

Macedonian Call

Volume 18

INDIANAPOLIS, INDIANA, SEPTEMBER, 1944

Number 9

When Thou Shalt Say, "I Have No Pleasure In Them"

By KENNETH MORGAN

We were a young man and an old man, just sitting, our gaze wandering here and there over the beautiful lawn. Our place in the shade was delightfully cool, and we would not have wished the warm sunshine away, for there was something about it that made the scene peaceful and complete, so one's heart was content and still. We listened to the hum of bees, or the cry of birds; we watched the fluttering butterfly, or marked the robin bathing in the lily-pond at our feet. Beyond the pool, an occasional small tree, well-placed, accented the beauty of the well-kept lawn, and the sprinkler threw its mist upward into the sunlight.

He was not altogether old, who sat by me, for there gleamed out through his face an eagerness and a joy that was younger than eighty-five years. Our common love for the Bible helped us to satisfy one another in conversation. We talked of faith, godliness, and charity, and of the things that had passed in our lives; he aged, I young, his life nearly lived, mine just beginning, we tried together to solve some of the mysteries of life.

It was there, from a man who had lived long, who had found happiness, and who was ready to depart, that I learned the meaning of a message written for all young people.

My elder brother looked backward over his years, and mused, "I am very thankful, yes, very thankful, that I took occasion when I was a young man to memorize a great number of the scriptures, among them some very lengthy passages; no other effort was so well repaid, no other time so profitably spent. Much of the harvest is just now being reaped. Those scriptures come to me now fresh and clear, as if I had memorized them only yesterday. I have read the Bible almost daily through most of my life, but now my eyes are failing. And not much remains for me here, since my wife has gone. I cannot tell you the comfort of being able to sit and medi-

tate over those many passages that I learned early to love and to cling to in distress; these scriptures are now my clearest and most welcome memories."

A very wise man wrote an appeal to all youths of every land: "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. . . ." He, too, was an old man, figuring the profits and losses of the business of life. He, too, sought to estimate the wisdom or the folly of the various investments he had made of the portions of his life. He, too, knew that nothing had paid him for his efforts, like his search for God had paid him, but that rather many of the pursuits of his life had betrayed him, robbing him of happiness, of health, and sometimes separating him from God; and now he points out the coming years when many young people will have cause to look back over their lives spent foolishly and cry out, I have no pleasure in my life: if I had known, how differently I might have lived; and now he urges that we remember our Creator in our youth, before we have approached the days of lament and regret, that we may go through all our lives with deep contentment and joy and confidence, deriving from faith and hope and love.

My elder brother did not lament that he was old, did not say that he would like to live his years over again that he would have done differently; he seemed serenely confident that he had treasures above, he seemed almost to desire the day of departure, and yet content with the life he has and careless of any treasures of earth, and thankful that in his youth he had taken the time to remember his Creator; he did not say, I have no pleasure in my days.

Burned into my memory, are the words of my elder brother: "I am thankful for the comfort of those

scriptures . . . which I memorized when I was a young man. . . ." Surely he knows the field that has borne the most bountiful harvest in every season of life.

She's Already Stored 228 "Nuggets of Gold" For Life and Old Age

Dear Bro. Sommer— . . . I told my friend about learning the 1,000 verses and invited her to be in on it, and she wrote back at once to have the list. I hope she carries out her intentions of learning them, for I think she will appreciate it after she has learned several of them.

I don't know whether you ever heard it or not, but some years ago I read about 3 rules someone gave for happiness. They were: Commit something to memory each day, do something for somebody each day, and see something beautiful each day. So, I don't suppose one scripture verse a day would be too much.

I really thought the two verses a week pace was for children from 5 to 15 years old. I never got started at that age, and now must make up for lost time, I guess. I really take delight in learning them and in reciting them after they become familiar. But sometimes I am too lazy in mind to make the progress I am able to at other times, or even to recall what I thought I had already learned. I do not push myself much when I feel that way, for I want to keep it something to enjoy. I reviewed the verses last Saturday while doing the dusting, and reviewed some more today while I ironed. I don't have the Proverbs yet to where I can name the number of the verse, I mean of all of the verses, as I recite them, but I know on which side of the page they appear in my Bible, etc. Much of my memory work is "mental photography." I guess; but I figure out "keys" by which I can recall certain verses easier, too.

Yes, I think I have learned the whole of the Psalms you mentioned, and if I made no mistake in counting there are 228 verses contained in this first instalment you gave us of verses in the Psalms and in the Proverbs. I can give the numbers of the Psalms and of all of the scattered verses, as I recite them, but they are much easier to "keep track of" than the Proverbs which are scattered out more. You must know, too, that it is easier to learn a Psalm of several connected verses than several scattered verses.

I found out last night that it is profitable to write the verses from memory; I am able to grasp something in it that way that I did not get from saying them to myself and letting their sound fade away with the saying. It really showed up the imperfections in my memorizing, though, and I wished that I could remember correct punctuation. If

MACEDONIAN CALL

Devoted to the work of establishing and developing New Testament churches.

Published Monthly by
D. A. SOMMER
918 Congress Avenue
INDIANAPOLIS, 8, IND.

Subscription Price, \$1.25 a Year
New Names in any number, \$1.00 each.
Old names in clubs of five or more,
\$1.00 each.

Entered as second class matter May 1, 1936,
at the post office at Indianapolis, Indiana,
under the Act of March 3, 1879.

you wait too long to give me more verses, I may learn, or at least study, the punctuation. . . .

(Note: Send a couple of stamps for the July M. C. which has the scripture reference to these 228 choice passages of Scripture. —Pub.)

Let Solomon Give You Some "Nuggets"

(Part of Radio Talk by D.A.S.)

Good morning, folks! To our new listeners I would say that we are trying to help the juvenile delinquency problem by urging parents to have their children memorize two choice passages of Scripture each week. Do you realize, friends, that all through life, and especially in old age, these verses you store in your mind will be sweeter than honey and the honey comb? Let us be wise.

Who can not be helped with this passage: Prov. 16:18: "Pride goeth before destruction, and a haughty spirit before a fall." We have seen that verified so many times in life, and on occasions, too, when we could quote the passage with force. Because of their pride, people often make a great show, go into debt, have to give up all they have, and die in disgrace. You've seen it, haven't you?

Here is another one which should save us much trouble if we would let it: Prov. 16:32: "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Oh, how often our lack of self control has gotten us into trouble!

None of us has yet come to that point when we can always say: "This is right and I will do it, and that is wrong and I won't do it." Self-control is really the greatest virtue man can have, isn't it? I don't suppose there is a man who uses tobacco who has not tried to quit it, but most of them have failed. Why? Because they have not full control of themselves. The same is true of liquor. They see it brings men and women down into the ditch, and makes fools out of them before their friends and others, yet they can not quit. Why? Because they can not control their spirits.

