right now. For about ten days I have been working with the rural congregation at Shelby, Mo., and have been staying with Brother and Sister Edgar Cokerham on the farm. Several days I have been to the hay field with Edgar and other persons whom my wife and I have visited. The first day out, I managed (without my knowledge or my wife's consent) to get into the poison. It first started on both ankles just above the shoe tops, but soon

spread some to my feet and legs. Naturally, I have been thinking about it, but I have viewed more than just the discomforts of it; I have seen in its action that of the false teacher and his doctrine.

If I had been able to detect the ivy and to have seen it, I would surely not have walked through it. The false teacher is difficult to detect. He often appears to be the same as the faithful teacher of the Gospel. His profession of preaching the truth means next to nothing—only that we must be the more on the lookout for him. We must be alert or we will become infected from the venom of the "poison ivy man". Some Christians and some congregations think they are immune from the poison of false teachers; therefore, they become quite careless and unnecessarily subject themselves and their congregations to the deadly instruction and influence. Just the other day a member of the church here told me of a man who started to pick up a large poison ivy vine scraped to the middle of the road by the grader. At the warning of a fellow-laborer, he replied, "I've been around ivy and handled it all my life and never was poisoned," and continued his dangerous task. On the morrow, his hands, arms, chest, neck, and face were covered thickly by the infection. There isn't a Christian nor a congregation which can say it is so strong that it need not fear the destructive influence of the "poison ivy man." "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness." (2 Pet. 3:17). "Wherefore let him that thinketh he standeth take heed lest he fall." (1 Cor. 10:12.)

From experience, and that twice this year, I can say that it is a lot easier to avoid poison ivy than it is to cure it. So far I have been fighting my ivy this time about a week but the victory is not yet in view. Just as people become infected by contacting ivy too closely, so Christians or congregations become infected by being too long under the influence of an "ivy man". After a person or a church is affected, it is extremely difficult even to approximate a cure. If elders and leaders realize this fact, they will be extremely cautious in selecting preachers to labor with them. There is danger.

My poison started as just a small place on each ankle. Because I knew it at the first, I started to doctor it immediately. But, alas! it spread just the same. When some people first get poison they say, "Oh, it will be all right; it's just a little irritation from a weed anyhow—no need to doctor it." Of course, I can't be absolutely sure, but I believe that if I hadn't started immediately the poison would have spread far more. When some congregations begin to have irritations from the influence of an "ivy man", the elders try to deceive themselves. To themselves they mutter, "It's just a little thing. The members will soon get over it. Everything will be all right—no need to doctor it." Then the poison, having "firmly established" itself in a few parts of the body, begins to reach out to other members. Little by little it makes its advance until, almost before we realize that it is spreading, a large part of the church is poisoned. False doctrine will spread fast enough even when it is being treated persistently by the application of the Word of God. Give it a good start before fighting and it will spread faster than the elders or anyone else can keep up with it.

If Paul had been infected with poison ivy when he wrote Rom. 16:17, he might have written something like this: "Now I plead with you, brethren, take careful notice

of them who by their poisonous false teaching spread divisions and stumbling blocks which are unnecessary and opposed to the pure teachings of Christ which ye have learned through us, the apostles; and keep away from or out of contact with them." If John had been poisoned by ivy at the writing of 2 John 10:11, he might have written about like this: "If there come any unto you and teach not by his speech and by his conduct the pure teachings of Christ, receive him not into your home (not to mention of receiving him into the church to take public part) to help him spread his poisonous doctrine, neither wish him God's blessings on his way: for he that encourages him by expressing his desire that God speed him on his way is guilty with him of endeavoring to accomplish evil deeds by spreading the venom of his teaching."

Ever get poison ivy? Yes? Then you know whereof I speak. No? Then keep away from it!—Arthur Freeman.

"Make THE HOME Front Strong"

When the family deteriorates, the nation goes down. Strong families, physically and morally, make strong nations; weak families help make weak nations. The weakness of the French families helped bring that nation to the dust.

