

Macedonian Call

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Some Causes of Divorce

True Christians "sigh and cry" as they see the "morality" of the kennel becoming the standard for responsible men and women. When the home is wrecked, Christian civilization falls. Here are some causes of divorce, with God's remedy:

1. You let lustful movie actors and actresses, and salacious writers, so distort true love in your mind that the unglamorous companion by your side no more attracts you. Whatsoever things are true, honest, just, pure, lovely, or of good report—"think on THESE THINGS." (Phil. 4:8.)

2. Your parents spoiled you by satisfying your every carnal whim, and your companion now has neither the money nor patience to please your depraved nature. "Train up a child in the way he should go, and when he is old, he will not depart from it." (Prov. 22:6.)

3. You chose your husband largely because he had broad shoulders and played basketball well and had a car (his father's!); and now you have a brute by your side. You chose your wife merely because she was pretty in face or form and could spout baby talk; and now you find you have a dollbaby on your hands—something to look at, but brainless and useless. "Man looketh on the OUTWARD APPEARANCE, but the Lord looketh on the HEART." (1 Sam. 16:7.)

4. You have no sense of values. You magnify molehills into mountains and will not grant liberty in little things nor even compromise on them. "Come, let us REASON together." (Isa. 1:18.)

5. You nag your companion till he "steps out" and away from you. More divorces are caused by nagging than by fornication; in fact, nagging often drives to moral unfaithfulness. "Put on . . . kindness, humbleness of mind, meekness, long suffering." (Col. 3:12.)

6. You may have other divorces, and will have troubles and wars and every evil thing, so long as you are governed by "the works of the flesh: adultery, fornication, lustfulness, hatred, wrath, strife, envyings, drunkenness, revellings (what's the dance?), and SUCH LIKE; of the which I tell you that they who do such things SHALL NOT INHERIT THE KINGDOM OF GOD." (Gal. 5:19-21.)

7. In general, the cause of your divorce is the same as that of all the other troubles in the world—Selfishness, Carnality. Jesus came and suffered and died to lead you out of that. "Christ died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again." (2 Cor. 5:15.) If professed Christians would come more often to the Lord's Supper and talk and sing and pray and meditate about the Great Unselfish One, they might save themselves from divorce courts and police courts. But you lie

in bed on the Lord's Day or go whizzing past the house of worship. Remember, "To be carnally minded is death, but to be spiritually minded is life and peace." (Rom. 8:6.)—D. A. Sommer in Indianapolis News.

God Won't Answer Some Prayers

Many have a very wrong conception of Prayer in God's great plan. They think that no matter who prays nor for what they pray, God will answer them; that men may live about as they please, then turn and pray, and He will open his ears and give them TEMPORAL BLESSINGS. They have not become members of the Church for which our Saviour died. They have not tried to walk in the narrow way. They have lived for self, lived to have a good time; yet if they pray for temporal favors He will heed them; and then they can go back to the old life. God's Word does not bear this out.

I say to you, fellow traveler to the judgment seat of Christ, if you are in deep trouble, pray and pray that God will be merciful to you a sinner, and will spare your life that you may henceforth honor Him; but mean what you pray and turn to Him with your whole heart and start to obey Him in all His commands.

There are millions now praying for mere temporal blessings: "Lord, give me health—Oh, God, spare my boy, my sweetheart, on the battlefields—Give me success—Please stop the war." They do not pray, as did Solomon, that He will give them wisdom that they may be able better to discharge their duties to their fellowmen and to their God. How selfish they are! "Ye ask, and receive not, because ye ask amias, that ye may consume it upon your lusts." God does not promise to answer such prayers.

Jesus puts some restriction on his answering prayers when He says: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." (Matt. 7:21.) And Solomon says: "He that turneth away his ears from hearing the law, even his prayer shall be abomination." (Prov. 28:9.)

God is sitting on the throne of the universe. He has given his law for man to obey. He reaches forth his hand unto a disobedient and gainsaying people, and says, "Come unto me and I will give you rest." But we spurn the invitation, and reject the promises; yet when trouble comes, we cry and expect Him to answer.

Do we think God is a sort of spiritual mollicoddle, whose law we may trample under our feet like we do the traffic rules in our city, and yet get-by with it? The same Book which says that God is love, says also that "our God is a consuming fire." (Heb. 12:29.) The same Volume which declares

He is long-suffering, says also, "My spirit shall not always strive with man." (Gen. 6:3.) The same Being who now says, "Come unto me," likewise will say in the next world, "Depart from me." (Matt. 25:41.) Why do we believe ONLY in His mercy, and disbelieve in His wrath against sin, when it is the same witness, the same Bible, which tells of both? If there is no wrath, there is no love and mercy. If we don't believe the Bible, let us cast it all aside and eat, drink and be merry, for tomorrow we die.

For your own eternal good, reader, don't live in such a way that Christ will not hear you when you come to the dark valley, and pray. There is no excuse for you, for He warned, I repeat: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but HE THAT DOETH THE WILL OF MY FATHER WHO IS IN HEAVEN."—D. A. Sommer in Indianapolis News.

"Angels Unaware"

He stood beside the road, "thumbing" in the direction I was driving. Something about the old gentleman appealed to me, and I stopped and picked him up. I found that he was a cultured man, whose life had been given to music. He told me what great organs he had played upon, and there was no reason to doubt his word.

Living in the West would be less expensive than in the East, and he was trying to make his way thither. He said, "I never thought of making money, but always of how I might play my organs and make better music. I am now too old for steady employment, for business and art must have younger men. I will go on until God lets me lie down and rest, and then, perhaps, I will find out what this thing we call life is."

I slipped him a bit of money as he got out of the car, and he said, "You ought to be a good man helping me this way. I will cherish your kindness for many days."

As I drove along alone, two thoughts kept popping in my mind.

The first one is this: There is no meaning to this riddle of life unless we live to help others as well as ourselves. I believe that it was Ella Wheeler who described it thus,

"These chances to be angels
Which we poor mortals find."

If you meet a man, and make a dollar off of him, you may have made a deal that was profitable for both. If you meet a person, and leave him with the idea that there is a little bit more goodness and decency in the world than he had imagined, you have increased the fund of good-will. I do not know of any pleasure so lasting as this.

The second thought that kept popping in my mind was this: "That old gentleman

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thought that I am a great deal better than I really am." Haven't you had the same experience? The childlike trust of someone in you made you conscious of your own imperfection. A young father took me to the room where his baby girl was asleep: a little lassie of five summers. He had recently become a Christian, and had united with the Church. As we looked at the lovely little child, he said, with some emotion, "I had to be better than I was. Her belief in my perfection compelled me to try to live up to her ideals of me."

A writer, unknown to me, has said it almost perfectly:

"Father and Son"

"Last night my little boy confessed to me
Some boyish wrong;
And, kneeling at my knee,
He prayed with tears:
'Dear God, make me a man
Like Daddy—wise and strong;—
I know You can.'

"Then, while he slept,
I knelt beside his bed,
Confessed my sins,
And prayed with low bowed head:
'O God, make me a child,
Like my Child here—
Pure, guileless,
Trusting Thee with faith sincere.'"

—Dr. J. W. Holland's Sermonette.

