

MACEDONIAN CALL

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

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MACEDONIAN CALL

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All the Days

("Lo, I am with you always."—Matt. 28:20.)

Yea, I am with thee when there falls no shadow
Across the golden glory of the day.
And I am with thee when the storm-clouds gather,
Dimming the brightness of the onward way;
In days of loss, and loneliness, and sorrow,
Of care and weariness and fretting pain,
In days of weakness and of deep depression,
Of futile effort when thy life seems vain;
When courage fails thee for the unknown future,
And the heart sinks beneath its weight of fears;
Still I am with thee—Strength and Rest and Comfort,
Thy Counselor through all earth's changing years.
Whatever goes, whatever stays,
Lo, I am with thee all the days.

—Annie Johnson Flint.

"A Little Child Shall Lead Them"

News Item—A little Polish girl returning from church with a card of the Ten Commandments in her hand, was bombed by the Germans, and died.

Don't cry, little girl, the rough, savage men have stained your pretty Sunday dress with your blood, but the symbolical commandments of God to which you cling will give you a prettier one. They have slain your father and mother by your side for loving liberty, but your parents are still free in their Lord. The church house where you bowed has been destroyed, but the temple of your God is still untouched. Thousands of your race have been mowed down by the barbarians who do not respect human rights, but your neighbors will rise in judgment against them. Your body may rot in the streets of your city, your country may be wasted, your religion may be ridiculed, your brothers and sisters may be killed or separated never

to meet again, but, little girl, still hold to the law of God you so persistently clasp with your fingers. And when the vultures swoop down to feed upon your body I shall ask them not to touch the precious word of God in your hand. You have lost earthly things but gained heavenly. Your only hope—the only hope of the troubled world—lies in the commands to which you cling. It is because men have neglected these that the cruel war sweeps on.

We thank you, little girl, for the lesson you have brought, for when ambitious, ruthless men come to respect your commandments and to love their neighbors as themselves, all such wars will cease.—D. A. Sommer.

What About Personal Work?

We as brothers and sisters in Christ desire to do the will of God and that alone. Every article of the service must be backed and endorsed by the Word of God or we have no use for it at all. We preach and teach with examples of the early church, saying, "Look at the Church in its infancy." It is our example. Christ gave His disciples a great commission, "Go ye into all the world and preach the gospel to every creature." (Mark 16:15.) They did exactly as the Master told them to do. (Col. 1:23.)

Now how did they preach the gospel? Acts 5:42 states, "Daily in the temple and in EVERY HOUSE they ceased not to teach and preach Jesus Christ." Then they not only preached in the temple, or in a place of worship, but from house to house. This HOUSE TO HOUSE work was nothing more than PERSONAL WORK. If we are to preach and teach the gospel in its completeness, fulfilling all requirements of preaching and teaching, we must display more than just preaching and teaching from the pulpit. Just what does one accomplish in making a personal call?

First: It puts the Gospel before the individual in a plain, informal way.

Second: It breaks down the barrier of hesitation to express religious convictions by the one visited.

Third: It affords opportunity to leave scriptural literature (such as tracts). This material, after a good heart to heart session, will mean much, and will give the one visited an invitation to attend service at the church.

Who is to do this personal work? Each Christian. Preachers and members alike. I firmly believe that there is no better way for a preacher to advertise the church and impress the Gospel on the individual's mind than by doing personal work. He certainly will accomplish the above results and no doubt a great many more. Members of the local congregation also have their part in this campaign by developing their ability to do personal contact work and arranging a year-round program of this work. Let us work for the upbuilding of Christ's Kingdom. One big step in the right direction is the activeness of personal work.—Bill Hensley, 511 10th St. S. W., Cedar Rapids, Iowa.

Thoughts About Temple Builders

"The Most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne and earth is my footstool: what house will ye build me? saith the Lord: or what is the place of my dwelling? Hath not my hand made all these things?" (Acts 7:48, 50.)

The thought in this passage that impresses me most at this time is the one brought forth by the question at its close: "Hath not my hand made all these things?" This question suggests God's power. The first chapter of the Bible sets forth His creative power. In the beginning God created the heaven and the earth, and all things therein, including man. Look out over the valleys and the hills and behold the wonders of nature. See how perfect is God's plan for supplying those things that are needed for man's physical and mental well being. Look into the starry heavens at night and think of the wisdom, the power, and the skill that were employed when those shining bodies were suspended in space, each passing with measured movement along its appointed orbit. So perfectly do these celestial bodies conform to God's law in all their movements that man can estimate not only the exact position in space that they have occupied at any given time throughout past centuries, but he can foretell the exact position that they will occupy at any given moment throughout centuries yet to come. "The heavens declare the glory of God and the firmament showeth His handiwork," exclaimed the psalmist David (Ps. 19:1).

When we think of the all-wise God with His infinite power, that these things proclaim (Rom. 1:20), there comes to us the question asked thousands of years ago: "What is man that thou are mindful of him, or the son of man that thou visitest him?" (Ps. 8:4.) What, indeed! Compared to the Creator, man is but a spark of intelligence; and is not able to direct his own steps aright. (Jer. 10:23.) "All flesh is as grass, and all the glory of man as the flower of grass." (1 Pet. 1:24.)

Because of His compassion, His mercy, and His love, God—the Infinite One, has visited man in his lowly estate and has extended to him an invitation to become a co-laborer with Him in building a spiritual temple as an habitation of God through the Spirit. (1 Cor. 3:9, 17; Eph. 2:20, 22.) What a wonderful thought that the one to whom angels ascribed "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might" (Rev. 7:12) should grant this great privilege to man. The invitation is to all.

But in building this temple God uses only those who are willing to yield to His influence and work under His direction. Only those who purge themselves of all unworthy thoughts and words and deeds are fitted for the Master's use and prepared to do the work He has for us to do. (2 Tim. 2:21.) If we would be workers together with Him we must needs increase our knowledge of God—learn what things are approved and what abhorred by Him. By cleaving to that which is good and abhorring that which is evil, and by laying hold of the promises of God, we will become partakers of the Divine nature having escaped the corruption that is in the world through lust. (2 Pet. 1:4.) We must go to the omnipotent one for strength and become strong (Eph. 6:10); look to the all-wise God for wisdom and become wise (Jas. 1:5, 7). Human wisdom will but hinder the work, and mar the building; even as the use of untempered mortar would mar a structure of stone and marble, no matter how costly the material used, or how beautiful might be the design.

We know that such mortar would crumble and the building go down—a mute witness to the folly of those who put it up.

Believing in God as the Creator of all things and in His Son as the one through whom we may obtain salvation from sin and all its consequences, who would not gladly yield to their mandates and joyfully work under their direction in building this temple? And having learned how to behave ourselves in the holy place of the temple which is the church of the living God (1 Tim. 3:15), we will be prepared, when our work here is done, to pass into the holy of holies, there to hear the glad welcome, Well done, thou good and faithful servant, enter thou into the joy of thy Lord (Matt. 25:21). What a glorious consummation for the efforts of those who become faithful co-laborers in building this spiritual temple for an habitation of God through the Spirit.—Eva C. Baker.

Tobacco

I want to tell a story—

It happened long ago;
About a man and maiden
Who loved each other so:
They had agreed to marry,
And live as man and wife,
But he had two filthy habits
He had learned in early life.

It was he chewed tobacco,
And smoked the menace, too;
He was ashamed to own it,
But didn't know what to do.
So said that he would quit it
And do without the weed,
And thus he'd save the money
To buy what they would need.

Right there and then he quit it
And never used it more;
And after two and fifty years
He has much goods in store.
He thanks the Lord in Heaven
And wifey, dear and brave,
That he quit those filthy habits
Before he fills his grave.

Now, his advice to others
Is worth its weight in gold;
It's "never use tobacco,"

Because it makes young old;
It'll wreck your nervous system,
And take your hard-earned cash,
And fill your empty pockets
With nothing else but trash.

So quit this very minute,
Don't touch, don't taste, don't smell,
And you'll enhance your chances
To go where angels dwell.

The above is a part of a true story of the life of your brother in Christ.—D. N. McDonald, E. 2927 Gordon Ave., Spokane, Wash.