It is said that Alexander the Great conquered the world, and yet he himself was conquered by wine, and died in a drunken fit in Babylon at the age of 32. What a sad-saden picture! He was a military genius, perhaps was the greatest general the world

ever saw. Yet he was conquered by a little glass of wine! Think of the little things in life in which we fail to hold our spirits in check! But we must never give up the effort to conquer, for each victory will help to greater ones. When a man slips and falls on the sidewalk, he invariably looks for the thing which made him fall. So in all the moral things of life, we should look for the things which have led us astray and avoid them in the future. In this way we shall have fewer things to unbalance us. He that ruleth his spirit is greater than he that taketh a city. You remember the song, don't you: "Ask the Savior to help you"? Well, let us do that: "Dear Heavenly Father, we ask thee right here and now, to help us get a real grip on ourselves so that we shall control better our tongues and tempers and passions, and may thus be a better example to those about us, and so better honor Thy holy name. We pray through Christ our Lord. Amen."

This Man Knows "Gold" When He Sees It

Dear Bro. Sommer—I am writing to let you know that I have adopted your plan of memorizing those choice scriptures that you have in the July Issue of the M.C. I think it is a good thing for all. I am teaching them to my children at home and also my class at the church—the teen age class.

As I told my class we would not want our boys in the armed forces to go out to battle without the right kind of equipment, so we want our boys and girls to have the right kind of teaching to fight Satan with. We have learned in one week, Psalms, first chapter.—Your Bro. in Christ, Virgil Stevens, LeMay, Mo.

(Note by Ed.—Will all our readers who are memorizing at least two verses of Scripture a week, or having their children do it, let us know? Your example may encourage others. We will not publish your name if you object. Brethren and sisters, we've been playing with the precious Word of God long enough, let's do something worthwhile. "More to be desired than gold.")

Neutrality

"He that is not with me is against me; and he that gathereth not with me scattereth abroad." Matt. 12:30. In these times we hear frequent use of the word used as title of this article. It is not within the scope of this article to discuss the subject as pertains to temporal matters except as it may serve as illustration of the same subject in matters of our religious relations. Strictly speaking there is no such thing as a neutral where principles are involved. A nation that will harbor the enemy of another nation is itself an enemy of that nation. And in the cases of so-called conscientious objectors, there is not genuine neutrality. The man who shoots at a Jap is no worse than the man who made the gun; or than the man who furnishes taxes to support the government that makes that gun. All are in the same guilt. Sometimes we hear of a certain religious denomination that think to escape responsibility by confining their activities to "acts of mercy." That is, I

would not shoot at a Jap, but if another man does so but is injured, I will try to restore that man from his injury so he can shoot at another Jap. All such inconsistencies show there is no such thing as genuine neutrality.

Now the above truths and principles apply with reference to religious matters. When some compromise movement is fostered by a group of religious professors, we will generally hear of those who are "neither for nor against." They say they will not take a stand. But such is not the truth. O, they do not state their stand because they do not possess the moral courage to express their minds. They may be actuated by love of money or of popularity or of personal friendship, and so do not want to "take sides" on the matter. But the language of Jesus quoted at heading of this article shows which side they are on. When I ask a man how he stands with reference to certain controversies that are troubling Israel he may refuse to state directly. But when he replies with "I am not taking sides," then he has answered my question. The man who is friendly to the truth is always ready to say so. He will not be intimidated by any consideration of the results. Every man who refuses to express his convictions concerning issues in the religious battlefield is to be regarded as one who is friendly to the enemy. And a man who is friendly to the enemy of God's Truth is actually on a "side" and has taken that side.

It is obvious that characters described in foregoing paragraph are doing more harm to the cause of Christ than are the avowed advocates of error. A man will not be so apt to wield evil influence if he is standing out on the firing line of the enemy because he will not mislead others. But when a man professes to be "one of us" and yet is sympathetic and friendly toward our enemies, then he is liable to mislead the uninformed and thus cause great damage to the great Cause for which our Captain has already given his life's blood. Now no one is necessarily called upon to shed his blood in behalf of the issue at stake. But we are all plainly called upon to fight the fight of faith plainly and boldly and to do this regardless of what might come to us. It we are not willing to live for the one who died for us, then we are not worthy of sharing in the victory that is assured to come at the end of the war. So let all remember the vital truth that all who are not with the true disciples in heart and word and action are to be regarded as friends of our enemies.

—E. M. Zerr.

Hollywood Does It Again

Advocates of moderate drinking lost their argument when Tommy Dorsey, leader of a "jive" band, and Movie Actor Jon Hall had a few drinks in Hollywood a few nights ago.

According to the stories printed in the newspapers, there was a party at Dorsey's apartment, and at about 4:30 a. m., an awful rumpus brought the police.

Jon Hall was taken to a hospital where the doctors took about 50 stitches to sew up knife wounds. Police said that the actor's nose was nearly cut off, and a knife wound

at the back of the neck barely missed severing the spinal cord.

A few days ago the newspapers carried a story about Jackie Cooper, movie actor, being involved in a girl case in an Eastern hotel.

Then there's Errol Flynn who is forever getting into some kind of a mixup with the police over fist-fights, speeding and girls.

What good can come out of a place that looks on drinking as "the thing?" Big names in Hollywood are always prominent in the night clubs (liquor joints) and are generally photographed with a cigarette in the middle of their faces.

Is Hollywood trying to become the modern Gomorrah?—The National Voice.

(Note—And these are the rotten people who are molding the lives of millions of boys and girls in the movies. Can we wonder why our nation is so corrupt? Brethren, stay away from the whole business. I have always thought the devil is back of the movie business and that is the reason I have never gone.—Editor, M.C.)

Remember and Forget

Webster's definition of this word "remember" is "to call to mind, to be continually thoughtful of." This word is used about 75 times in the Bible, some of which are: Exo. 20:8; Num. 15:39; Eccl. 12:1; Lk. 17:32; Heb. 13:7; II Peter 3:1, and II Tim. 2:14. In every instance that this word is used there is great significance attached to it in behalf of the ones to whom it is spoken.

The one which has called my mind to this brief sketch of words is that found in Lk. 17:32, where Christ was impressing upon the minds of the Christians the importance of being ready to flee to the mountains at the time when Jerusalem would be destroyed. Here he warned them about returning to the house, if they happened to be in the field, for any clothing or personal belongings when he said "Remember Lot's wife." One of the 4 things the angel told her was "Look not behind thee." However, she did and suffered the consequence.

Christ and his teachings in his word, are the objects which we are to have our minds centered upon in living a Christian life.

Let us consider the importance of always keeping our eyes fixed upon the object that guides us in other walks of life. For example on the farm the first row driven through the field in the spring is marked by a conspicuous object at the opposite end of the field and as long as we keep our eyes fixed on that object our row driven is not crooked or wavering. When a boy at the circus, I watched, with interest, the taut rope walker as he carefully found his way across the length of rope suspended high in the air, and noticed that he watched one object at the far end and in so doing he kept himself perfectly balanced.

As I cross my field it is necessary that I look back at times to be sure that the machinery which I'm pulling is functioning properly, but I invariably find myself driving a wavering row because I'm not looking forward. A certain young man in our community has the name of driving the most perfect rows of his vicinity but if you notice him at work you'll see that he doesn't

look all around him to see what his neighbors are doing but looks straight forward.