Traveling

We may be about our daily work or at home, children at school or play, we may be on beds of affliction—old or young, we are all traveling.

We are traveling from time to eternity. When we take a long trip in some far distant state to visit friends or relatives, we enjoy it. However, we are always happy to reach home. I have traveled quite a lot, and I have experienced the happy feeling when nearing home.

There is a meaning to the word HOME that can hardly be defined by man. We are but strangers here, Heaven is our home. All are travelers on the road of life. Each day we are nearing the end of our journey.

There are but two roads to travel, the narrow and the broad. The Christian travels with the Lord and the Lord's people up the narrow road that leads to life eternal. The sinner travels with the devil and his

associates down the broad road that leads to destruction. Even the good moral man is traveling. There is no middle road, neither is there a side walk along the narrow road. The Lord says, "He that is not with me is against me."

The mere moral man isn't with the Lord, so he travels with the sinner. If we are not with Christ we are with the sinners. All of us are traveling prepared or unprepared.

A question we should ask ourselves as we travel is, "Are we pointing souls to the Lamb of God that takes away the sins of the world?" We have our choice, as we travel along, whom we will serve, Christ or the devil. The reward we receive will depend upon the one we serve here. Our destiny depends upon the road we choose to travel.

We are traveling, forever traveling,

At the rising of the sun

Another day has begun;

At the setting of the sun

Another day is done.

Weary traveler, be prepared

That heaven may be your HOME.

—Minnie Price.

Worshipping God—(Gen. 4:1-8)

Like a case record on a court clerk's books, the story of Cain and Abel is a precedent in the court of heaven, and God's judgment does not err, and God's judgment is invariable.

This is no fable: here are men worshipping God; here is God, and the judgment of God. Here is GOD: who said his only Son's death should ransom men from the curse of sin; before whose throne we cast our sacrifices; to whom we address our prayers. Here YOU are or I: building our praising God. Yes, it is you or me: playing altars; offering our sacrifices; praying; the hypocrite, or being faithfully obedient. Perhaps you are being accepted: perhaps you are being rejected. Am I the jealous one when the TRUTH about sacrifice is told by God's word? Or do I suffer at my brother's hand, whose works are found evil before the Lord?

You may read the story of yourself and God in this story of Cain and Abel. Will we hear Abel's words? "By faith Abel offered unto God a more excellent sacrifice than Cain . . . and by it he being dead yet speaketh." Shall you or I refuse counsel; be stubborn, perverse, rebellious?

This is man's first altar and sacrifice: the type from which all the prints are made. It is just a brief account, but long enough: simple, plain type, easily read when the imprints are made.

Cain worshipped God, as did Abel. His first error was at the altar. He was rejected; Abel was accepted. This is oft repeated, and God has rejected full many sacrifices. As Jesus said: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? . . . And then will I profess unto them, I never knew you." Korah had the right God in mind, but he had no right to offer the incense. Aaron's sons were at the right altar, but they were burning the wrong incense. The Christ said: "In vain do they worship me, teach-

ing for doctrines the commandments of men." Have you paused for thought, and said, I might err at the altar too? You may worship God, but in vain! Cain did! What does God say about the "worshipping in spirit and in truth"?

Study Cain's reaction when error was exposed. He received the reproof angrily, rebelliously. Did he repent, did he hear, did he turn from error? Such was the mistake of the Hebrews in Romans 10, who "being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." "For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." And what answer was there for him when God asked, "Why art thou wroth? and why is thy countenance fallen? If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." He opened the door! He turned with anger on Abel (whose works were righteous), envious, jealous; malicious hatred rooted deep in such soil. But Cain stumbled into error before he killed his brother.

And I wonder if you or I stubbornly refusing to heed (knowing all is well, even if that passage does say: "Thou shalt not . . ."), shall like Cain when our punishment is named cry out, "My punishment is more than I can bear." Whom shall we blame if we refuse to believe Matthew and Paul? Let the experience of the earliest worshippers teach. Read again: "By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh." Abel accepted God's commandments and obeyed them at the altar. (I wonder how many are included when Paul rebukes the church at Corinth for corrupting the worship: "What shall I say to you? Shall I praise you in this? I praise you not!"—Kenneth Morgan.

The Two Temples

A builder builded a temple,
He wrought with care and skill,
Pillars and groins and arches
Were fashioned to meet his will.
Men said, when they saw its beauty,
"It shall never know decay,
Great is thy skill, O builder,
Thy fame shall endure for aye."

A teacher builded a temple,
She wrought with skill and care,
Forming each pillar with patience,
Laying each stone with care.
None saw the unceasing effort;
None knew of the marvelous plan;
For the temple the teacher builded
Was unseen by the eyes of man.

Gone is the builder's temple,
Crumbled into the dust,
Pillars and groins and arches
Food for the consuming rust.
But the temple the teacher builded
Shall endure while the ages roll;
For that beautiful unseen temple
Was a child's immortal soul.

—Author Unknown.

Post-News of Pre-Views

Cured of Idolatry

If the saying "all is well that ends well" ever meant anything it surely may be applied to the matter of the captivity of the Jews. They were sent away into Babylon as captives because of their practice of idolatry. And so not only did the home land enjoy its rest from production in which it had been defrauded for hundreds of years, but the term of the captivity forever cured them of idolatry. Here is the prediction that such should be the case. "In that day a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth." Isaiah 2:20, 21. The same prophesy may be found in following: Isa. 1:25, 29; 2:13; 4:5; 17:8, 30-32; 31:7; 42:17. Jer. 3:24, 25; 33:8; 50:20. Ezk. 11:18, 16:61; 20:38, 43; 36:25, 31; 37:23; 39:7; 43:7, 10. Hos. 2:17; 14:8. Micah 5:13.

Here is the history of the fulfillment. "All those copies of the law which the heathens had gotten into their hands on this occasion (days of Maccabees) and had not destroyed, Mattathias, wherever he came, made diligent search for, and thereby recovered several of them. Those which the heathen had not polluted were restored to their pristine use; the others might serve for the writing out of other copies by them, but were judged unfit for all other uses, by reason of the idol pictures painted on them, the Jews being as scrupulous of avoiding all appearances of idolatry after the Babylonish captivity, as they were prone to run into it before." Prideaux's Connexion, year 167. Schaff-Herzog, vol. 2, p. 1057, Article, Idolatry. Josephus, Ant. 18-3-1. J. B. Heard, lecturer, University of Cambridge, in "Bible Helps," International Series, p. 68.

Not only do the predictions of scripture and statements of history show the Jews to have been cured of idolatry by the captivity, but the silence of Jesus proves it. In his speeches to them he accused them of murder, hypocrisy, blasphemy, greed, robbery, perversion of the law, and many other sins. But not once did he accuse them of idolatry. Had they been guilty of it they certainly would not have escaped the accusations of Jesus. This was a revolution in the national life of the Jews and the fact that God used such a drastic remedy indicates how grievous was the sin of idolatry. By forcing onto them an "overdose of their own medicine" they were led to realize the enormity of their sin and it proved to be a permanent cure of this particular spiritual ailment. Other great evils crept into their life some of which may be considered in course of this series of articles as space may suggest.

