

# Macedonian Call

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## HOME AND CHURCH

### Fathers "Called Onto the Carpet"

All over our land goes up the cry from judges, policemen, social workers: "Parents have fallen down on their job of guiding their children aright."

Listen, Christian father! Your duty does not end when you have provided bread and potatoes for your boy. Paul commanded: "And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. 6:4.) That is as much a command of God as to be a church member or go to religious services or give.

Moses gave the details of a father's duty to his child when he said concerning God's laws: "Thou shalt teach them diligently unto thy children; and shalt talk of them when thou sittest in thy house, when thou walkest by the way, when thou liest down, and when thou risest up." (Deut. 6:7.) How many of you fathers have done that? You go to a club at night or tune in on an uneducational program or stick your face into a newspaper or magazine and that is the last of you until bedtime. Now isn't that about the way you do? Your children are growing up as heathen right under your nose. You dope yourself with the thought that you send your child to Sunday school, though you go not yourself nor to any other religious services often.

Of course, mothers have a duty to their children, but right now we have the fathers in mind. You stand still when a tailor is measuring you for a new suit! and now that we are measuring you with God's word, please take it patiently. I tell you, Mr. Father, your religious outfit doesn't fit at all, and you ought to know it before you appear before the Great Inspector.

I doubt whether there is 1 per cent. of you professed Christian fathers that has some moral or religious training every day in your home, for your eternity-bound children. That's the chief reason why we now have a Juvenile Problem. Remember, Christ is not going to say to you, "Well done," unless you have done your duty honestly in this important task, and done it well (faithfully). May God help you to awaken to your awful responsibility to your child.

More than social security, more than bank account, more than college training, more than job or farm—is needed in this unhappy world: prayerful and careful teaching and training of sons and daughters by fathers and mothers in religion and morals.—D. A. Sommer in Indianapolis News.

### Mothers, Too, Are to Blame.

For what? The Juvenile Delinquency disgrace in our "Christian" land. The problem may be helped some by public efforts, but will not be solved till professed Christian mothers and fathers are really converted.

Many a man who has arisen to eminence in life (such as Abe Lincoln) has said, "All that I am I owe to the Bible and to my mother; to the one for the truths it contains, and to the other for impressing those truths on my youthful mind." But where are such mothers today?

Some "Christian" fathers in rural districts pen their hogs up every night and turn their boys loose. And many "Christian" mothers in town and country are so particular about their houses that they turn their children out into the streets or roads or over to the neighbors. More opposed to dirt on their floors than on the lives of their boys and girls!

Timothy, that noble young preacher, was so interested in others that Paul could say, "I have no man like minded," perhaps remembering at the time "the unfeigned faith that is in thee (Timothy) which dwelt first in thy grandmother Lois, and in thy mother Eunice, and I am persuaded that in thee also." (2 Tim. 1:5.) Oh for Godly and active mothers and grandmothers today like Lois and Eunice, who, too, will impart living faith to their offspring!

If "Christian" women today with their spotless houses, nice cars, fur coats, waved hair, bejeweled hands, expensive dresses, short skirts and hell-bound children—would look often into "the perfect law of liberty" and see themselves just as God sees them, they would cry out at their own spiritual frightfulness. It is really not a Juvenile Delinquency problem but an Adult Delinquency problem, of professed Christian fathers and mothers.

Boy Scouts and Girl Scouts may be organized, school teachers may multiply, children's organizations in general may increase, play grounds may be established, and Sunday schools may abound—yet if "Christian" parents fail to discharge their duties in teaching and admonishing their children as God commands, all society is built upon the sand. The Church, in part, is dying spiritually because of this sinful neglect, and you mothers are partly to blame. Will Jesus say, "Well done" to you?—D. A. Sommer in Indianapolis News.

### Christians and the Movies

The movie question continues to be a live issue in every church which is seeking to restore the New Testament life. So far,

there seems to be no consensus of opinion among sincere Christians as to whether or not they should frequent motion-picture theaters.

I have a most interesting letter from a Midwest minister who has been to his last picture show and has definitely decided that movie-going is a sin. He writes:

"A number of theater managers have told me that they must depend upon church members for two-thirds of their support. Without this support they would have to go out of business. In a recent year, Mae West received a salary of \$483,000, and you know what she is famous for. If two-thirds of the church membership in America are concerned about Mae West to that extent, then you will have a hard time persuading me that they are very much concerned about the Lord Jesus Christ!

"Hollywood has declared that they must produce 85% sex, Western thriller and crime in order to keep the crowds coming. If an industry is 85% rotten, then I as a Christian have no right in the world to put any money into its support. Some might question whether or not there is any harm in a Western thriller. There is this harm: An average boy or girl of nine to twelve, seeing an average Western thriller, will have his or her heartbeat doubled. These are not my figures, but figures compiled by a trained nurse sent to study this problem. After the heartbeat has been brought up to this pitch, it takes seventy-two hours to get it back to normal, and by that time the youngster has gone to see another Western movie. While I was preaching at the church at T—, Minn., a ten-year-old boy went to see 'Jesse James.' He was not a subnormal or an abnormal boy in any way. However, the next day he went out with a rifle and shot the fireman on the slow train that crossed his father's farm.

"Checking in several penal institutions, authorities found that 17% of the boys there got the idea for their crime from a crime movie they had seen. Crime movies are supposed to show that crime does not pay. They don't work that way. They make criminals.

"Again a check was made of homes for delinquent girls, and it was found that 23% of girl mothers got the inspiration for their downfall from the movies."

Our good friend makes a strong statement. I use it here in the hope that it will serve to "reopen the case" in churches where moral lethargy has closed it. Christians can not be oblivious to the moral implications of movie-going.—James De Forest Murch in Lookout.

(Note.—Strange that this minister is just finding out the evils of the picture show, and many of the other ministers in this denomination, "Christian Church," have not yet learned that much. Even Mr. Murch does not commit himself. The preachers

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who report in the Macedonian Call saw these evils long ago, and I do not know of a single one who frequents the movie. Show me one, and his name will disappear from its columns. And yet Murch, along with Claude Witty, is trying to unite us with this worldly group.—Publisher M. C.)

### Money

"It is rather strange that the last thing in which Christian people come to recognize God's ownership and their stewardship is in the matter of money. We allow Him to assert His right to everything else before that. But when we accept His truth about that we find our highest happiness and greatest usefulness."—James S. Kirtley.

When I was younger I almost got the idea that money was a thing hardly safe to think much about, for many times I had heard it mentioned in connection with "all evil." It is, indeed, unsafe, yea highly dangerous, to think of money and to handle money in any other way aside from its right uses. Do we expect that money is different from any other good thing in this respect?