Many professed Christians think they can live or rather walk a strict (straight) walk of life and still watch or follow the mode of life that their worldly friends are walking. Many times they even turn and look back toward the worldly amusements which they once engaged in living in, and in so doing they waver and fall from their own steadfastness. II Peter 3:17. Paul said in Phil. 3:13 "Forgetting those things which are behind, I press forward to those things which are before."

Incidentally the word forget is an antonym of the word remember. Hence, Christ in Lk. 17:32 calls our minds to those who looked back and Paul tells us to forget those personal whims and worldly amusements and friends which we left behind. Therefore, we are admonished in two different ways but concerning the same thing.

The taut rope walker dared not look back or be attracted by his friends in the crowd or he would have lost his balance and defeated his purpose, so it is with the professed Christian, we lose our balance (influence) and fall when we take our minds (spiritual eyes) off of Christ and his word, and begin looking behind us for worldly attractions.

Set your mind on things above, Col. 3:2. Christ said in Lk. 9:62, No man having put his hand to the plough, and looking back, is fit for the Kingdom (church) of God.

Will you, brother and sister in Christ, ever be found looking forward with your mind on Christ and His teachings?

—Faye Crist, Vona, Colo.

"The Struggle Upward"

Why do we have to suffer so much? To be so often grieved? Disappointed? These are questions of all generations. We are the inhabitants of a planet in which things are the result of a struggle upward.

Man has fought with beast and man. He has fought with circumstance, and still we are an unfinished product. The struggle upward is the law of life. So much evil, yet so many have been strengthened by their trials and we have so much more to work for.

Trouble, suffering, disappointment, grief, have always been our teachers. They administer the discipline without which teaching generally fails to take effect.

If our purpose is to grow upward, then our work must of course be honest and righteous work.

In politics or fashion you can lead millions of us by the nose.

Many of our lives, public or private, are planned and throws the act of thinking off the track before it gets under way. Thinking makes us! Let's be men not just mere machines. Possibilities are open.

Belief, in stout hearts, has borne up against opposition, and has won out. Be enthusiastic, use our energy to work with God. Let's be "about the Fathers business," "through much tribulation, we enter the Kingdom of Heaven."—R. O. Webb, 1086 Xince Court, Denver, Colo.

I Can't Forget It

What? The appeal made by the poet in the poem "What Then?" which appeared in the Macedonian Call last month. The poet shows the utter vanity of all earthly affairs. We may accumulate the things of this world, we may give full reign to our passions, we may drink to the full the cup of earthly glory, but finally death will come—what then? These thoughts have run through my mind for half a century and made me what I am religiously. All thoughtful minds have continually asked themselves the question, "What am I? where did I come from? where am I going? is death all there is to man's existence?" I think that poem is about the best exhortation I ever read. I have been constantly reading it aloud here in my home, for my own benefit and for that of those who listen. My spiritual mind has been quickened by it.

So why should we not see that it will help hundreds of others, too, if they are fertile soil? Men must be made to think. By the time this reaches the reader, we shall have that poem printed on a neat card, about like the Bookmark you have seen. On the back will be scripture references on "Preparing for the 'What Then?'" They will show the plan of salvation and the true Church, if the reader will look them up. Also, there will be space left for stamping or writing the name and address of the local church. This will be a true Missionary Card, having much in little. I think we can furnish this to you 60 for \$1. Write D. A. Sommer, 918 Congress, Indianapolis 8, Ind, Stick one in every letter, hand to friends at work, distribute from house to house. Let us say in our actions, "Here am I, Lord, send me!"

Post-News of Pre-Views Fall of Tyre

The city of Tyre was the most important of the country of Phoenicia and became famous through connection with the Jews in the time of Solomon. But like many other heathen nations, it opposed God's people on various occasions and so became the victim of divine wrath. The overthrow of the chief city is predicted thus: "Son of man, because that Tyrus hath said against Jerusalem, aha, she is broken that was the gates of the people: she is turned unto me: I shall be replenished, now she is laid waste: Therefore thus saith the Lord God. Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers. I will also scrape her dust from her, and make her like the top of a rock. It shall be a place for the spreading of nets in the midst of the sea * * * For thus saith the Lord God, behold I will bring upon Tyrus Nebuchadnezzar king of Babylon * * * with horses and with chariots, and with horsemen and with companies * * * and he shall set engines of war against thy walls, and with his axes he shall break down thy towers." Ezk. 26:2-9. Isa. 23:1-9.

This prediction was fulfilled according to the following history. "Accordingly, at the time we are speaking of, she [Tyre] was in a condition to resist, thirteen years together,

a monarch to whose yoke all the rest of the East had submitted. It was not till after so many years that Nebuchadnezzar made himself master of Tyre. His troops suffered incredible hardships before it; so that, according to the prophet's expression, 'every head was made bald, and every shoulder was peeled.' Before the city was reduced to the last extremity, its inhabitants retired, with the greatest part of their effects, into a neighboring isle, half a mile from the shore, where they built a new city; the name and glory of which extinguished the remembrance of the old one, which from thenceforward became a mere village, retaining the name of ancient Tyre." Charles Rollin, v. 1, p. 472. See also Josephus, Ant. 10-11-1.

And thus once more we see the words of inspired prophecy fulfilled. And were space unlimited, we could quote many lines of details on this, as well as on other cases, which show the very circumstantial insight which God has into the future. And his empowering his prophets thus to describe in such detail the happenings to come many years in the future, the enemy of Truth is given a problem which he will be unable to master. An occasional accident might occur to bring about an apparent fulfillment of a prediction. But these fulfillments are too many and too detailed to be explained by accident.

But we should not see only this subject in these cases, important as it is. We should be impressed with the truth that God never has tolerated endlessly, the disrespect that heathen nations saw fit to manifest against His people. God is not only jealous of his own dignity so that he will not suffer idolatry. But he is also jealous of his people and will not permit heathens to mistreat them except when they were used as instruments in his hands for purposes of chastisement. And even then, when those nations made such work the ground of their personal exultation, they were made to suffer eventually by seeing their own nations and cities brought down. It should always be borne in mind that it is dangerous to even speak lightly of God's people and institutions.—E. M. Zerr.

"Home"

Home—what a volume of memories it brings. We think of the home of our childhood, with father and mother, brothers and sisters all gathered together at eventide after the work and toil of the day is ended, and mingle our voices in song and talk over the days happenings and enjoy each others company. We were all there together and happy in our association, especially on cold winter nights with the snow and wind howling outside and the ruddy fire crackling up the chimney. We felt contented and safe from all harm. And last and best of all, a prayer to our Heavenly Father for his wonderful care and a petition for his continued blessings along life's pathway—and the day was ended.