We should learn a lesson from the foregoing circumstance besides that of seeing the establishment of God's truth. If the literal idolatry of the Jews deserved and received such a terrible punishment, what may be expected as a punishment to all of our day who are guilty of idolatry? It is not necessary to make an idol of stone, but devotion to any except to the Lord is idolatry. But sad to say, the punishment next

to be inflicted on the idolators will not terminate as did the former. It will be one to continue endlessly. So let all take warning.—E. M. Zerr.

Popeism in Sectarianism

One true sign that any religion is not the religion of the Lord Jesus Christ is a determination to boss the souls of men, or to control, either by assumed direction or through opposition and defeat, the religious sentiments and movements of a community, or the nation itself, in so far as matters of religion are concerned.

The Federal Council of Churches of Christ in America, from an initial idea of trying to coordinate the activities of a number of leading Protestant bodies, has now progressed to a popish spirit, and it is seeking to control radio chains and even independent stations on religious broadcasts. It maintains a strong lobby in Washington, D. C. Through this lobby it undertakes certification of preachers from the different communions to chaplaincy of the army and navy and marines, and in most major matters it assumes to speak for American Protestantism.

No great organization of men ever came into being but that some one with ulterior motives got hold of it and converted it to personal ends. That has always been true, and interlarded with complete selfishness would naturally be the devil's own ends and interests. (Of course it is not worse for this centralization of Protestantism than for united Jewry and a concentrated Roman Catholicism, both of which religions maintain strong lobbies in Washington. If the Protestant centralization would tend to offset and neutralize the power of these two other religions, it would not matter so much.)

Liberal minds, accused of modernism (and, no doubt, justly so), came to dominate the Federal Council of Churches of Christ of America. This control came to be resented by a large fundamentalist group of the United States, and the result is the building of a counterorganization, whose avowed purpose is to offset the influence and the power of the Federal Council of Churches. This latter organization is known as the American Council of Christian Churches. It has built its organization on a national scale and gone to work. It has had a lobby in Washington on the question of chaplaincy, and it has also been dealing with the radio chains, and has gained a representation of time on the Blue Network, the first broadcast beginning shortly. It has obtained very favorable treatment from the army on chaplains, but as yet has not done so well with the navy and the marine division of service.

There is yet a third group in the country, a middle-of-the-road group, sometimes associated with the Federal Council of Churches, but not properly represented by this council. The American Council of Christian Churches demands a complete break with the Federal Council of Churches for one to be affiliated with it. The National Association of Evangelical Churches does not demand such a break. Pretending amity, there is, nevertheless, a degree of antipathy

between the Federal Council of Churches and the National Association of Evangelical Churches. Members of the latter group may or may not be in the fellowship of denominations in the membership of the Federal Council of Churches. But the American Council of Christian Churches demands a complete break from the Federal Council of Churches in order for one to be a member. In the National Association of Evangelical Churches there are participating members whose major denominational tie binds them to the Federal Council.

There are cases of where the Federal Council has, through its denominational affiliates, exerted pressure on recalcitrant members to make them respect the wishes of the Federal Council of Churches. If one who is a member of the Presbyterian Church, for example, does not go along well with the policy of the Federal Council, pressure can be brought to bear upon him through his denomination; and there are cases where strong men have been put out of their pulpits altogether because they were stubborn toward the Federal Council of Churches. Hence, this mammoth concern has become very popish. It may have appeared innocent enough at first, and have had the avowed purpose of a coordination of the machinery of Protestantism for joint action so as to make itself felt; but today another purpose has crept in, and this organization has developed an hierarchical spirit, just like the ecclesiasticism of the Roman Catholic Church. It bosses, and woe to him who, if not utterly free from its power, dares to defy it. A strong preacher in a denominational church in New Jersey pointed to a fine building and said: "I was pastor of that church, but the Federal Council of Churches got it in for me, and I was removed." He at that time had a little group in a tabernacle. He had sought to defy the Federal Council.

Where does all this affect us? Well, you might be surprised. It comes out in this light: In Los Angeles, the Church Federation, an affiliate of the Federal Council of Churches of Christ in America, through its officials, called the newspapers' (metropolitan dailies) representatives in and sought to bring pressure to bear upon them to delete from the news as much as possible all church news not connected with the affiliated or member churches of the Federation. As a newspaper representative said, these member churches of the Federation do not pay more than ten per cent of the advertising bill paid by churches. Hence, while the newspaper men listened politely, it is not likely that they will pay too much attention. And then these Federation men went to the radio managers and urged them to get rid of all off-brand religion from their programs. Now there is a lot of religious racketeering here on the West Coast, but even so it is a free country. And if liberty is suppressed in speaking here, then a vital constitutional privilege would be taken away. And the Church Federation is behind this sort of thing! What is the difference between the dictum of the popes and the dictum of the Church Federation, if either or both could get away with it?

The management of KMTR said to this scribe a few days ago that radio stations are getting rid of religion on their pro-

grams just as fast as they can. He named other stations in Metropolitan Los Angeles that are doing this very thing. He did not say that there is pressure to which the stations are acceding, but it is powerfully suspicious. A stronger lobby with the radio authorities may be working on this also; and it is to be suspected, from what is known, that they are being tampered with. It is known that behind the scenes here the Church Federation has exerted such pressure, and this scribe knows from radio men that some of this pressure is being yielded to.

Protestantism at heart is just as wrong, in its comprehension of the spirit of liberty and fair play, as the Roman Catholic Church. It is just as popish.

What are you finding out in your community about such matters in the ranks of Protestantism?

Is Protestantism disintegrating? It may be undergoing changes, but it is a bitter force, born out of political pressure, in the first place, in its opposition to the Roman Catholic Church, it has kept that spirit right on down the years. The only thing that can remedy matters is a complete return to the religion of Christ, that knows no such political forces as these, either Protestant or Catholic.—John Allen Hudson in *Gospel Advocate*, Feb. 24.

"Thy Will Be Done" (Matt. 26:42)

Under other circumstances the scene would perhaps have been one of beauty and tranquility. The well-tended olive orchard with its rows of symmetrically trimmed trees, scent of dew-drenched twigs and newly-cultivated earth. From afar off one imagines he can hear the faint tinkle of bells from the sheepfolds where the flocks are sheltered for the night.

Yet under the low-hanging boughs of the olive trees, which dim the light of the moon or the stars in the heavens, an anguished soul struggles long with His desires, seeking some means of help which will alleviate the pain of the shame and disgrace which is confronting Him. To the Great Father there ascends a prayer: "If it be possible, let this cup pass." Yet the petition is closed with the resignation: "Thy will be done."

Nineteen hundred years have passed. Throughout those years and still today, multitudes have faced and are facing, in some degree, their own particular Gethsemanes. And although some rise up in rebellious wrath against the creator because they feel He is responsible, or at least would like to shift the blame upon Him if possible, still the Christian, as Christ of old, asks not merely for deliverance from pain, but, that being denied, prays that the Father's will may be done. It is a prayer of complete subjection and resignation. "Thy will," not mine. In spite of my wishes, Lord, let thy will be done. In spite of the foolish requests I sometimes make, in spite of errors as I forget thee and take things in my own hands and try to run them to suit myself. Overrule my erroneous efforts, Lord, and let thy will be done even though my heart be broken in the doing, so that I may learn to keep my desires in harmony

with thy will and resign myself to any fate that inevitably comes my way.