One dark picture for America is the weakening of the family through divorce and lack of home training. That is why we printed the Bookmarks and sent to all our readers, titled "Make THE HOME Front Strong;" and on the back, "God's Plan of Reconstructing the World." I know a man who tacked one of these in each bedroom of his house, and in the dining room, so that the first thing one sees in the morning is: "**Happy Homes Require: LIBERTY IN LITTLE THINGS,**" etc. Let us not try to make some one else conform to some little, non-essential, unimportant ideas of ours. And fathers who shun their duty of "bringing up their children in the nurture and admonition of the Lord," are spiritual saboteurs.

The Bookmark evidently fills a need. Many have ordered 20 of them. Sister Emily Baker says: "The Bookmarks are nice, unique and well gotten up." Sister Allie Hawbaker says: "I like it very much, and am sure it will do good, and I shall do what I can to get it before the people. Am sending one dollar for 20." An elder in a large, influential church (which is drifting with the college element) orders 20 and says: "This is one of the best I have seen." Sister Vida Anderson writes: "Enclosed is \$2 for the Bookmarks. I believe this is a new angle and it will take the eye—we hope—of the person or persons needing it. I hope to bring this to the attention of others before it is too late for them."

Bro. Albert Harvey says: "Think they are very fine. They are something new, different and very valuable for use in many different ways. Enclosed find \$2 for 40. I think every family in the church should have one stuck away in some conspicuous place about the home. I am sure it will go over with a bang."

Price: 3 for 20c; 20 for \$1; 100 for \$4.00; 500 (with your imprint of church and address, or "Compliments of" and your name and address) \$16.00; 1000 (with imprint), \$30.00. Would one of these with your imprint in the home of every non-member in your community help bring favor to the church? "Sowing the seed of the Kingdom, brother."

God's Plan of "Reconstructing the World"

Dear Bro. Sommer:—I'm enclosing three dollars in this letter. I'd like to have you send me a "First Steps for Little Feet" (\$1.00), also a "Foster's Story of the Bible" (\$2.00)."

My daughter is three years old now and she already knows the names of all the Old Testament books, the writers of the New Testament, about thirty-five or more verses from the Bible and can answer lots of questions about some of the easier Bible stories. It makes us so happy because she always wants us to tell her Bible stories and she has such a wonderful memory. Even the hard names are no problem at all for her. If she doesn't get them right the first time she practices on them as she plays. She sings church songs everywhere she goes. She has been going to class for a year or more now. I hope I haven't burdened you with this account, but I do miss so much writing to dad and getting his encouraging letters in return. Also I think it just proves the fact that **we can't start bringing our children up in the "nurture and admonition of the Lord" too soon.** It's so much easier to say "I don't have time to tell you a story now." We should really be ashamed because we find time for so many other things that would probably be better left undone in the first place. * * * May the Lord bless you in all you do and give you strength to continue fighting "the good fight."—F. C.

No, sister, you have NOT burdened me with the description of your training of your child in the way of God. It makes me happy to know you are doing it, and I hope you will **continue** it, as long as she is under your roof. You could not select better books, and I rejoice that many others have ordered the same books, and would rejoice if still others would order those books, and USE them. I would not only NOT be burdened if other brothers and sisters would write us about how they are training their child in the home, but I would print it in the Macedonian Call with your initials, for it might encourage others to do that so-much-needed work. We have emphasized this in the bookmark we have sent our subscribers. Let us encourage others to do the same grand work. "More than Social Security. More than Bank Account, More than College Training. More than Job or Farm—is needed in this unhappy world: **Prayerful and Careful, Teaching and Training, of Sons and Daughters, by Fathers and Mothers, in Religion and Morals.**" While our sons and brothers are dying for our liberties in far away lands, let us "Make THE HOME Front Strong."

Is It a Parable?