And when years have passed and we turn our steps homeward from our toilsome task of the day, thoughts of home would fill the bosom and quicken the weary stride anxious to reach its fond threshold even though the dear ones we loved and mingled with were gone; some to the silent city of the dead and

some to homes of their own making; and leaves it silent and empty, but it is a blest home to the one who still dwells there. The familiar things seem dear with fond memories and we sit down among them all and rest.

So it is with our Heavenly home we are all journeying to. The way often seems hard—and we suffer many heartaches and become weary and soul-spent, sometimes lonely and alone. Often our feet seem too tired and heavy to press on, but when we think of our dear Saviour who trod the way before us to this same Heavenly home we are journeying to and said, "Come unto me all ye that labour and are heavy laden and I will give you rest," we push on our journey sustained and strengthened by His precious promises until we pass through the Vale of Shadows, heartaches and distresses, until at last we reach the Haven of rest in the beautiful home of the soul.—A Sister in Christ.

"Responsibility of Parents"

Ahaziah's mother was his counsellor: 2nd Chron. 22:3. Wherefore he did evil in the sight of the Lord like the house of Ahab. Read 2nd Chron., 22nd and 23rd chapters. And let us remember that the house of Ahab left the commands of God and worshipped idols, hence were those who caused trouble in Israel. 1 Kgs., 18:17, 18. But Ahab laid the blame on Elijah.

Ahaziah's mother was slain, the death penalty for the wrong religion, leaving the commands of God for a false religion. Notice the difference between Ahaziah and

Asa. 1 Kgs. 15:11,12,13. Ahaziah was influenced by his mother and followed idolatry, while Asa removed his mother from being queen because she had made an idol; he destroyed her idol and burnt it. Please read Amos 2:4. The Lord said he would not turn away their punishment, because they have despised (disregarded) the law of the Lord and have not kept his commandments, and their lies caused them to err, after the which, their fathers have walked.

Any doctrine in religion which is not the command of God is false, and the Lord calls it "lies" because it is untrue. It is not what he said. Jesus was the true teacher from God, John, 3:1,3,5; Deut., 18:15,18. God said he would put his words in Jesus' mouth and he would speak all that he commanded him. After Jesus came, in fulfillment of that prophecy, he said, "As my Father taught Me, I speak these things." Jn., 8:28; "and I know that his commandment is life everlasting." Jn., 12:50.

This writer believes she is doing no wrong to influence her children, grandchildren and any other persons, in favor of the Church of Christ for it is that Kingdom which Daniel said "shall never be destroyed," Dan. 2:44; and Jesus said, "I will build my church and the gates of hell shall not prevail against it"; and it was built for all who will obey the commands of God—faith, repentance, confession, and baptism "for the remission of sins," "born of water and the Spirit" into the family of God, the Bride, the Lamb's wife wearing his name. How much better is false doctrine than false gods? God has called false doctrine "lies" and he is a just God.—Mrs. Laura W. Goodin.

What Are They Asking

"A V-Mail Letter Somewhere in India, 'We got our rations today—twenty-four bottles of beer, four cartons of cigarettes, four boxes of pipe tobacco, five cigars, six cans of fruit juice, three bars of soap, razor blades, ten packages of chewing gum, seven candy bars—you can see how much use I got out of them. We buy them and this lot cost us eight dollars, and we have to resell what we don't want ourselves. So your son is a liquor dealer.' (This boy does not drink or smoke.)"—From The Spotlight, June, 1944.

Two dozen bottles of Whoait's beer
Somebody wants it, never fear,
But all must buy, it would appear:
Two dozen bottles of Whoait's beer.

What are they asking our lads to do?
Undergo hardships, privations too;
Or help the brewer his trade pursue?
What are they asking our lads to do?

What are we fighting for, anyway?
Fighting that freedom may come some day!
What about bondage from liquor's sway?
What are we fighting for, anyway?

A stalwart lad in a soldier's jacket
Made a part of the liquor "racket"
Isn't it time for us to "sack it,"—
Selling beer, in a soldier's jacket?

What are they asking our lads to do
Christian lads who are clean and true!
On the side line, sell liquor, too!
That's what they're asking our lads to do!

—Florence Marshall Stellwagen.

(The publisher of the Macedonian Call considers that the present administration is largely responsible for the damnable condition at home and abroad on this liquor traffic.)

Dorothy Would Take "Disposition"

Dorothy Dix, the highest paid woman writer in the world, who writes daily in hundreds of newspapers on marriage, says this:

"If I were a young man hunting for a wife, the first thing I would take into consideration would be her disposition, because that is the thing he will have to live with. I would pass up the girls whose tempers are hung on a hair-trigger and who have to be appeased always and handled with gloves. Likewise, not for me the selfish and the naggy and the bossy. I would look for a girl who was good natured and amiable and easy to get along with, and one you could talk things over with without getting into a fight."

CHURCH NEWS

Shippensburg, Pa.—We just finished a fine three weeks' meeting. Brother Brumback held the services and we hope to have him back as soon as possible, since we were very much pleased with his teaching and personal work. There were six placing membership and six baptisms. We are greatly encouraged to go with His work.—Edward L. Albright.

Sister W. S. Crank sends 20 names from Carrollton, Mo., saying: "May the Lord bless you in keeping the good work before the people." (We here at 918 are making the shells with your aid, but such workers as this sister are putting the shells in the guns and firing them. Are you one of them?—Editor.)

Kansas.—I really enjoy your paper as much as ever and sure think there is much good in it for all of us if we just take the advice the paper has for us, and also study our Bibles more and more.—Vernon Romine (soldier).

I wish to report a three weeks' meeting with the church in Denver, Colo., 3822 W. 39th Ave. Also preached four nights for the brethren in Colorado Springs, corner Cedar and Cimmeroon streets. Enjoyed working with both of these groups. The church in Denver has started a building fund for the purpose of acquiring a permanent meeting place, and they have a fine start already. Both of these churches invite all faithful brethren passing through their territory to stop and worship with them. Began yesterday (August 6th) in Carrollton, Mo.—Roy Harris.

Quitting the farm. Why? To preach the gospel. Where? Everywhere it's needed. When? January, 1945. Who? Faye Crist, Vona, Colo.

Glendale, Ariz.—The Army and Navy have called three of the good members from the church here at Glendale, in the past twelve months. We miss them very much and are looking forward to their return when the world is at peace. We are still holding our own. All the members are interested in the upbuilding of the church and are doing some real good work. We were happy indeed to have a short visit from Brother Herald Burnette. He was called in the Navy three months ago. His family is still located here and meet with us each Lord's Day. Pray for our efforts.—Elic S. Rupe.

We have received a copy of Brother Ketcherside's new booklet on "Seeking the Old Paths," 52 pages, 35 cents, three for one dollar, also leaflet on "Did You Know?"

(send for sample copy). These are good. Address W. Carl Ketcherside, 7505 Trenton Ave., University City, Mo. Notice also our new Missionary Card on "What Then?" mentioned in full elsewhere. Let us fill the earth with the knowledge of the Lord as the waters cover the sea.