Yet there is another side to this petition, perhaps often overlooked by the average suppliant. God's will must be done—by whom? Christ realized when He uttered those words He was the one who would have to do the Father's will. In a large degree the same is true of one who offers this prayer today. He must not only submit himself to the Lord's will, he should also help to carry it out. Instead of sitting down and waiting for the Lord to do it all, we must, like Christ, having prayed, go forth and do the Father's will.

Let us first learn what the Lord wants us to do, then do it. "Lord, what will thou have me to do?" (Acts 9:6) is an appropriate question for anyone who wishes to become a Christian. The answer is found in Acts 22:16: "And now why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Having learned the Lord's will thus far, neither personal convenience, feelings, friends, relatives nor any other cause should be allowed to hinder us in obeying His will. Nor should any of these things be substituted for obedience. The one who asked the question: "Lord what will thou have me to do?" later wrote . . . "Immediately I conferred not with flesh and blood." (See Gal. 1:15-17.) God's will, rather than flesh and blood, was the standard which guided Saul in his conversion. This same attitude was also manifested in his later work as the apostle Paul. What a pity every seeker after Christ today does not have the same standard! Instead of consulting desires of "flesh and blood," (relatives, or his own personal feelings), he would say: "Thy will be done—by me."

Christians need to pray that the Lord's will be done—then help fulfill it. Is there sin in the world about you? Instead of supinely submitting and saying: "This must be the Lord's will", strive rather to make your life, and when possible, your surroundings harmonize with what you know God's wishes to be upon the matter. Are there those about you in a lost condition? Since the Lord does not will that any should perish (2 Pet. 3:9), and inasmuch as the gospel is God's power unto salvation (Rom. 1:16), what are you doing that all might know the gospel and come to repentance.

Not long ago, I was reading an editorial in a nationally known publication concerning plans of nations for the post-war world. One statement which I thought very true was to the effect that "A better world can not just be planned. It will have to be earned." Neither can you, my friend, just plan a better life and expect to enter heaven. You must work toward that goal. But it is not enough that you rely upon your strength alone. You must say, both in word and deed, "Not my will, oh Lord, but thine, be done." Then, whatever comes your way as you sail the tempestuous sea of life, you will have an anchor to the soul, making it sure and steadfast. (Heb. 6:19.) A well-known poem might then be changed to read:

"Out of the night that covers me,
Black as the Pit from pole to pole,
I am thankful at the helm to see
Christ the Captain of my soul."

"It matters not how strait the gate,
How charged with punishments the scroll,
He is the Master of my fate,
He is the Captain of my soul."

—Roy Harris.

The Bible College People in the Middle of a Mess

(For about 75 years the denominations have tried to have the same lessons in their "Sunday schools," covering, I think, what they consider the main portions of the Bible in about 7 years. The Bible College brethren in the south have followed this sectarian division of the Word, and for the *Gospel Advocate*, H. Leo Boles in late years has written their quarterlies on these lessons. Now he writes that the committee in charge of the assignment of lessons is modernistic and expects to bend the Scriptures to their way of thinking. I copy Bro. Boles' entire article in the *Advocate* of March 23, emphasizing some points.—Editor M.C.)

"Some Important Information"

"The brotherhood is entitled to some information about the outlines of the Uniform Lessons, which are prepared by the Committee on the Uniform Series. The International Council of Religious Education began the preparation of these Uniform Lessons in 1872. The outlines through the years from 1872 until the present have been prepared for the purpose of helping the teachers and pupils in the study of the Bible. Many changes in the frame work of the outlines have been made through the years, and some changes in the general principles upon which they have been built also have been made. In 1939 the International Council of Religious Education appointed a Committee on Lesson Policy. This committee made a careful study of the lesson outlines, methods of preparation, differentiation of function, adequacy to all types of needs, and recommended that new committees be formed for the planning of the lessons. Three committees were formed—Committee on the Uniform Series, Committee on the Graded Series, and Committee on the Curriculum Guide. The Committee on the Uniform Series was formed by the appointment of those who were inclined to modernism—at least, an overwhelming majority of the committee have openly declared sympathy for modernism. The writer was retained on the committee, but was one of a hopelessly small minority. Nothing could be done that did not have the coloring of modernism. There are at present sixty-five members of the committee, representing twenty-six denominations in the United States and Canada.

"This committee adopted new policies and principles for the outline of the lessons. Every lesson that the committee has outlined is stamped with the spirit and form of modernism. In the reorganization of the Committee on the Uniform Series those members who had stood for conservatism among the denominations were left off, so that the committee could proceed without any hindrance from a minority group. The first rule adopted stated 'that the proposed outlines should be developed with the purpose of providing a plan for studying the Bible which will help growing persons in-

creasingly to know its content and to understand its message in the light of their own experiences and relationships.' The committee meant by this that 'the Lesson Text' selected must be interpreted by the experiences of young people and adults. They are not willing for the Bible to speak for itself, but must be interpreted by the experiences of those who are studying it. The Bible is not to interpret itself or speak for itself, except it speaks through the experiences of the one who studies it. The second rule adopted was 'that the outlines should plan to cover all portions of the Bible fruitful for group study in churches using these lessons, but that some portions should be recognized as affording more teaching value than others and should be given larger place.' The committee of modernists, or infidels, proposed to evaluate Bible teaching and divide it into two classes—that which is richer in instructive value and that which has no, or at least little, instructive value.

"The committee also formed the rule that 'adequate Bible study should be made on a literary, historical, and psychological basis rather than merely the use of the Bible as an instrument to morals.' Educators know that through the so-called 'science of psychology' much infidelity in education and religion has crept into all teachings. This committee proposed to plan the lessons on a 'literary, historical, and psychological basis' and give the lessons the stamp of their interpretation of the portions of Scripture that they elect. The lessons are planned to be treated and prepared from the 'literary, historical, and psychological basis,' rather than 'the use of the Bible as an instrument to morals.' This means that the Bible is not to be regarded as a book instructing children, young people, and adults in morality. The source of moral principles is the experience of the students, not the Bible. To this committee the Bible is not a standard of morals, but is a source book of lessons to be treated on a 'literary, historical, and psychological basis.'

"The Gospel Advocate joins the Christian Standard in making a protest against such a group of modernists planning the lessons for the churches of Christ to study and teach certain portions of the Bible with the interpretation given by the committee. The International Council through the Committee on Uniform Series is speaking to all those who follow its outline; it is saying that the Bible is not the standard of morals, that certain portions of the Bible do not have the stamp of inspiration; it is saying that certain portions of the Bible must not be taught, because it has no value in instruction. This committee is speaking loudly to those who use the outlines prepared by it that you must treat the lesson, or that the lesson should be treated, from a 'literary, historical, and psychological basis,' rather than as the authoritative standard of morals as given in the principles of Bible teaching. Does this committee represent the churches of Christ? Is this committee speaking to you? Are the churches of Christ to surrender their free autonomy to such a group of modernists? [Why are you college people mixed up with it, any way?—D.A.S.]

