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Macedonian Call

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

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The Everlasting Fight for Freedom

The Modern "Pharaoh of the Oppression."



The Three Freedoms — of Body, of Mind, of Soul

To the Parents and Friends of Soldiers—

It is with grief and possibly a little resentment that you see your boys go away to fight in foreign lands in World War II. But analyze our picture and see the conflict as a whole, and perhaps both your resentment and grief will be softened.

Hitler, by deception and lies and terror and robbery and murder, has conquered practically all of Europe except Russia, and is making it serve his diabolical purpose. He has taken their liberty and property and money. He has driven off Polish women to satisfy the lusts of his soldiers. And now he drives away the men and boys of these

conquered countries to be slaves in his munition factories where the Allied bombs are killing many of them.

True, we did not raise our boy to be a soldier, neither did we raise him to be a slave, and he will be one or the other while the Madman of Europe is loose. The French men and boys in our picture only represent the same in Poland, Denmark, Belgium, Holland, Norway, and the other enslaved lands.

We must remember, dear fathers and mothers, that this World War is only one phase of the Everlasting Fight for Freedom which has been

going on from the beginning of time. It is the fight against the outworkings of Sin.

Roosevelt and Churchill spoke about "The Four Freedoms", in the Atlantic Charter, but we wish to look at the conflict from a little different point of view: 1. The Fight for Freedom of the Body. 2. The Fight for Freedom of the Mind. 3. The Fight for Freedom of the Soul. Inasmuch as we have thus far been talking about the Fight for Freedom of the Body, we ask the father and mothers to turn their minds away from their boy for the moment, and consider—

The Fight for Freedom of the Mind.

Man can not decide anything in matters of this world unless he has full, or at least a reasonable degree of testimony. Solomon wisely said, "He that answereth a matter before he heareth it, it is a shame and folly unto him." Whether this testimony is kept from our mind by our own mental laziness, our environment, or the wiles of others—the results are the same: ignorance, confusion, strife, war. And if the testimony brought to our minds is mostly lies, then our decision must also be a lie.

A striking example of modern slavery of the mind is to be found in the efforts of tobacco and liquor companies to bring the whole world into submission to King Nicotine and King Alcohol. A recent issue of the Readers Digest shows that almost all the advertisements of cigarettes are lies, lies, LIES. And millions of people in their imbecility will believe those lies and necktie place the chains of Nicotine around their necks.

Several months ago I was struck with the great number of liquor advertisements in the May American Magazine, for which I had always had some respect; and I went back and counted the amount of space, and found it to be more than twelve pages. I then went back to the April issue, and found nearly fifteen pages, painting in glowing terms and colors the blessings of each particular brand of liquor. I arose in indignation and said to my wife, "I'm going to order them to stop that magazine. Why should I pay them for trying to debauch my children for money?" I took the magazine down the street to a neighbor who, also, is against the body-destroying, soul-destroying stuff, and talked for several hours. Then I said, "What magazine shall I take, for they all sell their honor for gold?"

And the same deceptive and debauching advertisements on tobacco and liquor are found in practically all the newspapers. They are heard, too, almost every time you turn on your radio. Here are the three most powerful instruments of information in the world all conspiring for MONEY to bring the

minds of the readers and hearers into slavery to liquor which will make them the laughing stock of everyone who sees them, and which will take their money, their self-respect, their character and their souls. They do not give the real picture with three-fourths of their victims staggering down the street, lying in the gutter, driving their cars into innocent people and killing them, shooting a good friend, or standing disillusioned behind the bars.

And yet, some of these tobacco and alcohol masters claim to be Christians, or at least religious, and have the blinded idea that they will finally pass through the Gates into the favor of Him who said, "Thou shalt love thy neighbor as thyself."

Slaves, slaves, slaves, they would make of ALL of us. And while your boys are dying to make us free in body, these instruments of irresponsibility are seeking to bind us ALL hand and foot in body, mind and soul.

And now again, for a moment, let us turn our thoughts to another phase of the freedom of the mind. It is possible for us to be free in body in politics and yet enslaved in mind in religion. Why should we fight so hard against dictators in governments yet tolerate them in matters of the soul? Through the Middle Ages, the Papal system held most of Europe in submission to its doctrines and commandments of men, and ignorance and superstition prevailed.

In the Protestant system, "the pastor" decides what you should have spiritually and does little to encourage you to learn to feed yourself. Like the little bird in the nest, whatever he brings, you open your mouth and swallow and say nothing. You are willing to pay him big money to think for you, yet you would resent anyone's trying to think for you in political or social or business matters. You resent a dictator everywhere else except in religion, the most important thing of all.

But this is NOT God's plan. Read 1 Tim. 3; Titus 1; Acts 20:28; 1 Cor. 14:26; 2 Tim. 2:2, and you will see that each group of Christians in a community should choose their own elders and deacons, should see that they have the proper qualifications, and that evangelists should go from place to place to make converts, and "commit what they know to faithful men who shall be able to teach others." This is what one might call God's "town hall meeting" which defenders of our Constitution think so necessary to preserve our freedom of the body. In this way MANY read the Word of God, and bring their ideas together concerning it, from which we can at least draw closer to the full teaching of the Spirit of God. The church has a far better chance of being what God intended it should be, when guided by business men, mechanics,

farmers and professional men who love the Lord and will sacrifice of their time to Him, than in the hands of young hirelings from theological seminaries, Bible schools and colleges, who spout their destructive criticism and speculation, and who love the praise of men more than the praise of God. We should break loose from the dictators in religion just as we are breaking away from the dictators in civil government. The fight against the Kingdom of the Clergy always has been an everlasting fight for freedom.

The Fight for Freedom of the Soul.

And now we ask you once more, you fathers and mothers of soldiers in World War II, that you take your mind away from the Body phase of the Conflict, and center it on that phase which concerns you as well as your son. Think for a while of the fight for the freedom of your soul from sin.

God made man a threefold being, it seems, with body, mind (intellect), and soul (spirit). Sometimes the words soul and spirit are used interchangeably in the Bible, and sometimes differently; but we use them in the former sense in our talk to you. Nor do we know the full relation between the mind and the soul.

We know there is a mortal and an immortal part of the human being. One is the body, the other the spirit. One came from the earth, the other from heaven. The one will go back to the earth whence it came, and the other return to God who gave it. Between these two there is a continual conflict, each trying to gain the ascendancy. Some one has called them the man in white and the man in black. The one is the spirit; the other is the flesh. When the man in black goes up, the man in white comes down; and when the man in white goes up and gains the ascendancy, the man in black, the flesh, the baser man, the passions, goes down. In each one of us this conflict is going on, and it will continue so long as life shall last.

The body says, Get rich quick. But the spirit says, lay up treasure in heaven where neither moth nor rust corrupt and where thieves do not break through and steal.

The flesh insists, Above all things, seek the praise of men. But the soul replies, Seek the praise of God more than the praise of men.

The man in black says, Seek sensual pleasures of the body. But the man in white promises, In God's presence there is fulness of joy and at His right hand there are pleasures for evermore.

The flesh says, Seek the filthy shows and stories and books. But the spirit replies, Whatsoever things are pure . . . think on these things.