A parable is based on something real. The Gr. word *parabolee* from which we have "parable" means, "A placing of one thing by the side of another. . . . a comparison of one thing with another, likeness, similitude." So says Thayer in his lexicon.

Adventists, Rutherfordites and others, tell us Luke 16:19-31 is a parable representing the conversion of the Gentiles and the Jews; tell us the beggar (Lazarus) represents the Gentiles and the "rich man" represents the Jews in the lesson the Saviour gives us. I, for one, can see no parable in the lesson. What did Jesus place beside

them? What did Jesus compare them with? What are they the likeness of? If this be a parable we will have to be able to find all these likenesses, comparisons, etc. If we cannot find them then this is not a parable. I have eight objections to this being a parable, and for the benefit of those who may not know how to meet the "argument" of the Rutherfordites I will give them, for it is a lesson badly needed. Those people who claim this to be a parable do not believe in any eternal punishment for the wicked, so this is not, they say, a real and actual case, but only a parable.

1. It says, "There **was** a certain rich man," and "There was a certain **beggar**," thus showing there were two such men, and the lesson based upon a **fact**, such as "There was a certain man named Cornelius," (Acts 10:1), thus showing this is not a parable but a fact.

2. If this be a parable representing the union (conversion) of the Jews and the Gentiles, then why the beggar (Gentiles) begging the rich man (Jews) for "crumbs"? Gentiles were not dependent upon the Jews for either spiritual or physical food. Gentiles, as a nation, were never fed, spiritually, by the Jews for the Jews hated them. The Jews never did accept Christ and the Gospel, so if this be a parable representing their conversion it has never taken place, hence the death and resurrection of Christ failed to bring them together, and proves (if these folk be correct) that Christ did not state a truth in this lesson. Since the Jews did not and have not accepted Christ they had not and have not "crumbs" (Gospel) for the Gentiles. As a nation the Jews have never accepted the Gospel and Jesus Christ. So this cannot be a parable representing their conversion.

3. The beggar died and went to Abraham's bosom; the rich man died and went to a place of torment, hence no UNION of the two. It teaches an **eternal separation** instead of an eternal union. I am not going to use space explaining concerning the two departments in that place, but one is a place of "torment" and the other a place of "comfort".

4. One was **tormented** and the other one was **comforted**, hence in a place of comfort and happiness. So we have another proof it is not a parable representing their conversion and peacefulness. Only one was in **peace**, the other in **torment**. They were, therefore, divided and not united.

5. There was a "Great Gulf" between them, so that one could not go to the other. This "gulf" made it **impossible** for them to ever be together and united. It represents, instead of unity, an eternal separation. Before you can get them both converted and united you will have to remove this "Great Gulf" which keeps them apart. This alone is proof it **does not** and **cannot** be a parable representing their conversion.

6. The rich man (Jew, so they say) had five brethren back at home at his father's house, so if this represents the Jews, there were five tribes back home in the world, one tribe in hell and the other six tribes they have lost all trace of. So in trying to prove this a parable uniting Jews and Gentiles, you haven't even united the Jews, but have them divided with six tribes completely lost, five tribes in the world and the other tribe in hell!!

7. Gentiles were not to hear "Moses and the Prophets" after the death of Christ, and this so-called parable, they say, represents them accepting Christ, hence their conversion and union, which is false, for the Jews haven't been converted to Christ to this day. Since Gentiles were not to be under "Moses and the Prophets", but

under Christ as their leader, this teaches right to the reverse of what Soul-sleepers say it teaches. The Jews were under the law, but not the Gentiles. Jews, too, were not to be under the law after Christ's death.

8. The thing represented cannot be greater than that which it represents. That which is represented by a parable, then, cannot be greater than that represented, hence if this be a parable that which the parable represents is much greater than the parable. The shadow is never greater than that which casts the shadow. This being true, this lesson cannot be a parable the Christ gave us, unless Soul-sleepers are willing to confess that the "torment" mentioned by the "rich man" will be much greater than represented in this so-called parable. They, by saying it is a parable, make matters all the worse for themselves, for they make the "torment" much worse than Christ has made it. The **real** must be, and always is, greater than the parable, or shadow.