Questions and Answers

(48) Mrs. L. W. G. Is the 87th Psalm a prophecy of the church? Ans.—Not directly. It is a tribute to the excellency of God's ancient community in contrast with

the heathen. (49) Rahab is mentioned in Heb. 11:31 and James 2:25. Ans.—Yes, but that refers to the woman of the name who became noted because of her faith. But the word in your citation is used figuratively of Egypt.

(50) D. K. When the wise men worshipped Christ were they thinking of him as divine? Ans.—Since they had so much communication with God at the time and conducted themselves accordingly we should conclude they thought the babe as divine. (51) Does Luke 13:26 show Christ preached on the streets? Ans.—Yes, and verse 22 makes the same idea still stronger. (52) If the church was praying for Peter's deliverance did they have faith in their prayers? Ans.—They evidently had faith or else would not have prayed "without ceasing." The language in verse 15 is not against this. All prayers that are scriptural are offered with the proviso that God's will be done. They were so anxious about Peter's situation that a feeling of "too good to be true" seemed to be present. But this does not exclude the presence of faith.

(53) Mrs. B. M. H. Does the covering for the head in 1 Cor. 11 mean the hat or the hair? Ans.—It means the hair. The word translated "covering" is from a word that means "veil." It here refers to the ancient custom of the women to let their hair come down over their face when in the public with men. No artificial covering is considered in this chapter. (54) Please explain the 10th verse as to the power on the head of the woman. Ans.—The marginal reading helps us here. It says "a covering, in sign that she is under the power of her husband." The words "because of the angels" means the example of the angels who respect the authority that is above them. That is, since they always respect authority above them, certainly lesser beings such as women ought to have regard for authority above them. In the beginning of the chapter Paul affirms that if the woman is uncovered she dishonors her head who is the man. Now we are not bound to see the logical reason that the woman with uncovered head dishonors the man. The fact that an inspired apostle said so is enough. Then if she fails to observe the custom then in force that recognizes the authority she dishonors him. In view of the above we might word the 10th verse thus: "For this cause ought the woman to cover her face or head with her hair since that recognizes the power of the man over her. And she has a good example of this kind of respect by the attitude of the angels."

(55) Mrs. C. S. What is prayer for? Ans.—First, it is in obedience to divine command as found in 1 Th. 5:17 and many other places. Then it is our only means of talking with God and showing our faith in and dependence on Him. (56) Should small children be taught to pray? Ans.—In Eph. 6:4 Paul commands fathers to bring their children up in the nurture [correction] and admonition of the Lord. The word in original means "that proceeds from the Lord." So it is all right to teach children in the practice of prayer so they will be brought up in that way. But be sure to teach them as they grow older why you have done thus so that they will not receive the impression they have been praying from the same relation to God as church members. (57) Was instrumental music used in Jewish, or Mosaic worship? Ans.—Yes. In 2 Chr. 5:13, 14 we read that when the people praised the Lord with these instruments the glory of the Lord filled the house of God. (58) Do any of the churches of Christ use Psalms? Ans.—Not as distinctly referring to the Psalms of David. There is no such command in the New Testament. Some of them that are suitable have been woven

into songs that may be used in the churches. But the passages that command us to teach each other in Psalms use a word that refers to the nature of the composition and not to any particular one or ones. Thayer says that a composition may be so produced as to possess at once all the requirements of psalms, hymns and spiritual songs. And such pieces are supposed to be the ones used in the churches. (59) How answer those saying a woman must be silent in church yet may sing as per Col. 3:16? Ans.—We should answer by asking them to reconcile their inconsistency which they cannot do. (60) Why do we use unleavened bread in the communion? Ans.—To satisfy the conscience of some of our brethren on the principle of 1 Cor. 10:29. There is no scripture that specifically requires it.—E. M. Zerr.

Co-operation

If we have a hard task confronting us it always makes it easier if we have plenty of help. Perhaps there is never any lack of co-operation in things that are wrong, but things that are right are too often neglected and a few are left to carry the load. We know Bro. Willing Worker will see that the work is done and we just let him see to it. Every member of the church should be a Willing Worker, doing all he possibly can for the advancement of the truth. Don't say you haven't time. You are going to have time to die and the world will never miss you. Don't say this work will cost me a few cents or dollars; it cost the Son of God his life. If he had not made that sacrifice for us, where would we be today? If salvation is not worth more to us than all the world, it is not worth anything at all. So let us "Eat, drink and be merry, for tomorrow we may die."

Congregations should help each other in the Lord's work. By working together a better impression will be made on the world and much more good can be accomplished. "In unity there is strength." A better understanding and better fellowship will result, and a better chance for us in the judgment.

Each individual in the local congregation should do all he can to advance the cause of Christianity in the local community, by doing whatever he is able to do, whether that be teaching, singing, praying, exhorting, giving, visiting the sick, helping the needy, keeping himself unspotted from the world, bridling his tongue, or whatever else he is able to do. He should attend all services of the church (when physically able to do so). Then when the church decides to hold a meeting the members should prepare their own affairs so as to be able to attend each service. Contact your neighbors and talk to them about your meeting. Manifest your own interest in it.

We intend to have a meeting next fall. Here is what I am doing. I tell it only for the purpose of giving you an idea, or perhaps provoking some one else to greater effort. I have selected fifteen families who are not members of the church. To these I write and mail a short article about twice a month, writing on such subjects as "The Bible," "The Gospel," etc. By keeping this up till fall I hope to arouse sufficient interest in them to get them to come to the meeting when it starts. Of course there are other ways we can work, but whatever we do let us **work**. Thus through our co-operation we may be able to do a great deal of good that we cannot do otherwise—J. A. Collins.

Nothing But Leaves—Mark 11:13

A few days ago I was pulling leaves off of the grape vines in order that the sunlight and air might make direct contact with the bunches of grapes. This was done that color might be brought to the fruit more rapidly. While removing those leaves I found some vines that had nothing but leaves. This made me think of an instance in the life of our Saviour, which is suggested at the head of this article. We wouldn't think of planting a vineyard if we had any idea before we made the planting that we were not going to harvest a crop of quality grapes in due season. The same thing holds true in respect to a fruit tree. We wouldn't only expect a crop in due season, but providing we gave it the proper care, we would also expect a good quality of fruit. Jesus said, "Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." (Matt. 7:19.)

The same thing holds true in the Lord's vineyard. We are not only required to produce fruit at all times, but it must be a good quality of fruit. The tree mentioned in Mark 11:13 happens to be a fruitless fig tree. We believe there are many in the disciple brotherhood just like this fruitless fig tree; "nothing but leaves." If the leaves of maliciousness, self-conceitedness, pride, vainglory, envy, and hypocrisy were removed from many of us who profess to be disciples of the Master, there would truly be nothing left. What would you think if you were to plant a fig tree or a fig orchard and when the time came around that those trees should produce a crop, you were to find to your sorrow that there was no fruit there? This is exactly the way many are in the church today. Produce nothing but leaves.

We wish to enumerate a few things by way of comparison to show how we can be, and many of us are, like the tree of Mark 11:13.

First—Many of us never study our Bibles. This is very necessary for spiritual growth. Peter says, "As new born babes desire the sincere (or unadulterated) milk of the word, that ye may grow thereby." (1 Peter 2:2.) Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matt. 5:6.) But after many of us have been in Christ long enough that we ought to be teachers, we are still only babes. (See Heb. 5:12-14.)

Second—Many of us don't take time to pray. If it were necessary for Christ and his apostles to pray constantly, how much more we. Jesus spake a parable to this end that men ought always to pray, and not to faint (falter). (Lk. 18:1.) And again he says, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." (Luke 21:36.)

Third—Many of us are indifferent about attending the regular services of the church, and so in this respect we are fruitless. A disciple indeed should not overlook the admonition of Heb. 10:25, 26, "Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so much the more, as ye see the day approaching. For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

Fourth—Too many of us are unconcerned about our weaker brethren. In spite of the fact that the book reads, "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification." (Rom.

15:1-2.) Also, "Bear ye one another's burdens, and so fulfill the law of Christ." (Gal. 6:1-2.)

Fifth—Some never offer their assistance in the regular church programs. A common excuse is, "John is more able to do it than I am. I don't have the ability." But in spite of our excuses we will either have to use our talent or we will lose it. The Lord will certainly hold us every one responsible.