The appetite demands, Sit on top of the world with exhilarating alcohol. But God answers, Be not

drunk with wine wherein is excess, but be filled with the spirit.

The body says, Turn your sex desire loose with prophylactics, and all will be well. But the spirit still says, Thou shalt not commit adultery, and whosoever shall look on a woman to lust after her hath committed adultery in his heart.

The man in black shouts, Hate him. But the man in white calmly replies, If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head.

The body says, Have a good time while you can, for you pass through this life but once. But the spirit warns, It is appointed unto man once to die and after this the Judgment.

And so in every age and in every country and in every individual, there has been this everlasting fight within, this everlasting fight for freedom of the soul from Sin. When God made us responsible beings, he gave us this conflict with the joy to be received in overcoming and the reward in the Judgment. It is not something new, for the greatest man that ever lived (as I think), the Apostle Paul, had the same fight against his body that we have today.

"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 see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death?"

Who can help me overcome? who can save me from this sin? who can redeem me from this punishment for sin?—Paul cried in dark despair. And then he thought of Him who came into the world to seek and save that which is lost, and he triumphantly sobbed—

"I thank God through Jesus-Christ-our-Lord."

The victory over Hitler will soon be here, we hope. But the victory over Satan in the Universal Fight against Sin will not be won till we draw our last breath.

While your boys are fighting to free men's Bodies, will you not fight to free men's Minds and Souls?

Will you not, dear reader, in this continuous fight for freedom, this conflict between body and soul, this effort to bring the body under and hold it in subjection—will you not trust and obey your Helper as did Paul? Will you not throw yourself on His mercies as he did when he cried, "Lord, what wilt thou have me to do?" Will you not be just as anxious to learn God's will and to DO it? Will you not be willing to spend and be spent for the cause of Christ, as did Paul?

If you are willing to follow him as he followed

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Christ, then when you come to the end of the way, the Everlasting Fight for the Freedom of Your Soul will have ended, and in triumph you can say with that victorious soldier of the Cross, "I have fought a good fight. . . . Henceforth there is laid up for me a crown."

The Little Thing

It was Abraham whom God called out of his native land to become Father of the Jews and to receive the promise of Canaan. It was Joseph who perpetuated that family by bringing them down to Egypt when there was a famine in that country. But it was Moses who brought them out from the bondage of Egypt and led them on the way to the promised land; he it was who gave the rules by which they lived, the Ten Commandments, which he received of God; he endured their contemptible murmuring against God and himself; when they turned away from God, he brought them back; yet he prayed to God that he himself might bear the sins of his people. Of all the men who ever walked before God, he was the meekest. But at that he made a mistake. As we would look at it, it was a little thing. He merely lost his temper, and giving way to his egotism, he spoke unadvisedly with his lips.

The incident occurred at Kadesh while the Israelites were wandering in the Wilderness of Zin. There was no water to drink which brought forth the usual complaints and accusations that he had made living more intolerable for them than it had been in Egypt. God told Moses to speak to the rock to produce water. In his provocation, Moses struck the rock twice in the presence of the congregation and cried out triumphantly, as the clear, cool water gushed forth: "Hear now, ye rebels, must we bring forth water out of the rock?"

For that one instance when Moses failed to sanctify God in the eyes of the people, he was denied the privilege of entering the land of Canaan, toward which he had been journeying for nearly forty years. When Moses pleaded that he may have the ban removed, God remained firm. But when at last the old lawgiver ascended Mount Nebo and on up Pisgah, he was permitted to see what he had forfeited. Looking below him to the north and east and south and west, he gazed longingly and wistfully at the beautiful panorama of the promised land.

Later, when Michael, the archangel, was contending with the devil for the body of Moses, he remembered,

no doubt, the cause of the old man's disappointment and the unhappy incident that made it necessary to strive now to keep him; he dared not bring a railing accusation against Satan; he only said, "The Lord rebuke thee."

We, too, are traveling to a Promised Land. Like Moses, we may be denied admittance because we speak carelessly, thoughtlessly, untruthfully; for it is our words as well as our deeds that shall determine. Such a little thing might bar us from Heaven. Let us, then,

"Speak gently, 'tis a little thing,
Dropped in the heart's deep well;
The good, the joy, that it may bring
Eternity shall tell."

—Mabel Bandy.

Checking Up

Units of our Army are constantly inspected and supervised. Tests are conducted at the end of each phase of training, to determine the unit's over-all state of proficiency.

It is easy for a regiment to roll along smoothly on its training schedule, with everything apparently functioning perfectly, yet having unsuspected deficiencies, or failure to have "put over" some important subject which requires instructional emphasis. Such tests always disclose these deficiencies, and immediate corrective action is taken.

Proper training is a command responsibility, and the commander of a regiment must know that every man is proficient, not only in his own job, but in others as well, for when in combat the unit has lost its leader and perhaps half its personnel, it must still be able to function as an effective fighting force. This may mean that, in an emergency, a gunner may have to operate a radio, a squad leader take over a section, a sergeant command a platoon, or even a troop. Only by continued, careful checking and testing, can the commander be sure his organization is well-taught and ready for battle.

"Examine yourselves, whether ye be in the faith; prove your own selves." (II Cor. 13:5.)

It is easy for an individual or a congregation to drift through the years seemingly good Christians, yet with unsuspected weaknesses in the armor of Faith. It may be lack of teaching, or understanding of why certain things are included in the worship, and others left out.

In a congregation, perhaps sole responsibility for conduct of the services and works of the church rests in the hands of only one or two persons, and the rest of the members simply an audience, to become painfully apparent when those old "stand-bys" are no longer with the group; and there is no one capable of conducting the worship; and, because of lack of knowledge and development, division and strife arise.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls as they that must give account . . ." (Heb. 13:17.)

The development, or "state of training" of a congregation, then, is also "command responsibility." Elder, is your flock being trained according to a carefully thought-out schedule designed to bring them to proficiency in the principles of Christianity? Are those new to the Faith being given a thorough "basic training" under competent instructors? If the present leaders of the fold for which you are accountable were to leave, do you have men able to take their places? Do you have deacons developed? Is discipline being overlooked? Does your congregation

understand church government? How does the attendance at mid-week meetings compare to the Lord's Day morning service?

For a check-list of possible deficiencies, use your New Testament. Prepare programs to emphasize points on which members are weak; and—

"Speaking the truth in love, . . . grow up into him in all things, which is the head, even Christ: from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 3:15, 16.) Lt. Henry Boren, Camp Gordan, Ga.

"The Old is Better"

Religion, you say, is old-fashioned!

How true! So is food, so is drink;

So are fathers, and mothers, and neighbors,

And all things of value, I think.

A new-fangled creed has no power,

Until it is tried by the years;

If good, it endures through misfortune

And abides in the valley of tears.

True faith, understanding, and kindness,

Well, these are old-fashioned virtues, too;

Thank God for old-fashioned religion,

In a world where too much is new.

An Appeal to Soldiers in Service

St. Louis, Mo.—I read with interest that many of our boys, though they are serving in a carnal warfare, are at the same time faithful in the army of the Lord under the Captain of our eternal salvation.

In the beginning the church was scattered and went everywhere preaching the gospel. At the rate our boys are being sent overseas, the church will again soon be scattered everywhere. Will you preach the gospel? If so you shall receive a just recompense of reward for your labors.