There is a mighty lot which could and probably should be said about this "attractive" subject, which is, no doubt, seducing many professed Christians from the faith at this present day. This pitiful thing happens to so many people because they have a chance to make the money in a manner which does not bring about the result in themselves which God meant it should, or, after acquiring possession of it they do not use it as God meant that they should.

We should desire to earn our wealth in a way that is useful to others; by performing a useful service. It is good that we concentrate on the service we may render unto others because this is the making of the kind of character which the Christian must have to gain admittance into heavenly mansions when his money-making days are over. It is possible that we may earn our wealth in performing useful service and yet miss the real benefit to ourselves by centering our attention upon the money alone, in a selfish and lustful manner. Money earned in company with this attitude is doomed to the curse of ruining its owner's chances for enduring happiness. I am

satisfied that the apostle Paul has not given us an overdrawn picture: "But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." I Tim. 9-10.

But why dwell on so unpleasant a picture? How much more satisfying to concentrate on its reverse. Money is a GOOD thing! Receive it properly, handle it properly, send it on proper missions and it will behave in like manner. Remember, it all belongs to God and is a sacred trust in our hands. He wants to see His children use it in the way which will bring them much happiness here, and hereafter. This will require more thought than does the casual dropping of a coin into the contribution basket each Lord's Day. It means that every unit of wealth we acquire must be wisely assigned to a purpose which will meet God's approval, and which will bring us to greater happiness, greater usefulness, greater character.—Ragene Sims.

### The Love of God—How Powerful?

The story has been told that Abraham Lincoln and Peter Cartwright, the famous Methodist "circuit rider," had a prolonged argument on their respective principles. Peter Cartwright was known for his fiery oratory which left the hearer in a state of fear and dread from the promises of everlasting death and punishment if he did not turn and accept God. This doctrine was almost all which was promised by the preacher mentioned. Lincoln, on the other hand, did not endorse this doctrine of everlasting punishment exclusively and condemned Cartwright for not preaching somewhat more powerfully the powers of the LOVE of God and its influence on the individual. That is, the preaching of the life to follow; one of eternal life and bliss, making a person serve because of the love and pleasure of being a child of God, instead of driving him to obey through terror and dread.

Before discussing this to any great extent, it might be beneficial to see whether it is possible to do this—to make people come because they desire to serve, because the church is so beautiful to look upon and behold that a person would naturally want to become a Christian in order to enjoy the blessings contained therein. To look upon the religious world in general, might make one doubt whether there is any way of doing this; but Romans 8:3-4 says "God be true, but every man a liar". We have a PERFECT plan; but our carrying out of this plan can not and never will be perfect.

All can see that a person can not scripturally preach one side of the question without the help of the other, as one will work on one individual while the other alone will influence the other person. The question, therefore, might be as to where to strike a happy medium; for it seems that they

are either preached to the extreme or else one is preached to the neglect of the other.

It seems that it is more common to preach the promise of condemnation than the promise of everlasting happiness. One might scare a person into the church, but his heart will eventually turn cold and hard and he will become insensible to the fears he formerly felt unless he is taught and feels the joys and comforts of the religion purchased by Christ. Such a one will come to the place where fear can not compel him to serve and he will be lost to the punishment which he was told to avoid. The call of the Scriptures such as Rev. 22:17 and other beautiful invitations and promises of blessing seem to give more inspiration than the fear of condemnation.

Discipline, although necessary and needful, is not the absolute cure to the church's problems with rebellious converts. We who comprise the church must strive to make it such a desirable place that people will become Christians because of the joys of obeying the Bible and the pleasures which enrich the lives of them that serve the Lord and will be saved in the life to come. If people get more enjoyment in serving God than Satan, if they get and feel no pleasure in some sins often condemned, they will not need to be forced to drop them from fear; they will drop them voluntarily for something better.

Abraham Lincoln said on the subject, "You can't beat daylight into a cellar with a club." We must make the church the beautiful organization which Christ and God planned and made available for mankind. This is possible only by preaching jointly these promises because no matter how much punishment we promise if it is not obeyed, it will be vain if we do not have the gospel of love and peace behind it. "Faith without works is dead", also is true when reversed for if the works are not inspired by faith, love, and joy of doing they will be of no avail.—Robert A. Freeman.

### Post-News of Pre-Views

#### Idolatry in Time of Captivity

One thing that perhaps will surprise many readers as much as any other is that while the captivity was a punishment for their idolatry, yet God required them to continue it while in bondage. Not only so, but did not permit them to offer their sacrifices to him while there. Following is the prophecy on this subject: "The Lord shall bring thee, and thy king which thou shalt set over thee, into a nation which neither thou nor thy fathers have known: and there shalt thou serve other gods, wood and stone." Deut. 28:36. Isa. 43:22-28. Jer. 18:13.

Here is the history on the above prediction: "The exiled Jews were not scattered all over Chaldea, but were allowed to remain together in families and clans. Many of them, notwithstanding this circumstance, must have lapsed and become merged in the surrounding heathenism; but many also continued faithful to Jehovah and to Israel. They labored under much depression and sadness, groaning under the wrath of

Jehovah, who had rejected His people and cancelled His covenant. They were lying under a sort of vast interdict; they could not celebrate any sacrifice or keep any feast; they could only observe days of fasting and humiliation, and such rites as had no inseparable connection with the holy land." *Britanica*, Vol. 13, page 417. Article, Israel. Pridaux, Yr. 574.

It is not proper as a general thing to inquire into the why of God's dealings and yet one cannot refrain from entertaining an inquiring mind on this subject. If the sin of idolatry was so great, why would God not only suffer his people to continue it in this period but even require it. A reference to an old adage might furnish a suggestion. Give them an overdose of their own medicine. Many times that is the surest way of accomplishing the desired effect. That plan is used by man in some case. Even with children sometimes, when they are slow to realize the danger of their conduct, if they are led on to extreme practice of it, they can see the danger and turn from it with disgust. At any rate, the Lord wished to cure his people of idolatry, and that will be the subject of the next article. Thus he used this plan as part cure doubtless of the great national sin of the nation. By thus being compelled to go on in the very thing that had brought them to this sad state their loathing for it was made sure.

In the foregoing it must be understood that the nation as such is meant and not individuals in it who were righteous. God had frequently promised all righteous souls to be with them even in the captivity and protect them from the evils of heathenism. That is why Daniel and his three friends and other individual Jews such as Ezekiel, Nehemiah, Ezra and many others, were never forced into the practice of idolatry there. Of course they could not attend to national sacrifices because of conditions. But they were free from the practice of heathenish doings while their guilty brothers were all the while being humiliated by their own undoings in the former land. And if God saw fit to force his unfaithful subjects to atone for their sins of the probation state by continuing them in this place of imprisonment, we should take warning. It makes strong suggestion that men who lie in their sins may have to continue those evil practices in their place of captivity in next world. Then they will realize it not before the truth of the divine statement, "He that is filthy let him be filthy till."—E. M. Zerr.