It is a fact that this is not a parable. There WAS a certain rich man who died and went to a place of **TORMENT**, and there WAS a certain beggar who died and went to a place of **COMFORT**, is the lesson Christ gives us to teach us of the necessity of obeying Him and then **living it** unto the day of our death.—W. G. Roberts.

A Letter of a Christian to a Christian Friend

Dear —, I was glad when I saw I had a letter from you in the mail today, but somewhat disappointed in some of its contents. I'm afraid my response to it will be something of a disappointment to you, too.

I said about everything I could think of in my last letter to you to try to discourage you in going to the theater even occasionally. You had a good record of total abstinence of almost a year until you went to work there at the R. C. A. And I try to tell you that you must make it **total** abstinence once more. But you write and tell me that you have just seen that long and popular movie, "Gone With the Wind", and that you liked it so well you could sit through it again! You add, however, that you are beginning to see my viewpoint about movie going and the ideas that you formerly held against them, also. You ask if that gives me any hope—and I say, "No!" You don't sound reconvinced at all! I am afraid it will be hard for you to reconvince yourself now that you have had more of a taste for the kind of "treat" offered at the movie house than you probably ever had before in all your life. You compare what you get there that makes you want to go with what I have to say against it, and you remember what you once had against it, saying that you are beginning to see again—yet what proof do you offer that you are preferring our **once** established convictions against movie going to the new attraction you have found in the same?

You ask me to mail you the copy of that popular novel, "Gone With the Wind", which was left here at our house, real soon. I hope you won't be too disappointed when you discover that I have mailed you the wrong book. In my judgment it is the "right book" for you at present. I think it important that you read it again before you start on anything as long as the novel which will not be of any help to you at all in the way that concerns me and not me alone. You would only be re-living the show and wishing you could sit through it again, perhaps. You will be surprised, I think, as you re-read, "What's Wrong

With the Movies", to see how much you had let slip from memory since that first reading a year and a half ago. I myself was about to become less alarmed concerning the movies, for one forgets so easily, and I had not read concerning their evils since my first copy of the book got lodged somewhere that it was loaned about a year ago. Recently I sent for three more copies, and have just read it again. I suppose that while you are sitting in the theater enjoying those shows, you have not been so much alarmed by the evil you see portrayed there as it sounds in reading the book, for it is made so very attractive and interesting, with such attractive characters and everything, that one manages to dodge the realization that the influence there is just as bad as the movie booklet reveals it to be. In fact, you can't remember now that it is revealed to be a terrible influence, can you?

You spoke of the meeting which the young people from surrounding congregations held one Saturday evening not long ago. You say that one of the boys gave a talk concerning our influence upon others, mentioning card-playing, smoking, and cursing. You said the meeting was encouraging—but after it was over five of you girls went to a midnight show, and that that boy went, too! I am hoping that you will use this copy of the movie booklet to impress those friends as well as yourself that you cannot continue to turn your steps toward the theater and be the right kind of influence for anyone else!

I am glad you have not misunderstood me nor resented my way of reproving you in the past and hope you can continue to prove yourself so much a friend—you know that is understood to be a real test of friendship. I am not disgusted with you as you wonder, but am still disappointed. Let's hope the future will work out more happily and that we will both learn better how to concentrate our efforts toward "growing in grace and in the knowledge of our Lord and Savior".

Your friend and sister in Christ,
Ragene Sims.

Heads and Tails

"Therefore, the Lord will cut off from Israel head and tail, branch and rush, in one day. The ancient and honorable, he is the head; and the prophet that teacheth lies, he is the tail. For the leaders of this people cause them to err; and they that are led of them are destroyed." (Isa. 9:14-16.)