The Roman soldiers once crucified our Lord. You, as a soldier, have the opportunity of helping establish the freedom of democracy in all the world and also to be a part of that little stone that shall consume all the kingdoms of this world.

I trust you need not be absent from the church and your own people as long as Daniel was from his, but whatever the time I pray you serve your God as faithfully as did he.

Greetings to my two soldier nephews, Phillip Robinson and Clarence Grover, and all the boys from the St. Louis churches.—Bertha Robinson, 5411 Vernon.

Should Christians Go to War?

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 referred to personal vengeance.

The Bible makes a distinction between the blood of war and the blood of peace. King David enforces this when dying he said concerning even the great Joab, who had been the generalissimo of his army yet had murdered Abner after the civil war, for killing his brother, Asahel, in time of war: "Joab shed the blood of war in peace . . . Let not his hoar head go down to his grave in peace." (1 Kings 2:5, 6.)

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, as at present, 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.

"Go Not Forth Hastily to Strive" . . .

"Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbor hath put thee to shame." (Prov. 25:8.)

Thus advised Solomon in the book of Proverbs which is addressed conspicuously to young men. This valuable advice might well be remembered by us who are young in years and also young in the service of our Lord.

Young people have naturally the ability to think fast in a pinch and on the spur of the moment. This prompts them to often attempt to talk or even teach with only a hazy and obscure knowledge of their outline or subject-matter. This is very poor policy for one who is still an amateur at speaking. Just to trust to chance that the necessity of the moment will supply thoughts is merely an invitation for a failure.

At the age of twelve, Christ had an exceptional knowledge of the Scriptures (Luke 2:46) yet it was not until he was thirty years of age that he began his public work and teaching. Probably the principal reason for this was that he might speak from the standpoint of more advanced age and that he might have this space of thirty years' blameless and spotless living to support his doctrine.

Paul told the young evangelist, Timothy, to "let no man despise thy youth," but for him to be an example in word, in conversation, in charity, in spirit, in faith, and in purity. (1 Tim. 4:12.)

From these two wonderful examples we perceive that we are not to neglect to do anything that we have the ability to do (Jas. 4:17); however, on the other hand we should never attempt to talk, teach, or even read with no preparation and only a faint idea of our outline, and then expect the words to come on the press of the moment. By so doing we tear down by the lack of preparation all the past gains we may have made by our more careful study and planning of our earlier work.

Let us, therefore, who are young, and possibly some who are older, heed more closely the advice given in these verses and give more time to the preparation of our parts in the service of the Lord, even if it is merely reading the Bible. By so doing it will be more pleasing to God, and the church, as well as ourselves, will profit more from our efforts.—R. F.

(Note—I have not put my pen on this manuscript, to show the reader that the writer had evidently taken his own advice in preparing his work for God. Let us ALL do the same. Writers and speakers should study how to make their work forceful. When you teach a Bible class or preach, you may have from ten to a hundred or two persons to hear. It is estimated that every paper has three or four readers, or at least that many who come under the influence of it. Thus when you write an article for the Macedonian Call, you are writing to thousands of people. The editor spends hours on his leading article. Let us ALL envision this vast number of people when we sit down to write to them, and give them the very best we have, even if we have to recopy a time or two. This is pretty good advice from a boy who is not quite seventeen years old! May he live long to give us more.—Ed.)

"Keep Still"

Years ago, when tires were easily punctured and a jack was often needed, I loaned mine to a certain stock dealer who kept his mules and horses in a huge stable at the edge of town. When I phoned him about it next day, he said I would find it between bales of hay in the front part of the stable. He said it would be safe there.

When I drove by on the way home from work, the stable doors were open but nobody was there. It was dusky-dark inside the stable.

I saw a crevice between the lowest bales of hay and was on the point of stooping to reach for the jack when something warned me. I looked up and there, on a level with my eyes, the biggest and ugliest country bulldog I ever saw was slowly getting to his feet. I could have reached out and touched him—if I had thought of it.

If he had growled or barked, I might have argued with him, but he didn't make a sound. He simply glared at me, and waited. It was the most eloquent silence I ever heard. After a few moments of it, I decided that I didn't need the jack just then and politely backed away. You can't interpret silence.

Everybody knows that silence is golden, but few realize how useful it is. An insistent peddler or importunate agent for some foolish cause can answer your every argument, so long as you talk, but he is helpless when you keep silent.

If somebody tries to quarrel with you, anything you say adds fuel to the fire; but if you say nothing at all, he soon begins to run down for want of steam.

When you are embarrassed or ill at ease, your voice rises and you talk without thinking and say things you don't mean. Every word makes the situation worse, yet you can't stop.

But if you have enough will power to keep still, the other person soon becomes mystified and ill at ease and your own self-confidence returns. Silence is power.

Cultivate silence and you will learn both wisdom and poise. Speech may bring regrets, but you never make a fool of yourself by keeping still.—Robert Quillen, Columnist.

"Why Does God Not Stop This War?"

(A Sermon delivered by W. CARL KETCHERSIDE over Station WCBS, Springfield, Illinois.)

"If God knows about this world catastrophe, and if he has the power and might to bring about a cessation of hostilities, why doesn't He do it?" I am sure that many of my listeners this afternoon have often asked this question inwardly, you have pondered over and meditated upon the matter, perhaps without being able to reach a satisfactory settlement of the problem.

May I suggest as a basis for our research that we remember that such enigmas have to do with God's relationships to man, and the fundamental principles underlying those relationships. Thus it is a matter clearly revealed in the Bible that God does not force anyone to serve Him. He uses no compulsion! The power that brings men to Christ is not a tyrannical or despotic conquest. It is not a shoving, dragging power. Instead it is the drawing power of love. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me."

Even in Creation's paradise, God gave man his right of choice. He created him with an intelligence which lifted him above the rest of the animal kingdom, and decreed that by the exercise of that reasoning ability, man should determine whether he would align himself with the Creator or with the opposing forces of evil. Man is not a mere machine, he is not a push-button affair, subject to absolute dominance of another's will.

Thus today, the world finds itself just where its thinking has brought it. It will be tomorrow just where its thinking takes it. In spite of the grace of God and the love of His Son; in spite of the appeals made to the heart of humanity by the Bible, man has decided apparently that he can get along without God. Chaos, destruction and terror have followed this choice.

If it be thought that we are too pessimistic in our views, let us look at the facts of the case. It is not necessary that we discuss the ideologies of Nazi Germany as manifested in the book, Mein Kampf, written by the Beast of Berchtesgaden, Adolf Hitler. It is not essential to this review that we even consider the bombastic proclamations of the would-be Caesar, and vassal of the swastika, Benito Mussolini. Let us look at our own nation. Let us be sure that our own doorstep is first clean.

We make our boasts before the world that we are a Christian nation. We claim to stand for the idealism proclaimed upon the Judean hills, nineteen centuries ago by Him who was at one and the same time the Son of God and the Son of Man. Do we really love Him? Are we living up to our profession? Or is the name of Christianity a mere empty boast to be used in vain braggadocio instead of in humble service?