"The leaders of the International Council are also members of the National Council of

Churches of Christ of the United States of America. They are now taking steps to unite the International Council with the National Council of Churches of Christ. When such a union shall have been completed, there will be the largest, strongest ecclesiastical organization that has ever been formed among the Protestant denominations. There will be formed such a monopoly of educational and religious matters that all the denominations must submit to the guidance and direction of this ecclesiastical body. The Catholic Church, with its pope and other religious dignitaries, will not have greater power and influence than this ecclesiastical setup. Again the question is asked: Will the publishing houses of literature submit to the dictates of the International Council? Can the churches of Christ longer submit to a series of Uniform Lessons planned by such a group of modernists?"

(Bro. Boles says, "More to follow," and we shall keep the readers of the M. C. informed, for we consider this a very important something. The M. C. rejoices that we are not in this mess.—Editor M.C.)

Where Are God's Preachers?

There is little denouncing of sin today, no crying aloud against it, no fervor, but there is generally presented a lifeless, moral essay by a timid preacher, as if he doubted it himself. But is he GOD'S preacher?

"There is no peace, saith my God, to the wicked. CRY ALOUD, SPARE NOT, lift up thy voice like a trumpet, and show my people their transgressions, and the house of Jacob their sins." (Isa. 57:21-58:1.)

"Son of man, I have made thee a watchman unto the house of Israel; therefore . . . GIVE THEM WARNING from me. When I say unto the wicked, Thou shalt surely die, and thou givest him not warning . . . the same wicked man shall die in his iniquity. BUT HIS BLOOD WILL I REQUIRE AT THINE HAND." (Ezek. 3:17-21.) What an awful responsibility the watchman on Zion's walls has!

Paul, the greatest preacher of all time, said, "I am pure from the blood of all men. FOR I have not shunned to declare unto you all the counsel of God." (Acts 20, 26-27.) If for popularity's sake or money's sake he had failed to preach the full gospel to these people, he would have been held accountable for their souls. People look up to preachers to guide them, and often say, "If that is wrong, our preacher would have told us"; and when he fails in this, his chief duty before God, he fails in his whole duty.

A preacher's job is not one of speaking at clubs and lodges and attending banquets and marrying social couples, but of denouncing sin and teaching the way of life, and of exhorting people to repent. But when he looks down into the pews, and knows that certain ones there are reproaching Christ by drinking, gambling, revelling, committing fornication, or advocating false doctrines, and he will not condemn such things lest he offend these good-paying, influential members, and might lose his job—that preacher is on the road to hell. "To him that knoweth to do good, and doeth it not, to him it is sin," (James 4:17); and "the wages of sin is death." (Rom. 6:23.) I think that I have a right to speak plainly

to preachers as I myself have the same responsibility.

God's preacher is between two fires: if he pleases God, he has man against him; if he pleases man, he has God against him. Said Paul, "If I yet pleased men, I should not be the servant of Christ." (Gal. 1:10.) Oh, how saddening to think that many preachers are really NOT the servants of Christ, though they try to think they are!

Said Paul again: "Preach the word, REPROVE, REBUKE, exhort . . . for the time will come when they will not endure sound doctrine." (2 Tim. 4, 1-7.) When did you ever hear that chapter read and expounded in public? The time of apostasy is here but the reproving and rebuking is not done. Today they cry, "Preach on Love, Love, Love." Yet even the love of God is nothing unless he saved us from some evil—his wrath against sin.

The world can not be made better till we have more of GOD'S preachers who fear not man and who are willing to endure hardness as good soldiers of Jesus Christ. Now let us all pray for these preachers: "Lord . . . grant unto Thy servants that WITH ALL BOLDNESS THEY MAY SPEAK THY WORD." (Acts 4:29.)—D. A. Sommer in Indianapolis News.

CHURCH NEWS

Shippensburg, Pa.—Brother and Sister Gandee are back with us again. Bro. W. E. Ballenger and Bro. Randall are to begin here last Lord's day in April.—C. J. Beidel.

Pecks Mills, W. Va.—For the first time in 22 years I had to close a one-week meeting at Ranger, W. Va., with full house, owing to sickness. I am better now.—Melvin White.

"I want to say, Bro. Sommer, I have learned more from your Simplified New Testament in two months than I had in two years before."—G. O. (And he sends for five more copies, and five copies of Church of Christ, to circulate among people.)

Larned, Kas.—Most all the young men of the congregation here are either in the armed services now, or will be very soon. This of course puts quite an added load of duty on those who remain at home, and all seem, generally speaking, willing. However, the fact remains, that it is much harder to keep up interest. As the boys have a "job to do over there," so have we at home, to see that the Church still sheds forth the gospel light.—Wm. H. Thompson.

This book, streamlined "Church of Christ," certainly covers the doctrine and plea of the Church in a very complete and compact form. It is also very reasonably priced, and I predict a wide distribution of this edition. My check enclosed for the ten received, and twenty additional.—Leonard Bilyeau (elder Church, St. Louis). How many will your group take? \$1 each, but 5 for 75c each.

Glendale, Ariz.—The Church at Glendale continues to meet regularly for cooperative work together despite prevailing sickness, weather conditions and transportation difficulties. I believe all are improved at this writing. I believe a good motto for the churches everywhere this year would be, "Let's all do more in '44."—Laura B. Norris, 502 West Roosevelt, Phoenix, Ariz.

I think your Rules for Happier Living that you printed in January M. C. were very good. I believe they deserve being printed on a large card that could be hung

on the wall and their message studied until it was fixed in one's mind.—Harvey Roller.

Why not write the references on the fly-leaf of one's Bible, so one can look up and read and meditate? If sufficient calls come for it in tract form, as we mention in March M. C., then one could take two copies and tack on wall, thus giving the whole 35 Rules. Or, one could paste on nice card and tack up, embellishing the card as you learned to do in first grades!! But how many of the tracts will you take at 40 for \$1.00; or, 100 for \$2.00.

Des Moines, Ia.—My wife and I have arrived in Des Moines to begin our year's work with the two congregations of this city. We had a special meeting of the two congregations Lord's Day afternoon of the 5th and outlined our plans and hopes for the ensuing year. We have outlined a rather rigorous program whereby each member of the church shall have something to do. We are stressing development of talent in all phases of church work. We plan for every male member to be able to take public part in the meetings and we also plan to spend a great amount of time in training personal workers. We may not reach every one of the 183,000 living here in Des Moines and suburban territory, but we do expect to contact several who are not acquainted with our position.—Harold Shasteen.

Secor, Ill.—I had the privilege of attending the six weeks' N. T. reading at St. Louis of this year. We were made to see what the Lord would have us do—a wonderful six weeks. A great work is being done by the brethren there: studies, broadcasting, personal work, etc. If more could only see the need of these things; and we feel they would if they would only study more, especially under some capable teacher. May we all see the need of more knowledge of "His Word" and then wisely use this knowledge.—H. L. Wilson.

