

Macedonian Call

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Number 1

"Don'ts" Which Should Be "Done"

35 RULES ON HAPPINESS

1. **Don't Eat Too Much.** People can't think or be happy with indigestion or stagnation of the body. Nor can they live long with intemperance. Doctors say that two-thirds of the American people dig their graves with their teeth. "Let your moderation be known to all men." (Phil. 4:5.)

2. **Don't Argue with People.** If they are in no frame of mind nor disposition to "reason", let them alone. You are tempted too much to gain victory and not to impart truth. "Come now, let us reason together." (Isa. 1:18.)

3. **Don't Envy.** It eats your Happiness as a cancer, and destroys your very soul. "Rejoice with them that do rejoice, and weep with them that weep." (Rom. 12:15.)

4. **Don't Be Deceptive.** People are sure to find you out, and to lose ALL confidence in you. Be sincere. Christ had no guile (deception). "Let love be without dissimulation" (hypocrisy). (Rom. 12:9.)

5. **Don't Draw Hasty Conclusions.** A failure to do this will bring much trouble. You can't decide any question correctly without hearing both sides. "He that answereth a matter before he hearth it, it is a folly and shame unto him." (Proverbs 18:13.)

6. **Don't Close Your Ears to the Cry of the Unfortunate.** It will give you great Happiness to help them. Jesus Himself said, "It is more blessed to give than to receive." (Acts 20:35.)

7. **Don't Pine and Pout Because You Have No Friends.** Get busy and make some. "A man that hath friends must show himself friendly." (Prov. 18:24.)

8. **Don't Be Angry.** Anger actually sends a poison through one's body as well as mind. Avoid all circumstances which produce anger. "Put off all these: anger, wrath, malice." (Col. 3:8.)

9. **Don't Hate Those Who Give You Advice.** Even an enemy may taunt you with truth. Consider it. Your heeding may save you much trouble and unhappiness. "Correction is grievous to him that forsaketh the way, and he that hateth reproof shall die." (Prov. 15:10.)

10. **Don't Pine Because of Misfortune.** It will make you sick in body and mind. Trials help bring us to the feet of our Lord. "All things work together for good to them that love God, to them who are the called according to his purpose." (Rom. 8:28.)

11. **Don't Fret under Persecution.** "Blessed [happy] are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven." (Matt. 5:10.)

12. **Don't Be Rude and Selfish.** It drives people from you, and makes you lonesome

and unhappy. The real gist of all the good that Emily Post presents on "Etiquette", and that Dale Carnegie presents on "How to Make Friends and Influence People", was told by apostles two thousand years ago: "Be courteous." (I Peter 3:8.) "Thou shalt love thy neighbor as thyself." (Matt. 19:19.)

13. **Don't Chafe Because the Wicked Seem to Prosper.** Their day will end in disaster. Think of Hitler. "Fret not thyself because of evil doers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb." (Psalm 37.) Read the whole Psalm and memorize many verses.

14. **Don't Be Impatient with People** unless you know all the reasons they act as they do. They may be right and you may be wrong. "Be not hasty in thy spirit to be angry, for anger resteth in the bosom of fools." (Ecclesiastes 7:9.)

15. **Don't Be Impatient Because You Have Not Accomplished What You Aimed to.** The poet says, "Learn to labor and to wait." "The husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receiveth the early and latter rain. Be ye also patient." (James 5:7, 8.)

16. **Don't Throw a Fit of Anger in the Presence of Others.** They will see your great lack of self-control, and you will drop a long ways in their estimation. And you will be very unhappy when your mind goes back to the unsightly performance. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.)

17. **Don't Let Your Mind Become Idle.** In ordinary life, no one is happy who has nothing to do—has "time to burn." Get busy. One of the sins of Sodom was that "abundance of idleness was in her and her daughters, neither did she strengthen the hands of the poor and needy." (Ezekiel 16:49.)

18. **Don't Nourish an Injury.** It will devour your soul. Forget it. God will repay people who do wrong. When you can't get along with certain ones, let them pass out of your mind. "Vengeance is mine, I will repay, saith the Lord." (Rom. 12:19.) Read the whole chapter and memorize it.

19. **Don't Go into Debt Unless It is Absolutely Necessary.** And then be very, very sure you can get out. Nothing will humiliate you more and crush your spirit more, than to be continually dogged for money which you owe but can not pay. "Better is little with the fear of the Lord, than great treasure and trouble therewith." (Prov. 15:16.)

20. **Don't Bemoan Your Lot in Life.** You may be poor, ugly, sick, dull, or un-honored, and yet can be happy. Count your many blessings, and it will surprise you what the Lord hath done. You can have "the peace of God which passeth all understanding." (Phil. 4:7.)

21. **Don't Mess in Other People's Business.** You may get into serious trouble. "He that passeth by, and meddleth with strife belonging not to him, is like one that taketh a dog by the ears." (Prov. 26:17.) Try taking a dog by the ears, and you will never forget this proverb!

22. **Don't Take Yourself Too Seriously.** Wisdom will not die with you. You are only a drop in the ocean. "Be not wise in your own conceits." (Rom. 12:16.)

23. **Don't Take Others Too Seriously.** No matter what their wealth, education or standing, they are made of the same clay with yourself. Trying to be like the Joneses has brought many people to financial and moral disaster. "Worship God" (Rev. 22:9), not man.

24. **Don't Nag.** Many a home has been broken up by it. It will re-act against you and bring much unhappiness. "Put on . . . kindness, humbleness of mind, meekness, longsuffering." (Col. 3:12.)

25. **Don't Marry a Man Merely Because He has Broad Shoulders, or Money, etc.** Don't marry a woman merely because she is pretty in form or feature and can spout baby talk. You may have long years in which to regret it. "Man looketh on the outward appearance, but the Lord looketh on the heart." (I Sam. 16:7.)

26. **Don't Be Stubborn.** You stop the easy flow of traffic in the world, and become a nuisance. Be reasonable, willing to change when wrong; willing to acknowledge when in error. "Confess your faults one to another." (James 5:16.)

27. **Don't Magnify a Mole-Hill into a Mountain.** Some things in life are big, and some are little. Have a true sense of values. Principles of right and wrong can not be compromised, but incidentals and mere personal preferences, can be. "As much as lieth in you, live peaceably with all men." (Rom. 12:18.)

28. **Don't Be Sensitive.** Some people have their "feelings" stuck on their skin, where they are easily "touched"! You and all around you are "on nettles". There is not much Happiness in the suspense of "hurting" some one's feelings or getting hurt. "Charity . . . is not easily provoked, thinketh no evil." (I Cor. 13:5.) Read the whole chapter and memorize it.

29. **Don't Be a Grouch.** There is too much vinegar already in the world. The world is curdled. "Rejoice in the Lord alway; and again I say, Rejoice." (Phil. 4:4.)

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30. Don't Open Your Mouth, When Railed At. Simply look at the railer in silence. He will be dumbfounded, for there is nothing more for him to rail at. Or quietly walk away from such people. Jesus "when he was reviled, reviled not again, but committed himself to Him that judgeth righteously." (I Peter 2:23.)