The test of love is SERVICE to that person or thing we love. Christ said, "If ye love me, ye will keep my commandments." Are we doing that? Look over the religious panorama before you, even on Sunday night, the eve of the Lord's Day. The theaters, the taverns, the dancing pavilions have their share of the population.

They play to crowded houses. What about the church buildings? Many of them have no songs of Zion reverberating through their rafters on Sunday night at all. They have closed down for the duration—of the world! **So few** are concerned about their spiritual welfare that it is not even considered profitable to pay the janitor for opening up the church on Sunday night. The truth of the matter is that many places are not even letting their **ELECTRIC** lights shine!

Those of us who pretend to be Christians no longer have the stamina to stand out against the demoralizing influences which eat like a cancer at the very vitals of our democracy. A nation which was established because of a love for God, and which sends its boys to die upon foreign battlefields to preserve the right of **FREEDOM OF WORSHIP** does not think enough of that freedom to even exercise it. Why fight for freedom of worship, if we never worship!

To ancient Israel, the outspoken, fearless prophet Isaiah dared to utter a denunciation which might with equal truth be hurled at many of us today, "Hear, O heavens and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me. The ox knoweth his owner and the ass his master's crib: but Israel doth not know, my people doth not consider."

We take time for picnics and pleasure, but leave no time for Christ and the church. We can romp through 18 holes of golf on Sunday afternoon, but cannot drag ourselves to the House of God for an hour on Sunday night. Five hours of looking at "Gone With The Wind" is a mere breathing spell, but thirty minutes of preaching exhausts us and we cannot recover from it to attend services again until the next Easter! Do you say this is exaggerated? Then I point out to you that over sixty million people in this nation which we call **CHRISTIAN**, never attend church at all. What is the result of all this neglect of the things that really count in life? It is an inviolable law set forth in nature and in the Bible, that "Whatsoever a man soweth, that shall he also reap." If we therefore neglect the Lord's **PRAY** day we should not be surprised if suddenly we are confronted with the devil's **PAY** day. For we remember "the **WAGES** of sin is death, but the gift of God is eternal life through Jesus Christ, his Son."

And today, we are reaping what we have sown. War with its frightful toll of the flower of our youth; **WAR**—with its tears, and sweat and blood; **WAR**—with its row on row of white crosses, and the newly made mounds over which the poppies have not yet spread their generous quilt of color; **WAR**—with its bombing of cities, its shattering of minds and devastation of homes! It seems as if a gracious God must have forsaken His people, but no, His people have forsaken their God!

With the Word of the Lord before us, we have sought to ignore its teachings. The Bible is still the world's best seller! It is the most purchased and least-read book on earth today. It contains the only permanent solution for the ills of the earth. Yet it generally lies forsaken and dust-covered in some secluded nook, crowded out of the spotlight of attention by the current magazines with their lurid and oft-times obscene literature.

Sometimes when visiting my rural friends, I see the library table covered with poultry and swine journals, but the Bible is nowhere in sight. I wonder if we are more interested in raising better hogs than we are better boys and girls? It's true that a lot of us look up the

chickens at night and turn our boys and girls loose! Juvenile delinquency has risen so enormously as a result of our present unsettled world condition, that it has reached an alarming state. It is altogether possible that we may win the war across the ocean and lose one over here! For moral and spiritual battles cannot be won by clash of arms, or drone of planes over enemy cities. The only weapon provided for spiritual battle is the sword of the spirit—which is the Word of God! If we impress its teachings upon the minds of our children when they are lisping babes, then those teachings will influence them for good when our lips cannot longer speak from the grave.

I know that those of you who have a son, husband or brother in the armed services of our country sit before your radios this afternoon and ask, "What can I do to help win this great war and bring the earth back to a state of normalcy and quietude?" I would like to answer that question for you. I firmly believe that the whole world finds itself in the condition where it is today because we have forgotten the admonition of the Christ, "Seek ye first the kingdom of God and His righteousness." Then it stands to reason, that the first objective for us to reach is that of a national turning back to God. In treatment of disease it does little good to fight the symptoms without removal of the basic cause of the trouble. The first requisite is a correct diagnosis, and this should be followed by an earnest attempt to eradicate the rudiments of the trouble. Just so, it little behooves one to dwell long upon the external manifestations of our present condition, rather should we search beneath the surface and attempt to reform the foundation upon which we build.

When man is sick he turns to his doctor for relief. When the world is ill, let it turn to the great Physician for the prescription which taken according to directions will provide the cure desired. I read again from the evangelical prophet, Isaiah, chapter 55, verses 6, 7: "Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy and to our God, for he will abundantly pardon."

It seems that there has never been a time in history when the world carried a heavier burden than it does right now. Each newspaper carries word of new casualties, each radio commentator speaks of new sorrows. What a happy thought it is that under these circumstances, a voice reaches out across the ages, a voice of experience, a voice filled with compassion and tenderness, a voice of love which speaks, saying, "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

Not long ago a woman carrying a heavy basket of groceries boarded a street car, and finding no place to sit, was forced to remain standing in the aisle. She held the heavy burden with which she was laden, shifting it from hand-to-hand, until eventually another standing passenger said, "Why don't you put your basket down, lady? The street car is able to carry you and your burden as well." And so to those who are troubled with grief today, over the world conflict, we say, "Cast your care upon Christ. Put your burden down. He is able to sustain you and carry your load as well."

You can help to win this war! Do so! Buy bonds

and war stamps! Work to produce the planes, tanks and weapons that our boys need. We are dealing with a powerful and ruthless enemy of all that we hold dear, and none of us are going to do too much in our attempts to preserve our ideals. Our men cannot carry on the battle for us by themselves. They need your prayers, your service and your money! Give freely! Give generously of all! But remember that you have another big job before you—that of keeping something fit for those boys to come back to. Let's resolve that those who die will not have died in vain, and those who return shall not be embittered by the thought that they fought for something which was not appreciated. If we fear Hitler less and fear God more, we shall have the courage that comes not from desperation but from consecration. By turning our thoughts and energies toward Heaven, we will not become soft and decadent, but strong in the Lord and in the power of His might. We will be helping to win this war and furthering the reign of the Prince of Peace.

A Scriptural Church

We commonly think of a scriptural Church as one that is wearing the right name, that has no **modern pastor**, is opposed to organized orphans' homes, religious colleges, and other institutions of such nature. It definitely is true that a Church cannot be scriptural if it upholds these or anything that is not endorsed by the Word of God. Yet on the other hand, is a Church scriptural that only opposes these things, yet does not practice the things that it upholds as right? I think sometimes we are prone to fall into a feeling of self-satisfaction over the fact that we are condemning things that are wrong, when in reality we are as equally wrong because we do not practice and show by our example the things that are right. The best way to show to the world what is right is not only by condemning wrong, but also by showing by action what is right.

In 11 Tim. 4:5 Paul says to the Evangelist Timothy to make full proof of his ministry. This I understand means that Timothy was to do the complete work of an evangelist since he was claiming that title. Thus this commission given to Timothy is applicable to evangelists of today.