The leaders of ancient Israel caused them to go astray, and while greater responsibility rested upon the leaders, both would be lost.

It is the natural tendency of a group to follow its leaders. Thus the qualifications of those who are chosen for leadership should be considered very carefully. Even then, we have no guarantee they will not later become unfaithful, thus forfeiting their right to the office, but there have been many times when trouble could have been avoided if those appointing leaders had not lowered the divine standards. Sometimes individuals with good intentions, but poor judgment, have been so anxious for the church to have leaders (Elders and Deacons) they have urged the church to appoint men who admittedly fell short of the divine specifications, as if merely appointing someone would give him the qualifications.

Not long ago, I heard of a man who was proposed for office who could not even read a passage of scripture! Would he be a good example? Would he be able to

teach the flock? It is bad enough to have in the church members who do know, or are unfaithful to their duty; but it is worse still when such persons are given authority. The congregation would be in better condition with no officers at all.

This does not mean that Elders are required to be "supermen"; nor angels from heaven; neither is this written to intimate congregations do not need good leadership. On the contrary, it seems one of the greatest needs of churches of Christ today is **faithful, qualified leaders** in local congregations. Churches which have such should be thankful, and heed the admonition to "obey them that have the rule over you." (Heb. 13:7, 17.) Let us insist that those who are appointed to authoritative positions have the requirements mentioned in 1 Tim. 3rd. chapter, Titus 1, Acts 20:28, etc.

How can this be accomplished? By development. There is, within most congregations of average size, potential leadership; though oftentimes lacking in development. **Development should be a continual process. The final proof of a truly great leader is when he has developed someone to take his place when he is forced to end his life's labors; thus his work will continue whether he is present or not.**—Roy Harris.

BLESSINGS OF THE KANSAS CITY MASS MEETING

1. I think such a mass meeting will benefit especially isolated disciples and those in small groups, who have a hard struggle. It shows that there are yet many thousands (for the hundreds there will only represent thousands who could not come), who have not bowed the knee to the Clergy and its incubator, the Bible College.

2. At this Mass Meeting you will meet many preachers, and then will be a good time to make arrangements for a Bible reading this winter and next spring, of at least a week or two; and to have development of all the **FAITHFUL brethren** so that the public meetings will become more interesting. Don't think you must wait till you can get the most advanced Bible teachers in the brotherhood—you may know so little, they will shoot over your heads! Many of these young men can do you **MUCH** good.

Church News

If any of our readers know of faithful brethren working at Farragut Naval Training Station, Idaho, let them know that there are a few faithful brethren meeting in their homes near there. They can write to Mrs. Scott Armour, Sandpoint, Idaho, R. 1.

Sister Nancy D. Skuggs of Springfield, Mo., writes the obituary of Sister Amanda Ann Youngman, who she says was a faithful member of the church. We do not publish lengthy obituaries except those who are known generally among the brethren, but we rejoice to learn of those who have fought the good fight of faith and who died under the banner of King Jesus.