31. Don't Talk against Others Unless Good Is to be Accomplished. Ridicule, sarcasm, "catty" remarks, slander, make everybody unhappy. "Speak evil of no man." (Titus 3:2.)

32. Don't Forget to Read David on Happiness (Blessedness) in Psalm 1. "Blessed is the man . . . whose delight is in the law of the Lord, and in his law doth he meditate day and night."

33. Don't Forget to Read Jesus on the Beatitudes, Which Should Be Called "Happitudes", in Matthew 5:1-12. "Blessed are the poor in spirit . . . they that mourn . . . the meek," etc. Read and memorize all of them.

34. Don't Forget to Read the Bible and Pray Every Day. Nothing will bring you greater Peace and Confidence and Joy.

35. Don't Forget to Write All These Scriptures on the Fly Leaf of Your Bible, and refer to the passages till you have memorized them.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:7.)

The Real Heroes Of This War

NAPLES, Nov. 25 (Delayed).—Seven reporters and seven soldiers sat down to their first Thanksgiving dinner in Italy with cheerful chatter because they knew there was turkey coming up. Then they looked in front of their plates and let out joyously profane yells. . . . Somehow, one of the soldiers had managed to get a prized bottle of scotch and he had parceled it out—one precious jigger to each man.

Carefully, almost reverently, they sniffed it and then raised their glasses high in a toast to the man who got it. Then they shouted and swore with the heartiness of men who know how good it is to be alive, to have a good meal ahead and a good drink to warm the way down for it.

Asks to Say Grace

Suddenly a boyish voice broke through the noise. It was the 22-year-old veteran pilot at the foot of the table.

"Gentlemen," he said, "since this is Thanksgiving, I would like to say grace."

There was an embarrassed silence. Soldiers seldom speak of religion in any form. The sergeant shifted his feet, the major looked at the glass in his hand and slowly lowered it to the table. A reporter who was reaching for a radish froze with his hand still outstretched. No one looked at the fair-haired boy who had spoken until the chaplain who was host broke the stillness.

"Yes, lieutenant," he said, "I think that's a fine idea."

Slowly, haltingly, the boy began to pray: "Dear God,"—and the words came hard as though he pulled each one out of his throat, for this was no pat prayer learned in Sunday school—"Dear God, we thank you for this food we are about to eat . . . for we know where there are thousands of men who cannot sit down to a meal like this today. . . ." The minds of the men around the table flashed to the cold and muddy front a few miles away where K rations were being pried out of cardboard boxes this very minute and they thanked God they weren't there today.

Home Is Remembered

"Bless all our loved ones at home . . ." No one needed to be told where the minds in those bowed heads now had traveled.

"Dear God, bless all the fighting men on all the fronts around the world—both sides—because they all are fighting for what they believe is right . . ."

His next few words were lost as the impact of that phrase—"on both sides"—struck home. This was no careless comfortable blessing of a vague and distant enemy, but of an enemy who was grimly real and deadly close each day, not an easy blessing for one who could testify to the many times that enemy had tried to kill him.

When he stumbled through "we ask these things in Christ's name," a muted husky chorus of "Amen" came from the now embarrassed men around the table.

"Thank you, lieutenant, a fine grace," said the chaplain, the other men agreed, the meal went on and soon the noise was as great as before and the pilot joined in the talk of crash landings, shellfire, politics, sports, wine and women.

The "Real McCoy"

Later, after he left, the remaining men looked at one another.

"I never saw that happen before," said the sergeant who had gone through three campaigns.

"Me either," said a reporter who had covered the war on fronts all around the world, then he added "but it was the real McCoy."

"The picture of that kid sitting there blessing his enemies is something I'll never forget," said another reporter, who was strictly of the old hard-boiled police reporter school.

Then someone noted the kid's jigger of scotch still sitting on the table.

"Well?" said the major to the corporal. "Well," said the reporters.

So the photographer got out his dice and they rolled for the extra drink.—Kenneth Y. Dixon, AP Staff, correspondent in K.C. Star. (That chaplain must have had HIS light "under a bushel", like most of the professed Christians. But God give us more such boys as this one who dared to let his light shine.—Ed.)

Scriptural Elders

A bishop must not be greedy of filthy lucre. Thus the apostle in I Timothy 3:3, states one qualification for this high and holy office. The term "lucre" refers to money, and the word "filthy" is literally translated "base." Thus an elder is not to take his office with the idea of deriving from it such base gain. He is not to desire the appointment with this as the end in view.

At the time when Paul was writing, it was the custom to pay or remunerate the elders of the congregation who spent their time looking after the needs of the church. This was God's divine pastor system, and the only one he has ever sanctioned. Rome in her apostasy created another, in which a clergyman takes over the prerogatives of the local eldership, is placed upon a salaried basis and assumes the work which the bishops have been assigned by the Word of God. Needless to say these two pastor systems—the one divine, the other human—cannot long function side-by-side. One must and will defeat the other. Generally speaking, in these days the heaven-ordained system is pushed into the background, while the unauthorized method goes blindly on its way duping the communicants, who are kept uninformed in the scriptures, lest they discover the fallacies in their position.

For proof of the fact that it is scriptural to reimburse a man who rules well and spends his time in labor for the church as an elder, we call attention to I Timothy 5:17, 18, which says, "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine. For the scripture saith, 'Thou shalt not muzzle the ox that treadeth out the corn.' And, 'The laborer is worthy of his reward.'"

The use of the word "honor" in this verse can be understood by its sense in verse 3, where we are told to "Honor widows that are widows indeed." This simply means to support those widows that are destitute, that is without close relatives who can repay them. So those elders that rule well are to be deemed worthy of "double honor." They are to receive not only our words of appreciation, to stimulate and support them morally and spiritually, but they are also worthy of financial support. All of us in the church are entitled to the first, when we labor diligently in the vineyard of the Master, but it cannot be said that everyone who works for the church is entitled to the second or double support, that is financial reward.

This is especially to be given to those elders who rule well the local church and labor in word and doctrine. I do not see herein, that the apostle is talking about

a man being both elder and evangelist in the official sense of that term. I do not think that it is necessarily unscriptural for a man to be both, but I think that it is virtually impossible for him to do either of the jobs well, without slighting the other. You cannot supervise a flock by mail, or watch by proxy. At the very best you would still be dependent for knowledge upon what some one or ones told you or wrote you. I haven't met very many that were big enough for both jobs. But I do think that it is right for an elder, as such, to spend the whole of his time in looking after the needs of a local church, teaching, admonishing, developing, encouraging each member to the fullest degree. Such a man deserves support for his work. "The laborer is worthy of his reward."