### Getting Along With Mother-in-Law

"Dear Miss Dix—When I married I determined that I was not going to have any mother-in-law trouble. I knew it was not going to be an easy thing to get along with her, because our backgrounds and nationalities were entirely different. I knew of the tears she had shed over her son marrying me and of the great doubt she felt for his future happiness, and I knew of the skepticism with which I would

be received, but I stuck to my resolution to win her affection. After months and months and months of my showing her kindness and love and appreciation, she began to realize that I wanted to be a daughter to her and that I had not taken her son away from her. He was still her son, the only difference was that he had a wife, too. I made her see that I never wanted or expected to be his mother as well as his wife, and that her place in his heart would always be hers, and that I would never try to take him away from her. The result is that my best girl friend is my husband's mother. If only young brides could be made to realize that in-law happiness could be theirs for a bit of cultivating, how much misery could be saved! And if I, then a girl of only 18, with no training, no ability except the desire to get along with my husband's people, could do it, any one can.—Mrs. R. J. M."

I wish that every young girl about to be married would cut this woman's letter out of the paper and paste it on her mirror, where she will see it every time she puts her make-up on, for, if she follows the advice she gives, it will do more than any other one thing to make her marriage a success.—Dorothy Dix.

(We are reprinting this according to Miss Dix's wish, that many young women can "paste it on their mirror."—Editor.)

### Sowing the Seed of the Kingdom

Wouldn't we better quit singing the songs on "Sowing the Seed" or else really do something about it? In harmony with this, the publisher of the M. C. has made recent arrangements to try to sow the seed through a metropolitan daily—Indianapolis News.

It has 150,000 circulation, which means nearly half a million readers. On Saturdays, we are printing half a column on HOME AND CHURCH, opposite the "Church Services" page. It costs about \$35 a week, and we have signed up for 13 weeks, trusting that our readers have sufficient confidence in me and my work to stand behind it. That means we send between 4,000 and 5,000 tracts, printed and distributed for only one dollar. Figure it out yourself. Could it be cheaper? While others are trying the radio, why not experiment with the newspaper broadcast? We are receiving some nice letters, and are hopeful.

Many of our readers are making more money than ever before, but are you doing MORE for the Lord? Why not help scatter the seed in this way? I should be glad to hear what you will send monthly for this work, that I may be able to plan for future. I shall let you know results of the effort.

On first page are samples of two insertions, and we may publish two each issue of M. C. for this purpose: Many local editors might publish these freely on the general subjects which are confronting the nation (though they might charge for the articles on doctrinal matters which will come later), especially if they already have

been printed in a great daily paper. Try it out, and let our readers know results. A brother recently wrote that a secular paper reprinted an article from the M. C. Let's quit singing these "Sowing" songs, as we have said, or else really do something.

We claim to be apostolic, but we have not yet sown so much seed that our enemies have charged, "Behold, ye have filled Jerusalem with your doctrine." (Acts 5:28.)

### A Highway for the Redeemed

"And a highway shall be there, and a way. And it shall be called the way of Holiness; the unclean shall not pass over it; but it shall be for the redeemed; the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there; but the redeemed shall walk there; And the ransomed of Jehovah shall return and come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." (Isa. 35:8, 9, 10.) In connection with this text, read Matt. 7:13-14.

Isaiah, the great prophet of God, looking down through the future centuries from his day, sets forth the Christian age under different imagery. Here he represents it under the imagery of a highway stretching across the land, called the "Way of Holiness". "The unclean shall not pass over it." Uncleanness is a type of sin. (Ezek. 36:17-29.) And in this instance means unregenerated people; unclean, unpurified in heart, unconverted to Christ. John the Baptist quoted Isaiah (Isa. 40:3) when he came preaching in the wilderness of Judaea, saying, "Repent ye: for the Kingdom of heaven is at hand." "Make ye ready the way of the Lord, make his paths straight." (Matt. 3:2-8.) He fulfilled the prophecy of Isaiah 40:3, 4, 5, which is another prophecy under the imagery of nature, representing the ushering in of the Christian Age. "Wayfaring men, yea fools, shall not err therein."

"No lion shall be there, nor shall any ravenous beast go up thereon, they shall not be found there." Who are the ravenous beasts or lions the prophet refers to here? The New Testament explains who they are. Jesus called them wolves in sheep's clothing, and serpents, and vipers, and the apostle Peter calls them "roaring lions, seeking whom they may devour." Paul was one of the roaring lions before he was converted to Christ. He could not travel this beautiful peaceful highway before his conversion. He was going about seeking whom he might devour, or in other words, seeking the Christians that he might have them imprisoned and put to death. The Pharisees were called a generation of vipers, and hypocrites. The Sadducees were also a class of unbelievers, or skeptics and infidels, none of which could enter this Highway of Holiness without "repentance", or "regeneration" or being "born again". Complete obedience to the Lord is necessary before one can go upon this Holy and righteous way that Isaiah so beautifully

pictures in his prophesy. "But it shall be for the redeemed." "The redeemed shall walk there; and the ransomed of Jehovah shall return and come with singing (not playing) into Zion: and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away."

John the Baptist refers again to this grand time in Luke 3:4-6, and shows that it refers to the Christian way under the rule of Christ. Jeremiah refers to this same period (Jer. 31:31, 34), but drops the imagery and speaks plainly of a "new covenant" under different conditions. Under the old covenant a child was born into it by natural birth, was circumcised the eighth day as a sign of being in that covenant, then afterwards taught to know the Lord; but under the New Covenant they must first know the Lord as a condition of entering the covenant relations. Paul quotes this in Heb. 8:7-13, and shows it to mean the present or Christian dispensation. In all these passages there are links that bind them together and to the age in which we are now living, and which began at Pentecost.

The apostle Peter in his great sermon on the day of Pentecost, (Acts 2) set forth the terms of entrance upon the New Covenant or Christian dispensation, in which we are now living. He told the inquiring Jews to "repent and be baptized every one of them, in the name of Jesus Christ, for the remission of sins," for the promise, said he, is to you (the Jews) and "to all them that are afar off (the Gentiles) even as many as the Lord our God shall call unto him." (Acts 2:39.) The promise is for all people, both Jew and Gentile. As circumcision was the seal of the old covenant, so baptism is the seal of the New Covenant, and of having entered upon this glorious Highway of the Redeemed. By their fruits ye shall know them, says Jesus. For none shall travel upon this way but the redeemed, or ransomed of Jehovah. To be redeemed in this case is to be delivered from the bondage of sin and its penalties by the atonement of Christ. Redemption is by the blood of Christ. He ransomed us by his obedience, suffering and death upon the cross. (Acts 20:28) (1 Cor. 6:19-20). Paul says, "In whom we have redemption through his blood the forgiveness of sins, according to the riches of his grace." (Eph. 1:7.) Again, "Knowing that ye were not redeemed with corruptible things, with silver or gold, from your vain manner of life handed down from your Fathers; but with precious blood, as of a lamb without blemish and without spot, even the blood of Christ." (1 Pet. 1:18-19.)