Sixth—Some are always ready to criticize those who press the work of the Lord. It is either one man wants to run the church or it's only a family affair. The church doesn't need these fault finders. Only another fruitless fig tree.

Seventh—Many never make the first move to visit the sick. Jesus says, "I was sick and ye visited me not." (Matt. 25:43.)

Eighth—And there are a certain per cent who are either unconcerned or are too selfish to help care for the poor. The Saviour said, "Naked and ye clothed me not." (Matt. 25:43.) "Look not every man on his own things, but every man also on the things of others." (Phil. 2:4.)

To be a disciple indeed we must bear much fruit. (John 15:8.) "Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." (John 15:4-5.) We must, as disciples indeed, be rich in faith. (Jas. 2:5); also rich in good works. (1 Tim. 6:17-19.)

The conclusion—Jesus cursed the fruitless fig tree. (Mark 11:21.) And so once more Christ said, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John 15:6.) "And now also the ax is laid unto the root of the trees, etc." (Matt. 3:10.) We are given the opportunity to make good in this life, but if we don't make the proper preparations here and now, we will without a question of doubt receive a curse too. See the parable of Luke 13:6-9. Therefore, while the door of grace and of God's mercy is open, let us strive to make our calling and election sure.—Walter S. Weekly.

"Advantages of Christian Literature"

"Time will never be when we can dispense with oral teaching, but the time is here when it can be very effectively supplemented by the circulation of good religious literature. It costs money and lots of it to do real effective missionary work. The preacher must be supported along with his family through a rather long-drawn-out period before we can begin to see any "visible" results. I believe that if it were possible to contact some Christian or Christian family in the sections of the country where the gospel is all but unknown and through them distribute widely and wisely tracts, pamphlets, and religious journals for a period of time preceding our appearance on the grounds that money would be saved, and a very noticeable advance in the truth would be recognized. An example of this is seen in the wise use of literature by the people styling themselves as "Jehovah's Witnesses." I know of many communities where their materialistic literature has been freely circulated, and by reason of its distribution, a preacher among them has but very little trouble of gathering to himself a group of these folks who have read

their printed matter. If the circulation of false literature—and I know of none that is so far from the truth, and which describes the destiny of man in terms more unpleasant, and more discouraging—has that kind of effect upon the minds of many who read, surely the circulation of truth would have a favorably comparative effect.”—Glenn A. Parks, in Firm Foundation.

ONENESS

- One Lord (not many rulers or dictators).
- One faith (not over 600 beliefs).
- One baptism (not three or more).
- One home to reside in.
- One family to be true to.
- One church to worship God.
- One brotherhood to be of **one** mind.
- One public school system for education.
- One desire to use education wisely.
- One prayer for the unity of all baptized believers in Christ.

—L. L. Dix, Rockville, Mo.

Neither Give Place to the Devil—Eph. 4:27

I wonder how many of us ever stop to give this scripture serious consideration. As we look around us today we can see so many things that are the result of giving place to the devil. Take, for instance, the Church, when it was first established was pure and unadulterated. But then as it grew, some of the members not thoroughly converted had to bring worldly things in with them, and the leaders, not wanting to lose any of them, tolerated things that were ungodly and wrong in order to keep its membership. And from then until now the church has been giving place to the devil so much that one begins to wonder where the church begins and the world ends.

Why is it the church is so corrupt today? After considering this question for some time we can conclude that the church itself can only be what its members make it, and how far its leaders allow it to go. After all, the church is not the building, but it is the members themselves. So the church cannot be any more corrupt than its members. Also it cannot be any stronger than its weakest members. We see about us today hundreds of different denominations all of which have started from the church which was first established. And the reason for this is that the people have wanted to run it the way they desired instead of God's way. Instead of adjusting themselves to the church they adjusted the church to their feelings. If they think God left something out of the church, they'll put it in regardless of what the Lord thinks. We can plainly see who is behind this great destruction. It is Satan himself trying to appear before us as wolves in sheep's clothing, making something appear before us as very desirable but inwardly it is full of deadly poison.

So you see, brethren, instead of doing everything that seems right and believing everything that sounds good, we must search the scriptures daily to see if these things are so.

We are responsible for the success or failure of the Church of Christ. If we let Satan put just one foot in the church, Christ goes completely out, because it is an impossibility for Christ and Satan to work together.

It is the same with our private lives. If we yield to Satan just a little, we are completely losing Christ. Because we are told that we cannot serve God and Satan. It is an impossibility for us to serve both masters. We are completely right or we are all wrong, for there is no middle ground. So brethren, if you are doing some thing that you know is contrary to sound doctrine, no matter how small it is, you'll have to quit it or you'll be lost. If you are too stubborn to do differently, you might as well leave the church, because you are not only harming yourselves but the church as well. You might use as an excuse that Brother Jones is doing worse than you ever did and that if he goes to heaven, you certainly will. But did you ever stop to think that Brother Jones will land in hell and if you follow him you're sure to land there, too?

So you see, brethren, we must be careful in everything we do and say. Never yield to temptation and never give place to the devil. After all, the more we drive Satan out of our lives the more we will be filled with Christ and the less temptation we will have.

May I paint a picture for you of a person who is on an island in the midst of a mighty river. This island is known as the island of life. One shore of this island is smooth and the water is moving slowly and calmly as it passes over it, while on the other side the shore is rocky and steep and the river on this side is madly dashing against the rocks, making it an impossibility for anyone to leave there without great disaster. As we look upon this island, we see a young man struggling to get to the smooth side where a boat will be waiting to take him across to the mainland. But we see some one is holding him back, pulling him and fighting him, trying to get him to cross on the other shore. But the young man fights courageously on. Slowly but surely he fights his way to the other side of the shore. Once he stumbles on the rocks beneath, but he rises to fight with more vigor his never-tiring foe. Each step he takes brings him nearer to the shore, and each sure step weakens his enemy so much that when he finally nears the shore, his resistance is not nearly so much. At last he reaches the shore and there the boat is waiting for him to take him across to the other shore where there is no strife and where the wicked cease to trouble.

Brethren, we are all on this Island of Life fighting with the same foe, the devil. And no matter which way we turn we must cross the river of death. If we give in to the devil, he will gradually drag us down upon the rocks of destruction from which there is no rescue. But if we fight him all the way, we will cross the river and reach the land where there is no sorrow, no pain, and we will have eternal life.—Wilbur Storm.

WHAT YOU HAVE WANTED FOR YEARS

For many years you have wished for a paper you could hand to non-members of the Church, which contained none of the local battles in the ranks of the brethren. You have that in the Missionary Number of the Macedonian Call. Each issue gives about a page on most of the main items of the Church, exhortations to sinners, other specific doctrines of difference between the sects and the Bible, and about two pages of the Church at Work, where they can see that apostolic Christianity can grow even today. You can now easily get such needed information to non-members.

Rates: Missionary Numbers of the Macedonian Call (January, April, July, October) for one year to FIVE persons, \$1.00—or, if you prefer, you may send for two or more years to one person at same rate of 20c a year.

Moreover, if you send 50 yearly subs of this Missionary Number for one year (or 25 for two years—which might be better), 20c a year each, making \$10.00 in all, the publisher will have a rubber stamp made at his own expense, with the name and address of your church, and will stamp each copy. This means more work and expense to us, but we wish to help you spread the gospel. Thus what is equal to 64 pages of an ordinary book goes to a non-member for 20c through a year, and we write all the names, mail, pay postage, pay for rubber stamp, and stamp. **YOU HAVE NO BOTHER AT ALL.** But please put all the names to one postoffice together, and if possible write neatly (or typewrite) on a sheet of paper the size generally used in a typewriter, so we can transfer it to our mailing list without re-copying.

In bundles the rate of the Missionary Number is 2c a copy in our regular mailing, but postage extra if sent by parcel post. With a bundle of 500 we can have a rubber stamp made and sent to you free, if you desire it. To have copies at the meeting house to hand to non-members who attend, gives them many pertinent scriptures to look up which he can't remember from a sermon. We often spend five dollars for a sermon to empty seats. Let us preach the word in print as well as voice.

God's People

God has always intended his people to be separated from those who were **not** his people.

However, God is "not willing that any should perish but that all should come to repentance." (2 Pet. 3:9.)