I have known some elders who were free to serve the Lord all of their time in a local community. But they were never given the opportunity. Instead they had to be out hunting odd jobs to keep them alive, and then once per month the church would have some man come in to feed those elders, and "teach them the way of truth more perfectly," and for the two little sermons that were dished out such a man was paid enough to support an elder for a full week of activity. To me, this is the height of the ridiculous. No church ever did grow strong under this system, and none can ever do so. I say that without fear that I can be cited to a single instance of where a church grew to a mighty community force under such a method.

But someone says, "The elders are not able to teach and develop the church." Then they have no business being elders, for one of the qualifications is that they must be "apt to teach" and that means "ABLE to teach." They must be "able by sound doctrine to exhort the church and convict the gainsayers." If they are not able to do that, then they are out of place. Who is it running around over this country appointing men to this executive position, who have not an ounce of executive ability? Whoever does so, violates his sacred trust as an evangelist, handicaps the church, and places good old brethren in an embarrassing position, by saddling upon them a responsibility that they are not able to bear.

Perhaps you say, "But our elders don't know enough about the Bible to develop and lead the flock." They should have been taught before they were put in, for they are to "hold fast the faithful word as THEY HAVE BEEN TAUGHT" (Titus 1:9). When we have "taught" elders, who are "able to teach," let's get them busy teaching the local churches and developing the membership. Then let's pay them and pay them well, and keep them busy in the Master's work so that evangelists can be released to go out into new fields. The Lord's plan will work if you work it, you know!—W. Carl Ketcherside, in Missouri Mission Messenger.

Missions in the Early Church

*** Please Note: That the apostles were slow to learn the meaning of our Lord's last command. *** The baptism in the Holy Spirit qualified them to go into all the world and preach the gospel to the whole

creation. The record shows that they were disposed to tarry in Jerusalem long after they had received the promise of the Father. ("all that believed—having favor with all the people.") This was most beautiful and most delightful; it was a most blessed fellowship; but it was not what our Lord contemplated. They had lost sight of the great world lying in sin and wickedness and the command of their Lord to save it. They were happy and popular, but the nations for whom Christ died were not being evangelized.

We would think that the apostles would be the first to engage in missionary work, but such was not the case. The first to preach in Samaria was not an apostle but Philip, one of the seven deacons chosen to serve tables. *** We are told that there arose a great persecution against the church which was in Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. *** It would seem that the apostles were determined to abide in Jerusalem. *** The persecution that followed the death of Stephen dispersed them far and wide. *** It was from the church in Antioch, and not from the church in Jerusalem, that the greatest missionary movements of that age sprang. *** It was this church, made up largely of Greeks or Grecian Jews, and not the parent church, that, in the providence of God, became the center of the missionary work. From Antioch the streams of the water of life flowed east and west and north and south, even to the very ends of the earth.

*** Peter was not prepared to preach to a Gentile household. *** It was necessary for the Lord to show him a vision. *** Even now he was not entirely satisfied that all distinctions of race were done away in Christ. Afterwards at Antioch he ate with the Gentiles before that certain (persons) came from James; but when they came he drew back and separated himself, fearing them that were of the circumcision.

Paul was led on step by step by the Spirit of God. He did not choose this work; he was called into it. He did not venture to advance of his own accord; he was led forward. He and Barnabas spent a whole year at Antioch. It would seem that they were disposed to remain there permanently. The church was large and prosperous. The Spirit would not have it so. He said, "Separate me Barnabas and Saul for the work whereunto I have called them." They were the ablest teachers in the church. If ever men were needed in a place, they were needed in Antioch, but they were called to bear the gospel into the regions beyond. *** Certain it is, however, that the disciples were slow to grasp the truth that the gospel is for the whole race, and not for a single nation.—A. McLean.

Culmination

One cannot tell the good from bad
Till long last when the facts are had.
What seems like fortune may contain
The seeds of bitterness and pain.
What seems like evil at the time
May freighted be with joy sublime.
What's best the while we come and go
With certainty we never know.

One thought it good because he came
By luck to sudden wealth and fame:
But lived to see, ere life was done,
The lavish days destroy his son.
By that good fortune let him build
The dearest thing he had was killed,
And often sighed: "Had poor I stayed
A man of him I might have made!"

Another thought his luck was bad,
Because but little wealth he had.
It grieved him day by day to see
His children work as hard as he.
Yet as the years went by with pride
Three sturdy, useful sons he eyed.
And happy till he came to die
He'd say: "A lucky man am I!"

What's best the while we come and go
With certainty we cannot know.
Or truly tell the good from bad
Until the last long facts are had.

—K. C. Daily Drover Telegram.

The Personality of the One Divine Man

Christ stands alone in a thousand ways. He was full of grace and truth. John 1:14. His speech was always with grace seasoned with salt. Col. 4:6. They liked His grace but not His salt. The lips that praised Mary condemned the money-changers; the voice that stilled the tempest was the same that raised the dead. The hand that broke bread for 5000, gladly washed his disciples' feet. Christ's longest sermon was 2543 words—while three words from Him raised Lazarus from the dead.

The Lord had always an objective; no time for amusement or curiosity. He stood up to read—He sat down to discourse—He stepped in the boat to teach and He waited twenty miles to comfort His disciples. Jesus looked at Peter and it made him weep; many who touched the Lord were healed and the hem of His garment was full of virtue. Matt. 9:20.

Christ fasted forty days—prayed in a garden—sat in an upper-room—carried His cross and died as a criminal. He is dead yet lives—absent yet present—far yet near—silent yet speaks—invisible yet rules. No one is like him—He has no counterpart—He is altogether lovely. Isa. 9:6.—A. R. Moore.

Trained Ministers and Beautiful Cathedral Churches Half Empty

"From all quarters of the nation come reports of the multiplication of 'independent' religious movements, 'undenominational' churches, and free-lance evangelistic campaigns."

"They are evangelizing in empty store buildings, lodge halls, tents, school houses, brush arbors, mill villages, and on vacant city lots. And tens of thousands of good people are listening to them."

"They are going out into rural sections; mill villages and slums, mountain fastnesses and mining camps, obeying the Lord's injunction concerning highways and hedges."

"In some cases the promoters are no better than brazen grafters, who betray the people without conscience. But in vast numbers of instances their preachers are honest, godly men with a genuine passion for souls."

"The church can do no better than to make a serious and open-minded study of the underlying causes for this defection from the established churches. Let us find out why the masses flock to hear these people in their ugly meeting places and leave our trained ministers and our beautiful cathedral churches half empty."—The Methodist, Altoona, Pa.

Yes, spiritual people would rather go to "ugly meeting places," where there is some warmth of feeling and devotion, than to "beautiful cathedral churches" which are refrigerators. In the first century they met in upper rooms, private homes and catacombs, and they took the gospel to all nations. They spent their money in helping the poor instead of erecting beautiful cathedrals. It will take something more than beautiful buildings to convert the world.

"Trained ministers." Yes. Some of them are trained too much. They are trained in the philosophies of men rather than the preaching of the Word of God. In apostolic times, different ones took part in their services, but now the clergy does it all. "Edify one another," was a command given, not to the clergy, but to the whole church, and an ignoring of this has brought professed Christians to this deplorable condition.