Unionville, Mo.—Brother Otis Crandell has just completed a three weeks' song development class in which four song leaders were developed as well as helping the congregation's singing very much. While Brother Crandell was in this territory, which consists of seven churches within a radius of 25 miles of Unionville, we worked out an exchange of talent programs whereby each congregation sends out teams consisting of one speaker and one singer each Lord's Day. This program of development is working very successfully with much interest being shown by all congregations. The time is NOW. The churches of Christ everywhere should unite for the cause. There never was a time when there was so much strife and division in the sectarian world. Let's unite and drive the false away with the truth. We have got the truth, but let's not hide it, let's prove it.—Claude Allee.

Miscellaneous.—By cutting down bundles of papers we are able to supply all new subscribers, so send us as many as you can, for the reading season is now here. If you think your time is ABOUT out, don't wait till I send you a notice, for that takes a cent and time, all of which counts up in a year. You will get credit from the time your subscription expires. Thanks! When ordering a change of address, be sure to give the old address, else the paper keeps on going there, and we have no papers to waste. If soldiers have moved lately, their friends would better give new addresses, or they will miss the spiritual food we are trying to give them. Be sure to renew your subscription promptly, for we take off the name as soon as time is expired. We are sending notices of expiration a month ahead of time. I enjoy reading all of your wonderful M. C. papers, and what I believe to be a sound application of the Scriptures.—L. B. (And he sends for several hundred tracts and M. C. papers to hand to friends he talks to, and sends subscriptions for those who are much interested. I doubt very much whether, next to the public proclamation of the Word, there is any better way to spread the gospel than through the personal touch of the individual Christian with his words and printed tracts.—Ed.)

"I certainly do think the tract on "35 Rules on How to be Happy" is splendid, and contains information that we all should have impressed upon our minds more, whether we be in Christ, and certainly if we are out of Christ. Send me 150.—St. Louis. (We have sent several batches there, 40 for \$1.00; 100 for \$2.00. Let's spread the gospel, brethren.—Ed.)

In the last chapters of the gospel something is told us of the days that passed between the resurrection of our Lord and His ascension from the summit of the Mount of Olives, how that the disciples accompanied together almost continually, and how that the Lord occasionally, and sometimes daily, was among them, showing Himself by infallible proofs and speaking things concerning His kingdom. A writer, attempting to recapture the hours that the disciples were together, puts these words into the mouth of Thomas the Twin, and I think them edifying: "We spent most of our time repeating to each other the sayings of the Master, which one or another recollected, and in trying to find what was

the meaning of each. Thus what one knew the rest also knew. I was astonished to see what a growth thus came to us. We were at school together, studying and learning something every day."—K.M.

"NEW TESTAMENT QUESTIONS," by E. M. Zerr, is the title of a book which W. Carl Ketcherside, 7505 Trenton Ave., University City 14, Mo., hopes to have off the press by December 1. It will have Bro. Zerr's questions he has asked his students in his Bible Readings through years. The print will be large, with 400 pages, and the book will sell for \$2.00. For further details, write to Bro. Carl. We welcome any book, tract or what which will help us become greater Bible students. There is only one thing which is needed more—something which will cause us to DO what we learn!

Chillicothe, Mo.—Dear Brother in Christ: We have been reading the advertisements put out in different papers by the brewer's association for some time. We have reference to the "Old Judge" pieces and others similar. Don't you think the Church of Christ should answer those ads publicly in such a way to try to offset the effect they might have on a lot of people? We have read those ads with much regret and realize they are "wolves in sheep's clothing." So far as we know, no church people have taken any steps toward publicly answering those advertisements. If it is the duty of the church, what steps do you advise and in just what way? We feel it isn't right to sit idly by and not do anything when the pieces that are published by the brewers are worded in such a way that they deceive many that are weak or easily influenced. We wish to say here that we enjoy and appreciate the Macedonian Call very much and are glad to keep up with the news of the brotherhood. We believe you are doing a good work and may God bless you in it.—Mr. and Mrs. W. F. Wigfield. (Has anybody any suggestions on this proposition?—Editor.)

Long Beach, Cal.—I am still working in the Master's vineyard. Recently I spent two weeks with the Stockton congregation and left them much encouraged. The people are very busy, and we had better attendance than we expected. We held services from house to house and in this way, we feel, contacted some who had not been contacted before. Two families who knew very little, if anything, about the church invited us into their homes with our song books and Bibles. They seem favorably impressed with the plea we are making. Stockton is the home of our elderly brother, J. D. Powers. He is held in high esteem by those who know him. His son, Emmett, has proven himself to be a faithful member and has taken a large share of the responsibility of carrying on the work of the Lord. Another son, Andrew, in whose house I stayed during the two weeks, recently renewed his covenant with the Lord, which gives the brethren cause of much rejoicing. At this writing I am with the church at Reedley, engaged in personal work through the day and teaching and doing development work of evenings.—Lloyd Riggins.

My work at Anderson, Indiana.—The writer recently concluded a two weeks' reading with the church meeting at 21st and Madison in Anderson, Ind. There were ten sessions of one and one-half hours each. The book of Romans occupied the entire course. This was because the plan was to make the study thorough and give the students full opportunity for asking questions as well as for the teacher to give full and detailed attention to the verses. I find this

method of procedure in readings is very acceptable as it makes the information gained more practical. In addition to the work done while in assembly, a list of written questions was passed out to the class to be answered in writing from their study at home. These answers were later checked with the ones read from the table and notations made of errors where they occurred. This feature proved a very interesting and profitable one. The whole course of study was rendered more interesting and helpful from the fact of the hearty cooperation and unified action of the class.

My work in this reading was one of the most satisfactory that it has been my lot to have. While I had done some incidental work for this congregation in the way of sermons and "talks," this was my first work of a protracted nature. But I am happy to state that it is not to be the last. Before leaving I engaged to assist them in a reading of three weeks in 1945, God willing. I predict a bright future for this church. It has one of the most healthy attitudes I have known. As an indication of the sincere interest existing, I will state that the average attendance at the reading was 70 per cent of the membership. **THIS IS MUCH OUT OF THE ORDINARY.** And I will also state that the usual excuses as to "gas" and other hindrances are just as many there as in other congregations where the attendance is less than 25 per cent. The brethren at Anderson are all devoted to the Cause and are the hungriest group of disciples I have met anywhere. No sacrifice within their reach seems too great for them to make. All are comparatively young in years but are growing very rapidly in grace and knowledge of the Truth. They are not even tinctured with hobbyism or collegism or the pastor system. All of the members, young and older, also the sisters, are given something to do, and the church as a whole is growing strong in the Lord. Their example is worthy of emulation by all others.—E. M. Zerr.