Now, my dear reader, have you made your calling and election sure by availing yourself of the wonderful privilege of obeying the Gospel of Jesus Christ, and are you traveling upon this Beautiful Highway with the Redeemed of Jehovah; the way that leads from this benighted and corruptible world, "unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you?" (1 Pet. 1:4.) If not, why not? There must be a reason

upon your part, for the Lord has already done his part and is waiting to welcome you and all who will do his will. This way is called the Way of Holiness; it is for the redeemed, and no others walk there. It is a beautiful way, "for the Savior walks beside me, my companion all day." (Spiritually.) "There is a mansion waits above for the soul that's redeemed." Every Christian should be up and doing, and rejoicing that God has "called us out of darkness into his marvelous light." Jesus said, "Come unto me all ye that labor and are heavy laden and I will give you rest." Every Christian must also engage in the call. "Let him that heareth say come." If all who claim to be Christian would indeed live the life, this beautiful Highway for the Redeemed would have many more travelers. "Come whosoever will and take of the water of life freely." (Rev. 22:17.)—J. V. Girdley.

### What Has Happened?

Various religious people claim to follow just what the Word of God teaches. Claim that "their" church still walks the old paths. The following will lend a little light to such who are failing to do so.

"The churches (congregations) in those early times, were entirely independent, none of them being subject to any foreign jurisdiction, but each governed by its own rules and laws (this was before the days of councils and synods); for, though the churches founded by the apostles had this particular deference shown to them, that they were consulted in difficult cases, yet they had no juridical authority, no sort of supremacy over the others, nor the least right to enact laws for them. Nothing on the contrary is more evident than the PERFECT EQUALITY that reigned among the primitive churches."—Mosheim's Church History.

Do people stop to think that no group of men have the right to enact laws that bind the layman to follow the designs of man, instead of God? In the Church of Christ we find each congregation a separate unit to carry on the work in its locality. It has no dictation by a few head men.—William Hensley.

### Mistakes Let's Not Make Again

We measure not the value of possessions by their initial cost but rather by their life and constant usefulness. The ten year old car, the tumble down house, the "special bargain" furniture, or the "old gray mare" may be purchased with a relatively small amount, but the car may soon cease running, the house may cost much to keep in repair, the furniture may fall apart in a few years, and the "old gray mare" may die tomorrow. A meeting house with no class rooms may cost but little, but the church meeting in it may be so stunted because of the lack of class rooms that it may never recover from its affliction. It is a sad mistake to spend so little only to lose much.

We need not pattern after the "sects", but we need to learn from them a lesson, for sometimes "the children of this world are in their generation wiser than the children of light." Nearly every Protestant church has learned that one of its greatest assets is its Bible study with classes for various ages. Without forming a human organization, we too can and should have a great asset to the church by having proper facilities for various classes; however, many elders and leaders today must endeavor to edify the church by either teaching one large class of all ages or several classes in one room. Such a system will not work to the greatest advantage of the church, and you know that fact.

Persistently in years past we have erected meeting houses at the very smallest cost and therefore have not provided the proper facilities for church instruction. It will help promote the life and growth of the church to have ample rooms equipped with desks, writing materials, Bibles, etc., in which several groups might be taught by competent Bible teachers under the direction of the elders. How can an eldership discharge its God-given duty to "feed the flock" without the proper means? Today, we have many standing testimonies (and a lot more lying down) to our poor judgment—weakened, undernourished congregations. They are stunted, dear Christian reader, because of our mistake. We didn't provide the means to feed them. We spent too little when we built the meeting house.

Let's not make this mistake again!

And further, this is a mistake we can do much to overcome or correct. Put a basement under the present house, make an addition to it, or get another location (perhaps your present location was by mistake "at the edge of town" anyhow). Do something about it. Don't let the church die because of a mistake in the past. Overcome it. Do the best you can now. If war conditions hinder your making the necessary changes right now, at least you can make definite post-war plans and work to that end. DO IT!—Arthur Freeman.

### Liquor "Revenue" Farce Again

Just now the liquor interests are sending out stories to the press to show how much revenue the government receives from the sale of liquor. Millions and millions of dollars, it is claimed, are paid in taxes by the liquor "industry."

Thus the old farce keeps going 'round and 'round.

Every cent the government receives from the liquor traffic first comes out of the pockets of the people, many times from the pockets of fathers whose wives and children are cold and hungry at home.

These stories about liquor revenue are only half true, because they do not tell how much of this revenue money the government has to spend to take care of the crime and misery caused by liquor in drunkenness, highway accidents and crimes of all kinds that would never have been committed but for liquor.

If we could have a balance sheet, honestly arrived at, we should see in a flash the

utter fallacy of talking about "revenue" from liquor. We might as well talk about revenue from murder.—The National Voice.

**Manna a Type of Christ. Jno. 6:31**

Manna was a divine creation—a type of Christ—health producing and life sustaining. The Hebrews ate manna 40 years while on their way to the promised land. Neither friend or foe could change its substance, diminish its volume or lessen its virtue. Christ, like the solar-sun, is constantly giving but never losing, increasing or changing—like the manna, He is always dependable. The Hebrews grew tired of this food but the Lord did not change it to suit their taste. Many despise the Savior now—but He is just what we need. We dislike the clouds but we can have neither the rain or the rainbow minus the cloud. How short sighted we are.

Man needs Christ, the Church and the Gospel. Just as ancient Israel was in need of the "manna"—they could not travel without food—they were given a fresh supply every morning. Because Christ blesses us on the first day of the week is no evidence we can get by without Him tomorrow. He anchors the soul. Heb. 6:19. The car won't travel without gas. Christ is stable, but man's activity runs up and down on the divine scale. Our standing is what Christ makes us in heaven—our walk is what we make it on earth. We can have perfect faith but not perfect walk. Rev. 2:10. "Watch your step."—A. R. Moore.

**CHURCH NEWS**

Brookport, Ill.—Our congregation is getting along fine and I am so thankful. One of our young brothers made a talk last night that was a credit to any old minister. We have two such in our congregation and this is all done by having a program made out a month in advance and giving every male member a part to do. God's plan always works when put into operation.—A. T. Kerr.

Unionville, Mo.—I enjoy reading the M. C. very much and find a lot of very good material in which to strengthen my faith. I've only been in the church about 15 months here in Unionville, but in that time I have found that I should have been in it for a longer time. We are in our third month of development work and are progressing very nicely. We find that if more people would strive to please God and forget worldly happenings this world would be a lot better place in which to live, because the rewards of this life are not on earth. We younger members of the church can and should thank God that men like you and the past and present leaders of the church everywhere have kept the true church clean and a place where true Christianity abounds. We should try to please our Master in all things.—Claude Allee.