Brethren, we are on the right track, to overcome this great lethargy, by teaching and preaching Christ in a simple way. Let us get ahold of the masses with the pure gospel of Christ. But are we doing our best?

It Does Not Scry

It is remarkable that so many sayings get established in the minds and speech of people which are given as quotations or direct teachings of the Bible. It shows how careless many are about the matter of reading carefully the Book instead of taking for granted what is handed down from one generation to another. Some of these mistakes are very fundamental and have the effect of serious errors in religious knowledge. Here are some of the items.

1. God did not promise the woman that her seed would bruise the serpent's head.
2. The Bible does not say the man was to earn his living by the sweat of his brow.
3. The Bible does not say that Jephthah burned his daughter in sacrifice.
4. It does not say that having long hair was a custom with women.
5. The Bible does not make any distinction in meaning of words "time" and "eternity" for there is no difference.
6. Paul did not say to shun the very appearance of evil.
7. Peter did not tell the elders not to be as lords over God's heritage.

Better read up more attentively and not be quoting so much "chimney corner" scripture.—E. M. Zerr.

The Era of Church Development

St. Joseph, Mo.—I certainly enjoy reading the M. C. each month. If every congregation would only read and use the scriptural plan as pointed out in the December issue under the heading, "Christians Who Are

Near-Sighted," I am convinced that churches of Christ—the kind He said He would build, in Matt. 16:18—would be established in every state, county, city and village in these United States of America. The church of Christ in St. Joseph has scheduled a Bible reading for two weeks plus one week of DEVELOPMENT WORK in the month of April, to be conducted by William Hensley. I am enclosing two one dollar bills for 20 months subscription to the M. C.—Victor Gibson.

I have read with interest from time to time reports of the activities of the church in St. Joseph. It seems they are having a short Bible reading and DEVELOPMENT every year, and they thus set a good example for other churches.

In December Macedonian Call Bro. Hensley spoke of The Era of Church Development. That is a good expression, for the true Church is indeed entering a New Era, unlike anything I have read of in church history. An effort to make every Christian a priest unto God, as was the case in apostolic days. An effort to develop fully qualified elders to oversee and feed the flock of God, as Paul commands. (Acts 20.)

For years we have exhorted preachers to develop talent, etc. I am wondering whether we have begun at the proper place. The preachers can do little unless the elders or other leaders are willing. It seems that we need to convert many of the elders to their responsibility as Christians, to help spread the gospel in all the world. Preachers often run up against a stone wall in trying to develop the church because the leadership is not interested—more interested in having a preacher come in and make a few converts, to die afterwards for want of exercise. When all the elders and other leaders become as awakened to the needs of the hour as the young preachers are, we shall accomplish what Bro. Gibson says, and have faithful churches in "every state, county, city and village in these United States of America." Let us have more leaders of churches write such suggestions.

Another Generation That Knew Not Jehovah

The story of the Book of Judges is on the whole a dark and sad one. It tells the history of the tribes of Israel after their glorious conquest of the land of Canaan—a story of declension and of progressive failure, defeat upon defeat, oppression by their enemies, bondage and serfdom, relieved by short seasons of Divine intervention which alone saved the people from utter ruin and destruction.

The key note of the book of Joshua (which just precedes the book of Judges) is victory; but that of Judges is failure and defeat. If we inquire the reason for this melancholy turn of events, we shall find it in the second chapter of the book, particularly in verses 7 to 10.

"The people served Jehovah all the days of Joshua, and all the days of the elders who outlived Joshua, who had seen all the great work of Jehovah which he had wrought for Israel. And Joshua the son of Nun died . . . and also all that genera-

tion were gathered unto their fathers"—now mark the next statement: "and there arose another generation after them, that knew not Jehovah, nor yet the work which he had wrought for Israel." (Judg. 2:7-10.) Here is the explanation of all the tragic story that follows throughout the book of Judges: "There arose another generation that knew not Jehovah nor yet the work which he had wrought for Israel." That can mean just one thing; namely, that the older generation had failed to teach their children the word of God.—Word and Work.

My Mother's Bible

My mother's old Bible was dear to her heart
And she studied and read it till it most fell
apart,
The cover got rusty, the leaves became
loose,
But mother still loved it for the years of its
use.

As she purchased a new one, laid the old
one aside,
Perhaps she felt somewhat like an old
friend had died;
But she found the same comfort twixt the
lids of the new,
And so learned to love and to cherish it, too.

But alas, one sad night as sleeping she lay,
The grim reaper came and took mother
away;
Her fingers no longer the pages could turn,
Her eyes could no longer its message discern.

She now needed not that old Bible so dear,
But we couldn't destroy it with its message
of cheer;
So we placed it beside her in her long
narrow bed
To rest there with her till Christ raises the
dead.

Then father took over her Bible still new;
He needed its message and he loved it, too.
The same precious promises mother had
found
He learned in this Book most richly abound.

A few weary years and father, too, went
To join our dear Mother with whom he had
spent
The days of their youth and down thru the
years
Had shared all her sorrows, her joys and
her fears.

I asked that the Bible should fall to my lot,
That I might learn the lessons its pages
had taught;
And now that dear Book is as precious to
me
As it was to my mother and father, you see.

I wonder if when I am no longer here
To some other soul this Book will be dear.
I most heartily endorse the glad tidings
it bears
And am sure it will guide you thru life
with its cares.

Will you leave a Bible for some one to love
Because it led you to God's mansions above?

'Tis a cherished inheritance you can bestow
On those left behind as they journey below.
—Eva Van Horn.

Child Training

As to juvenile delinquency, the first remedy is for all parents to begin training the minds of their little folks to know about ownership of articles. Then there would be less of the bothering of belongings of others. Above all, if there was honesty in dealing with all (home folks included), there would be less teen age going to reform school and fewer adults in the pen.

The idea that "physical might is right" should have no place in the heart of any one. There are parents who would never question the honesty of any act of their children. Then are long others miss articles. No use telling these parents, for their children "just would not do such a thing," and that would be so humiliating. What about the shame of parents if children must go to jail or pen?

Solomon said, "Bring up a child in the way he should go." A poet once wrote, "Life is real, life is earnest, life is not an empty dream." Jesus even taught His apostles lessons in honesty; all of the twelve profited by His teaching except Judas Iscariot.

We see some financial companies with the word "Trust" in their name. What can be more honorable than to be a person, whether child or adult, whom people can trust? Then would we always try to obey, "Do unto others as ye would that others do unto you." "To the peaceful soul that slumbers, life is not what it seems."—A.R.D.

Post-News of Pre-Views Assyria Invades Judah

After the ten tribes had been taken into captivity by the Assyrians they were so elated over their success that an attempt against Judah was made. This move was while Sennacherib was king over Assyria and military action was attempted under the command of a vile mouthed man named Rabshakeh. This invasion was predicted by the prophet Isaiah in chapter 8:7, 8, as follows:

"Now therefore, behold, the Lord bringeth upon them [people of Judah] the waters of the river, strong and many, even the king of Assyria * * * And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck."