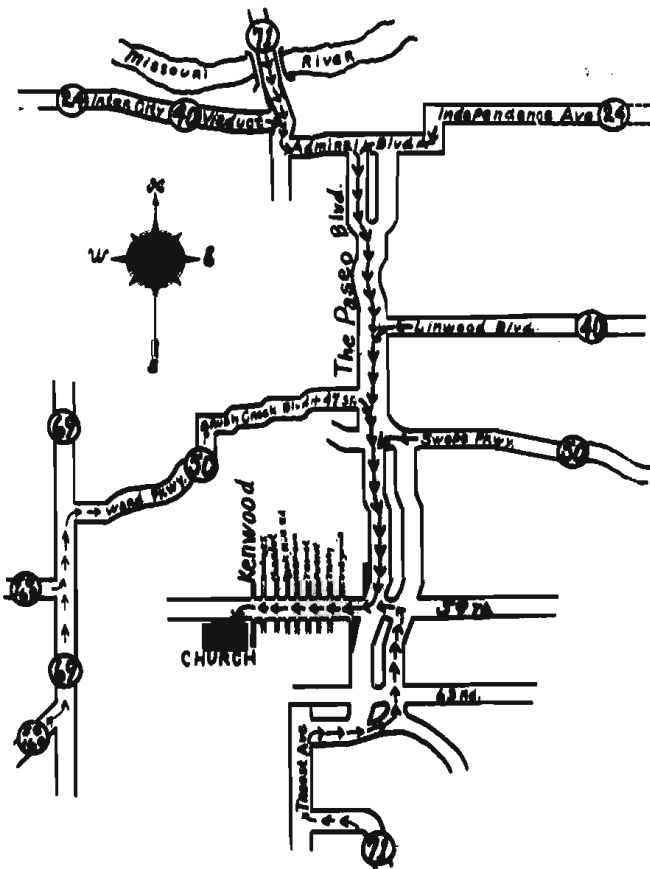
Brother A. W. Adams, a disciple isolated from brethren who are satisfied with Scriptures, writes: "Wife and I have gotten a great deal of comfort from reading the issues of the M. C. we received. We find perfect harmony in them with the Scriptures." And, brethren, do you not know of isolated disciples who would be greatly encouraged by reading the exhortations in this paper? Now stop a moment and think.

Shelby, Mo.—I am in the second week of two weeks of Bible study and preaching with the church at Shelby, Mo. Our attendance has not been very encouraging to date. When there are several outsiders present, I preach about 20 to 25 minutes and then we study a chapter for about half an hour. When only members are present, we have all of the time for Bible study. I believe this procedure is better for the church at this place than just preaching. This is a small congregation and having a difficult time. Pray God for their faithfulness. It is planned that I shall start mission work with the small faithful group at Decatur, Illinois, September 1st.—Arthur Freeman, Box 525, Chillicothe, Mo.

Sullivan, Ill.—I closed a three weeks' effort at New Castle, Indiana, August 9th, and began at Gadsden, Indiana, the 10th; was there until August 23. There were no visible results at New Castle but I believe much good was accomplished. There were two added at Gadsden, from Christian Church. The brethren at both places are to be commended for their hospitality. I enjoyed having my wife with me the last week at Gadsden. I begin at Carrollton, Missouri, September 2nd. This will be my third meeting there. I have four other meetings in Missouri this fall: Liberty, Rock Hill, Wakonda and Unionville. The harvest is great and the laborers are few.—C. R. Turner.

Bro. C. J. Beldel says: "Am enclosing a dollar for 30 more 'Fight of Faith.' They are just the thing to hand out and the teaching is splendid. If brethren would put on a campaign of handing them out to people they meet, I believe it would work wonders before very long. I find people will read it, if given the chance, and with a few words of urging to. I mailed a copy to the soldier boy I recently baptized."

I think the reason brethren like this tract so well is that it has so little man in it, and is nearly altogether classified



This map by the Publicity Committee shows all main highways leading into Kansas City, and gives directions for getting to the church house at 59th and Kenwood Streets, Kansas City, Mo. It will be noted that all highways lead in the Paseo Blvd., and this, followed to 59th Street, will make finding of the location an easy task. Just follow the arrows. Write Glenn H. Ellis, 6847 Chestnut Ave., Kansas City, Mo., that you are coming, and the number in your car. Remember the date, Sept. 23, 24, 25.

Word of God. We had a new edition put out. Let us hand to every intelligent acquaintance we know. A few minutes ago I handed a copy to an agent who did a little business for me. Or shall we change the song to read, "Here am I, O Lord, Send YOU!!!"?