We may print in this issue three of the articles we have used in the newspaper broadcast in Indianapolis News. We insert the name and paper to each one, since you will probably paste each article neatly on a sheet of paper, to be handy for the printer. At least one sister has sent the first two articles to the local paper, but has not yet heard whether he will publish. Let us not think that every article we put out must have Baptism on it. "Be ready to every good work." When we hand, or send, these articles to the local publisher, and have success in getting at least some of them printed, let us know. Let us "fill Jerusalem with the doctrine" of Christ, regarding Living as well as public church matters.

Compton, Calif.—We at the present are in Compton laboring with this Congregation for a period of six weeks. We have been stressing development of singing and of talent. Also have been conducting a series of studies outlining the Bible, and also am conducting a study of doctrinal things of the Church. We are conducting two sessions a day—one for the day workers in the evening, and one for the graveyard and swing shift workers in the morning. On Saturday evenings we meet in South Los Angeles for those who do not have the gas to attend in Compton every evening. We plan to be here three weeks longer, after which we plan to be in Bakersfield for a five weeks' effort. I feel that the work in California is progressing gradually, and the prospects for this state, I feel are very bright. I hope it continues this way.—Wilbur Storm.

Denver, Colo.—The Church at 3822 West 39th Avenue, here in Denver, continues to have very interesting meetings each Lord's Day morning and evening. At our 10 a. m. Bible Study, at present, we are studying the Book of Revelation. At our 11 a. m. hour of worship the brethren are developing their talents by taking turns in making short talks, leading in the song service, praying, and waiting on the Lord's Table. We are now studying Jeremiah's prophesy in the afternoon. Recently a young girl made the good confession and was buried in baptism, which made our little number very glad. The Church extends a hearty invitation to brethren passing through Denver to stop and worship with us.—Oren Adair, 4518 Beach Ct.

The Big Difference.—When congregations begin to think of having a meeting, the elders or leaders look around and try to secure the best man they can get. They read what this man and that man is doing, trying to select the best talent they can get to do the job. They know it is a tough one. They know who ought to be visited. And when he gets there they lay all this in his lap and say with a sigh, "We hope you can help us." If these elders and leaders were just one-half as good as they expect the preacher to be, the scene would be much different. The visiting would have been done, the young men would have been working, and the preacher could be free to go to those out of the fold. The strain could be lifted from the preacher by the elders and leaders waking up and putting in more time developing the talent among them than putting in so much time trying to find some one to wake them up. There is a big difference in one who is willing and one who is not. They expect the preacher to do in two weeks what they did not do in the fifty weeks before. The same responsibility hangs on our elders and leaders, as it did at Ephesus (Acts 20:27-32). And as we do not have enough preaching brethren to get to all who need them, why can't some of our elders get out and do some of this teaching? More vacations should be spent in this manner.—H. L. Ottwell.

Spokane, Wash.—Since my return to Spokane several days ago, I have been busy sowing the seed of the kingdom in many needed personal calls. Wherever I have gone I have also left the printed page to remind them of my call and of my words. Brother Hintz has suggested (or requested) that I conduct the Lord's Day Bible study in the Revelation. We continue with the home Bible studies, and are arranging a development class for those who shall be able to attend, endeavoring to leave something more permanent than the memory of a few dry sermons as the result of our work in the territory.—Kenneth Morgan.

Teaching Children 10 or 15 Years Old.—A few weeks ago I was asked how I would teach a class of children about that age. They had been in the epistles, and the leader thought that was too hard for them. I think so, too, and besides, that is not what specially applies to them. I would have the young people learn the life of Christ. When I would get through Matthew, I would take them over to Acts of Apostles, then back to Mark, then over to Acts again, and so on through the four gospel records. Especially should they learn Acts, for it is mostly history, easily understood, and applicable to them, for it tells them what to do to be saved. It portrays, too, the sacrifices of those men in establishing our holy religion. They should

recite Acts with their books closed (as old folks should do, too), and to have a map of Paul's journeys is a great help. The teacher might find helpful Headings for classification of the book in the Simplified New Testament, along with other helpful information. When we so teach Acts that each man, woman and young person in the Church can give a brief outline of EACH chapter in the book, we shall have an army which will be better drilled to meet the enemy than it has been in past years.

Bible Study in the Home—Evangelist Hershel Ottwell has just concluded a Bible study in the Christian home of Brother and Sister Barnes Johnson, at South Roxana, about 4 miles east of Hartford, Ill. We met twice a week through the months of January and February, with our study periods lasting about two hours each evening. We studied the book of Acts and Paul's letter to the Philippians. Brother Hershel is well qualified for this kind of work. Brother and Sister Johnson are to be commended in opening up their home to members of Christ's body, neighbors and friends that they might receive this teaching. All or part of 10 families attended the study. However, some were not permitted to attend all the sessions due to working conditions or sickness. We need more Christian homes like Brother and Sister Johnson's, and more teachers like Brother Hershel throughout the brotherhood. For if we hunger and thirst after righteousness, this is one good way of being filled.—Arthur Ottwell, Hartford, Ill.

Miscellaneous.—"The Service Tie," a pink four-page sheet, published for service men, by Art Freeman, and the church there at Chillicothe, Mo., has reached our desk. We hope it does good to the men in the service fighting to hold for us the freedom we now enjoy. . . . Also, we have received Radio Talks, by Carl Ketcherside, 7605 Trenton, University City, Mo., price 35 cents each. This neat-bound booklet contains many good points concerning the Church of Christ. . . . Be sure always when ordering change of address TO GIVE THE OLD ADDRESS, for our papers are too scarce to send to places where you are not. Change your address a little AHEAD of time rather than after you have moved. . . . We try to send you a card a month before your time is out, but many cards are lost in the mails, it seems. If you think it is near the time when your subscription expires SEND it, for you may miss an issue. . . . Don't forget to write us AT ONCE how many of the "How to Be Happy" tracts you will wish if we reprint that January article, 40 for \$1, 100 for \$2.00. Scatter seeds of happiness.

Des Moines, Ia.—Bro. Harold Shasteen arrived March 1st, and began the period of development work that we had planned. We know that this is going to mean much to the two congregations here, if each member has a mind to work, for we have a pretty well filled schedule of work ahead of us. Since Bro. Shasteen arrived we have completed arrangements with radio station KRNT to broadcast the gospel over their station. This broadcast will be each Saturday night, 10:30 to 11. The first program will be Saturday night, April 8th. KRNT is a 5,000-watt station, 1,350 on the dial. Though this is not the most suitable hour, yet we feel that we should reach enough people to make it well worth while. To the brethren in the range of this station, we urge you to make this broadcast known to any one that you think will be interested to listen in. We are arranging follow-up work with any prospective listeners, not

members of the Church. We would like the exact location of the meeting places of faithful congregations in the range of KRNT. We do not intend that this added work shall keep us from the development work Bro. Shasteen is to carry on with us. Pray for us that we be able to awaken many of our fellow mortals to what God expects of them.—Eugene Suddeth, 3646 Vandalia Rd.

