

Macedonian Call

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HOME AND CHURCH

How All "Christians" May Be United and Not Sacrifice Any Truth

We can all agree that we are saved by faith; but we can not all agree that we are saved by "faith alone," for "faith without works is dead" (James 2:26).

If we all would simply call ourselves "Christians" (Acts 11:26), and, collectively, the "Church of God" (I Cor. 1:2), or "churches of Christ" (Rom. 16:16; Mat. 16:18), we should be closer together; but wearing names of men or peculiar doctrines of church government, etc., causes division.

We all agree on faith and repentance, and we can agree on "going down into the water," and "coming up out of the water" (Acts 8:38, 39), and on being "buried with Christ in baptism" (Rom. 6:4); but we can not agree on any substitute.

We can agree that "He that believeth and is baptized shall be saved" (Mark 16:15,16); but we can not all agree on baptizing infants who can not believe, nor that baptism has nothing to do with being "saved."

In raising money, we can be united on "laying by in store on the first day of the week, as God hath prospered us" (I Cor. 16:2); but we do not agree on suppers and shows, etc., to raise money, nor on assessments which drive the poor away.

We can agree on having a plurality of elders (called also bishops) to feed, oversee and rule the local flock, for that is in I Tim. 3; Titus 1; Acts 20:28, and is the only church government; but we disagree on a one-man preacher-pastor to do the feeding which elders and others under them are commanded to do (2 Tim. 2:2; I Cor. 14:26).

We can all scripturally unite our voices in "psalms, hymns and spiritual songs" (Eph. 5:19); but mechanical instruments make another kind of music which was not used in Christian worship for hundreds of years.

The early Christians, individually and collectively, did missionary work (Acts 8:4; Phil. 4:15-17); aid work

(Acts 9:36-43; I Cor. 16:1-3); Bible teaching work (Acts 18:26; 2 Tim. 2:2); and we can unite on their example; but we disagree on human religious organizations, established by Christians to do missionary, aid and Bible teaching work. Paul says, "There is one body," "the Church" (Eph. 4:4; Col. 1:18), but these organizations are other bodies. He also says, "Unto God be glory in the Church" (Eph. 3:21), not in some human religious organization. (This has nothing to do with secular organizations.)

True, we have a liberty in Christ; but this does not consist in making new laws and practices, but only in details which God has not given of commands which He has given; and these details must be in harmony with the rest of the New Testament. If we add one new practice to God's plan without his authority, where can we reasonably stop?

Adding man's teaching to God's teaching, has caused most of the divisions in the Christian world. But Jesus warns, "In vain they do worship me, teaching for doctrines the commandments of men" (Matt. 15:9). How saddening! Let us unite on GOD'S plan.

—D. A. Sommer
in Indianapolis News.

It's INTolerance We Need, Not "Tolerance"

I'm sick and tired of hearing men cry, "Oh, we should be tolerant," when their "tolerance" is only another name for indifference to the evils around them. The simple truth is that "tolerance" is the cause of as many of the world's woes as intolerance.

The allies were so "tolerant" that when Hitler pushed over into the Rhine valley they would not bestir themselves, though an army sent THEN might have averted this terrible world war.

We Americans have become so "tolerant" that we sit gleefully by and watch the police and F. B. I. go after criminals as if we were watching a gangster play; and some have complained that the authorities were "unfair" in dealing with these desperadoes. We "tolerate" our boys and girls in their wild, reckless course, when what they need is a discipline like Solomon urged—"Correction is grievous unto him that forsaketh the way, and he that hateth reproof shall die."

We are so "tolerant" of rotten politics that we sit idly by and let crooks, some of them labor leaders, run the local government, and sometimes the federal government.

We do not lift a finger in protest as the tobacco trusts, by their deceptive propaganda, try to make

every man, woman and child in America a slave of Tyrant Nicotine, who holds his victims as tightly as Hitler does his.