The Jews, at one time, were God's chosen people above all others, but when the law to the Jews had served its purpose, their schoolmaster to bring them to Christ, (Gal. 3:23, 29), he came to his own (the Jews) and his own received him not. But as many as received him to them gave he power (the right, or privilege) to become the sons of God, even to them that believe on his name. (John 1:11, 12.)

Concerning the separation of God's people from those who were not, we read, "Then I (Nehemiah) answered and said unto them, the God of heaven, he will prosper us; therefore **we his servants** will arise and build: but ye have no portion, nor right, nor memorial in Jerusalem." (Neh. 2:20.)

"But Zerubbabel and Jeshua and the rest of the chief of the fathers of Israel, said unto them, Ye have nothing to do with us to build an house unto our God; but we ourselves together will build unto the Lord God of Israel, as King Cyrus, the king of Persia hath commanded us." (Ezra 4:3.)

"For the Jews have no dealings with the Samaritans." (John 4:9.)

And have no fellowship with the unfruitful works of darkness, but rather reprove them. (Eph. 5:11, 12, 13; Matt. 18:15, 16, 17.) "Withdraw yourselves from every brother that walketh disorderly." (2 Thess. 3:6.)

"With such an one no, not to eat." (1st Cor. 5:7, 11.)

The above quotations and many others that might be cited are proof that God's people are to be separated from the wicked.—Mrs. Laura W. Goodin.

The Philosophy of Thinking

Man is given a mental storehouse of gigantic proportions. He can shave his face, wash his hands and spend his money, but the contents of memory will register without an effort and he can't rub it out.

This being true, how delightful to turn to the index of that invisible ledger and find the page where our good deeds are written; look them over, examine their parts,

search their depths and compound their virtues. We don't like to "ring-up" the bitter things of life, but our wholesome deeds, like pleasant companions are edifying, charming and delightful. Again, memory is the moderator of human events where each of us, by the act of thinking, may associate persons, periods, plans and places and in this way convert them into history. See below:

Think of Noah and his ark.—Gen. 6:14.

Think of Samson and his strength.—Judg. 16:30.

Think of Jonah and his prayer.—Jona. 2:1.

Think of Daniel and his prison.—Dan. 6:16.

Think of Joseph and his coat.—Gen. 37:3.

Think of Absalom and his mule.—2 Sam. 18:9.

Think of Job and his boils.—Job 2:7.

Think of Lazarus and his grave.—Jno. 11:44.

Think of Jesus and His birth.—Matt. 2:1.

Think of Judas and his crime.—Jno. 18:2.

Think of Christ and His cross.—Jno. 19:17.

Think of the Lord and His Church.—Acts 2:47.

—A. R. Moore, 7519 Jefferson, Kansas City, Mo.

Why?

Why do we devote our time, effort, and money to help spread the gospel? Is it serving a useful purpose? In the last question we must answer in the affirmative in the most decided manner, and so must the non-believer say it is useful if he is honest. Those who have viewed Christianity, whether it has been from a spiritual or natural standpoint, must admit that it gives man the power to meet the problems of life, and all must admit that it brings happiness into the lives of individuals that otherwise would be entirely void and empty.

Life is a steep and stony uphill road; but Christ came into the world and taught us that there is something at the end of that road for us if we will meet with certain conditions while we are on our journey. The unbeliever is deprived of that hope and many of them seek to end it all in suicide. But it cannot be ended in that way. Christianity gives us the courage to go on by showing us that we are God's children, why we are on this road, and what our award will be when our journey comes to an end.

The unbeliever says that man is just another animal. But the most feeble display of logic would disprove that statement. Man is a direct creation of God. Man has reasoning power, while the lower animals act only on instinct. That is sufficient evidence for me to know that man is one in whom God takes a personal interest, and it is not his wish that any man should perish. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3:16.) Thus, obedience to the gospel will tell us who we are, why we are on this road, and what our award will be when we reach our journey's end. It gives us something worthwhile to look forward to as we seek treasures in Heaven.

Christianity makes our journey over this uphill road of life much easier. If we indulge in passions that make us disgusted with ourselves in this life, it is only the teachings of Christ that will successfully show us the way to resist temptation and regain self-respect. If Christianity reigns in a home, you will find happiness there, and a profound love and respect for one another that cannot be found in any other environment.

We have only outlined very briefly a few of the values of being a Christian, and none of these values can be despised though they be small when compared to the higher reasons for being a Christian. It means a living union with God, and cannot be compared with any worldly activity or organization; as Christ has no organization outside of His Church. Membership in His Body is only attained by obedience to His plan of salvation; which is believing, repenting, confessing, and being baptized in the name of the Father, Son, and Holy Spirit, and thereafter living in union with God. "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goes to possess it." (Deut. 30:15, 16.) We must take heed to these words today.—F. A. Winekler.

The Church at Work

It Is Hard to Backslide on Your Knees

Brookport, Ill.—Brother Bill Hensley is in a good meeting here. He is only 21 years of age, but does his work as a man with many years of experience.—A. T. Kerr.

As the reader goes through these reports, let him notice how many preachers have been engaged in constructive work of developing talent and putting others into the public work. If this continues for five years, you will see the true Church of Christ a mighty power in the earth.

The church at 8910 Fullerton, Chicago, has enjoyed visits from several out-of-town brethren this year. Some mentioned they found our address in the M. C. We invite all who can to worship with us. (I Thess. 5:25.)—Leon A. Munger, 2220 74th Avenue, Elmwood Park, Illinois.

Riverside, Calif.—Send 200 of the Missionary Number of the M. C. The young people have decided to distribute them in the vicinity of the church house.—Earl Ficus. (This is a grand, good work for the young people who live in town. But like all advertising, it must be repeated again and again to accomplish the most good.—Pub.)

Hamilton, Mo.—Brother William Ketcherside last Lord's Day closed a two weeks' meeting at the Pleasant Ridge congregation, southeast of Hamilton, and during which meeting one was added by baptism, six delinquent members were restored, and two persons from sectarian churches were united with that congregation. The brethren regard the meeting as highly successful.—O. C. Tee.

The Guide Through Bible History makes a very helpful and inexpensive (35c) present to an intelligent non-member of the Church, to show him the way of God, as well as such a present to members to lead them through the Bible. We can send each one separately in a neat envelope, or send you the books and envelopes to you to mail yourself. Ask for the envelopes if you wish them.

Cowden, Ill., Nov. 11.—I was called home Thursday to preach the funeral of Brother Driskell, who had been an Elder of the Church in Mattoon ever since we have had a Church in that city. Brother Driskell was a good man without enemies, unless they were religious enemies, which all of us have, I suppose. Brother Driskell would not compromise the Gospel with any one. No one could say he was not a good, conscientious man who feared the Lord and kept his commandments. He was a godly, Christian man who will be missed by all of us, and the front seat in our meeting house will look almost vacant without Brother Driskell. He leaves his aged widow to travel the path of life alone. She, too, is a good Christian. He only lacked a few days of being 80 years old. He is resting now, we believe. It was an unusually large funeral.—W. G. Roberts.

We thank those friends who have donated to the work of the M. C., without whose aid we could not have continued. And now

while some of our readers are making gifts (possibly of useless things) to their friends, why not donate Christian literature to them? Or, help us send it to those who need. We donate much ourselves to the work, and still have calls which we are unable to fulfill for lack of means. "Come over into Macedonia and help us," still sounds forth—are we heeding? It does seem that more of our Christian brothers and sisters who have considerable of this world's goods would do this, or at least remember such work in their wills, instead of turning all of their property into the hands of ungodly relatives to use in the service of the devil. We are stewards of God, handling that which belongs to Him, and must some day render an account of our stewardship.

Malta, O.—From October 8 to 22 I was with the congregation at Lover, Pa. Interest was very good, and brethren said it was a good meeting. Brethren from Vanceville, Paisly, Washington, and East Liverpool visited the meeting and assisted in many ways. From the 26th to 29th I was with the faithful brethren at Anderson, Ind. Brethren from Middletown and New Castle gave good assistance in this meeting. The worst opposition there is from the ones who pulled off from the congregation.—C. G. Parsons.