After reading your book, "Church of Christ," it made me wish it were possible to persuade every intelligent person in the U. S. A. to read it. All Christian parents should insist on their children reading it to safeguard their contact with denominationalism. I think it would be a good idea for you to send a copy to the President of the United States.—Vesper White. (Bro. Carl K. gets one for each of his two children. Why not ALL do the same? Write their name and date of the gift, and the children may appreciate more in the future or when the parents are gone, on the principle that the soldier wrote recently that he appreciated the M. C. more on the foreign field than at home. Our children may think more seriously after we are absent forever on earth from them. . . . Mary Cook, Neosho, Mo., has purchased 15 of these books and says, "Every one is well pleased with them." . . . Marvin Mayden, Wakenda, Mo., writes: "Send me one-half dozen more 'Church of Christ' books. The other dozen didn't last long."

Martinsville, Ind.—I spent most of December, January and February at home, part of which was due to the illness of our daughter. During that time I preached at the following places: Hammond, Decatur, Shelbyville, Chicago, Ill., and Martinsville, Ind. Wife and I spent one week in Anderson, Ind., visiting and I preached three sermons, also heard Bro. Carl one night. He was there to help arrange a three-year program for the Church, consisting of development in songs, public speaking, teacher training, vacation Bible study and evangelistic work. Bro. D. A. Sommer followed up with his three lectures on his "Trip to Palestine." I believe the congregation at 21st and Madison has a bright future. They have their house refurnished with new furnace, inside rest rooms and class rooms, and they are a WORKING CREW in the Master's vineyard! I came to Martinsville March 7th to take up my work here that had been planned a year ago, that of development of talent, setting in order the things that are wanting, discipline, Vacation Bible Study, etc. I shall (D. V.) be here through June. There are a few faithful members here who really want to work, but many who are weak. Some no doubt can be strengthened and some will have to be cut off. We must carry out the Lord's work, the Lord's way. May the Lord bless all who are trying to do his will faithfully.—C. R. Turner, Sullivan, Ill.

Some Responses From the Newspaper Broadcast

"I think your articles in the Saturday's Indianapolis News are very worth while. . . . I appreciate them very much. I trust that you will be able to continue these timely messages. . . . Dear Friend and Brother: I call you this because you have fired a double barrel of truth into the wicked part of the churches that needed loosening from their orbit of self while the world is so thirsty for the truth, etc. . . . Good, we read them every time. . . . I am one that is pleased with them and show and discuss them with others. . . . Hit the nail

on the head. . . . A timely warning for people to awake. . . . Hope to read more of them. . . . Like the articles and wish them to be continued. . . . Please continue with your column. It certainly rings true. I'll be praying for you and your work. . . . I can't see why any one can't fail to see we have strayed from God as a nation. . . . I think you are on the right track. . . . We should have more such things. No wonder people go wrong when their main mental diet is trash. . . . Truly we need a great awakening of ministry and laity. . . . I would like very much to see them continue. . . . I read your article in the newspaper and was very much interested. I am much concerned that these articles be continued in the newspaper. Perhaps it will awaken many Christians to their responsibilities. I am a freshman in college, etc. . . . I have just finished reading your writing on Where Are God's Preachers, and was very much impressed. Would love more of them if you have them. God's preachers are few. Rev.

I have been reading your column every week in the News. To say they are wonderful I don't fully express myself. Oh my, how we need that kind of preaching. I wait for the paper to get to read the column Home and Church."

These are a few sentiments from about one week's newspaper broadcast. Of course, we do not know whether these people will stand the full truth about God's plan of redemption, but we feel like giving them a good trial. There are many honest people in the world if only we can get their ears or eyes for a little while. I wish I could continue this for a year. I am spending many days on the work, and do not expect to take one dollar for my time. I told my wife that while I still had the full possession of body and mind (or have I?) I wanted to take a last big fling at the devil. But it depends on the missionary spirit of those who are interested in this place, "where Satan's seat is." One article shall be on How the Religious World Can Be United and Not One Give Up One Iota of Truth. How long shall we continue to heed this new Macedonian cry?

Estacoda, Ore.—We are sending \$2 extra to go on newspaper broadcast, and will continue to send \$2 per month. If 70 disciples would do that much it would pay same.—Mrs. A. D.

Neosho, Mo.—Church of Christ (Grant Young St.). We are looking forward to Bro. Edward Buttram of Springfield, Mo. in April. He was with us Mar. 19. Gave two wonderful sermons. Bro. Weibaker was with us last Lord's Day, Mar. 26. A well instructed young man. We enjoy having him. We are few in numbers, trying to do as the Lord wills. So many have moved away, some departed this life, some not able to come to church. Pray for us.—Mary Cook.

"In the Church."—A sister sends for a book and adds a donation to the work of the Lord with these words: "Use the rest to the best advantage. Maybe I should put this money in the home church, but do not feel like I should with the treasury containing almost — thousand dollars, and not doing anything for the Lord." Some people have the idea that you should put all your contributions in the church treasury, no matter what is done with it. I know one church that has more than six thousand dollars in the treasury, though most of that was given for missionary purposes. Many churches in these days have well filled treasuries, and can not hold meetings at home, and do nothing, or very

little, to help those who are sounding the Word to the people in one way or another. Whenever a person "in the Church" helps the poor, scatters the Word this way or that as an individual, he is glorifying God "in the Church." If Martin Luther, John Wesley, Alexander Campbell, or any other preacher who tried to work for God, had waited for church treasuries to help him, there would have been no reformations. The Macedonian Call would never have come into existence. In fact, church elders tried to squelch the plea we make to get back to the Bible, and nearly all our help has come from converted individual Christians. Let us all work as congregations, as Christian families and as individual Christians, for the glory of God; but let us see that we DO SOMETHING, and not merely talk about it. The world is sinking down in sin, partly because of our neglect.

A "Homey" Letter That Will Do Your Heart Good

Dear Bro. Sommer—Have just been looking thru some of the past issues of the M.C., reading again some of the fine sermons they contain. Yes they are fine sermons and good food for thought, and meditation, bringing us back to the New Testament path, when we sometimes stray aside and become neglectful of our duties and obligations as Christians, and one of the things we neglect the most, is study of the Bible. It is the Christian's greatest source of spiritual food, and if we fail to partake of that food, we will waste away and die. I am here reminded of the admonition of the Apostle Peter as he writes to the brethren at large in 2nd Pet. 3rd. ch., 1st three verses: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; That you may be mindful of the words which were spoken before by the holy prophets, and of the commandments of us the apostles of the Lord and Saviour; Knowing this first, that there shall come in the last days scoffers, walking after their own lusts."

And we are surely living in those last days as we come in contact with those scoffers on every hand, and almost every day. And as the Apostle Peter admonishes the brethren in general, so it is with the sermons in the M.C. They stir up our minds, cause us to remember our Lord and Saviour and His teachings. Many times I read them aloud to the rest of the family.

We have another practice, in our home. Before we go to bed we have a little Bible study, read a chapter and sometimes two. There are not many of us any more: only mother, little Joe, eight years old, and dad. The other two are grown, and war has taken them away from the family circle—one into the armed forces of our country, and tonight is somewhere in the enemy-infested waters of the Southwest Pacific; the other into civilian work most of time taking her away from home. Little Joe is much interested, and as bedtime approaches, he will say, "Daddy, hadn't we better read our chapter?" He does not forget it, and when he is all tucked in, I sit down beside his bed, open the Bible and read. We are studying Acts now, and sometimes as I glance up from my reading I see a look of deep interest on his face, and he seems to be listening to every

word, as we read of those stirring times of the days of the Apostles, and the early Church.