We seem to relish the beautiful, full-page whiskey advertisements in the magazines through which the unscrupulous whiskey trusts try to make the young people think it is "smart" to drink their mind-destroying stuff. They do not picture their slaves under the tables or lying in the ditch in an automobile wreck along with innocent victims killed. Nor do they picture their slaves standing on the gallows ready to pay for the murder of their best friends, perhaps, while under the influence of their poison. Every avenue of public information is used to break down the bodies and souls of our decent citizens and make sots of them. And many of the officers and stockholders of such companies go to church on Sunday and put some of their blood-money into the treasury of the God who said, "Thou shalt love thy neighbor as thyself." I think it was such religion (?) as this which caused Irvin Cobb to be the sceptic he was toward it all.

Religiously, we decry sectarianism, which also does the Bible, but the world was better back fifty years when there was rank sectarianism than now when any-old-thing in religion and morals is "tolerated." Many

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of those who love to roll the word "tolerance" on their tongues, simply use it as a smoke screen for their own moral laziness and cowardice. Oh, "Tolerance," what crimes, what sins, are committed in thy name!

God, give us **INTolerance**, not against men's civil and religious liberties, but against their evil acts which destroy our liberties and happiness. Make us hate such acts so that we will rise against them. Make us like Paul when he saw the whole city of Athens given to idolatry, whose "spirit was stirred within him" and who began **AT ONCE** to do something about it. Make us like Christ, in spirit at least, who was so "Intolerant" that he drove the money changers from the house of God, and cried at another time, "Woe unto you, scribes, pharisees, hypocrites!" Oh, God, make America **INTolerant** of evil.

—D. A. Sommer
in Indianapolis News.

The Bible

(Radio sermon delivered April 15, over station KRNT, Des Moines, Iowa)

I am taking it for granted that those of the radio audience believe that the Bible is divinely inspired of God. Even though a great number of you are not obedient to its precepts, still, I am confident that you will acknowledge it as being a heavenly-ordained volume. This is a fact which has been confirmed with the centuries. No other conclusion is an honest one. Flavel once used this logic, "Bad men or devils would not have written the Bible, for it condemns them and their works,—good men or angels could not have written it, for in saying it was from God when it was but their own invention, they would have been guilty of falsehood, and thus could not have been good. The only remaining being who could have written it, is God—its real author."

If ever you hear someone denounce the Bible as being uninspired or condemn it in any way, you can be assured that he does it because the Bible condemns his way of life, for those who condemn the Bible most are those who are most condemned by it. It is manifestly not a falsehood, but the truth of God; the very truth intended

to bless and save the world. It contains the wisdom and power of God. It is the only light for man that can penetrate beyond the grave. It has lived and spread, and has continued to press its way down through the ages, in many instances enduring the fiercest and hottest contests; having been deserted by professed friends; slandered by wicked and insidious men; corrupted and perverted by false teachers; but still it lives—and will live. It behooves us to make the proper use of it, for I am convinced, that our problem is not with the minority who do not believe the Bible, but our trouble is with the majority of people who acknowledge its inspiration and yet do very little about applying its principles to their lives. Because we live in a land of Bibles and it is a book common to us all, many do not appreciate its true merits. It is constantly before us and a great number are made complacent in the fact that a nice shiny copy lays before them on the library table. Yet, the fact that we have access to it will make our responsibility so much the greater. * * *

What are you doing with it? How are you treating it? Have you been unconscious of its worth? Has this book of infinite wealth been neglected? Get it at once and begin its study. Pore over its sacred pages until you have mastered its contents. Then, be true to it!

This sacred volume is different than other books in that it is alive and powerful. I quote Hebrews 4:12, "For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing assunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." There are those who claim that it is a dead book, that it will not move a sinner, therefore something separate and distinct from its message must operate upon the sinner's heart. It is even claimed that the Bible has no more power than a mail order catalogue or a last year's almanac. Paul thought differently. Hear him again, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." (Rom. 1:16.) The gospel actually possesses the power of God unto salvation. It is alive and a powerful book. What other book has the power to move a hardened reprobate whose calloused heart is antagonistic and whose nature is opposed to decency and godliness? The Bible will raise the drunken sot who staggers through the slime and filth of the gutter, and start him treading the highway toward the New Jerusalem. It will move the ungodly and disreputable and make of them better citizens of our country and fit citizens for the kingdom of heaven. Those weaklings who have been preyed upon by the devil and who are so feeble and debilitated, can be strengthened by the gospel message and can rise from their position as effeminate, to the status of manhood.