The question naturally arises as to just what are the duties of an evangelist. In turning to the first part of the same chapter we find that Paul charges Timothy to preach the word, be instant in season and out of season, reprove, rebuke, exhort with all long suffering and doctrine. Again we find in 11 Tim. 2:2, "And the things that thou has heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Also we find in Titus 1:5, that Titus was left in Crete to set in order the things that were wanting there and to ordain elders in every city as Paul had appointed him to. Also we find in the study of the life of the Apostle Paul that his main work was in going from place to place starting new congregations, building them up by instructions, teachings, and development, and then finally ordaining elders, or bishops, in these places.

These are some of the many duties of the evangelist. In summing it up we might say that the duties of the evangelist are: 1. To preach the word. 2. Do missionary work. 3. Develop these new congregations, and 4. To ordain elders in them.

The question arises, are the evangelists of today doing these things? It is true that we all preach, no doubt exhort, reprove, and admonish; and most generally our work stops there. It has been the common practice of the evangelist of today to spend all our time in holding a two or three weeks protracted meeting in a place and never be seen in that locality until the next year, should the congregation want us. It is true that this is missionary work in a form, but do you not feel that this isn't all that is expected from an evangelist? How many of our evangelists are doing missionary work? How many of our evangelists are conducting Bible Readings, and committing to faithful men the knowledge that has been imparted to them? How many of us when we leave a place have built that place up to the extent that the congregation will be more capable of carrying on the Lord's work? How many of us are really doing missionary work? How many of us will do house to house work when that is necessary? Brethren, let us realize the importance of our work, and when we carry the letter from our home congregation that we are evangelists, we must realize that we are accountable to God for the work we are doing.

I realize that through my weaknesses I have failed to do completely what is expected of me to do as an evangelist, but this makes me more determined to do what I feel my God requires me to do. I can't be satisfied to merely hold a meeting in a place and let it go at that. I must in the time I have do all within my power to build the Church up. Otherwise, even though I might condemn some of the modern innovations, will find myself guilty of not doing the will of the Lord in another way. (To be continued.)—Wilbur Storm.

The Faith That Counts

The faith that counts is three fold. First—One must be able to understand that there is a God, by reading or hearing. Second—A love for the God which he reads or hears about, and, Third—The obedience to the one he hears about and loves. All three parts combined produce a faith with works—the faith that counts.

There are those in times past and at the present, who would cause mankind to believe that man can do nothing by works. When such is the case we must first learn if the one advancing such means, that the Christian cannot pay for eternal life by his deeds, or if he means, that the Christian is just to do nothing at all while a child of God. I will agree that no man or woman could ever through working pay the price eternal life could cost. God knows man can't do that. So does every human using common sense. Hence the only thing left, is just don't do anything. Just let God do it all regardless of whether you work for him or not. We can easily see where such reasoning will lead any man. No man can live for Christ without doing works.

Ephesians 2:9 seems to be the key scripture used by those who say we can be saved by a faith without works. "Not of works, lest any man should boast." This having reference to the works of the Mosaic law, is not the only thing that one might gain from it. No Christian can boast that he can pay, in cash or work, the cost of eternal life. I do not understand this to mean that the faith that counts doesn't have works. Hence no difference with James, the second chapter.

To effectively prove that our faith can only be made perfect by our works (and that they go hand in hand)

we quote Hebrews 11:30, "By faith the walls of Jericho fell down, after they were compassed about seven days." How was Jericho taken? By sitting still and waiting for the Lord to deliver it into Israel's hands? We can plainly see that it was taken by obedience to the God Israel believed and loved. Not of their works so they could boast, but of God.

Dear reader, with the above before us, let us think seriously before we say obedience of God's commands is by our own works and not because the doer has the faith that counts.

Obedience is a principle of God's word. Whatever He commands the sinner to do is just what he or she must do. Likewise whatever He commands the Christian to do, he or she must do. Believing (Heb. 11:6); Repentance (Acts 17:30); Confession (Rom. 10:10) and Baptism (Acts 10:48) are commands of God to the alien sinner. He must obey them to display the faith that counts. Not forsaking the Lord's day worship (Heb. 10:25); observing the Lord's supper (Acts 20:7); laying by our money to the Lord (1 Cor. 16:2); and living faithful unto death (Rev. 2:10).—are commands and practices for Christians to obey. The faith that counts requires such.—William Hensley.

How Aunt Sue Sought the Young Women

Wednesday afternoon has again rolled around, and the tick of the clock says 2:30. As Aunt Sue again welcomes her group for the 4th lesson.

We were to continue our study on "Our Influence." And may God direct us in every thing we say, as we sink deeper and deeper into this subject. We all have influence—it's either for good or bad, keep in mind. It was Jesus who said, "Let your light **Shine.**" How is your light shining? Where is your influence leading you and your children? Where is it leading your friends and loved ones? Remember we are living epistles read and known of all men. And it behooves us to think soberly on these things in view of the vast eternity. "He that knoweth to do good and doeth it not to him it is **SIN.**"

As we look into the face of a sweet little girl and see her with a dress far above the knees, and her little brother with long trousers on, we wonder why? Serious questions, girls! especially since we found the pattern for "modest" dress in 1 Tim. 2:9. We also know it is more refined and ladylike to wear hose instead of anklets.

It is a fact that men and boys as a rule dress more modestly than women.

Why? Mothers, have we failed in our God-given duty? Are we aged sisters going to stand before the judgment-bar of God condemned because we have played shut-mouth too long. May God forgive us and help us to work while it is day. For we are in declining years slowing down and looking westward toward the setting of life's sun, walking in the evening shadows, waiting for the boatman from the other shore. Then life's book will be closed and what will our record show? What has our influence been and what will it be on those we leave behind us? We will continue our study on influence for next lesson.

And now for the question by group: Is it wrong to go to movies, shows and such like? Please mark "such like." You may now turn to James 1:27. There we find when we become Christians we are separated from the World. Yes, I want to impress on your mind: It is Wrong

for Christians to go to such places. There comes our influence again. The parents, who take their children to such places, and expose them to such danger should be exceedingly fearful lest the worst overtakes them. The inspired Paul said, "Bring your children up in the nurture and admonition of the Lord."

Tests prove that the movies influence more people than the Church. Sad indeed! A place that deals with crime, sex-love, murder, suicide, shooting scenes, and bed-room scenes! There is the foundation for immodest dress. Many boys and girls are lost for time and eternity through the influence of the picture show.

The swimming pools are also a very dangerous place. Christians, you are the light of the world. Is your light a hidden light? Is it veiled by worldliness? Remember it wasn't Aunt Sue who said, Let your light shine. **It was Jesus.**

How many Christians will try to soothe an aching conscience with this expression: Oh, everybody does it now days. Any man who has respect for the purity of woman-kind will turn his head in disgust when he sees a woman or girl wearing high-heeled shoes and trousers like a man. O, when will women be women again? How repulsive and disgraceful to see a woman in the above attire with cigarette in her hand and often taking the Lord's name in vain! Remember, the devil as a roaring lion walks about seeking whom he may devour.

Question by group for next lesson, Is the modern dance wrong?—Aunt Sue.

A Plea to Mothers

Did you ever have an urge away down inside of you that you felt you just had to let out? Did you ever read something that someone else is doing that made your own feeble efforts seem so ill advised and poorly arranged? This has happened to me tonight. I'm sure it comes to all of us, but we try to push it by as quickly as possible, so that we can hurry back to our old rut.