Here is the history showing fulfillment of above prediction. "Concerning an expedition against Hezekiah, king of Judah, he [Sennacherib] says, 'I took forty-six of his strong fenced cities; and of the smaller towns which were scattered about I took and plundered a countless number. And from these places I captured and carried off as spoil 200150 people, old and young, male and female, oxen and sheep, a countless multitude. And Hezekiah himself I shut up in Jerusalem, his capital city, like a bird in a cage, building towers round the city to hem him in, and raising banks of earth against the gates, so as to prevent escape.'" Myers Ancient History, pp. 64, 65. Also consult Josephus, Ant. 10-1-1. Britanica Vol. 13, p. 413. The quotation

from Myers is his quotation from the Assyrian king. But Myers is a reliable historian and acquainted with the authentic data regarding known facts. Therefore his transferring to us the language of the heathen king is guarantee of its truthfulness, and shows the circumstantial fulfillment of the prediction. For information of the reader I will state that the invasion was repulsed miraculously and the kingdom of Judah again left free of the invaders.

But while the kingdom was thus left free for the time being, it had so many bad elements in it that came from mixing with idolatry that God doubtless decided to give it this chastisement. Hezekiah was personally in the favor of God and grieved deeply over the state of affairs. He made the mistake of treating with the Assyrian king and thus giving him some encouragement. But his intentions were good and while his mistake was noted God did not intend to allow the vile oppressor to accomplish his purpose. The king of Judah appealed to God in prayer and also sent a commission to Isaiah for information and encouragement. He was rewarded with both favors and finally freed from the invader as above stated.

But this chastisement should have served the end of warning Judah that God will not tolerate sin in the camp even though some righteous persons are in it. For this reason doubtless this lesson was imposed upon them as partial purification of the nation to encourage and assist Hezekiah and other reformers in their righteous endeavors. Also as a practical warning of the greater calamity that was destined to come on the nation about a century later. This calamity will be the subject of our next article. But let us all take a lesson from the thoughts inspired by this present case. Remember, Paul said they were written for our learning.—E. M. Zerr.

If Thou Hadst Known—

"If thou hadst known, . . . the things which belong unto thy peace!"—What were the circumstances which brought forth such words from our Savior's lips? They were spoken under influence of strong feeling; they were accompanied by tears of sincere and exceeding great lamentation.

Jesus was nearing the city of Jerusalem—"he beheld the city, and wept over it saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19:42-44.) Thus Jesus portrayed the destruction which was to come to Jerusalem.

Waste and destruction of property and of human life normally awakens in us pity and compassion. Jesus knew how terrible it would be for the city of Jerusalem when her time came. But was it this alone which caused him to weep? The stones of the

temple and of other buildings could be built back again, as indeed they had been from previous destruction. And Jesus was teaching the people to "fear not them which kill the body, but are not able to kill the soul," so these things must not have been the full meaning of his tears. Then what was it?—He wept for those who were unknowingly mapping out for themselves an eternal death! HE was the WAY which belonged unto their peace; and yet these people, his own people, chosen of the Father through whom he might be perpetuated, did not know it! Could not believe it. Did not accept him.

There are many people today who do not know "the things which belong unto thy (their) peace." This peace is not sought after as much as it should be, even by those who desire it. The search requires diligence. No reward is promised but to those who "diligently seek him." (Heb. 11:6.) The search is inexhaustible and rich in benefits. It helps to solve life's problems as nothing else can. It yields at last, everlasting peace and happiness. Some know of these things, and yet they "have not known them"—have not experienced them; they do not practice the doctrine of Christ. Some have never made any definite move to accept Him—When the day shall come that such ones shall find themselves completely encompassed round about, even on the side of death, by the enemy, will they then lament over their soul and say to it, "If thou hadst known . . . the things which belong unto thy peace?" Will I be one of them? Let each reader judge himself.—Ragene Sims.

CHURCH NEWS

"Tell the brethren to have something worthwhile for us to come back to."—Soldier.

We wish six of the streamlined book, "Church of Christ" and one simplified New Testament.—Mrs. A. Douglass, Oregon. (If any of our readers have failed to receive books they ordered, please notify the M. C. publisher at once.)

Bethany, Mo.—The church here at Antioch is showing improvement by developing talent. Almost all male members are taking part in the Lord's Day services. The church is providing taxi service for those who find it impossible to come on account of gas and tires, and it has increased our attendance substantially.—Mrs. Raymond Delby. (Would not this taxi service work well in MANY places in these times of rationed gas and tires? Editor—M. C.)

Spokane, Wash.—On my return I have found that the non-members whom we got interested in the home Bible study have continued their interest in the study. At most of the studies, tracts were distributed and a cordial invitation was always given to attend the public services. I spent one week in the Sneidergar's home near St. Ignatius, Mont. Wilbur Storm worked with the people when they were in Missoula. They meet every Lord's Day in their home, and are anxious to reach some of their neighbors with the gospel. I am now on my way to Seattle.—Kenneth Morgan, 2411 Normandie St.

Alton, Ill.—I want to order two copies of the new Church of Christ book. I have one of your old copies, and I believe if new members would read and study it with

Bible in hand, they would learn more basic principles of Christianity than in several years of hit and miss reading. Keep up the good work. Our broadcast is going to mean great things for the Cause here. Carl certainly gives some wonderful sermons.—Ed. Whyte.

My Soldier Boy

(Dedicated to all mothers who have sons in the service of Our Country)
I placed a kiss upon his cheek,
And sent him from me with a smile,
A single word I could not speak,
My heart was sad, yet all the while
I thanked God for a son to give,
My only son, how dear was he,
Yet I could do no less and live,
My duty thus, was clear to me.

The Air Corps was his chosen field,
I trembled as I watched him go,
To fear, I would not, could not yield,
'Twas love that made my heart ache so,
I sent him from me with a smile,
My only son, so fine, so grand,
But I'm content, for all the while
I trust his care to God's own hand.

—Florence McKenzie Spencer.

Flat River, Mo.—Dear Bro. Sommer: Looking as an outsider would look at the M. C. I cannot help but say, that your front page pictures and excellent articles are the best I've found. I believe almost any religious person will read the M. C.—William Hensley.

La Place, Ill.—I want you to know that our whole family appreciates the Macedonian Call. I think it is getting better all the time. If the lessons in it could only find their way into more homes there would be so much better understanding of the real problems before us. * * * The Edward Street Church of Christ (Decatur) is making some progress in development as well as numbers. Some are moving into their work and placing membership with us for which we are thankful. We appeal to all congregations that have members moving to this vicinity to get in touch with us so we can help them to feel at home and be faithful to the Cause of Christ. If you have friends in this locality that you would like for us to call on we also would be glad to do this if you will furnish their names and addresses. We are looking forward to starting a development and teacher training program one night a week in February.—John Fleener.