Des Moines, Iowa.—We have been studying the principles of "personal work" with Brother Harold Shasteen during the past few weeks. We have quite a list of prospects on which to work. The fact is that the little congregation at 59th and University has a prospect list that is actually larger than the membership of the congregation. With that to work on, we should be able to put in full time in the Master's vineyard. Bro. Harold has likewise spent considerable time in trying to make the services more edifying, including some work with speakers, song leaders, those who pray, and read, and wait on the Lord's table. I believe interest has heightened and the services are more edifying. Instead of having our speakers take up a full half hour with their talks, we are having two take up half the time. In that manner we are keeping those who are "ten-minute speakers" from trying to stretch out that ten minutes to a half hour. Our broadcast has a good many listeners even though it is at a late hour. Brother Harold has preached some mighty stiff sermons, and some of the denominational preachers have not liked them so well. But the radio men have answered that they find nothing objectionable to Harold's talks, that is nothing that would warrant taking him off the air. So, evidently there are some preachers who do not like the old Gospel any too well.—Melvin Short. (Brethren, note the commendable practice at Des Moines which I have put in bold face.—Editor.)

Bridgeport, Conn.—The meeting at Shippensburg, Pa., closed July 30th after con-

tinuing over four Lord's Days. This meeting was to have been held by Bro. Ballenger, who is held in high esteem there. His illness preventing, the church at Bridgeport released me from work there for the Shippensburg meeting. During the course of the meeting 12 were added, six by letter and six confessed their faith in Christ and were buried with their Lord in baptism at the close of the last evening service. At almost every service non-members were present though religious bias kept many from attending. The territory around the church was covered by tracts several times. Bro. Richard Kerr, of Brookport, Ill., directed the song service and assisted in various ways to make the meeting a success. I was glad to have him as a fellow laborer. He has the sincere desire to become an evangelist, for which he is preparing by attending Bible Readings. Each evening a portion of the time was devoted to a Bible study and drill which gave opportunity for much teaching. I am beginning my work with the church here at Bridgeport. Bro. Pike has one Bible Reading in progress in a private home, and I have one arranged and prospects for two more.—Robert H. Brumback.

Shippensburg, Pa.—Last Lord's Day, July 30th, closed our meeting which lasted over four Lord's Days. Attendance was fair considering the time of year for it was very warm; but the average outside attendance was ten each night. We think that very good in these modern times when most everything is being done to discourage the old time meeting to have the Gospel preached to a dying people. The radio programs are changing the minds of the people to believe that they can stay by the radio and worship God acceptable. Bro. Robert Brumback, of Kansas City, Mo., preached the gospel with great boldness and was through it able to persuade six persons to confess Christ and be baptized. This caused rejoicing not only among us but also among the angels in Heaven. Then there were six from other congregations placed their membership with the church. To God be all the glory through Christ. Bro. Richard D. Kerr, of Brookport, Ill., assisted Bro. Brumback during the meeting in the way of visiting, distributing tracts, leading the songs, and in all ways to make a meeting a success. We think a lot of these brethren and can recommend them as sound in the faith. They proved themselves true workers. My mind goes back to the time of the early days of the church here when we were not able to carry on without the help of those who were willing to send and assist. We appealed and individuals and churches sent once and again, and now the result of the fruit of our labor is being realized. Yes, it was a long, hard pull, but the church has a brighter future now. So we can all take courage and press on. We want to thank all who read this that in the past have helped the work. May God bless you all. We are anxious to secure the help of some Brother to come and do personal work, teach Bible drills, and teach singing. If there is someone who is available, will you write me at once. We can promise a months' work and probably more. This is urgent. Come over and help us.—C. J. Beidel, 36 Cumberland Ave.

Denver, Colo.—Bro. Roy Harris conducted a series of gospel services for us at 3822 West 39th Ave., which began on Lord's Day, July 9th, and continued each evening through July 30th. Bro. Roy is a marvelous speaker. He didn't shun to declare the whole truth, and is not afraid to condemn sin. Each evening before the regular services, some time was devoted to Bible

drill and memory verses. Three placed their membership with us, and we feel the church was greatly strengthened. We had a business meeting on the evening of July 31st to plan future work of the church at this place. We would like very much to co-operate with other loyal churches in this section of the country. We feel it would be advantageous for a loyal preaching brother to hold several meetings while out here. Would be a saving in time and transportation. The contribution of the last Lord's Day in each month is being set aside toward a building fund, and is being quite liberally supported for which we are very thankful.—Oren M. Adair.

CONGREGATIONS OF THE CHURCH IN GREAT BRITAIN

The following are churches of Christ in Britain adhering to New Testament Christianity and independent of human organizations:

Bathgate, West Lothian, Scotland (Old Masonic Hall, Gideon Street); C. Fleming. Gayfield Terraces, Mid Street, Bathgate, West Lothian.

Birmingham (Charles Henry Street, Birmingham, 12); J. R. Bryden, 110 Alcester Road, Birmingham, 13.

Blackridge, West Lothian, Scotland; J. Robertson, Hikonos, Blackridge, West Lothian.

Devonport, Devon, England (Stoke Public Hall, Tavistock Road); W. E. Lakeman, 69 Woodville Road, Swilly, Plymouth.

East Grinstead, Sussex, England (Labour Room, High Street); W. Hillman, Angorfa, Queen's Road, East Grinstead, Sussex.

East Kirkby, Nottingham (Beulah Road), England; W. B. Jepson, Havendale, 26 Pearl Avenue, East Kirkby, Nottingham.

Fauldhuse, West Lothian, Scotland; D. M. Stewart, 63 Murraysgate Crescent, Whitburn, West Lothian.

Fleetwood, Lancashire (Health Center, 12 Poulton Street), England; A. L. Frith, 12 Poulton Street, Fleetwood, Lancashire.

Goole, Yorkshire; J. Holmes, 111 Weatherell Street, Goole, Yorkshire.

Hereford, Wales (breaking of bread at the home of Sister Sprake); Mrs. A. Sprake, 6 Brinton Avenue, Hereford.

Kilbirnie, Ayrshire (Masonic Hall); W. Ferguson, Craig-Dhu, Kilbirnie, Ayrshire.

London, England (Hope Chapel, Prince of Wales Road, Kentish Town, London NW 5); R. B. Scott, 96 Chetwynd Road, Dartmouth Park Hill, London NW 5.

Motherwell, Lanarkshire, Scotland; L. Purcell, 13 Union Street, Motherwell, Lanarkshire.

Pittoneum, Fife, Scotland (Abbey Wall Road); J. M. Wood, 15 Westforth Street, Cellardyke, Fife.

Tranent, East Lothian, Scotland (Loch Side Chapel); W. Wilson, 33 Haddington Road, Tranent, E. Lothian.

Wallacestone, Stirlingshire, Scotland; R. Brown, Fernbank, Wallacestone, near Falkirk, Stirlingshire.

The following are churches of Christ in Britain adhering to New Testament Christianity, but joined to a human organization or conference, "Cooperation of Churches of Christ":

Birmingham, England (temporarily meeting in Burlington Hall, High Street, Aston); Fred C. Day, 69B Stamford Road, Handsworth, Birmingham 20.

Blackburn, England (63 Hamilton Street); Henry Wilson, 2 Hollin Bridge Street, Blackburn.

Brighton, England (Oxford Street); E. T. Thorpe, Red Thimbles, Maresfield, Uckfield, Sussex.