Mothers, what are we doing for Christ's Church? Are we satisfied to merely go to Church at every service, and to do our domestic duties well? Someone says, if we do that, we certainly have our hands full. Maybe that is right, but we've got to stretch our time, because that isn't enough! There is so very much more to do, and it so happens that we are the only ones who can do it. No, we can't call the evangelist in to do it for us. I'm afraid that's one of our greatest failings now, that of calling in a preacher to do the work we as members should do, but don't feel we have the time. Perhaps, truthfully, we don't want to do it. A preacher on the grounds puts much zeal into us, but what good does it do if it automatically oozes out the day his train leaves our city. Remember, we condemn the modern pastor system, because he does the work that the lay members should do. But, when we call in a preacher to do what our duty requires us to do, the only difference between us and the modern pastor system is their work is done the whole year, while the work in our congregation is done three weeks each year.

We should be ready and anxious to help in the evangelizing of territories. It is much easier for a mother to talk to the lady who comes to the door and says her children cause too much work for her possibly to find time to come to Church. You just can't help having suggestions and ideas. After all, if her children have gained no spiritual benefit, her work is all in vain.

Do we always jump at the chance of teaching a group of children? Yes, it's a big responsibility, but we would be miserable creatures without responsibility. This gives you a chance to lay the foundation for steadfast Christians. If you can just make one deep impression on each child's mind, perhaps they will remember it all through their lives. The deepest impressions we ever acquire are put there when we are children. To an extent, they influence our lives.

A good wife and mother does not mean scrubbing the floors only. Think of the children all over your town who would be so happy to learn of Jesus. Their minds are clean, humble, and unprejudiced. The little things of life are their joy. Their play is imitation. Let's do our part to weave those little minds in the right path. We will be surprised how happy we are: doing the work of a true working Christian mother.

So, mothers, let's not just merely say, I should do this, or I must do that, but let's begin today, and let's do that which our duty requires us to do. The women of the sectarian churches are working. The women of the factious Churches of Christ are working. Mothers in the true Church, we must get to work, and we must fight with all our might. We must do our part for Christ, for the Church, for our community, and for the saving of our own souls.

"But be ye doers of the word, and not hearers only,"
Jas. 1:22.—Verna Lee Storm.

Church News

The rationing of gas has cut out many protracted meetings which are usually held this time of the year, and so cuts down reports. But let us work for God in every other way that we can.

M. J. Walters, an old preacher, says, "Your pictures on the first page, along with the articles you write, will surely wake somebody up if they will only read carefully for the purpose of finding out all the truth it carries with it."

(How can the non-member read it unless we send it to him?—Ed.)

Clarinda, Iowa—We were in Maryville, Mo., last Lord's Day and heard Bro. Harold Hayes give two fine sermons. At the close of the morning session seven brethren went forward in response to the invitation to become charter members of the church there. We met other brethren from Fairfax, St. Joseph, Barnard, and Bedford. Interest seems to be growing all over the brotherhood in Missouri. It is time for Iowa to start a similar plan of missionary work.—D. C. Swisher.

A sister writes that she sent the "Drama of World Empires," and "The Fight of Faith" booklets to a WAVE in a camp, who is a member of the Church, who thinks they are "valuable in their discussions of present day events as to the Bible."

We rejoice at the DEVELOPMENT that is going on throughout the brotherhood. But we must not forget that Paul tells us to commit what we know to "FAITHFUL" men. If they are not faithful, even though they are glib talkers and brilliant, they need to be held in the background. Remember that Solomon says, "Seest thou a man wise in his own conceit? there is more hope of a fool than of him." Watch your step, brethren, and you may save yourselves much trouble in the future.

"I am sending \$5 for 13 copies of the M. C. each month for a year. As excellent as the paper is, surely I can get new readers interested."—Bertha Robinson.

Hartford, Ill.—I think the last two issues were grand. The church here is doing very well. Having a few additions, and outside people are attending regularly. There are still many honest people whom the gospel, when properly taught, will draw to Christ. Keep up the good work, and may God bless you in my prayer.—Otto Schlieper. (Hartford is one of the best-developed churches I know of, and Bro. Schlieper is one of the elders. They recently sent for 300 M. C.s for distribution in their missionary work, and are now sending in a large list of non-members. One of their elders, Bro. Herschell Ottwell, is supported by this church all his time, in doing missionary work, and they are establishing new churches.—Ed.)

Shippensburg, Pa.—On Lord's Day, Aug. 1st, wife and I visited the brethren at Newport and worshiped with them. Enjoyed the services and hospitality. Then from there we went to Cochranville. Bro. Herres, a Pfc. at Carlisle Barracks, and a Sister Lenker from Newport went along. They are a help to us. After getting to Cochranville we located Bro. Hettricks out in the rural district, arranged for meeting that evening. I preached and at the close of the meeting two made the good confession. One was taken the same hour of the night and baptized, the other met with difficulty and remained in a convicted state. We pray that she may be spared to complete her obedience of the gospel. I was called here to do this work and as far as I am able to see it looks like there is a splendid opportunity to build up a sound congregation there. There is a great work to be done in our state and workers are not many who will come over and make the sacrifice to help. I am to return and will if it is at all possible. Pray for me and the work.—C. J. Boidel.

If you have any more of the booklets, "Fight of Faith," I would like for you to send me 30 of them. Enclosed is a dollar. I reread mine today and think it's good.—Lt. Henry Boren. (I still think this is the neatest, most compact, fullest-of-scripture, cheapest (it is below cost) booklet that we have or probably ever will have. It deals with salvation from the comparison of a soldier, and is made up almost entirely of classified scriptures. Send for 30 to hand out.)

Agua, Kansas—I baptized a splendid young man recently at the mission near Anselmo, Nebraska. The one I baptized last October there and this one will take part and be a big help to the Lord's work. This one is a grandson of the late Elder Frank Wilson of my home congregation, Secor, Illinois. After here he goes into Colorado.—R. O. Webb, Secor, Illinois.

We are having a new printing made of the Simplified New Testament, and as you might expect the cost is considerably more. We are sorry that we shall have to raise the price of the book to \$2.50 a copy postpaid, 5 copies for \$10. I think this is the sixth printing, the first two being of 1000 copies each, and the others 1000 copies each. To our new readers we say that this is The King James Version, black-faced type, fits man's coat pocket, has definitions of hard words, has simplified translations of hundreds of hard passages, has running headings through the text, on which the editor worked about five years, has references on thought not mere words, an account of the writer of each book, ones written to and subject written on.

In the last issue of the Gospel Advocate H. Leo Bates highly condemned the located pastor system that is as well fastened on the bulk of their Churches of Christ, as the priest is on the Catholic congregation, or denominations with their beloved pastors to please the people. A recent article in the Firm Foundation showed the evils of the located man—all virtues and central thoughts are centered in the pastor, instead of the Word. The Advocate and Firm Foundation are, it seems, the big mouthpieces of religious literata, where the pastor of the wealthy churches can talk of how long they have been priest (located at one spot). No report of the elders—all preacher reports. The bulk of the membership have been fed this system, principally through these big papers that reach so many people. I doubt if you can find a scriptural congregation among them, that leaves the work to the local elders, and puts the evangelist where Paul said he should be, (and elders) where Paul said they should be (over the flock). They are like King Saul—they want to please the women, so called secondary college heads, and the people of the town.—Dr. E. A. Tate.