Spokane, Wash., 2411 Normandie.—Time flies, we looked forward anxiously to Bro. Kenneth Morgan's coming. Now he's here; has spent a month in and around Spokane; made a call in Montana, and is now on Pacific coast. We've had many Bible readings in homes and contacted many people we could not otherwise have contacted; this method has the advantage of giving more opportunity to ALL to participate. [The publisher of the M. C. wishes we had THOUSANDS of such little gatherings, for so many will not come to church houses.] Please be sure to inform us of any whom we might interest in the church in the Pacific Northwest. The church in Spokane meets at W. 2002 Boone Ave.—Arnold Hints.

Bro. William Hensley in December issue of M. C., said that we are in "THE ERA OF CHURCH DEVELOPMENT." I like that expression, for we are, indeed, entering a great period in the Church's history, I firmly believe. I have been engaged in evangelistic work 47 years, and the prospect for the true Church is brighter than

I ever saw it. We are largely free from hobbyists on the one hand and innovators on the other. Forty years ago, we engaged largely in negative work against the Christian Church, but now we are more interested in CONSTRUCTIVE work than negative. Both are necessary, but the negative should be only when necessary. Let us make this, too, an ERA of CHURCH PURITY, in that we LIVE the life of Christ as well as talk DOCTRINE.

A man orders ten Simplified New Testaments, and wishes to know if he can get more, saying, "They are a fine book." Yes, the new printing has finally been finished, and we sent out seventy books in two days. They are \$2.50 each, but in lots of five only \$2 each. How many will your group take?

Hale, Mo.—I think you are doing a fine job, and putting out a fine paper. We remain ours to our boy in the army.—V. M. Foltz. (I wonder if ALL our readers send their copy to their boy in the service. Send it first class, and it is more likely to reach him. It will help encourage him.—Ed.)

Nixa, Mo.—The church at Ozark is moving along nicely although crowds are a thing of the past here. We have a small congregation, but a good one. At Nixa the attendance is very good. On Sunday a. m. we have four classes. At our Sunday night services we have a program outlined to carry on the developing of talent.—The Harry R. Mooneys.

Bloomington, Ind.—The work at Middletown continues with growing interest and zeal. Our morning lessons are in the Galatian letter. We had two splendid talks by young brethren in the afternoon and an hour's Bible study, completing I Cor. 10. At night a 15 minutes' drill on the 14th chapter of Acts, and a short lesson, finished a memorable day in the Lord's work there. Our Y. P.'s class on Monday night is now in the book of Numbers. Bro. Harvey and I go to Pike's Peak each Thursday evening for Bible study. Just finished Hebrews.—Ed. Euland, 613 N. Free Lane.

"Ha, ha, ha, and so you are opposed to instrumental music in Christian worship? Well, don't you know that God commands us to praise him in PSALMS, and the Greek word Psallo means 'playing on an instrument'?" Well, brother, how would you answer that one? Most of the people in the Church of Christ COULD NOT answer it, though Peter commands us to be able to give a reason for our hope. But if you had the book, Church of Christ, you would be able to answer that, and also answer most of the prominent quibbles against the true Church. But before we make a reprint of this book, with its streamlined condensing, we must have enough orders to make us safe. How many will your group take: Single copy, \$1; 3 copies, 90c each; 5 copies, 75c each. Let us know SOON, even though we may not be able to print till after the war. In time of this physical war let us prepare for the war against sin and disobedience after World War II.

Gallatin, Mo.—We were pleased to have Bro. Hubert Long of the U. S. War Service, who was on furlough, meet with us recently. Visitors from the states of Nebraska and Oklahoma were present last Lord's Day. Regular attendance is good, and the number of local people attending who are not of the Church of Christ families is steadily increasing, which is very encouraging. Our development program gives both the old and young men of the church opportunity to take part at our meeting on the first day of the week. May

we ever be found "Scattering the Precious Seed by the Wayside."—D. Patterson.

Bro. Ketcherside's new book is just off the press, titled, "To Every Man that Asketh." It is a book of sermons on the Church by Missouri preachers; Ballenger, Brumback, Lee, Harris, L. C. Roberts, Moore, Ketcherside. It gives a very good portrayal of the Church of the New Testament, and makes a neat book to hand to any non-member. The cost is 55c for a single copy, or 50c each when more than one copy is sent to the same address. As long as they can they will mail one free to men in the armed forces. Request for such mailing must give correct address of soldier, sailor or marine. Bro. Ketcherside's address is 7505 Trenton, University City, Mo.

No doubt most of our readers within the scope of Bro. Carl Ketcherside's broadcast from St. Louis, have been informed of it, but we mention that it is Lord's Day afternoons, 2:05 o'clock over station WTMV (1490) East St. Louis, Ill. Try to get him, and you will no doubt enjoy it. I have tried in vain to get him at Indianapolis. We hope he can get on a stronger station next fall.

Bro. Geo. Robinson's paper, News from Western Churches, 5825 Shattuck Ave., Oakland 9, Calif., comes out in December with eight pages. It has a couple of pages of questions on the Bible. Not being registered as second-class matter, he may not be restricted in paper as those which are, and if his subscriptions and donations continue may be able to give his readers more such issues. Subscription \$1 a year. We hope the brethren out West help him keep the News going. Bro. Robinson has also printed four pages of a letter from Bro. W. Carl Ketcherside on "A Complete Diagnosis and Recommended Remedy." It makes a good tract with much good instruction to brethren. Send to Bro. Robinson for a copy. It outlines much advance work. However, I think it has omitted one of God's methods of a "Remedy" which is the Family and Home Training. I am pretty much of a stickler for this. The whole country today is crying because of the Juvenile Delinquency, and judges, J. Edgar Hoover, head of F. B. I., editors and many leaders of children, blame PARENTS largely for the trouble. Would we not, then, do well to stress this great duty of fathers and mothers, almost above anything else, right now?

To help parents in their work of teaching the Bible to their children and trying to save their souls, we have a proposition: We have two books by Foster, First Steps for Little Feet, and Story of the Gospel, but the former has a much bigger demand than the latter. I have finally decided that it is because there are questions at the end of each chapter. The way to make people think is to ask questions. I think that method of teaching originated with Socrates. Foster's Story of the Bible is a large book covering the entire history of the Bible. I know I have often wished I had questions as I read the lessons to my children. Proposition: How would it do to have a little book of Questions, classified according to the outlines as given in this Story of the Bible? The questions would also be applicable to the study of the Bible directly just as well. The questions would be adapted to children and grown folks alike and would help bring out the moral side of the story. Then, when you had read the story in Foster's book, you could ask the questions. Or, when you had read the same directly from

the Bible, you could use the same questions. We think this would be a help to parents in going through the Bible history with their children, to bring out the lesson of warning and hope portrayed therein. The questions would not be curious questions, but practical and moral, and the questions would not have to do with unimportant and incidental events. What do you think? We would have to have orders for hundreds of these before we started.