Willalla, Ky.—We ended our meeting in Missoula, Mont., the 28th of July, after which we left for California to spend a few days before coming East. During the meeting we had several outsiders to attend. We had two additions by baptism. The most encouraging thing in the meeting was the firm stand the small group took against all innovations and acts of digression and also those that teach such. Although the congregation is small it has a great chance for the future for it is strong. Our prayers are with the brethren there. I am at present in Willalla, Ky., conducting a two weeks' meeting. We pray that much good may be accomplished here.—Wilbur Storm.

The Lord willing, we shall "be seen' you," at the Kansas City Mass Meeting with an envelope (we hope) in which a piece of paper (or several) on which are written names and addresses of old and new subscribers, (so marked), with amount of money. Or shall we? If our little paper is filled with truth, as so many say, let us think of many wavering brethren we know and see that they get the paper for a year. 500 subscriptions would help much to "make the home front strong."

Walnut Bottom, Pa.—On June 28th Bro. Rhodes of Le Grand, Iowa, closed a three weeks meeting with the Church in Shippensburg, which did not result in any new additions, but much good was done in the way of teaching those who came. We believe there were some who realized their duty but did not see fit to renounce their worldly ways for the Lord's. The church was strengthened very much, and especially were the new ones that came in the church within the last several years, and we all who remember Bro. Johnny as of the last time he was here can well say that he has improved 100%, that he is a fearless defender of the truth of God's word—matters not to him whether it (the truth) offends you or not. And another thing that is noticeable is that he lives as he preaches, does not preach one thing and live another. Would to God there were more preachers like that. If that were so, the Church would not be in the careless condition it is. He is planning on returning to our state for four months in 1944. I pray that it is in the Lord's will that we will all be spared until then, so that the work in and around here will be deeper rooted. On Tuesday evening (July 28) there called at our home several brethren with a young man from a military camp about 60 miles away. This young man was seeking for the true church and for some one to baptize him. We at once entered into a conversation and a service after which I took his noble confession in the presence of some brethren and then we took him to a nearby stream and I baptized him and he then went on his way rejoicing. May the Lord bless and protect him, for he was very sincere in his obedience. His address is Lieut. Lucien L. Cornwell, Co. C, 26th Inf. A. P. O. 1209, % Postmaster, New York City, N. Y. A letter of encouragement would do him a lot of good. We will be interested in hearing from brethren whose boys may be at any of the camps around here. If you will write me I will be glad to try and contact them. There is a medical training school in Carlisle, which city is 20 miles from the church in Shippensburg and can be gotten to by bus for morning meeting. Church is located at 412 E. King St., worship at 10 a. m. Write me at my home address, Walnut Bottom, Pa.—C. J. Boidel.

Brixey, Mo.—Have recently held three meetings in Missouri. The last with the Bridge Church near Dexter. Some fine brethren there. They certainly supported the meeting well, financially. However, they may have been a little neglectful of discipline, development, etc. Two placed membership, one formerly a member of the Christian Church. Just prior to this work I was at Canalou, Mo. The faithful few there have had a hard struggle and there was much opposition during the meeting. Nevertheless, I enjoyed the fellowship of this small group. Let us all strive to be more faithful and more active, as the two go together.—Roy Harris.

We have decided it best to pass over the October Missionary number, and publish the next one in January. Of course, those whose names are on our special list for Missionary numbers will have their figures pushed forward as many numbers as we skip, and will receive just as many papers though at longer intervals. So, brethren, send your Reports for October issue, reaching us by September 28.