Radio stations give about 14 minutes of news or entertainment and one minute of advertising. Are the "children of this world wiser than the children of light?" If we give in proportion about 14 minutes against prevailing evils (when talking, preaching or writing to non-members in general) and one minute of the true Church, are we giving about as much as they can stand? "Wise as serpents," even our

Savior suggests; and again, "I have many things to say to you, but you can not bear them now."

**I Shall Not Pass This Way Again**

I shall not pass this way again,  
I may not have tomorrow;  
Enough to know this day is mine  
For singing or for sorrow.

The good that I may do today  
I must not leave undone;  
Perhaps some heart has need of me  
Ere sets the western sun.

Perhaps it be that I can speed  
A traveler on his way,  
And so I'll not look farther on,  
But do my best today.

Whate'er the future holds for me  
I may never borrow.  
Today brings store of toil and care,  
Of laughter and of sorrow.

—Inez Brasier.

Kansas City, Mo.—Bible study on the Church continues with good interest. Three congregations cooperating in this work, 26th and Spruce Sts., 59th St. and Kenwood Ave., and the new congregation at Independence, Mo. Three congregations expect to be on the air soon in a radio program to be known as "The Churches of Christ Broadcast." Hope to thereby carry the gospel to those who have not yet heard it.—Robert H. Brumback, 3931 Harrison St., Kansas City, Mo.

(We must have missed this last month. Glad to know of this new move to get the gospel before the people of those regions. We have the truth, brethren—let's scatter it any way and every way we can, which is in harmony with the Scriptures.—Pub. M. C.)

After the week in Klamath Falls, I spent a week end at Estacada with the faithful few there. We had services on Saturday night and Sunday morning and night. We hope that work planned there may reawake interest in the community. On Friday night that I was there we drove into the country to contact a sister who did not know about the church and who seemed delighted to find those of like precious faith. (We found this sister because someone thought to pass her name on to us.) Our new effort in Portland continues to show a little growth. I did a lot of visiting to try and consolidate the interest in this new effort. There are several who are interested in seeing this effort prosper, and Brother Sloop and the others need your prayers. Remember the address, 3954 S. E. Taylor, Portland, Ore. In Seattle again, I went with a brother to talk with a fellow worker in the Aircraft Factory. He had arranged for our visit across the workbench. We are going to try some home Bible studies.—Kenneth Morgan.

Springfield, Mo.—The development work is progressing very nicely under the direction of Bro. Roy Harris. Monday night we are studying the book of Acts in one of the homes. Tuesday night there is a class for teacher training in preparation for a vacation Bible School. Wednesday night we enjoy a series of lectures by Bro. Harris on Church Government and Discipline at the church house. Friday night a two hour service or class for the men especially in development work. Some of the visible results so far have been, one new speaker added to the list, an increased interest and zeal, and one restored. Also

plans were laid for the addition of classrooms on the back of the building, and digging out and finishing half of the basement. Bro. Oneth was appointed to "boss" this job. The digging is coming along very nicely, but the priority for the addition has not yet been obtained.—Mrs. Bertram Wilson.

"Correspondence Course on the New Testament Church."—Many of you young people take correspondence courses in business matters, why not on religion. How? Get a copy of "The Church of Christ," which will be off the press in a couple of weeks, read closely and look up the scriptures and mark them in your Bible, then when you get through (or when you get through with the chapter), go to the questions at end, and drill yourself on what you have gone over. "Study to show thyself approved of God, . . . rightly dividing the word of truth."

A brother writes: "Although I have not written you, I have been reading the M. C. and surely appreciate lessons that have been written therein; and no doubt if every member of the church could read it, there might be more effort put forth to spread the gospel by individual members of the church. I believe to you should be given much credit for calling the attention of the Church, during the last thirty or more years, to the fact that what was needed most was individual zeal and responsibility in getting the Word of God to those with whom we come in contact. We need more and more to appreciate that that neighbor of ours is going to be lost if he does not obey the Gospel of Christ, and that we, too, at least to some extent, are responsible if he does not know what his duty is. I am glad that many of the congregations of the Church of Christ are awakening to what is needed and also what is their responsibility; and hope that I myself may realize my responsibility in the matter . . ." (We have only been trying to do our duty. The brother sends a crisp \$50 bill in registered letter which we shall use on the newspaper broadcast mentioned elsewhere.—Pub.)

**Look Pleasant**

We can not, of course, all be handsome,  
And it's hard for us all to be good;  
We are sure now and then to be lonely,  
And we don't always do as we should.

To be patient is not always easy,  
To be cheerful is much harder still;  
But at least we can always be pleasant,  
If we make up our minds that we will.

And it pays every time to look kindly,  
Although you feel worried and blue;  
If you smile at the world and be cheerful,  
The world will smile back at you.

So, try to brace up and be pleasant,  
No matter how low you are down;  
Good humor is always contagious,  
But you banish your friends when you frown.

—Author Unknown.

Chillicothe, Mo.—Bro. W. E. Ballenger was with us here for one week of nightly Bible study of the book of Revelation. I think most of us feel now a better appreciation for the book and have a better general knowledge of its contents. Tonight, after two Sunday nights of lessons from Bro. Ballenger, we dropped back to our previous program for Sunday night services. We are having about 35 minutes of song practice in which we are especially working in new talent and then about 25 minutes of instruction by three or four

members on "Women of the Bible". The young men are getting the workout on these talks—when I say young men here, I really mean the boys. I am a little disappointed in the slow movement of names of service-men to my address. Although I have 96 names and addresses today, I am confident that is a very small part of the total number. I know of many congregations which have received my announcement but have not turned in any names. I know there should be many more names. I guess I must learn "to labor and to wait."—Art Freeman, Box 525.

Again—many of our readers have commended the January issue with its "36 Rules on Happiness." Since those scriptures are needed so badly, can we "scatter" them in this way: Print in an eight page leaflet, the right size to fit into an ordinary envelope, folded three times, with last two pages devoted to the New Testament Church, and about a third or half the last page blank space for stamping address of your church house. They would come to you "flat" (unfolded). Price \$1.50 per hundred. Write AT ONCE and say how many you will take, so that we may know whether to have this done for you. But don't send the money till we see whether 5,000 will be ordered. You can use them for years to come. Good to slip into envelopes to friends. We've got the Truth—now let's spread it over the unhappy world.

Later—An elder writes concerning this: "A real idea. Send me 100."

Springfield, Ill.—The church at Springfield is looking forward to a very edifying and educational program here, starting March the 5th and continuing four weeks. Bro. Hershel Ottwell is coming here to conduct the work. There will be one week meeting, two weeks study in the book of Acts and then finish by one week in development work. The church at Springfield extends a hearty invitation to all those passing through our city to stop and worship with us. Or, if you know some one being here that might be interested in the church and is not attending, please let us know. Our meeting house is located at 1015 S. 1st St.—C. A. Haaster, 1002 S. 12th St.