I hope, the Lord willing, to continue this Bible study, and as I look across my desk tonight at the picture of a smiling young man in a sailor's uniform, I regret VERY much that I did not begin that Home Circle Bible study years ago, when that young man was a little boy, with an open and receptive mind, eager and anxious to learn; for he went out from us never having obeyed the gospel of our Lord and Saviour, out into a world where one needs Christ more than ever before. Truly the poet wrote, "Of all the sad words of tongue or pen, the saddest are these, It might have been."

Bro. Sommer I wish that I could tonight impress upon the heart and mind of every Christian parent the importance of a Family Worship and Bible study, gathering the children around you as the shades of night are drawn around about us, reading from the Bible, having prayer, meditating upon God's word and learning what He would have us do, to become and live, God fearing Christians. Yes and singing some of those good old hymns, bringing them up in the nurture and admonition of the Lord. What a fine memory picture to carry with them in after life, as they go out into a world of sin and temptation, and also arming them to fight better, the battles of life.

We would raise a loud cry of protest if our government would send our boys out to meet the physical enemy without arming them in the very best manner, and with the very best arms and ammunition that money can buy. But we will sit idly by and not make any preparation to equip them to fight the greatest enemy of all—the Devil, not see to it that they "have on the whole armor of God" and that they are carrying that fighting weapon of every Christian "The Sword of the Spirit."

And if we parents would sit up and carry on this home Bible study, another great problem that is worrying many of our law enforcement officials would be solved; that of juvenile delinquency. If we would pray and study more and not play so much—more Bible reading, fewer picture shows, less card-playing and drinking carousals, instead of sending them to the show, while parents attend some questionable gathering! Let us have a gathering at home; good old night by night and chapter by chapter Bible study in addition to those we have at the meeting house two or three hours per week. That is not enough. I am sure if we would, the Lord would be pleased, and there would be fewer tears shed because of wayward children, and they would be more likely to grow up into fine Christian men and women. "As the twig is bent, the tree's inclined."

And may the Lord bless and help you in the good work that you are doing in sending out those good old gospel sermons, without addition to or subtraction from, the blessed Word of God.

And when those boys DO come back they WILL have something to come back to, is my prayer.—P.H.H., III.

Wife Cures Habit of Nagging

Dear Miss Dix—Please print this letter for other women to read because it tells

how I cured myself of nagging. I am married to a good, kind, hard-working man who couldn't have been better than he has been to me and the children, but I badgered the life out of him by my whines and complaints and bossing because I thought I was always right about everything and the principal thing in marriage was for me to be made happy.

Then, suddenly, one day when I was thinking about how disappointing marriage is I got his point of view on the situation, and I began wondering what he thought about spending his life slaving for a woman who took all he gave her without thanks or appreciation, or making any effort to make him happy, and I marveled that he had not walked out on me long ago.

From that minute I changed. I now treat him as a guest who can leave if things are not made pleasant for him. I don't order him about, or interfere with his personal liberty. I don't criticize everything he does, and I don't harp on his faults any more. In a word, I have quit nagging, and my husband is a changed man and our household is cheerful and pleasant, instead of being a place of strife.—A Reformed Wife. (From Dorothy Dix's column.)

Satan, M.D., vs. the Beloved Physician

We usually think of a physician as one who administers healing, but Satan, in playing the part of an M. D., reverses this as he has reversed everything else that is good in this world.

Let us consider how Satan, M. D., goes about in treatment of his patients, or maybe I should say, victims. In the first place, he comes when he is not called, and is himself, the instigator of the soul's diseases. Once he has a patient inoculated with some of his deadly poison, he is then a most attentive visitor in the presence of the afflicted one.

Light is often disturbing to persons who are ill, and it is even so in the kind of case we are considering; unless, of course, the patient be already stone blind, having his conscience (the observing and discerning power of the soul) seared with a hot iron. Such "eyes" are not sensitive to the Light. If it be not already so, then Satan begins gently to draw the curtains against the Light. I wonder if it is not sometimes a rather vicious tug instead of a gentle pull, in such instances as he may arrive upon the scene and discover that someone of the order of God's administering angels, has reversed his treatment of the patient, and admitted Light into the sick room.

Satan keeps at hand a generous supply of sedatives, in an effort to keep his patients calm in their afflicted state. It is his desire that they maintain constant slumber. Sometimes these sick ones may get a glimpse of a better life in some noble men and women called Christians, or may hear of the prescriptions of the Beloved Physician which makes such characters out of men and women; it may reach a sensitive spot (capable of being impressed) in their not too calloused soul, and make them want to rise up from their thorny bed of sin to walk in new-

ness of life. Satan, observing the situation, comes rushing with his nullification drugs, which he quickly administers. When the patient has quieted, he attempts to further relax him upon his thorny bed by assuring him that he has just been delirious, has just been seeing things, and that no such men and women, no such prescription, no such Physician, really exists.—Funny how such things seem so real when one is delirious or dreaming, etc., etc. Thus Satan laughs and jokes with his patient, who may nevertheless regretfully relinquish his belief in those things. Perhaps he gives Satan some anxious moments, and that Satan's assurances are sometimes made shakily, not being sure his patient is falling for his bluff; but later he is gratified to note that his wiles have worked, as they will, nine times out of ten.—nay, ninety-nine times out of a hundred! Or more!!

Yes, Satan's bedside manner is very soothing. He offers a generous amount of sympathy, and he will justify one in all the things he has done that made him a sick man and that keep him one. I assure you that if the patient falls for it he will never get up!—Unless, or until, he falls out with the same, and prefers another physician—the Beloved Physician!

In Satan's little black bag, his brief case, he carries many "medicines" of various labels and for various purposes, all for the same desired end,—to put his patients where he wants them; to bury them eventually, in a death which does not end with the grave!

I have not mentioned much yet concerning the Beloved Physician, but my story is getting long, so I refer you to the only perfect and complete Doctor Book that has ever, or will ever, be written. That impressive volume is an unfailing and unfaltering guide, as to the remedy for all soul ills. It is the Bible.

I'm sure I need not ask you which doctor you want to preside at your death bed. But, oh! There are so many who need to be reminded that they now lie upon a bed of sin, with Satan, M. D., presiding. Their disease may be no worse than a bad case of indifference, due to lack of meditation on these vital matters, helped along by too many cares of this world, or the deceitfulness of riches, etc. Nevertheless, it is nonetheless a bed of sin upon which they repose; though the name of their disease they may think is not ugly sounding enough for them to be ashamed of, or alarming enough as to call for alert attention.

Please do not try to tell yourself you have no need of a physician. We need him all through our lives, for He is the only One who can help us fight our soul's diseases, and to keep away the Evil One who would "doctor" us against our wishes. We all will need Him to help us through the common affliction which comes upon the entire human race, without respect of persons. I speak of death. It need not be a fatal thing, if Jesus is there as our presiding physician. But He will NOT be there as that if we have not lived our lives according to his prescriptions in the Perfect Doctor Book, but have surrendered ourselves to live under the care of Satan, M. D., being ensnared by his wiles.—Ragene Sims.