Yes, the gospel has power. As we would read Paul's statement in the Greek language, "It is the dunamis of God unto salvation." From this word we have our derivative—dynamite. The gospel is God's

dynamite to salvation. It will penetrate your obstinate heart and beat as a hammer to break your stubborn will. We admit that it takes a lot to shake people loose from their sins today but the gospel can do this—no other book can. Yet, even though it is God's power unto salvation, it still cannot accomplish its purpose in your heart without your voluntary submission to it. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the Word, and not hearers only, deceiving your own selves. For if any be a hearer of the Word, and not a doer, he is like a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was, But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blest in his deed." (Jas. 1:21-25.)

For one to simply know God's will is not enough. He may know yet die and be eternally lost. He must obey that will. Our Saviour further bears this out by his statement in Mt. 7:21, "Not everyone that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my father which is in heaven." It will do no good for a person to prate about his love for God, or to boast of his wonderful faith in Him as long as he refuses to obey His commands. I always get a little nauseated when I hear people bragging of their love for Jesus when at the same time they repudiate many of his teachings. He says, "If ye love me, keep my commandments" (Jno. 14:15).—Harold Shasteen.

(We are sorry we don't have space to print all the brother's speech.—Ed.)

Why I Believe in the Church Christ Built

Two thousand years ago the world's greatest teacher came to earth and lived among men to bring them back to God. After thirty years of preparation He quit the carpenter shop at Nazareth and began His ministry at Cana. Crowds gathered to hear Him because His teachings were for the humble, the poor, the oppressed. From a boat He would address the multitude on the shore. Sometimes He would resort to the mountains and there call the people unto him. Because He was intimately acquainted with the farmer's field, the fisherman's net and the housewife's mixing bowl, He used them as illustrations in His sermons.

He knew how to interest men, so the common people heard Him gladly, for never man spake as this man. One day, near the close of His work He asks His disciples the opinion of men concerning Him.

A second question brought the matter close home to them. "Whom do you say that I am"? Peter answers, "Thou art the Christ, the Son of God." Upon that truth, Christ announced that He would build His church.

The weeks and the months roll by, all Palestine has heard His gospel, which promised

salvation to those obedient to His will. The Scribes and Pharisees smart under His brief, vivid parables. The Sanhedrin is crumbling before His teaching. This must be stopped. Then came Gethsemane.

Peter, James, and John, left to watch, fall asleep while He prays. He chides, "What, could we not watch with Me one hour?" The Roman soldiers, the leaders of the Jews, and the rabble with swords and staves, lead Him away. His disciples see Him led to judgment. They see Him crowned with thorns, arrayed in a scarlet robe, treated as a criminal, and then led to Golgotha to be crucified. Afar off, they see Him pinioned to the cross. The hours pass, the sun grows dark, the earth quakes, Jesus bows His head and surrenders His spirit. The disillusioned disciples see the centurion thrust his spear into the quivering flesh and wipe the blood from its blade. "Well, that is finished," he says. Finished? It has just begun. By His death He purchased the church—built a kingdom greater than any on earth.

Three days later He breaks the bars of death. Soon all Jerusalem hears that He is risen from the dead. Fifty days from that time, Peter proclaims Him as the Messiah. To that little group of disciples there was added three thousand souls. From that time we see the church militant, going forth to conquer.—The apostles have cast aside their timidity and in its place we see a religious fervor which amazes the Jewish nation. On every occasion of public teaching they denounced the Jews as the murderers of the Righteous One. We read that "Believers were the more added to the Lord," to His church, to His kingdom. Why? Because that was the place of salvation. People could be saved only in it, then, they can be saved only in it, today. **THAT IS WHY I BELIEVE IN THE CHURCH CHRIST BUILT.**

The wave of opposition that was launched against the disciples caused only greater zeal, more willingness to bear reproach for His name. Less than forty years after Jesus was crucified the church was found in every corner of the then known world. History presents no equal to the rapid growth of the church in apostolic times. Cities of pagan worship and political influence heard the gospel. The religion of Christ was devoid of every thing that would attract, uncompromising in its opposition to pagan worship, demanding of its followers purity of life, consecration to Christ, meeting with persecution, yet moving on and on, until it came to influence the thoughts and actions of mankind. Here is the institution which Christ established for the salvation of the soul, the one agency through which the light of God's love shines upon the world.