Colorado.—Please enclosed find order for six dollars for three more Simplified New Testaments. This will make nine I have ordered, and I hope to order more. I would not be without one. I like the M. C. so much, and may the good Lord spare you and keep you in the good work.—Mrs. Alice A. Bradley. (Even children appreciate this testament with its definitions of hard words, simplified translations of difficult passages, running headings to hold one to the line of thought, etc., etc. What more appropriate present could you give your child, or parent, or other relative or friend, to start the New Year?)

"The World Do Move"—And so do some members of the Church of Christ—but away from the truth. The East Side Church in Indianapolis takes up collections for an orphan home, has the one-man preacher-pastor system, uses literature, has only college "pastors," etc. Recently J. C. Roady took the place of the regular pastor in its Sunday broadcast, and thus lent his influence to that apostasy which he claims to have fought so long. The North Indianapolis Church now has John S. Johns as pastor "feeder," for he does it every Sunday morning and evening and takes charge of the mid-week meeting. The church is supposed to have three elders, one of whom is publisher of the Review and co-author of the Open Door policy of the Rough Draft. The Review advertises the college churches in Indianapolis and exhorts readers to attend them. Who would have believed a few years ago that these men would have made so complete a flop religiously, and after fighting for years to keep college preachers out of the churches, would now fight about as hard to bring them in? But Jesus Christ is "the same yesterday, today, and forever." These men will surely have to answer to God for trampling Apostle John under foot (see 2 John 10, 11), and for sowing discord among brethren (see Prov. 6:6).

Asherville, Kans.—Our meeting here at Green Mound, with Brother Lloyd Riggins preaching, which began on Monday evening, October 9, closed Lord's Day evening, October 22, with an all-day meeting on an ideal day. Brother Riggins, who is an influential, meek and humble servant of the Lord, did much good for the church here with his plain, forceful teachings. During the second week of the meeting special time was given for development work, which was not only needful and beneficial but enjoyed by those attending, and the attendance was good. Brother Riggins also did some personal work which resulted in a better understanding with co-operation restored between congregations. The closing day was one long to be remembered, with feasts, both spiritual and temporal. Good size audiences attended all three services and attendance was good during all the meeting. A basket dinner was spread in the basement for the physical man at the noon hour. Representatives from the Dentonia, Red Cloud and Beloit congregations were present at the afternoon services. Brother Henry Van de Riet of the Dentonia congregation, Brother Ross Yocum of the Beloit congregation, and Brother Truman Sterner of the Red Cloud congregation all made good talks. The Green Mound congregation sincerely appreciates the co-operation from these brethren and we trust that seed was sown that will bring forth fruit to all honor and glory of our Lord and Master. Brother Riggins is held in high esteem by the church here at Green Mound and our prayers go with him in upholding God's word wherever he may

go, and we will look forward to his return at some future date. Two young ladies, sisters, were baptized at the close of the meeting and were received into the fellowship of the congregation at Green Mound the following Lord's Day. Brother Dale Shurts and Brother Walter Seely each gave good talks on October 20. The leaders especially feel grateful to Brother Riggins for his services while here. Any congregation desiring upbuilding of the cause will make no mistake in securing the services of Brother Riggins.—Clarence Abing, W. E. Seely, Dale J. Shurts, C. L. McKee.

The Simplified New Testament is appreciated by children and unlettered folks and ripened scholars alike. Frederick D. Kershner, Dean of the College of Religion, Butler University, Indianapolis, says in a letter dated Nov. 14, 1939: "I still use your Simplified New Testament, which seems to me to be a very valuable work. I wrote a commendation of it for the Christian Evangelist, when I received the book a few years ago, and after this length of time I am quite ready to endorse in full the earlier statement." The editor spent about five years on the "headings" in the book, and any preacher or Bible teacher will find such headings helpful though not perfect.

SOME HELPFUL BOOKS

Simplified New Testament. \$2, six copies \$10.
 Guide Through Bible History. 35c, twelve copies \$3.60.
 Church of Christ. 360 pages. \$1.50.
 Story of the Bible. (Million copies sold.) \$2. (For people from 8 to 80 years.)
 First Steps for Little Feet. \$1. (For children under 8 years.)
 Smith's Bible Dictionary. \$2.
 Jamieson, etc., Commentary on Entire Bible. \$5.
 Great Songs of the Church. 50c.

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In A. R., August 15, 1939, we have this on page 15: "I was with them [Beckley, W. Va.] 16 nights in one of the best meetings I ever conducted; 39 ACCEPTED THE INVITATION—some had been members at other places, some came from the Christian Church, SOME from the Baptists, and some were baptized. . . —J. C. Roody."

Now read the following report of the same meeting on page 16: "Brother J. C. Roody closed a two weeks' meeting in our new church house and started a new congregation of 39 members. Two were baptized, two came from Christian Church, and ONE [is one, some?] from the Baptists. . . —Omer Stover."

It seems he really had five additions. But I'll make no comments.—W. G. Roberts.

Indianapolis, Ind.—The publisher recently spent three Lord's days at Flat River, Mo., in Bible drill and study. Each night we spent about 45 minutes in the Old Testament in character study, and the same time in the New. We had different brethren recite on the historical lessons or trace Paul's journeys on the map and tell the story. We covered about half the O. T. history in that time, touching of course only the high points. Expressions of brethren, and other things, convinced me there was considerable interest in the work. Many said they wished more of it. Reports from Nixa, Mo., indicate that the Sunday night meetings are better attended and that more young people are taking part. We hope this continues. We rejoice at the constructive work which is being done by some of the young preachers, as well as some older ones. All of this will make the meetings more interesting and thus cause the members to wish to be there EVERY time. 2 Tim. 2:2 shows that it is as much the business of a preacher to commit what he knows to faithful men who shall teach others, as it is to baptize people. The additions will come later. If, in ten years from now (I hope it is much sooner), we can have EVERY church hold at least two weeks of Bible constructive work each year as well as to have a protracted meeting to bring people into the church, I think I shall die happy, for I know we shall have a much better eldership than we now have, which can take care of all the work which comes before it.—D. A. Sommer.

Cedar Rapids, Iowa.—Home for a few days after two weeks' work in Brookport, Ill. We had a fine meeting, with interest running high, especially the second week. Seven additions and one acknowledgment were the visible results, but I certainly feel that much more was accomplished than just newly added members. The brethren in Brookport are disciples who have been tried by the fires of persecution, and have continued faithful. Many times they might have given up, but even though few, they failed not to continue fighting the opposition with the "Sword of the Spirit." Today they stand solid as one man opposing innovations, and have thus conquered their foes. I certainly enjoyed working with these brethren, and await eagerly for my next opportunity to work with them. Brethren who have stood for the old paths and have come out victorious should give us all renewed zeal to press onward to Christ, who is our goal.—Bill Hensley.

Bethalto, Ill.—I have just closed a very fine meeting at Salem, Mo. We had good crowds and the people gave me very good attention in this meeting. We had good songs and song leader, Brother Otis Crandell. I find him to be a fine conductor of singing and also is a good constructor. So with him we have had a fine meeting. I am thankful to know they have two who act as leaders, Brother Barnes, although old in years, is a man who has a good knowledge of the Bible. I thank God that these two leaders are working hard for the cause of Christ. We held for three weeks, having eight additions—four were baptized in Christ and four renewed and placed membership. Salem is glad of the harvest that they had in this meeting. I had a young people's class in the afternoon from 4 to 5 consisting of young people, starting with four in number and ending up with twenty-six. My idea is that one must teach young people the Bible, get them to work in the church early, because they are the future material of the church. I think the reason the Church of Christ is dying out in places is because the younger people have not had the opportunity to go ahead, and the older brothers are away, going to their rest. Preaching night after night isn't all their is to it—the preacher should get out and do personal work. I am young but I can see what a help it has been at Salem. Next year I will be two months there—a month in personal work and a month preaching. I am glad they put me to work, and by all of us working together we have made a successful meeting. I go to Greeley, Mo., to hold a meeting—will be here in Missouri all this month.—Paul E. Lawrence.