Bristol, England (Bedminster, St. Johns Lane); S. W. Collins, 254 North Street, Ashton Gate, Bristol 3.

Creswell, Mansfield, England (33 Model Village); J. F. Fretwell, 255 Elmton Road, Creswell, near Worksop, Nottingham.

East Ardsley, Yorkshire, England (Bradford Road); G. Holdsworth, 12 Queen Street, Falls, East Ardsley, Yorkshire.

Ilkeston, Derby, England (Burns Street, near Market Place); Samuel Jepson, Dei-Gratia, St. Wilfrid's Road, West Hallam, near Derby.

Ilford, Eastern edge of London (Christian's Meetinghouse), Cranley Road, Ley Street; C. W. Robinson, 22 Ward Road, West, Ilford, Essex.

Liversedge, Yorkshire, England (Huddersfield Road, Millbridge); R. McDonald, 180 Staincliffe Road, Dewsbury, Yorkshire.

Tunbridge Wells, Kent, England (Commercial Road, Camden Road); F. W. Heasman, 9 Dynevor Road, Tunbridge Wells, Kent.

Wigan, England (Albert Street, Newtown); W. Smith, 262 Scot Lane, Marsh Green, Wigan.

Wigan, England (Jackson Square, Scholes); George Myers, 142 Whelley, Wigan.

Workington, Cumberland, England (King Street); W. C. Forster, 25 Napier Street, Workington.

Scotland

Buckhaven, Scotland (Chapel Street); S. Fowler, 4 Chemiss Road, Methilhill, Leven, Fife.

Glasgow, Scotland (Squire Street, Whiteinch); Mrs. C. Y. Flett, 206 Copland Road, Glasgow SW1.

Whitburn, Scotland (Masonic Hall); W. Clark, 40 East Main Street, Whitburn, West Lothian.

Wales

Griffithstown, Monmouth, Wales (Hill Street); A. B. Cruehley, 50 Maple Road, Griffithstown, Pontypool, Monmouth.

Northern Ireland

Belfast, North Ireland (Berlin Street); J. Hamilton, 42 Jaffa Street, Belfast.

Belfast, North Ireland (31 Bloomfield Avenue, Newtonwards Road); W. Melville, Knockbreda, Victoria Road, Holywood, County Down.

(Note by Editor of Macedonian Call—The foregoing list may help some soldier in Britain. There is a mixture of churches over there with dividing lines not so great as in the U. S. A. Our soldiers can visit them and see what they find.)

JUST-LIKE-ME CHRISTIANS

There are two ways in which Christ intended for his disciples to make known his teachings to the world—through their words and through their lives; and the best way of the two is through the lives of the Christians. No matter how eloquently professed Christians may talk, if they do not live the Christian life they do more harm than good. The ability to tell the story of Jesus with the tongue must be placed in the background compared with the disposition to live it. Jesus says, "Let your light so shine before men that they may see your good works and glorify your Father who is in heaven."

One of the great lessons which Jesus wishes to teach the world through the lives of his disciples is that there is a great difference between the Church and the world in moral conduct. Therefore, through His inspired apostles he says, "Love not the world, neither the things which are in the

world; if any man love the world the love of the Father is not in him." And again, "The friendship of the world is enmity with God; whosoever therefore would be a friend of the world is the enemy of God."

Now the world draws its ideas of the separateness of the Church and the world from the lives of the members of that Church, and this separateness depends on the separateness of the individual Christians as such. Therefore, these opinions of the Church which the world has, fall back on the individual Christian in all respects except where the Church as a body engages in mixing with the world as is done so much in religious bodies of today. So if we wish the people about us to see a difference between the lives of members of the Church and the people of the world, we must show that difference in our own individual Christian life. We need to ask ourselves,

If every Christian were just like me,
What would the influence of Christ's
Church be?

Card-playing has been associated with sin and crime for many decades. You will find cards in all the dens of vice the world over. Perhaps most of the gambling done in the world today is done through the instrumentality of these cards, and everyone knows this. For years many of the denominations have looked down with disfavor upon this practice, but as worldliness is creeping into them they are rapidly giving way. There may be those who read these lines who play cards in their homes and think there is no harm in such playing. But when the people passing along the street see you playing in your home, how do they know that you are not playing for money, as so many do, and hence how do they know that you are not gambling? How much of an influence can you have while engaging in such? And, besides, the other members of the Church have as much right to play cards as you have. How would you like to see the bishops of the churches and the preachers doing such in their homes, as you passed by their houses? And yet they have just as much a privilege of doing it as you have. Suppose all the members would do the same, how much influence for good do you think the Church would have in getting people to obey the gospel of Jesus? Would they not say that they are already as good as the members of the Church of Christ?

If every Christian were just like me,
What would the influence of Christ's
Church be?

And who that rightly considers does not know that dancing is contrary to the spirit and teachings of the gospel of Christ? It is a sensual pleasure which has led many to eternal ruin. If people generally could hear the talk among the young people when the dance is over, they might come to a realization of the evil back of this corrupting practice.

Now, knowing the evil of the dance as many people do, what kind of an influence can you have if you engage in such? And if you can go, and be a Christian, then I can, and all the other brothers and sisters can too. And how long would it take the Church to lead the world to a high plane of living?

If every Christian were just like me,

What would the influence of Christ's
Church be?

But where there is one professed Christian who goes to a dance, perhaps there are a hundred who go to the moving picture show. Can't you see, my brother and sister, what the moving picture show is doing for the world? Remember that I am not talking of moving pictures as such, but of the institution of the picture show with its bright lights run by men for mere money who care nothing about the morality of the people. All one needs to do to see the corrupting nature of the picture show is to stop and look at the billboards. I have done that hundreds of times, and I have yet to see that there was anything of real value shown there. Even if all they presented was apparently harmless funny stuff, that would be enough to condemn it for the Christian, for God teaches us soberness. In the second chapter of Titus, where Paul is telling young men, old men, young women and old women how to live, he mentions the word "sober" four times. There is not enough seriousness among professed Christians, and the picture show is breaking down what little many professed Christians have.

But many of these shows are strictly immoral things. They are suggestive of evil in a high degree, and much of the crime and corruption in the world today is due to the education along that line which the young people have obtained at the picture show. A poet has said,

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft—familiar with her face,

We first endure, then pity, then embrace.

And so it is. A Christian cannot go steadily to the ordinary moving picture show and remain a Christian. I rejoice to know that the Church of Christ as a whole has taken a stand against this evil, and that it is preached against; but I doubt if we preach against it enough, for there are members who go. Now we must make a distinction between these institutions which we are condemning and moving pictures carried on by the school or other institutions for real educational purposes. No Christian can do anything toward leading people to a higher plane of living while he walks down in the filth of the moving picture play house.