Long Beach, Calif., Aug. 10, 1942.—During times such as we are now having many are changing locations for the purpose of

taking jobs in the defense work. Among them are disciples of Christ. It is a sad condition but I have talked to many who, at one time were members in regular attendance, have moved to California and have ceased attending altogether. Others have come and have been swallowed up by the college element. Thus many have been deceived by the good "words and fine speeches" of those adhering to the Pepperdine heresy. Now is a good time for every brother and sister to have part in some real mission work. Do you know of a brother or sister, or perhaps a family, who has come to California? Or perhaps you are contemplating on coming. Elders, preachers or any others of the members if you know any as above mentioned please AT ONCE get in touch with the writer or any of the following. I am speaking for Washington and Arizona too: Arnold Hints, 2411 Normandie St., Spokane, Washington; C. A. Sanderson, Glendale, Arizona, R. F. D.; Roy Ficus, 7410 Oregon St., Riverside, Calif.; John C. Pace, R. No. 2, Box 566, Riverside, Calif.; Paul F. McKenzie, 254 Bennett, Long Beach, Calif.; J. B. Ruth, 1017 Acacia St., Compton, Calif.; Jas. Morris, 1745 Orange St., Bakersfield, Calif.; Dale Stephenson, (Exeter Cong.), Woodlake, Calif.; Mrs. R. W. Shearer, 1137 K St., Reedley, Calif.; Roy McCoy, 1187 E. San Fernando, San Jose, Calif.; Edw. Clabby, 1141 85th St., Oakland, Calif.; Geo. Robinson, 2223 Union St., Berkeley, Calif.; Mrs. J. A. Spencer, R. 5, Box 5150, Sacramento, Calif.; J. E. Agee, R. 1, Corona, Calif.; J. D. Powers, R. 4, Box 315, Stockton, Calif.; Mrs. A. Douglass, Estacada, Oregon.

Any of the above can put one in touch with the church in their respective localities, or assist in helping locate members who may have come to such localities. Spent some time recently at home, (Long Beach) and contacted some who had not heretofore been located. Am thankful to report the brethren there are pressing on. A young woman was baptized there recently. Also spent some time with the Compton brethren; but the war conditions have made it seem inadvisable to some of the brethren to conduct protracted meetings in the defense areas. Glad to report two families have begun meeting in Bakersfield. I met with them Friday evening, helping them to get their church record arranged. We had an enjoyable and profitable meeting that evening. Expect to assist in an effort, beginning Aug. 11, with a group of brethren meeting in Sacramento to more firmly establish the cause in that city.—Lloyd Riggins.

Sister Doris Smith writes: "Received the book yesterday (First Steps for Little Feet. Price, \$1.00), and am more than satisfied with it. Wish it were possible that every child could have a copy." (And then when the child is 7 or 8 years old, Foster's Story of the Bible, price \$2, should be read to him. Nearly a million copies have been sold. My mother read it to me, we have worn out several with our children, and we shall put it into the hands of our grandchildren. Brethren, sisters, all the Bible teaching children receive at the meeting house should be in addition to what they get in the home DAILY. There is no substitute for home teaching. Why can not sisters in the churches try to carry out Sister Smith's wish (at least concerning children whose parents are Christians), that "every child should have a copy"?)

Lamine, Mo.—Since last reporting, have concluded series of meetings at Denver, Colo. My labor with the brethren there was most enjoyable. The church is small but it is the faithful type—which is so greatly needed. Our labor showed no visible results, however. Although they have some attending from the digressives, which is encouraging. God's plan unquestionably will win. We commend the brethren there for this wholehearted service to the Lord. They are not slack in any department. While traveling the West, why not make an effort to stop and worship with the faithful band at 3822 W. 39th in Denver. Fellow preachers, I URGE you personally and on behalf of the congregation there to stop and visit them at every opportunity. Started meeting at Lamine, Mo., two days ago—one added to date. Brethren, pray for me.—Winford Lee, Ethel, Mo.

Closed a series of meetings at Lamine, Mo., Aug. 26. Due to limited time I was there, only a week and a half. Nevertheless we believe untold good was done. Twelve were added to the Lord, 11 by baptism, 1 from the Christian Church. The church has had untold opposition, but seemingly has conquered and is pressing onward. I discussed with the leadership ways and methods of development work and they are going to devote at least one night per week to such work. Will start at Paola, Kans., Aug. 30. Bro. Winford Landes will direct the song service.—Winford Lee, Ethel, Mo.