Spokane, Wash.—I am enclosing \$2 for ten copies of the M. C. each month for a period of six months. We think they are quite suitable to hand to visitors at our services. Even the reports from the churches and evangelists are good testimony to the fact that the Church is at work, and the readers should be impressed.—Arnold Hantz.

We try to make every issue of the paper cover as many different religious subjects as possible. We plan the issues in general several months ahead. Sometimes certain articles do not fit into the plans. The publisher has more articles which he has rejected, for the time being at least, than perhaps all other writers put together. Articles against moral sin and for better and happier living, of a column or a column and a half in length, have a good chance of getting in at once. Unless Christians live right, their outward forms amount to nothing. Our readers appreciate the good work our young brethren and sisters are doing with their pens. Keep it up.

An elder of an active church writes: "Bro. — of our congregation who is in the service, has given me the enclosed list of names to have the Macedonian Call sent to. They are fellows whom he has met, and feels the M. C. might do some good. — is a very fine young man and a loyal supporter of the Master in Heaven. He has had several discussions with some elders of the Church whom he has met, and they have admitted that the position he took against the pastor system and favoring development of talent, was scriptural. The church is sending subscription price for them." (There are fourteen names. If ALL the members would work like that, and thus would become solicitors, as it were, for names of apparently honest people, and if churches would then see that they got appropriate literature—the seed of the Kingdom would surely bring forth fruit to God's honor, by such follow-up plan. Business concerns have such follow-up literature.

Whenever the publisher goes down town on the street car, and sees the women with their L-O-N-G fingernails, he thinks of Nebuchadnezzar when he was "driven out from the presence of men, and did eat grass as oxen, and his body was wet with the dew of heaven, till his hairs were grown as eagles' feathers, and his nails as birds' claws." (Daniel 4:33.) But old Neb was crazy and these women—oh, well, you finish the sentence!

Bridgeport, Conn., July 26, '43.—Lord's Day concluded my work with the church here. Last Lord's Day all rejoiced to see two young ladies confess their Lord before men and complete their obedience that night by being buried with him in baptism. At the evening service their father left the religious body with which he had stood and identified himself with the Church of Christ. At the invitation yesterday morning a young wife came forward to acknowledge her Savior and to be baptized the same hour. This makes seven added in the last few weeks, all of whom were in Bible Study groups in the home or were taught of their Savior and their duty to him in young people's classes or through personal work. This is not much when compared with the results accomplished in a few weeks elsewhere, but to the church here, surrounded with all sorts of "isms" it represents a substantial growth. In the time I have been here I have taught fifty-nine Bible classes in homes, with a total attendance of three hundred ninety-eight. Bible drills and expository teaching formed the basis of our evening service on Lord's Day, and of the sermons preached four were on the subject of the Bible, "Is the Bible the Word of God?" "How We Got the Bible"; "How to Study the Bible"; "Living by the Bible." Brethren have asked me to return in 1948 for an indefinite period of Bible study and personal work. This congregation is small but they supported me well in the work. The New England States present a hard field for the evangelist but there are many opportunities.—Robt. Brumback.

Gallatin, Mo.—No summer slump in attendance or interest, and our development work continues each Lord's Day. We recently had the opportunity to buy a brick building adjoining our desirably located church lot which we have owned for some time, and on which we expected to build when we had accumulated sufficient building fund. By thoroughly redecorating the interior of this building and doing some repair work, we feel that it will make the church a very desirable meeting place while war conditions are not conducive to the erection of a new building, and that it will greatly advance the cause of Christ in Gallatin that we can now look forward at an early date to not using a rented hall. We hope to begin the necessary work on the building soon. Bro. James Truitt who lives here, and Bro. Harold Hays of St. Joseph, have been very helpful in assisting in the matter and in helping to increase our building fund rapidly to the extent that this can be done. We are receiving good response in donations from brethren and churches over the brotherhood, for which we are very grateful. Also some local brethren are giving liberal donations. However, the amount needed has not yet been received. In due time the complete list of all donations will be sent to both Bro. Austin Sommer and Bro. Carl Ketcherside for publication. We were happy to have Bro. Harold Hays speak July 18th while the family were here visiting over the week-end, and one man was received into the membership of the local church. We expect Bro. Truitt to speak Aug. 15th. Let us work while it is yet day.—D. Patterson.

Excelsior Springs, Mo.—I am in a good meeting here. Eight added to date. Meeting was well advertised by handbills, delivered to each home and by display cards in the stores and other places of business. Attendance has been good from the start but Lord's Day broke the record with all available seats occupied. Bible study daily for children of school age is pro-

ing profitable. Expect to continue here over two more Lord's Days. Then will begin at Hammond, Ill., September 5th D. V.—Robert H. Brumback, 3931 Harrison St., Kansas City, Mo.

Spokane, Wash.—Spokane and the Northwest are truly grateful for the generous "Go ahead" order for Brother Kenneth Morgan to "Come over into the Northwest and help us," and we sincerely thank Brother Carl Ketcherside who is doing the advance work and has taken the responsibility of seeing that Brother Morgan is remunerated. We also, especially, wish to thank all in advance for your response to Brother Ketcherside's appeal to have a part in this work. Brother Morgan is to begin here about November 1st, and to remain one year to do the work of an evangelist. The Northwest is a great field, presenting many opportunities, and we hope this work is only another stepping stone to much greater efforts that shall follow in the future. "The harvest truly is plenteous, but the laborers are few," and those in Babylon shout loud and long to mislead many. Therefore, we want to do all we can to save as many as possible. "Let us work while it is day." IF ANY READERS HAVE RELATIVES OR FRIENDS IN WASHINGTON, OREGON, IDAHO OR MONTANA WHO ARE CHRISTIANS OR WHO ARE INTERESTED IN THE CHURCH, PLEASE INFORM BROTHER MORGAN OR ME AT MY ADDRESS. We ask the prayers of every faithful Christian who reads this. Spokane has suffered losses in numbers due to several families moving away, even though some had been here only as war workers and did not expect to remain. We have had other gains, however, to partially compensate. Sailors and soldiers stationed at the nearby camps continue to attend and in some cases they never miss an opportunity. Brother Nelson Owens of Carrollton, Missouri, who is stationed at Farragut Naval Training Station, about 50 miles from here, is always on hand when he has liberty, and he is fine help as a song leader. The M. C. comes to the homes of most members and we also have a bundle of ten each month to hand to visitors. It is a fine paper and can do much good if given the opportunity, and is another case of Christian cooperation. I feel that those who help Brother Sommer put out the good sound teachings which the M. C. contains, are in turn helping themselves, and helping to spread the pure Gospel.—Arnold Hintz, 2411 Normandie.

The Henderson, Kentucky, meeting is now history. I was there three weeks, baptized three and three placed membership. Some good, faithful disciples there. They have a new church house now and are very happy about it. They are somewhat confused over the "located preacher" system, and other organizations to do the work the church is supposed to do. I labored hard to show them the importance of doing things the Lord's way, emphasizing Eph. 3:21, 3:10; Col. 2:10. By consent of the elders, we called a special meeting and talked over the future work and tried to show them the importance of developing talent and putting the members to work so the body can "edify itself" in love, Eph. 4:16. I returned to Anderson, Ind., August 17 for about four weeks, then I'll take up protracted work in Northern Missouri, beginning at Bethany.—C. R. Turner.