Where is that church today? Is it revealed in some stately structure of brick and stone, with lofty spire, which the poor and common people hesitate to enter? Those who build such structures have yet to learn that God dwells not in temples made with hands, but is more interested in what takes place in worship than in the height of a spire or the ornateness of a structure. What do we see in churches of today? We see them bringing the fair

name of Christ into disrepute by aiding and abetting Bingo Parties, gambling schemes and lotteries. A church that must sponsor gambling in order to exist, deserves to die. What do we find in the churches of today? Titled pastors, who deal in current events and death bed stories rather than in the gospel of Christ, vested choirs, rituals, special programs, designed to appeal to the world, more than to the spiritual needs of man. Is this the church of the living God? Is this the church for which Christ shed His blood? Open God's word before you, read of the church in the New Testament. You will be convinced that the church of the Lord was not characterized by these things.

When Christ sent His disciples forth to preach, He gave them this command, "Teach them to observe ALL things that I have commanded you." Where in the New Testament do we read that the apostles taught the people of the Lord to do such things as these?

The Lord's church had no house built for show, no robed choirs, no ritualistic worship, no assessments, no worldly entertainments such as we find in many churches today. If these things and the preachers who advocate them are right, then the Bible is WRONG, for it does not teach them. The worship of the churches of men appeals to the fleshly nature of man, the worship of the church Christ built appealed to the spiritual nature of man and was designed to save his soul. **THAT IS WHY I BELIEVE IN THE CHURCH CHRIST BUILT.**—Robt. H. Brumback.

(We are sorry that space forbids printing all of this tract.—Ed.)

Post-News of Pre-Views

Contributions From Aliens

A remarkable thing is that God's people received financial assistance from the enemy for their construction and improvement of the institutions of their religion and nation. This was predicted in following language: "The Lord said, verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of affliction." Jer. 15:11. Before giving the secular history on this prediction it might be well to notice briefly in the sacred history. This is to show that not only did the inspired prophet predict this action but that it was recorded with approval of the Lord's writer. In Ezra 1:4 we read, "let the men of his place help him with silver, and with gold, and with goods, and with beasts." And in 6:8 the following. "Moreover I [Persian king] make a decree that ye shall do to the elders of these Jews for the building of this house of God: that of the king's goods, even of the tribute beyond the river, forthwith expenses be given unto these men, that they be not hindered."

But here is the secular history showing the fulfillment of the prediction cited and also confirming the sacred history thereof. "Among those whose religious feelings he [Cyrus] thus regarded were the captive Hebrews, to whom he at the same time restored certain political and social rights. The coming of this deliverer had been foretold to them, and no doubt they welcomed

him with joy and hope. This hope was gratified by an edict, transmitted to us in two fragments, in which he gave them permission to return to Jerusalem, and directed that Jehovah's temple should be there rebuilt at the expense of his own treasury." Schaff-Herzog Encyclopedia, Vol. 1, page 597. Article, Cyrus the Great. Josephus, Ant. 11-1-3.

It is not infrequent that someone asks if it is scriptural for people of the world to be allowed to contribute to the work of the Lord. In view of such inquiry I have thought it good to show up this subject in connection with this series. So that even in the Old Testament times we see that "outsiders" were allowed to contribute to God's cause. But the same kind of practice is found recorded in the N. T. Attention is called to Luke 7:5 where the Jews were recommending that Jesus perform a favor for a certain man in the nation of the Romans. Their motive for the request was that "he loveth our nation and hath built us a synagogue." Of course this was while the Jewish religion was still in force.