Topeka, Kans.—Conditions at home made it imperative that I return from Arizona much earlier than I had expected. Since returning home I substituted a week for Brother Riggins in a mission meeting at Huron, Kans. I also spent a profitable four days at Brookfield, Mo. The church there was greatly strengthened spiritually and in numbers through the last two meetings held there by Brother C. R. Turner. I was asked to assist the church at Pleasant Ridge, near Hamilton, Mo., to a better working condition. Was there from October 8 to 22. Six were restored—one came from Baptists, one from the Christian (?) church, and a mother of a family was baptized, and the Church was put to work. I am persuaded that this church will make a rapid growth, because all seem to have a mind to work. The work at Pleasant Ridge brought me into contact indirectly with our beloved Brother O. C. Tee and his noble family. Brother Tee is filling a place, and a need, in our great brotherhood that perhaps no other is competent to fill. Only heaven itself can declare the good this family is accomplishing. "They have addicted themselves to the ministry of the saints" also. I will spend six weeks more among the churches in the Middle West, then to the Southwest perhaps for the winter. I am glad to report my health much improved over the past three weeks.—Wm. Ketcherside.

Sullivan, Ill.—At this date, October 31, I am in an interesting meeting at Lewis, Kans. Began here last night; will be here until November 12, then home for a three weeks' meeting beginning November 19. Since my last report I have labored with the following congregations: White Oak (near Ethel, Mo.); Hale, Mo., and Fairbury, Neb. I was at White Oak three weeks. They are few in number but they have a mind to work—only nine male members. We had a development class two nights each week and outlined a program for them and put them all to work. Each one can do anything that he is called upon to do. At Hale three weeks. Seven placed membership and two of them confessed neglect of duty. I feel that the church was much strengthened and that I left them in good condition to do better work in the future. The Fairbury meet-

ing was short, but I am sure much good was accomplished. Brother William Ketcherside spent three days with us and appointed five leaders to take charge of the work until further development. Also revised the church record and brought it up to date. Thirteen added, seven by immersion and four placed membership and two restored. I feel that we left the church in better working order than it has been for some time. Unto him be all the praise. There is lots to be done in the Master's vineyard, and the right kind of laborers are few indeed. May we be faithful.—C. R. Turner.

Miscellaneous.—If you receive notice of expiration of time when you think it is not out, or you have failed to receive what you ordered, be sure to inform us after a reasonable time, and we shall look it up. . . . Those who have sent articles, poems, etc., be patient. We put them away in our copy box, and use them as space and appropriateness permit. . . . Encourage all the young people in their efforts publicly as well as privately, if it is right. This applies to young preachers as well. But be careful that you do not overdo it and spoil them. We need them and do not wish them to become puffed up. . . . We are glad to learn that all differences between the Green Mound and Beloit churches, in Kansas, have been entirely adjusted and that they are working together. Brother Lloyd Riggins is to be commended for his wisdom and patience in this work. . . . Short articles of less than a column have a better chance to get in than long ones, for they are easier to fit in.

Cowden, Ill.—On account of my mother-in-law's death I was called away from my meeting near Segal, Ky., just as we had gotten a good start. I sent Brother Lloyd Riggins down there to finish it and he could only stay a short time, but seven were added while he was there. I, after taking my wife's mother to Pennaville, Ohio, for burial, went to Central Station, W. Va., for my next meeting, but sickness and rain knocked us out of several nights there, so we had no additions, but had some interest. Wife was with me at this place and she enjoyed it very much, for the brethren were so good and kind to her. I went from there to Almartha, Mo., for my next meeting. Had large crowds most of the time, and fifteen additions—twelve baptized. I enjoyed this meeting very much. It was my first time at that place. Fine brethren there, too. From there I went to Springfield for a couple of nights and visited some of my old friends, as well as preaching two nights to appreciative audiences. From there I went to Alder Springs, near Iberia, Mo., for next meeting. While we only had three added, yet we had a good meeting. College preachers have held all their protracted meetings for the last twenty or twenty-five years, so I worked on the Church more than on outside sinners. Think at least three-fourths of that congregation will line up all right. Had the Elder (only have one now and he is a good one) and one they wish to appoint for an Elder allowed me to appoint him, conditions would be in still better shape. But those two brethren thought it best to wait awhile, as some of the members favoring H. H. Diestelkamp might object, while if they waited awhile they thought conditions would be better. But before I left that community they learned the opponents were going to try to appoint one or more elders, then they saw that they had made a mistake. But I was then at Mount View, hence too late for us to do anything at that time. Some very fine brethren there who will stand for the eternal truths of our Father. I think we are going to have a good congregation there. I'm encouraged. I'm now in a meeting at Holiday, Ill. Starts off fine.—W. G. Roberts.

Bonne Terre, Mo.—I recently spent seven weeks in the Ozark range, preaching first at Goodwater, in Iron County, where I stayed about two weeks. Two were baptized and I believe good was accomplished in other ways. Will go there for another short meeting and work among them soon. I next went to Balcum schoolhouse for a week, in Reynolds County. Only one family there. Prejudice no doubt kept many away, but we had a pleasant and profitable time together and left hoping the seed sown may germinate and bring forth fruit. From here I began at Exchange, four miles from Ellington, where I preached fourteen times, had good attendance and attention, and the finest of weather. Church there has a bright future if they will only work—have talent and material for elders and deacons. Our worst enemy is becoming satisfied with present accomplishments. Brethren, let us "press toward the mark for the prize." My next stop was at Radford schoolhouse, near Corridon. Have a small congregation but think they are faithful and feel sure they will grow and increase in zeal and knowledge. They plan

to build a house sometime. I want to return and help to encourage and build them up all I can. I came to West Fork for a week. Brother Paul Lawrance was with me from Friday until Sunday. I am now at home, attending a few nights of Brother D. A. Sommer Bible reading at Flat River.—H. L. Carlton.

Cawker City, Kans.—I rejoice to learn of the good work brethren are doing. Let's keep it up! At this writing I am on my way to assist in a two weeks' meeting with the Eureka (Wheeling, Mo.) congregation, from which place I plan to go to Section, Kans., for a meeting with brethren in that place. It will be my first visit to these places. Just closed about four weeks' work in Eastern and Northern Kansas. Spent about a week in a mission effort which Brother William Ketcherside had begun and continued about a week previous to my going, in Huron, Kans. We left four disciples keeping house for the Lord. Brother J. E. Goforth lives there and is looking after the work. From there I went to Green Mound, near Beloit, where we began a work last spring, which I am sure has resulted in much good. A more appreciative and devoted people would be hard to find. Faithful brethren are warmly welcomed among them, but there is no place for compromisers. The leaders are standing together as one man. Two were added by baptism and two congregations were reconciled during this meeting. I plan to visit them again next spring and help them continue with a carefully planned program which has been started. Brethren from Beloit, Dentonia and Red Cloud encouraged the work. We held special services each evening, during which we endeavored to teach brethren to read, comment and pray publicly. From Green Mound I went to Beloit, where I preached two evenings to appreciative audiences. Brethren were present from Green Mound and Dentonia. I was well received by Beloit brethren. Baptized a young woman and assisted in restoring a man and his wife. We rejoice that the church in that part of Kansas presents a solid front. Have booked quite a few meetings for next year. Have time for a meeting in December of this year, also during the first part of next year. Am real glad to see Brother E. G. Johnson's name in the M. C. to that good report. He and I have spent many happy hours together in his home. Come again, Brother Johnson! Brethren, the "time is short . . . for the fashion of this world perisheth."—Lloyd Riggins, Charleston, Ill.

I like to read the many good articles in the M. C. and hope it may long continue, to spread the good tidings of truth.—Mae Lee Adams. . . . I sure appreciate the M. C. It makes me feel like I knew all the many good writers.—G. W. Shull. . . . The M. C. is always welcomed at our house with that joy which one feels in getting a letter from those he loves.—Henry and Mildred Vander Reit. . . . Will try to get others to subscribe. The Review had been in my home from childhood until they changed, then I turned to the M. C. and will stay with it as long as it stays with the truth.—Mrs. C. E. C. . . . The M. C., its faithful managers and steadfast influence mean much to me.—Pauline Peters. . . . I don't wish to miss a copy of the best religious paper I ever read.—Lemuel Askey. . . . I am glad we have a paper we can depend on in times like this when the Church and world both are power crazy.—Fred Randell. . . . I believe it is getting better. It is a real preacher in these perilous times. Keep it pure and we shall always bid you godspeed.—Bert Cain. . . . The M. C. is so good, I hope it will go into many homes.—J. H. Mabery. . . . I hope that the M. C. will never waver nor wobble from the true path, and that it may continue to hold up the shining light and encourage others as it has me.—Bertram Wilson. . . . I certainly enjoyed the October Missionary Number. It was to the point and a great missionary number.—Bill Hensley.