Albuquerque, N. Mex.—My family and I continue to meet in our home every Lord's Day. Interest isn't so great but we are not discouraged, as we believe there is a much brighter day coming for the Church in this vicinity. Many people live in this valley, which offers a great opportunity for the gospel. We hope to get the service of a faithful evangelist in the future. If any of the brethren wish to locate in the West for health or other reasons, I can think of no better place than this and I will gladly help all I can.—Herman Gower.

Enclosed find my check for six Simplified New Testaments.—Allie Blakemore. (The new printing has been made, and we can now supply you. The editor spent five years preparing the Headings and Analyses, and Definitions, and Simplified Translations, etc. The book may give you a "delight in the law of the Lord," which perhaps you never had before. Single copy, \$2.50.)

Bible Reading—New Castle, Ind.—The Church of Christ, New Castle, Ind., will sponsor a Bible Reading for 5 weeks, June 19 through July 25. This reading will cover the prophecies, Isaiah through Malachi with five sessions each week, 2½ hours, each evening, Monday through Friday. The work will incorporate Reading, Comments, Questions and History pertaining to the prophecies. The Reading is open to the public and tuition free. If anyone desires further information please contact Tilden Lawson, 1914 S. 14th St., New Castle, Ind.

Miscellaneous.—We must now make every copy of the M. C. count and so shall discontinue each paper when time is out. But we will send you a card the month before, to let you know in time. If you don't wish to miss a copy, please renew at once. . . . Which brings us to another thought: We shall probably have few papers for missionary work except subscribers. But we have some left of September, October, November and December. Let us know soon how many you wish. . . . "Your December issue is the best one I have ever read."—A. C. B. Honn. (The publisher will do his best for every issue through 1944. But we need good, short articles by many of our readers.) . . . Bertha Robinson, St. Louis, writes that Manchester Ave. members will take 15 copies of the proposed streamlined book, Church of Christ. How many does your group wish? . . . Notice that the subscription price of the M. C. now is \$1.25 a year; \$1.00 in clubs of five or more; \$1.00 for new names. . . . Tell us how you like the new dress of the M. C. We are trying to give you MORE READING by making the type a little smaller. . . . "There has been a wonderful increase in the interest and study of the Bible during the past year. The Macedonian Call has been a great help in the support of it."—J. R. Cummings. (He is an elder at Bolivar, Pa. Practically every mail brings us such sentiment, sometimes several in a mail. We thank God and take courage. The brother sends a good list of subscribers to show he means it, too.—Pub.)

Springfield, Mo., R. 3, Box 162.—During the next few months I can be reached at the

above address as I have now begun a period of development work with the church at 1113 N. National Ave. They plan that I shall work here through the week and go other places to preach over the week-ends part of the time at least. . . . Recently spent a few weeks with my home congregation, the time being devoted to preaching, Bible study and song drill.—Roy Harris.

Moses' Sin At The Rock—Num. 20

Failing to Sanctify God

The people murmured for water, and Moses was commanded to go and speak to the rock. He smote the rock and cried, "Hear now, ye rebels; must we fetch you water out of this rock?"—taking the honor to himself and Aaron. David said that Moses spake "unadvisedly with his lips." (Psalm 106:33.) And for his sin in failing to sanctify the Lord in the eyes of the children of Israel, God did not permit him to cross the Jordan into the promised land, though he sought it earnestly.

Oh, how many today are making the mistake that Moses did! Paul says, "Unto God be glory in the Church." (Eph. 3:21.) But they organize missionary societies, aid societies, Bible colleges, orphan homes, etc., which are different organizations from the church, and in them they try to give glory to God. These societies have different laws, officers, treasuries, etc., from the church with its bishops and deacons. They give glory to God in their human organization, while the inspired Paul says to give it "in the Church." We are obeying God when we work as individual Christians and as churches, but when we institute some human organization in which to work we undoubtedly sin against him.

But some people say: "Are we not doing good in these organizations? Don't we preach the gospel to the heathen? Don't we help the poor and needy? Don't we educate the young people? Isn't it the work of the Lord, then, and why do you oppose it?" Some of this good work might be questioned; but even if it were all right, couldn't Moses have made about the same plea? Couldn't he have said, "Lord, didn't I bring water out of the rock, and didn't the people drink of it, and was not their thirst quenched, and were they not saved from perishing? Wasn't that a great and good work? And why do you now condemn me for it, and will not permit me to lead the people into the land of Canaan toward which I have been leading them these forty years?"

And these same points apply to secret orders which are not connected with the Church yet which are helping to destroy it. Many Christians belong to them, and think that God will reward them for the charitable work they do through them; but Paul says, "Unto God be glory in the church." When we try to do this in some human organization, we rob the Church of glory, and will have to answer to God for our disobedience. It is sad to think of how Moses had borne with those stubborn people through those weary years and of how he had saved them on more than one occasion from being exterminated by God, and then of how he himself was not permitted to lead them over the Jordan into the promised land though he

besought it earnestly till God said, "Speak no more unto me of this matter." (Deut. 3:23-29.) And it is sad also to think that there are many people today who have done much so-called religious work who will never be permitted to enter heaven, because, like Moses, they failed to sanctify the Lord as he has commanded—in the Church. Let us be warned.—(Note—The above is one of scores of lessons from the Guide Through Bible History.—Pub.)

Grandmother's Faith

Some of the members thought I should call on the aged sister while I was in the meeting. She had attended church as long as she could safely come, and she missed so much being able to come during my stay. So I went to see her. I'm glad now I did.

I parked the car by the gate, pulling off to the side of the dirt road which wound on through the trees to lose itself around the bend of the next hill. As I walked up towards the house, I saw some of the siding boards had been torn away by the wind, to reveal the sturdy log house beneath the camouflage. My knock brought a cheery response to enter, so I opened the door.

When I first saw her sitting there in that old splint-bottomed chair with its hickory rockers, I drew back a step. I thought I was seeing the spirit of my own grandmother long since gone. There was the same old dustcap on her head, the same old gray checked apron tied about the waist. Even the room was a picture of the one where I had spent years of my childhood. The faded wall-paper, the yellowed pictures of family groups, and the old stand table with its velvet covered album underneath and its kerosene lamp with the brightly polished globe above.

I introduced myself to the old soul who sat there and she placed the apple pan into which she was peeling the fruit on the old rag carpet by the side of the chair. As my gaze followed it, I caught the fragrant odor of this year's straw which formed the soft cushion over which that carpet was laid. When she clasped my hand I saw that her fingers were gnarled and knotted, twisted like the limbs of that haw tree out of which I shot the squirrel yesterday morning. But she was adept with the paring knife, as the thin spirals of apple peel plainly showed.