St. Joseph, Mo.—The church here continues to have very interesting meetings, and the willingness to work upon the part of each member makes the meetings interesting. I visited the church at Gallatin last Lord's Day and was well pleased to see the zeal those brethren are manifesting. I heard a good message delivered by Bro. Carra V. Terry, and those brethren have good singing for a small congregation.—Harold Hays.

Miscellaneous.—If any of our readers know of recent change of address of any of the service men who are getting their mail through San Francisco or New York or any port, please inform me at once, for we wish the boys to be sure to receive their papers. However, the best way is for our readers to send the paper "first class" . . . If you think your time is about out on the M. C. don't wait to renew, for you may miss a copy or two . . . While the paper shortage is keeping us from pushing the gospel through the M. C., yet we can sow the seed through newspaper broadcasting. Be sure to try your local editor on the appeals to Fathers and Mothers, on our first page . . . Bro. Harold Hays reports the death of old Sister Sarah Minerva McCleary at St. Joseph, Mo., a faithful soldier of the cross through the decades. We regret space does not permit

long obituaries . . . A few issues back we reprinted a folder with "Purpose, Appeal and Invitation" from West Riverside, Calif., church, but Bro. John C. Pace wishes us all to know that he got that from Bro. Wm. Ketcherside when he was through there years ago. . . . We hope to have the streamlined book, "Church of Christ," ready for delivery by the time this reaches you, so send your order as soon as you can conveniently do so. Get them before the busy work begins, and you will have time to read and study the scriptures. 250 pages, one dollar each; 3 copies, 90 cents each; 5 copies, 75 cents each. This book is not the Sword of the Spirit, but might be called a whetstone for that Sword of the Spirit in its relation to your mind.

Later—The books are ready, brethren, so send your order NOW.

For many years the publisher of the M. C. has asked himself and others the question, What can we do to arouse people to obey their God? He now reasons like this: Back many years ago, the preachers discoursed much on the judgment and hell, as well as the love of God, and they did bring people to repentance; but through the past few decades, preachers have discoursed nearly altogether on Love, with seldom a word said about the judgment and hell, and the result is almost an utter lack of conviction among the people. A great neglect of punishment for wrongdoing in the family, school, nation, church and among nations, has led the world into its terrible condition, more than anything else, if I am able to judge aright. But even the love of God is another phase of the wrath of God against sin, for when we ask what love is, we must answer that he saved us; and then we ask what he saved us from, and the answer must be, the wrath of God for sin; so even the love of God is a phase of his condemnation for sin. Hence, with all the facts before me which I have been able to gather through the years, my conclusion is that what the world needs is the preaching of the wrath of God against sin, and how we can escape it through the love of Christ. Even the famous passage that "God so loved the world that he sent his only begotten Son," shows that he did it "that whosoever believeth might not PERISH but have everlasting life."

Bridgeport, Conn.—Began work with the congregation here in Bridgeport, Conn. The initial steps in the work here were to begin a series of development classes, also advanced Bible study. Good progress is being made, especially in the development of the local talent. I compiled two typewritten sheets entitled "Speech Construction and Presentation." We are having it mimeographed so each person will have his own individual copy. It covers the initial requisites in speaking publicly, also covers briefly the outlining and preparation of a lesson. The cooperation of the congregation is good, and general progress and advancement can be expected.—Winford Lee, 45 Hawthorne.

Bonne Terre, Mo.—The month of March will conclude the year's work with the church at Bonne Terre, Mo. While there has not been the accomplishment of all that was desired, we believe that good was done. Much personal work was done and reading matter distributed but no definite results are evident. We feel that more was accomplished in Bible studies and the systematic program for Lord's day morning services. Besides, the Vacation Bible Study last spring, we had a weekly meeting for the young people of the community during the summer. With the beginning of the

school term, and in cooperation with the schools, the seventh and eighth grades are released forty-five minutes each Friday so that they might go to the chapels of the various churches. Eleven were in attendance at Church of Christ. Only two of these are children of members. I have some meetings and one Vacation Bible Study arranged for 1944, but I can assist in one more U. B. S. in June and am booking meeting and Bible readings for later in the fall. Many of our capable workers are being called to the armed services. We should do all that is possible to develop the younger men. Your fellow worker in the Master's vineyard.—L. C. Roberts.

Dexter, Mo., R. F. D. No. 2, Feb. 20, 1944, Selfishness at Work—As we are very much handicapped by the rationing of gas and auto tires, I am going to admit we are a bit selfish. For the past three years we have preserved a copy of almost every publication of the Macedonian Call. After reading and studying them, we pass them on to those who show any interest, with the request for them to be returned as soon as read. By this practice we consider our efforts twofold: we get the M. C. read in due time and can pass them out again. Recently we mailed a selection of 25 copies to a sister in Alabama, who is almost the life of a congregation where the college persuasion has had its way. In turn, I am happy to say, she reports she is so well pleased with the M. C. that she has ordered a number of the booklets to pass out in the local congregation and to mail to other members of her family. We consider the M. C. the best religious paper published anywhere and should make its way into the South as well as being read in the North, East and West. It's something to feast on when we are shut up by the toll of this terrible war. Let's "keep something fit for our boys to come back to." May the mercies of our Lord rest with the publisher of the Macedonian Call that it may live on and on. Yours in Christ's dear name.—A. V. and Mrs. Naramore.

## Love Never Faleth

"It is the golden chain that binds the happy souls above;

And he is an heir of heaven that finds his bosom glow with love."

One of its chief glories is that "it never fails." "Whether there be prophecies they shall cease; whether there be tongues they shall fail." But LOVE NEVER FAILS.

The supernatural gifts of the original Church have long since all passed away. They served the purpose for which they were intended, and, according to the will of God, ceased. So also shall the finest ordinary gifts possessed by man all cease. They shall all fail. Houses, lands, moneys, goods, and chattels of every sort shall all be as nothing to us in a short time. All earthly friends must also fail us. Even Faith itself shall culminate in actual knowledge. The things that we now enjoy by faith, we shall then enjoy by sight. Hope shall also be swallowed up in real possession. That which we now hope for we shall then actually possess.

What, then, have we now that we shall carry with us? We have that wonderful love of which the Apostle speaks, and shall have it forever. It is stronger than death.

It first moved our hearts to turn to God. We love God because he first loved us. That same love has moved us in every righteous effort, every holy impulse, every prayer, every song, every time we have gone to the house of God, from the day we confessed the Savior until now; and shall move our hearts in all that is just and holy until we die. In the hour of death it shall dwell in us richly, in joy and peace inexpressible. It shall dwell in us forever and ever. Its years are the years of God. Let it, then, rule in our hearts, reign over us and abide forever and ever.