Armel, Colo.—I closed a two weeks meeting for the church meeting at Rock Hill near Carrollton, Mo., on October 22, with a basket dinner and three sermons and baptismal services. The meeting was well attended and four made the good confession and were baptized. Wife was with me and we made our home with Bro. Clarence Austin, where we had light housekeeping rooms. We went from there to Akron, Colo., and began a meeting October 29, and closed the 12th of November. The visible results of the meeting: two young men were added to the church by primary obedience. We made our home with Sister Standish, a descendant of Miles Standish; she is firm for the church without human helps or organizations and there are several others in leading parts for the church there that are set for the true Church as without additions or subtraction. I made special

efforts to stress the importance of worshipping God in the church, Eph. 3:21, and proved by the Scriptures that Christ's blood and spirit was in no other organization but His body, the Church, and that He was not the author or head of any human institution, and thus He would accept nothing else as a service in worshipping Him.—E. G. Johnson, Colton, Calif., Rt. 1, Box 212.

The Hired Preacher

I have a letter from a brother in a distant city which begins in these words: "The church here has recently had an experience with the hired preacher, which I would like to have you comment upon. * * * Your comments might serve as a warning to others who are about to get into the same condition we are in here." The preacher that caused this trouble, of course, is gone to another city; but he has left the church for which he preached in all this trouble, and **it will take a lifetime for the older ones to get through it.** This is the sad part of a situation like this. In this letter the brother says: "When the preacher came to us, we had about one hundred forty members, and we were about as nearly harmonious as any congregation you could find anywhere; but after this preacher was two years with us, we have about seventy members and the peace and harmony of the church is gone."

The brother further says of this hired man: "He began soon after coming here to advocate **majority rule** in the matter of selecting preachers. As long as the majority of the congregation wanted a preacher to stay with the congregation, he should stay." Though he took this position about remaining, yet he came there "at the request of the elders." It seems that he had one way of getting a job, but another way of holding it. Notwithstanding that contention, when he had a chance to exchange places with a preacher in another city, he called for a vote of those present at a meeting called for this purpose, and he got thirty-eight votes, the elders and some others refusing to vote. He went in at the instance of the elders, but he had himself voted out and his successor voted in by the majority present. The young men are now running the church, and one has said: "**This church has been elder ridden long enough.**" I hate to think it, but I am almost forced to the conclusion that **some preachers, instead of working for the church, are working the church for themselves.** Preachers working the church from within can do more harm to the church than real enemies can do working from without. Sometimes a preacher rules the church through a board made up of elders and deacons; and if he sees the church is tired of him, **he politics around and finds some of his friends whom he can add to his board,** and in doing so will keep a majority that favors continuing him in the place. With such a preacher, it looks like an effort to hold his job; but with the elders, it looks like indifference. The preacher is the hired man, and he is the only one that gets any money out of the matter, and for this reason he should not be allowed to run the church.—F. B. Srygley in Gospel Advocate.

Srygley is one of the old stand-bys of the Gospel Advocate, the largest of the Bible college papers. There seems to be considerable of such work among them. Oh, well, it is only the fruit of the college system which they have. The college turns out the preachers who are looking for a flock to fleece, and while some may happen to nip the sheep while they are doing the shearing, they are nearly all after the wool for themselves. It is the clergy system, a system which Alexander Campbell fought in the strongest terms. One reason we are fighting these colleges so hard is because they are hot-beds of the clergy.

But the Macedonian Call believes in constructive work.

God's way of governing and feeding a church is through the elders, and the brethren working under them. The hopeful sign of the times is the great development work going on among the faithful churches. Notice our column this week of "The Church at Work."

And yet there are some preachers among us who make a comfortable living at some secular calling, and run out to churches once or twice a month and pick up all the money they can, and **do nothing to develop the talent of the brethren—do nothing to commit what they know to faithful men "who shall be able to teach others."** (See Tim. 2:2.) The sooner the churches get rid of such parasites the better off they will be. Now is the time for the churches to keep out of the clutches of the ravening wolves such as the one mentioned in the article above.

The Macedonian Call is making a strong fight for the God-given elders, and we do not know of another paper that is doing that.—Pub.

Something Wrong

Well, what about it? If we discover something wrong and begin to "find fault," we will be called "fault finders," a class of creatures with whom everybody "finds fault." Would it not be more politic to always maintain an artful and innocent silence—keep still, say nothing, and make sure of the good-will, the smile and the smirk of all classes. Be as faithfully as we can without jeopardizing our popularity, but at all costs, be popular and have said of us all around that "everybody likes him." The faultfinder is generally regarded as an objectionable person, and universally unpopular. Nevertheless, faultfinders have sometimes rendered good service, and should have due credit. It is not always the one who keeps quiet that deserves most credit. It costs nothing and involves no risk to keep still. To find fault, to speak out when wrong is discovered, is sometimes, yea often a duty, requiring courage and involving risk. The one who, in such case, keeps still, is a coward, while he who speaks out is a hero. The faultfinder is not in all cases the most despicable of persons, but sometimes the truest of heroes. John the Baptist was a faultfinder of this class. What business had he to interfere with the family affairs of Herod? Why could he not have preserved a discreet silence, and have retained his popularity at the royal court with all its attendant advantages. Was it a love of fault-finding, a chronic habit with John, that prompted him thus to interfere—to his own hurt? Or was it a true, genuine and heroic SENSE OF DUTY, that bade him thus to correct a most harmful influence and example in high places, a duty still binding on all proclaimers of truth and righteousness.

The man who never finds any fault, who never sees anything wrong, with whom everything and everybody is sweet and lovely, this is the popular man. "Why, he hasn't an enemy in the world." "Everybody likes him." If there is something wrong in the church or community, the persons who discover it renders a useful service. Something wrong left undiscovered and unrighted, leads on to disaster. Some fault, without a finder, and the train is wrecked. There was some unfound fault, at one time, in the movement of vessels in Halifax harbor. Had some one found this fault in time to have righted it, hundreds of lives and millions worth of property would have been saved.

The discovery of that which is wrong, is no part of the devil's policy. He prefers to have kept covered up and concealed that which is wrong, and let it eat away—till the explosion comes. And we have known this to be the

policy of some who profess to be servants of a better master. Paul was a notorious faultfinder, hated, persecuted, imprisoned, scourged and stoned, but still uncured. He found that there was something wrong, several things wrong in the church at Corinth. Did he cogitate an instant between popularity and duty? Instead of covering them up, he dug them out—and corrected them, so that the church was reformed and saved from utter ruin.

There is a class of faultfinders who ply their occupation for the very love of faultfinding, whose is a most reprehensible business. Let these never be mentioned as being in the same class with those honorable and heroic "faultfinders" and "faultrighters" whose example in this as in all else, is their Master and Lord.—Christian Monthly Review.

"On the First Day of the Week"

In Heb. 10:25 Paul tells us not to forsake the assembling of ourselves together. Acts 20:7 tells us when to meet—upon the first day of the week. Matt. 26:26 shows Christ left the memorial to keep which was the Communion. 1 Cor. 11:23 says Paul tells us he received of the Lord that which also he delivered unto them, that "the Lord Jesus, the same night in which he was betrayed, took bread, and when He had given thanks He brake it and said, Take, eat: this is my body which is broken for you, this do in remembrance of me. After the same manner also He took the cup when He had supped, saying, This cup is the new testament in my blood. This do ye as oft as ye drink it in remembrance of me."

Some say not to take of these emblems every first day; but since they are a memorial and Christ arose the first day of the week (Matt. 28:1) and they being a type must be taken the first day of the week. (Acts 20:7.) There cannot be a week unless it have a first day, and that first day of the week is a memorial day of the resurrection of Christ, and on that memorial day we are to partake of that memorial institution which commemorates His death and suffering. We the church teaches this because the oracles of God teach it.—Leonard A. Choate.

The Indwelling of the Spirit

What a comfort and consolation it is to think the Spirit of Christ dwells in us. Then the thought comes to me, if we want the Spirit of Christ to dwell in us, we must make ourselves a fit habitation for that indwelling. This we can do by always keeping our minds and thoughts in harmony with God's word. Pray without ceasing, always be able to look up to God and ask his blessing on everything we do. If the Spirit of Christ dwells in us, our minds must be healthy, and a healthy mind tends to make a healthy body. "Quench not the Spirit."