We talked a long time about the church as I sat there and ate brightly polished Jonathans and Grimes Golden. We lived over again the days when the congregations of disciples met in little red school houses at the crossroads, when meetings were held in the winter time, and thick ice was cut at the creek to do the baptizing. But mostly we talked about her grandson. I saw his pictures, first when he was a tway toddler; then in his school group; then when he graduated from high school. Next I saw him in uniform, tall and straight, a part of young America. She told me about the time when he had his last furlough before he was shipped across. He came to see her before he went to see his own father and mother. The last thing he said to her was, "Granny, I won't be seeing you for a long time! But you must be here when I get back! You can't know how much you've meant to me!"—

I waited until she dried her tears on the corner of the old checked apron—"but if something happens that I don't make it, I'll want you to know that I was faithful to the church until the end. I've read my Bible every day in camp and I'll read it as long as my eyes can see. Your teaching has not been forgotten."

It was time to go! Shadows were lengthening on the valley. As I stood at the door, she said, "Carl, you will pray that he comes back won't you? But most of all that he keeps his word with God and the church." I said I would. I walked a little more slowly back to the car. I kicked a pebble out of the path. I had a rather difficult time to see the latch on the sagging gate. And when I got into the car, the war seemed more cruelly near than ever before. I took one more look at the little log cabin, with its missing clapboards, and before I stepped on the starter, I prayed right there. Somehow, it seemed like God was mighty close that evening in the Ozarks.—W. Carl Ketcherside.

Our Greatest Enemy

I am the greatest enemy of the human race.

I cause the young man to think that he can work all day and carouse around all night, and smoke as many cigarettes and drink as much booze as he pleases—and that all is well.

I tell the motorist that since he has passed many a car on a hill or curve, it is safe to do it all the time; and that he is a good and daring driver, if he can once more "beat the train to the crossing."

As the boys and girls come to "Fool Hill" I convince them of the beauty of the view at the top. I show them that their father and mother know nothing—too old foggy; and that older people in general are taboo in matters as to how to live.

I convinced France, England and America that Germany was not dangerously re-arming, and that it was not necessary to develop rapidly the airplane.

I convince the Christian (?) that intimacy with those of the opposite sex in the dance or otherwise is only friendliness, and that there is no sin nor even appearance of evil in it.

When parents bring children into the world, I teach them that theirs will be different from other children, that they can guide them entirely by "love", and that it is cruel and barbarous to use a "rod", as Solomon suggests.

I have already convinced many religious people that their church is safe, though it is built on show rather than spirituality, on pleasure rather than prayer, on doctrines of men rather than the Word of God.

I cause the Christian to believe that he does not have to watch and pray to keep from stumbling.

I have persuaded millions of people that "there is plenty of time yet", to obey the gospel and make their peace with God; and they have died in their sins, without God and without hope in the world.

I am the greatest enemy you have.

I am OVER-CONFIDENCE.

"Let him that thinketh he standeth, take heed lest he fall." (1 Cor. 10:2.)

Why The Unhappy Marriages

A recent magazine article reports the work of some alarmed sociologists, who made a study of marriage and divorce, and now are able to tell in advance, whether any two people will be happy together if they marry.

Their predictions are based on statistics and the law of averages, but all of their wisdom boils down to this: That the people most likely to succeed in marriage are the sensible, educated, well-brought-up, mannerly and decent ones who are also most likely to succeed at anything else.

The chief cause of failure in marriage is selfishness. One need not be a sociologist to predict that spoiled and self-centered people, incapable of considering the rights of others, will make a mess of marriage or any other kind of partnership.

If a young man has been spoiled and petted for 20-odd years; never disciplined or restrained or taught the meaning of duty and responsibility, and always permitted to have his own way without restraint or hindrance, he is not good husband material.

Any girl who marries him will be doomed to a life of sacrifice and misery. He will think only of himself. He will be incapable of regarding his wife as an equal partner. If he earns the money, he will think all of it belongs to him. If he gives his wife money to buy a pair of shoes, he will think it an act of generosity instead of duty.

So the spoiled and selfish girl who has ruled her own family will make life a hell on earth for any man who marries her. She will begin with firm ideas about marriage, but she will think only of a husband's duties and a wife's privileges. She will make no secret pledges to be a good wife and do all she can to help. She will think only of what she can get. And she will sincerely believe that everything her husband makes belongs of right to her.

Since the poor guy loves her, he will try to preserve peace by giving her full control of his pocketbook and his soul; but unwilling servitude and surrender of pride and self-respect will crack any human spirit in the course of time, and eventually he will give up and resign himself to shame and misery. Then his wife will blame him for not keeping her happy.

To insure happy marriage, start with nice people—and start with slipper tea before they get spoiled and hateful. — Robert Quillen, Columnist.

"Faulty Brakes"

Perhaps more mishaps and catastrophes in the vehicle division are caused by inefficient brakes than any other one cause. There are two ways in which brakes might be faulty: (1) by failing to respond; and (2) by failing to release. Either one is equally disastrous. The first, rendering the car incapable of stopping and second, preventing it from progressing at all. Thus we have the necessity of having them properly adjusted.

The religious world in general has gone in apostasy because they have not applied the restraining power of God's Word. The "brakes" must be applied to prevent prac-

tices beyond the endorsement of the Sacred Text. It's against the laws of the land to operate a vehicle minus brakes, and it's against the laws of God and extremely dangerous to progress in religious channels endorsing everything and anything.

"If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." (Rev. 22:18, 19.)

The above facts are very vital and should be heeded with utmost care, but it isn't the only requisite necessary in order that the church may function as it should. There is no doubt the Church of our Redeemer has in many places been retarded and at a standstill and being held there by misconception and misunderstanding. Bible study and development work is the key that will lift the barrier and let the church progress! Let's release the brakes and let these two have their scriptural course. All too often elders and leaders look upon this as being something "new", an innovation and such like. Listen, people! Development work, etc., is just as old as the apostolic Christianity. "And the things that thou hast heard among many witnesses, the same commit thou to faithful men who shall be able to teach others also." (2 Tim. 2:2.) Instead of it being something new it's something old but hasn't been practiced as it should. When Paul said that the "body (church) was to edify itself in love" (Eph. 4:16), that would have to include all things necessary in order that it could do that.

When God gives a command to be fulfilled, it naturally includes doing the necessary things in order to promote one carrying out of this command. For example, if man were commanded to raise a corn crop, wouldn't that include the tilling of the soil, cultivation of the crop, etc.? The same principle is true in regard to God's Word. Of course we must not resort to unscriptural methods in carrying it out. It's only by the membership learning to carry on the work of the church that we can expect to make any progress.

I'm personally acquainted with a mid-western congregation whose services are much more edifying; and an edification program is in effect each Lord's Day that until recently was absent. This is the result of two development sessions of one week each. If you want your services more edifying, just release "the brakes" and engage some one to conduct a session of development work just the same as you would a protracted meeting.—Winford Lee.

MY PRAYER

These are the gifts I ask of Thee, Spirit serene—
Strength for the daily task;
Courage to face the road;
Good cheer to help me bear the traveler's load;
And for the hours of rest that come between,
An inward joy in all things heard and seen.

These are the sins I fain would have Thee take away—
Malice and cold disdain;
Hot anger, sullen hate;
Scorn of the lowly, envy of the great;
And discontent that casts a shadow gray
On all the brightness of a common day.

—Henry Van Dyke.