Love is the golden link connecting the good on earth with the heavenly hosts, binding the whole family in heaven and in earth in one pure and holy union, communion and fellowship. It shall "NEVER FAIL". When health fails, when earthly friends fail, when property fails, when life fails, when we shall cross the cold and chilly river of death, and sink into the grave, love shall NOT fail. Beyond the rolling river it shall live and abound forever and ever. Happy are the saints under its hallowed influence. Happy are all the heavenly hosts, animated and bound together by it. Happy shall be all the pure in heart forever and ever, for it shall never fail them.

(Note.—Selected and typewritten from the Writings of Benjamin Franklin, in GOSPEL PREACHER, Vol. 1, by Anna Belle McDaniels.)

### "Pastors" Who Don't Feed

"Churches of the New Testament days discussed problems. Even the Jews asked Paul as a visitor if he had anything to say. We do not even meet the visitor. The thing is all wrong and getting wrong-er and believe me I do not care who knows how I feel about it. We are willing to admit the Bible is a fine thing to study and discuss in Sunday School—no part of the worship—but when it comes to the worship there is no place for the Bible. The next time you hear a chapter of the Bible read in the assembly write me a letter. I would like to give that church a "gold star." I'm telling you such a thing is not being done—you hear me—not being done! The time is too important to waste on uninteresting scripture. Is the power of salvation in some fellow's sermon or in the word of God? And we call ourselves "Bible" folks—great heavens above.

"Why do we not assemble for the communion with our Master some Sunday morning, get into the thing with all the power of our souls and bodies, sing some songs of praise, prayer, and mutual edification—spiritual hymns; get down on our knees as humble, consecrated souls should and pray, not just once but several times—even for Hitler—the Baptist—the Jew—pray as Paul did no matter where the chips fall? After that, open the assembly up to some orderly conducted preaching, teaching discussion, planning. The assembly of Christians is for the purpose of singing songs to one another; for mutual edification, spontaneous praise, purposed offering, grateful prayers, holy communion.

"I contend that it would take a person 100 years to know the books of the New Testament in order if all the information about the Bible he received was during the worship hour. If the members at Rome knew no more as members about the letter which Paul wrote them than we as members know about it with a Bible in every home, may the Lord help them. I say those people read, discussed, and studied the Bible when they came together and I say that we do no such thing and you know it and the reason is we had rather hear men talk than hear GOD."—Jimmie Lovell in West Coast Christian.

(Bro. Lovell belongs to the Bible college group. The reader sees that he deplors the utter lack of Bible teaching by their pastors Lord's Day morning, the most important meeting of the Church. The emphasis is his. But, Bro. Lovell, didn't your human organization of a Bible college established by "Christians" to teach the Bible and develop preachers—work of the Church—didn't it hatch this perverse brood of hirelings? Destroy the incubator and it will help destroy the brood you condemn.—Publisher M.C.)

### Alexander Campbell on "The Clergyman"

We left the young clergyman in the arms of his lately espoused congregation, living upon the dowry of his spiritual consort; duly trained, divinely consecrated, formally wedded, and actively employed in building up the cause of God, in which his own cause is deeply interested. Here again we find him, and hear him teaching that "they that preach the gospel should live by the gospel." With great eloquence he remonstrates against "muzzling the ox that treads out the corn;" and with zeal for justice and righteousness, he exclaims, "the laborer is worthy of his hire." That his congregation may not consider themselves doing him a favor when they pay him five hundred or a thousand a year, he argues with great pathos: "Our debtors you are, for if we impart to you our spiritual things, it is a matter of poor return if you impart to us your carnal things."

Indeed, money is of vital consequence in the kingdom of the clergy. Without it a clergyman could not be made, nor a congregation supplied with a "faithful pastor."

As proof of this, let the congregation decrease by emigration or death; the money fails; the parson takes a missionary tour; he obtains a louder call; he removes. Money failed is the cause; and when this current freezes, social prayers, praises, "sacraments," sermons, and congregational fasts all cease. Money, the foundation, is destroyed, and down comes the superstructure raised upon it. Reader, is not this fact? And dare you say that money is not the basis of the modern religious establishments? It begins with money; it goes on with money, and it ends when money fails. Money buys Esop's fables for the destined priest; money consecrates him to office, and a monied contract unites him and his parish. The church of

Jesus Christ is founded upon another basis, nourished by other means, is not dissolved by such causes, and will survive all the mines of Peru, all the gold of Ophir. The modern clergy say they do not preach for money. Very well; let the people pay them none, and they will have as much of their preaching still. Besides, there will be no suspicion of their veracity.—C. B., pages 42, 43.

### Discouragements

Have you watched a fine, healthy baby, full of life and milk? It ripples, sparkles, jumps, screams with delight, and everybody is full of glee with it. But take care; something is going to happen. That joy is soon turned into sorrow; the delight and sparkle into tears and screams; there is a regular baby storm on. This is life—baby life, adult life, human life. I remember once teaching the Sunday school lesson on Elijah under the juniper tree. I asked, "What was the matter with Elijah?" and good old Sister Smith replied: "Been up too high." Yes, Elijah had been on Mount Carmel. He had won in a splendid contest between his God and Baal. But on the morrow we see him fleeing for his life into the wilderness, and under a juniper tree requesting for himself that he might die. Elijah is a type of the true prophet and man of God in every age. All truly great souls and men of vision have suffered from seasons of depression and discouragement. It was so with Dante and Savonarola, Michael Angelo and Luther, and Calvin, Galileo, Lincoln and Garfield. When I entered Bethany College I roomed in the house of an old gentleman by the name of Locke, who had for years lived with Mr. Campbell. He said that "the Bishop," as he called him, had his hours of despondency, and would shut himself up in his room and mourn. We cannot excuse Elijah and all this host of discouraged ones. God has always vindicated his promise: He standeth within the shadows keeping watch above his own. We have no reason to believe that he will fail us. I know that at times it requires heroic courage to face what seems to us failure and fruitless effort, to gather up our tumbled down ideals and begin from the bottom to rebuild; to dispel the gloom, look up to the heavens and proceed undaunted on our way.

One time when Martin Luther was peculiarly cast down, he noticed that his wife was dressed all in black. "Why, Kate, who is dead?" he asked. "God in heaven is dead," was her mournful reply. The good man quickly perceived and accepted her lesson. "Yes," he said, "I have been discouraged and hopeless, as though God were dead. While he lives and rules over all, surely I have no call to be cast down."

Our failure may be God's opportunity. Many a man can look back to some unfulfilled ambition, some failure, and see that it is the best thing that could have happened to him.