But all the members of the Church have just as much right to go to these demoralizing shows as I have. How would you like to go to one of these degrading things one night and find the Elders, Deacons and a preacher there? Would you not draw back and speak to some one about it? And yet the Lord does not require more of them in order to be saved than he does you, if you both have the same opportunities before God. Do you think that many will have to live strict, religious lives in order to an entrance into Heaven, but that somehow the Lord is going to show special favor to you and permit you to step out of the corrupt place of the moving picture show into that place where only good is found? The Book says that "God is no respecter of persons," and it is very evident that he does not approve a course of conduct in you or me which if carried on by the other members of the Church would bring that Church

into disrepute among the right-thinking people of the world. Stop and think, my brother and sister, what you are doing when you go to such places, and ask yourself the solemn question,

If every Christian were just like me,
What would the influence of Christ's Church be?

We may also ask: if every Christian would tell or sanction obscene stories as we do, how would the world look at the Church? Many Christians are in their work thrown into the association of those who are not Christians and who care not about the kind of talk they engage in. Filthy stories proceed from their lips. Do we in turn tell such a story to entertain such corrupt minds? Or do we laugh at those who tell such vulgar stories? They know that we are professed Christians, and what do you suppose that their estimate of our religion is when we engage in such or endorse it? Paul says that we should use "sound speech that cannot be condemned, that he that is of the contrary part may be ashamed, having no evil thing to say of us." Every Christian has just as much right to engage in such as we have, and how would the world look at the religion of Jesus if all the Christians would delight in such obscene things?

If every Christian were just like me,
What would the influence of Christ's Church be?

And so, brethren, I think it is time that each one of us look in on our lives to see what we are doing, remembering that we are a part of the great whole called the Church of God and that the influence of that Church will depend on the influence of us who belong to it. We should not forget that every member of the Body of Christ has as much right as we to dance, play cards, go to the filthy show, tell obscene stories, cheat a little, lie a little, or do many such-like things which many professed Christians are doing and by which they are bringing reproach upon the holy name of the Spotless One. Remember that there is no short-cut to Heaven, no easier route than that laid down in the Guide-book—the route of self-denial and self-control. We must "deny ourselves ungodliness and worldly lusts and live soberly, righteously and godly in this present world," and should day by day repeat to ourselves the solemn question,

If every Christian were just like me,
What would the influence of Christ's Church be?

WILL PROTESTANTISM BECOME A SECOND ROMAN CATHOLICISM?

Several months ago I printed an article in this paper showing that Protestantism is trying to take over the broadcasting stations of this country, and we now have a concrete example. We renewed our contract with WIBC here in Indianapolis, but with the privilege of cancellation by either party on two weeks' notice. So on two weeks' notice they ended our broadcasting the last day of August, and the Church Federation took over a daily program.

The evidence is that the Church Federation is coercing the stations into this, for the head of our station admitted that it was losing \$600 a week. All paid religious pro-

grams are discarded. They may not be able to bring the smaller stations into this, but they are making big headway with others, as soon as their contracts have expired.

The Church Federation is honey-combed with modernism, which is nothing less than infidelity. They do not believe the Bible stories enough to put their souls into their sermons, and hence they can not move the people, and must resort to the Roman Catholic method of politics in order to retain their hold on them. The off-brand religious groups have been taking the spotlight with their programs, and while they present much that I think contrary to the Scriptures, yet they do believe in the Bible as the Word of God, and I would fight for their privilege of saying what they believe. However, I also believe that some have made a "racket" out of their religious programs; and that hence all begging should be eliminated.

And again we are turning to the daily newspaper, this time to the Indianapolis Sunday Star, with a circulation of 190,000, which means that they have well on toward 600,000 readers, counting three readers to each paper. Many thousands of these papers go to all the county seats in the middle of the state especially, and to many smaller towns. I really feel that we may be able to do more good than through the radio at the early hour we had, which, especially in the winter, would have few listeners; while those who take the paper can on that holiday read our short essay at any time of the day most convenient. I believe we are doing much good in spreading the truth, for we are constantly meeting people who have read our newspaper articles and talks on the radio. Many Bible college people and those who are tolerating them, have read or heard us. Even in central Ohio, I found people inclined toward these apostasies who have been listening, and we are letting them all know that we are not dead. I wish to print sometime our last two talks over the radio, for they bring out in detail God's plan of Unity, and especially did we teach on the development of the New Testament in contrast to the one-man system now in the religious world.

We thank the many brethren who have donated to this missionary work, and hope they will continue, so that we can teach the gospel to these 600,000 readers, at least through the coming winter months.

A third of a column costs about \$25, but it is hard to confine oneself to that small space. Your donations will decide whether we can give them half a column each time. A concise tract to more than half a million people for \$25—could it be cheaper? Is it worth giving a good try-out?—D. A. Sommer.

A BIBLE COLLEGE HISTORIAN EN-DORSES MUTUAL EDIFICATION

(The following was written by J. W. Shepherd, a writer of a number of books among the Bible college people, and perhaps the greatest historian among them. It states exactly what the publisher of the M.C. has been writing on Mutual Edification for 35 years. But it surely is the opposite from what the Bible colleges teach and practice. The colleges are turning out the hirelings by the hundreds who destroy

the mutual teaching of the New Testament according to 1 Cor. 14:26. Bro Kenneth Morgan copied the writing and sent it in. Thanks to him for this confirmation of our position, for you see again that this is not some little hobby of D. A. S.—Editor.)

Congregated for worship and service they were not only a priesthood, but their edification was committed to the whole body of male members, excluding from ministering therein only those incapable of edifying. There were elders, required to be "apt to teach," not to be the sole instructors of the church, but taking part therein; securing order and propriety on the part of all.

Every member was taught to attend the worship regularly, but this was not the end. Even if every member attended regularly and punctually, this was not to be the end of the teaching, the worship, the service. These were necessary, because without these the end could not be attained. The end was to excite and secure the active and earnest labor of every member in serving God and teaching and helping humanity. One could not serve God without helping others.

Every member of the church was to participate in all the services of the church; and the members not only were competent to do all the work pertaining to the church, but they needed this work and service for their own spiritual growth. In this service alone could the Christian find the food and exercise needed for his growing wise and strong in the inner man. The spiritual man could no more grow strong and active without himself doing the worship and work of the church than the body could grow strong while refusing the food and exercise needed for its growth and life. In this service in the church man could alone find the highest development of the soul and the mind and the body. One could no more worship and do the work in the church by proxy and grow spiritually thereby than he could eat and take exercise by proxy and his body grow thereby. The well-being of every member demanded that he should take active part in the worship, the well-being of the church demanded the help of every member that it "may grow up in all things unto him, who is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, making up of itself in love" (Eph. 4:15,16). The point emphasized here is that every member had his work to do, his office to fill, and by this harmonious working of all the parts the body grew into the well-proportioned body of Christ—the Church. The welfare and development of the whole was dependent upon the proper workings of each and every member.

Every child of God, by virtue of his birth-right into God's family a family of priests to God, had the right to perform any and every service connected with the Church of God, limited only by God's directions and the ability to do it decently and in order. All were encouraged to take part in the service, and in doing the service each member manifested his talent for the work and trained himself for fitness in God's work.—(J. W. Shepherd, in *The Church, The Falling Away, and The Restoration*, pp. 32-34.)