Hammond, Ill.—Aug. 23rd I went to Shelbyville, Ill., to preach the funeral of Sister Hagan, who died the 26th. She leaves her husband, now 82 years old, six children and all the Church there as well as all her many friends to mourn their loss. She was past 79 years old and had been a faithful member for most of her long life. Her daughter, Minnie Price, and another daughter lived near them and assisted their aged father and the daughter at home much and deserve much credit for assisting their father as they did and caring for their mother. Bro. F. A. Ditrick, who also lives in Shelbyville, is gradually failing. He, too, is 82 years old and has cancer of the marrow in the bone of one of his legs, so can never get well. He has been one of our faithful preachers and we all love him much.—W. G. Roberts.

Central Station, W. Va.—Our all-day meeting on Aug. 18 is now history, and as to the results we will have to wait and see. There were five congregations that took part in the program. We had five speakers in the afternoon of 15 minutes each, and I must say that they were all good. I think all are aware that the Church is losing its influence under the present system of entertaining the people instead of teaching them. I emphasized Paul's instruction to the elders in Acts 20 chapter—the work of feeding and leading the church, is placed on elders. And when the elders depend on the preacher to do their work, whether by the year, month or week, it certainly is unscriptural and will not relieve him of his duty in God's sight. We pray that our efforts may bring fruit.—W. J. Williamson.

(There are many churches opposed to all innovations which are drifting along with the college people with their apostatizing pastor system who ought to break loose before they themselves are carried over the falls.—Ed.)

Walnut Bottom, Pa.—In addition to other orders I am enclosing a dollar to have the paper sent to the public library at Shippensburg. I think that a good idea, and should be done by all the brethren.—C. J. Baidel.

Williams Field, Chandler, Arizona.—The congregation here at Glendale, Arizona, has had the pleasure of a visit from Brother Wilford Landes. He spoke for us both morning and evening on the following Lord's Days, Aug. 8th and Aug. 15th. Although his stay at this place was very short, I am sure that the Church here was edified and received many good ideas to help its growth. On Lord's Day evening before service he took charge of our development hour and gave us many good pointers. The morning of Aug. 15, at approximately 9:00 A.M., was a big event in the lives of Brother Eben Smith and Helen Curnutt, for they were joined in marriage by Brother Wilford Landes. It was performed at the Sanderson home.—Carl Wicklund.

Shut Out

To his own home, at eventide
Went every man, there to abide
Save Christ, who said, birds have a nest
And foxes holes, where shall I rest
My head? Was our dear Savior's lot
To sleep out on the mountain top,
Doors shut, by those He came to save,
For whom He triumphed o'er the grave?
Who will condemn? do we not thrust
Christ out for worldly gain and lust
For earthly pleasures? those that are
Here for a day, or just an hour
Bid Him come in, and with the few
Find lasting joys, as did the two
With whom He dined, at Emmaus
When they said stay, abide with us.

—Sarah Chappell Bradshaw.

The New Testament Church

1. It is called "Church of Christ" because Jesus said, "Upon this rock I will build **my** church" (Matt. 16:18); and because they were called "churches of Christ." (Rom. 16:16.) We have also the name, "Church of God." (I Cor. 1:2.)

2. Each congregation was ruled by the inspired apostles' teaching as applied by its elders, called also bishops or overseers. It had also deacons as servants of the church. It had no one-man preacher-pastor doing the work of the elders, and sapping up all the resources of the church. (I Tim. 3; Titus 1; Acts 20:17-35.)

3. "The disciples were called **Christians** first at Antioch." (Acts 11:26; see also I Peter 4:16.)

4. Those who entered Christ in New Testament times believed, confessed Christ, repented and were baptized into him. Baptism was the last step which brought them into him. (Gal. 3:27; Acts 2:38, 22:16.)

5. The apostolic church had no societies attached to it, but did its **aid-work** as individuals (Acts 9:36-42; Gal. 6:10); and as congregations (Acts 11:27-30). The early Christians had no missionary societies, but did that kind of work through the Church. (Phil. 4:15, 16.) They had no human religious organizations of any kind sapping the life out of Christ's body, the Church, for they knew that "**by the church** the manifold wisdom of God" should be made known. (Eph. 3:10, 21.)

6. The **worship** of Christ's Church was simple. The early disciples "came together to break bread" "upon the first day of the week." (Acts 20:7.) They "continued

steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers." (Acts 2:42.) They had no musical instruments in their worship, but taught and admonished "one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord." (Col. 3:16.) They did not raise money by shows, festivals, raffles, etc., but gave as they had been prospered. (I Cor. 16:1, 2.)

7. The Life—"Add to your faith, virtue; and to virtue knowledge, and to knowledge temperance (self-control); and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity (love)." (II Peter 1:5-11.)

Glory to God Thru the Person of Christ— Jno. 17:4

Man was made for the glory of God. Isa. 43:7. This was Christ's mission on earth and led to His crucifixion and resurrection. Rom. 1:4. The Son glorified the Father and finished His work here. Jno. 17:4. He is now in Heaven preparing a people for a glorified state. Heb. 9:24.

Christ is not merely head of the church but preeminently identified with civil life. No man—saint or sinner—can write his own age without consulting the birth-date of our Lord. Our medium of exchange is our currency—be it coin or bank-note—each piece carries on its face the date of the Christian Era—which means the birth of Christ, and no coin has any legal value minus this date. Thus God has ordained that we recognize His business while caring for our own. Christ gets more glory from our civil government than all other men combined. With every tick of the clock some thotless soul writes the date of the Christian age.

Every 365 days adds one more year to the birth of our Lord, but nothing to His age, tho U and I are one year older. If I pay 10 cents for a loaf of bread, Christ is in the transaction because the dime carries His birth year, wherever it goes, until its date is worn away then it is recalled, re-coined and re-dated for public service again. —A. R. Moore.

Quit Worrying, Be Happy, and Live Long

"The fear of the Lord prolongeth days, but the years of the wicked shall be shortened" (Prov. 10:27).

There is no doubt about it. The fear of the Lord leads to virtuous habits, and these prevent the waste of life which comes of sin and vice. The holy rest which springs out of faith in the Lord Jesus also greatly helps a man when he is ill. Every physician rejoices to have a patient whose mind is fully at ease. Worry kills, but confidence in God is like healing medicine.

We have, therefore, all the arrangements for long life; and if it be really for our good, we shall see a good old age and come to our graves as shocks of corn in their season. Let us not be overcome with sudden expectation of death the moment we have a fingerache, but let us rather expect that we may have to work on through a considerable length of days.

And what if we should soon be called to the higher sphere? Certainly there would be nothing to deplore in such a summons, but everything to rejoice in. Living or dying, we are the Lord's. If we live, Jesus will be with us; if we die, we shall be with Jesus.

The truest lengthening of life is to live right while we live, wasting no time, but using every hour for the highest ends. So be it this day.—Selected.