"One wintry day Hawthorne, the famous author, went home with a heavy heart, having lost his Government appointment. He cast himself down, as men generally do

under similar circumstances, and assumed the very attitude of despondency. His wife soon discovered the cause of his distress. But instead of indulging in irrational hysterics, she kindles a bright fire, brings pen, ink and paper, and then lovingly laying her hand on his shoulder, exclaims, as she gazes cheerfully into his face; 'Now you can write your book!' The word wrought like a magic spell. He set to work, forgot his loss, wrote his book, made his reputation and amassed a fortune."

Many of our failures sweep us to greater heights of success. Columbus believed that he would reach India, but America was a greater success than the back door of India. David Livingstone studied with the hope of preaching the gospel in China, but "opium war" forced him to Africa, and the Dark Continent was opened up to light and truth. Bankruptcy was staring Ottavio May in the face. Thinking of what he should do next, he stood chewing a bit of raw silk. He tossed it down, discouraged, when he noticed that the silk showed an unusual luster, and he discovered the secret of "Ecru" silk that has made Lyons famous.

Failures are not the worst things in the world. That business despondency under which you sit may be God's opportunity to help you to greater success. Probably you are looking only to money and property values, while God is looking to character and soul values. Are you discouraged over ill health? But this very ill health may work out for you a far greater blessing. Think of that shut-in of whom mention has been made, who in her twenty years of invalidism has knit over a hundred afghans for other shut-ins. She has used her eyes so long working on thread 600 fine that she cannot see a horse on the street when carried to the window. But her sick room is not a juniper tree; it is a beautiful flower garden.

Failure—what you count failure—may be God's letter to you. Open it and read it; ask yourself: What does He mean to teach me? What lesson would he have me learn? Ask Him for guidance and direction. The angel of the Lord is always near to bid you arise, and when you look about you you will find the cake baked on the coals and a cruise of water ready, and, when you think the journey is too great for you you have but to arise and eat and drink, and you will have strength sufficient for the Horeb, the mount of God; climb. Then look upward, not downward; go forward, not backward; sing the victory song do not cry; request for yourself courage, not that you may die; be optimistic, not pessimistic. —Cephas Sheilburn in Christian Leader.

### The Wages of Sin

S. D. Gordon says that there are seven simple facts that everyone ought to know about sin: The first is that "sin earns wages." The second, "sin pays wages." The third, "sin insists on paying. You may be quite willing to let the account go, but sin always insists on paying." Fourth, "sin pays wages in kind. Sin against the body

brings results in the body. Sin in the mental life brings results there. Sin in contact with other people brings a chain of results affecting those others. It is terribly true that 'no man sinneth to himself.' Sin is the most selfish of acts. It influences to some extent everyone whom we touch." Fifth, "sin pays in installments." Sixth, "sin pays in full, unless the blood of Jesus washes away the stain." Seventh, "sin is self-executive, it pays its own bills. Sin has bound up in itself all the terrific consequences that ever come." The logical result of sin is death; death to the body, death to the mind, death to the soul.—Earnest Worker. (Brethren this is a good outline for a strong sermon.—Pub. M. C.)

### True Social Service

A lost world needs the power of the cross. John Richard Green, with deep consecration to social service, went from the university down to the squalor and wretchedness of East London. He opened libraries, organized classes, cleansed the streets, improved homes, gave bread to the hungry. But after ten years, in despair, he cried out, "It's no use. They will go on drinking and gambling until the flood." So he went back to Oxford to write his history of England. Down into that same East London went William Booth and his wife, Catherine. All they could give was the message of the cross, and sacrificial service in the name of the Lord Jesus who died to save all men; and they won. The record is seen in thousands of "twice-born men," redeemed by the power of the cross. Social service? Yes. But service undegirded and empowered by the cross of Christ.—The Christian Advocate.

### "The Church By The Side Of The Road"

Perhaps it was at a little church by the side of the road, where you first learned more fully, besides at mother's knee, of the higher and better life. Or, perhaps, it was at a little place of worship on Main Street in a village, or a side street in a city. Or, as in apostolic days, it may have been at a church in an "upper room", or a "church in thy house". (The church is the people, not the house.)

Anyway, the place comes floating back to your mind now, since you are far away, perhaps in a foreign land, and can no longer attend its humble services. When your father and mother took you there as a child, you may have chafed under the restraint. Now, as you see the world on fire, you discern in the idealism of that little church, the only hope of the world.

True, many of the members may not have been what you think they should have been, and it may be they did not show sufficient interest in putting you into the work but on the whole their effort was to lift to a better life. You know it now, since you have seen more of the wickedness of the world. Though you became a member, you did not remain faithful, even though you are still young in years.

But, on the other hand, you may now be in middle life; and as your mind runs out and

across the years to the songs and prayers and exhortations made in the little church in the wildwood, you see that you have lost much by your backsliding. And much more so now, as you realize that "the great adventure" may be near at hand.

Return to your Savior now, return to the Shepherd and Bishop of your soul. Confess to Him your heart-wanderings, and ask strength for the future. If you have never enlisted for Him, enlist now, as He has commanded.

Dear Heavenly Father, we pray in Jesus name for all the soldiers of thy Army of Righteousness, in the service of our government. We pray that they may have courage in all the temptations of life. That they may be willing to endure hardness as good soldiers of Jesus Christ. That they may be faithful unto the end. And we pray that through their efforts, and the efforts of us who are left at home, there may arise a new world with greater Justice, Truth, Righteousness, Earnestness, Mercy and Peace, and that in greater power "thy Kingdom may come and thy will be done, on earth as it is done in heaven." Amen.

### When Minorities Won

During the one hundred and twenty years that Noah spent in building the ark, he was very much in the minority. But he won.

When Joseph was sold into Egypt by his brethren, he was in a decided minority. But he won.

When Moses appeared before Pharaoh and demanded the freedom of the Israelites, he, too, was very much in the minority. But he won.

When Joshua crumbled the walls of Jericho, with the blasts from a handful of ram's horns, he was in the minority. But he won.

When Gideon and his 300 followers, with their broken pitchers and smoky lamps put the Midianite hosts to flight they were an insignificant minority. But they won.

When Elijah brought down fire from heaven and put the prophets of Baal to shame he was in a notable minority. But he won.

When Samson crushed the temple and destroyed his enemies, he was very much in the minority. But he won.

When David, ridiculed and laughed at by his brothers, went out to meet the giant Goliath, in size he was in a decided minority. But he won.

When Jesus Christ was crucified by the Roman soldiers, He was a conspicuous minority. But He won.

When Luther nailed his theses on the door of the cathedral, he was a lonesome minority. But he won.—Sel.

Always rise from the table with an appetite and you will never sit down without one. The acts of this life are really the destiny of the next.

Glass, china, and reputation are easily cracked and never well mended.

We give advice by the bucket, but take it by the grain.

Anger begins in folly and ends in repentance.

He who can suppress a moment's anger can prevent a day of sorrow.