I believe the spiritual blessings of true followers of Christ are limitless, but we too often "quench the Spirit," shutting Christ out of our lives, by letting the cares and pleasures of this life have dominion over us. We cannot put on Christ on Lord's Day or during a protracted meeting and then the rest of the time become wrapped up in the things of the world.

The happiest hours of my life are when I go to my room alone and read and meditate on the blessed word of God. The Spiritual strength that comes to me, the beautiful thoughts that unfold, is it not the Spirit of Christ dwelling in me, and speaking to me through His Word? It seems to me it is, and I believe I am justified in thus believing. I would suggest to all followers of Christ, "Take

time to be holy, speak oft with the Lord," and he will give you strength and courage beyond your greatest expectation.—Mrs. C. S.

A Few Things

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28.) Paul was addressing the elders at Ephesus. This speaking regarding overseeing, feeding or teaching the flock, or church, is applicable to elders, men "apt to teach," (1 Tim. 3:2) of today. But instead of the elders performing their full duty, and congregations of worshippers remaining as they should, many and many have drifted so far they have adopted the pastor system, and the pastor, or located minister, does the greater part if not all the teaching. This system is as foreign to the Gospel of Christ as instrumental music in worship, there being no scriptural authority for either, thus one is as much an innovation as the other, and in the sight of the Almighty no difference in the two, because both are unauthorized. Yes, I know Paul was at Ephesus "by the space of three years" (Acts 20:31), but he was not a pastor, or located minister, on a fixed salary. He says, "I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me" (Acts 20:33-34). Paul was a missionary, or did mission work, and knew when to move on to another point. It is right today for those doing "the work of an evangelist" (2 Tim. 4:5), in mission fields to stay at a point until the work is far enough advanced for him to leave, or someone able to care for or oversee and feed the flock. But after he has labored with them as an evangelist, and someone has become able to oversee and feed the flock, then it is time for him to move on to another place of labor, and not settle down with them on a fixed salary.—E. R. Hayes.

Woes

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! saith the Lord. Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the word." (Jer. 23:1, 2.)

"My people hath been lost sheep; their shepherds have caused them to go astray . . . they have forgotten their resting-place. Israel is a scattered sheep; the lions have driven him away." (Jeremiah 50:6, 17.)

"Woe unto you, when all men shall speak well of you! For so did their fathers to the false prophets." (Luke 6:26.)

See what the false prophets did for the Jews! Unfaithful ministers caused them to go astray, a scattered sheep. But Jesus said, "My sheep know my voice, and the voice of a stranger they will not follow."

Jesus' sheep should not forget their resting-place; they should remain in His care and feed on His word and not on the words of unfaithful ministers. We heard a minister, recently, mention the "Great Church of Jesus Christ," opening his arms and bringing them in toward his body, saying, "All denominations." The people flock to hear a minister who speaks like that, when they will scarcely go across the street to hear a preacher of the Church of Christ; that is, the most of them will not; a

few do. The people **think** well and **speak** well of a false prophet, but Jesus said, "Woe to such a one."

Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong; that useth his neighbor's service without wages, and giveth him not for his work; that saith, "I will build me a **W-I-D-N** house [men's plans, all denominations], and large chambers, etc." (Jer. 22:13.) Climb to heaven on the tower of men's devices. (Gen. 11:4.) There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand. (Prov. 19:21.)

"Woe unto them that decree unrighteous decrees, and that write grievances which they have prescribed; to turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey and that they may rob the fatherless." (Isa. 10:1, 2.)

"Woe unto them that join house to house, that lay field to field, till there be no place that they may be placed alone (own everything) in the midst of the earth." (Isa. 5:8.)

"What mean ye that ye beat my people to pieces and grind the faces of the poor?" saith the Lord of hosts.

Rulers of nations are warned against unjust ruling, as in Isa. 10:1, and many other instances. The spoil of the poor is in their houses. (James 5:4.) Nehemiah had sympathy for the people because of their debt, mortgage and bondage. They had mortgaged their lands, vineyards and houses, and had borrowed money to pay taxes, "and that upon our lands and vineyards." Nehemiah was angry and rebuked the rulers, saying, "It is not good that ye do; ought ye not to walk in the fear of our God because of the reproach of the heathen, our enemies?" Nehemiah, 5th Chapter.)—Mrs. G. E. Goodin.

Too Much Unity

J. P. Lowrey, Monroe, La., July 4: "The work in Monroe seems to be making some progress, the house being filled practically to capacity at Sunday morning services and having fine attendance at evening services. There were two additions last Sunday—one for baptism and one from the Christian Church. **The pastor of the Christian Church was away recently for a short vacation and had the Jewish rabbi 'fill his pulpit' one Sunday.** The rabbi was honest enough to tell his audience that he did not believe in the Christ, but appreciated the invitation of the Christian pastor to speak to his congregation. I have known for a long time that the Christian Church had compromised practically every principle of the truth, but really felt a little surprised at one of their preachers inviting a man who would openly deny the Christ to speak to his audience during his absence. To those who have had so much to say recently regarding unity with the Christian Church the above might prove interesting. Compromises, such as the one related, will soon drive many other honest thinkers from their ranks."—Gospel Advocate, July 13.

Our readers remember the Witty-Murch effort to bring the Church of Christ and Christian Church together, which the Apostolic Review advocated quite enthusiastically, saying, "If the Christian Church does away with its organ, couldn't we worship with them?" That open door would thus bring us into communion with the Jews, as seen above. This is in harmony with what the president of Drake University said several years ago in a convention of the Christian Church in Texas, that the time

was here when we should fellowship the denominations, and "Catholics and Jews and others." By "the others" he could have meant no one else than Mohammedans and Hindus, etc. So our readers can readily see where this "Open Door" policy of the Rough Draft will surely bring those who stick to it. God help these apostate brethren to see their mistake and repent and confess their sins, and turn back before they go over the falls.

Rebellion Against King Jesus

An absolute monarchy or dictatorship would be the best kind of government if we always had all-wise and all-merciful men at the head. But because of the weakness of human kind, leaders must be held in check. With King Jesus it is different. As he knows all things and has all compassion, it is fitting that the Father has put all authority, all power, into his hands. (The divine power has "given unto us all things that pertain unto life and godliness," (2 Pet. 1:3); and we are warned that "if any man shall add unto these things, God shall add unto him the plagues that are written in this book," (Rev. 22:18). Anything, then, in religion which does not bear upon it the seal of King Jesus is an addition, an innovation, and comes from rebellion against him, even though we may not mean it so.

Jesus prayed that his disciples might be one "that the world may believe that thou hast sent me," (John 17:21); and we know by experience that divisions among professed Christians have done much to keep people away from him. Now since it is the things on the outside of Christ's Word that is largely the cause of the divisions, those who are practicing or endorsing such things are working against his prayer for oneness. Did King Jesus command infant baptism, sprinkling or pouring for baptism, the one-man preacher-pastor system, shows and festivals to raise money for the Lord, instrumental music in Christian worship, missionary societies, aid societies, Bible colleges, orphan homes, or any other human organization to do work of the Church? All of these things have divided the people of God, and they are on the outside of the Word of God. True, there is a liberty in Christ, but it is only of details which Christ has NOT given of commands which he HAS given. And those who are upholding these things unmentioned in God's Word are working against Christ's prayer for oneness, and hence against the conversion of the world. The true Church of Christ contends only for what is written in King Jesus' Law Book.

Disregard for the moral teaching, too, of our King, will preclude us from heaven. Listen to inspired Paul: "The works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like; of the which I have told you before, as I have also told you in time past, that they which do such things shall not inherit the Kingdom of God." (Galatians 5:19-21.)

David prayed three thousand years ago, "Keep back thy servant also from presumptuous sins." (Psalms 19:13.) Don't presume that anything will do in religion, just so you are apparently honest in it; it may get you into serious trouble. Don't fool yourself into thinking that you can get by with God's laws as you may sometimes with traffic laws. Everything will be revealed at the Judgment. "It is a fearful thing to fall into the hands of the living God." (Hebrews 10:31.)