But we may find the same kind of thing after the time of the church. In Acts 28:2,7,10 is recorded the financial assistance rendered to Paul on the island. And it is recorded with approval and thus sets a precedent for us. Of course we should always bear in mind that we have no authority to solicit contributions from the world, but if they voluntarily offer their support we are at liberty to accept. It is true that in the cases of the ancient people of God, those heathen nations were induced by Him to make their contributions for that was a military age for even God's people, while this is not. But the fact that is common to both cases is that those aliens of that time were not made any worse nor better by their contributions. Likewise, even when people of the world today wish to contribute to the church, we should accept it but not give them any impression that spiritual benefits hereafter are to be expected for their contributions. Unless they become obedient to the Gospel their contributions will benefit the church only and not to any lasting honor to the working.

—E. M. Zerr.

"What Shall We Eat?"

Most persons who worry, either do it too early, or too late. A woman visited us once, and half-crying said, "I don't know where our next meal is coming from?" I asked, "When did you have your last one?" She answered, "Oh, about an hour ago!" I said "It's not time yet to worry about the next one!" That made her angry so she flipped back "Well I guess you'd worry if you starved to death!" But I insisted, "No, I wouldn't for I'd be better off dead, than hungry all the time, so why worry?"

When a sermon is a little long, people sit in church and wonder when the preacher will quit, so they can go eat. Thinking about eating sets up a cry for food. The cry for food, intensifies the thought of eating! What does this vicious circle do? Why it makes you hungrier of course. Much of our demand for food is mental anyway! To prove it, just consider the times you

have heard the whistle blow for noon and have been so hungry you could eat anything. Still if you cannot leave for two hours, when you do go, you find yourself not hungry at all! You've adjusted yourself mentally to the fact that you cannot go eat, so your hunger ceases.

Concentrate on the sermon! Apply it to your life! Ask yourself what is being said that will help you or your neighbor. Do not sit in church worrying whether the insurance collector will come before you get out of bed tomorrow and disturb your sleep, or because the sister across the aisle has a nicer hat than yours. It's not time to worry about the collector next day, and it's too late to do anything about the hat—so why worry?

"Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithall shall we be clothed? But seek ye first the kingdom of God." When you're diligently seeking for something that you really need, you won't have time to worry about lesser things. Try it!

—W. Carl Ketcherside

For Home and For Her

(This poem is given to every British soldier by some patriotic society.)

Somewhere, a woman, thrusting fear away,
Faces the future bravely for your sake;
Toils on from dawn till dark: from day to day

Fights back her tears, nor heeds the bitter ache;
She loves you, trusts you, breathes in prayer your name;
Soil not her faith in you, by sin or shame.

Somewhere a woman—mother—sweetheart—wife—

Waits betwixt hopes and fears for your return;
Her kiss, her words, will cheer you in the strife

When death itself confronts you, grim, stern;
But let her image all your reverence claim,
When base temptations scorch you with their flame.

Somewhere a woman watches filled with pride,

Shrined in her heart, you share a place with one,
She toils, she waits, she prays, till side by side

You stand together when the battle's done.

O keep for her dear sake a stainless name.
Bring back to her a manhood free from shame.

—Margaret Scruton.

Passions

One has suggested that passions are (1) the sufferings and death of Christ, Acts 2:23; 1; Peter 1:11; Acts 1:3. (2) The sufferings which Christians endure for His sake, Col. 1:24; Heb. 10:23; 1 Peter 4:13. (3) Sinful infirmities, Acts 14:15; James 5:17. (4) Shameful passions, to which persons are given up, when God abandons to their own desires, Rom. 1:26. (5) The pas-

sions, or motions, of sin which act in our members, to bring forth the fruit of death, Rom. 7:5. (6) The passions, or desires, our evil inclinations, the motions of concupiscence, to which the heathen, without any scruple, abandoned themselves, 1. Thess. 4:5, which, Paul says, must be destroyed if we ever expect a home in Heaven, Col. 3:5,6.

Passion, in its general import, signifies every feeling of the mind occasioned by an extrinsic cause. It is used to describe a violent commotion or agitation of the mind; emotion, zeal, ardour, or of ease wherein a person can conquer his desires, or hold them in subjection. One has numbered the passions thus: 1. Attention; 2. Admiration; 3. Astonishment; 4. Veneration; 5. Rapture; 6. Joy, with tranquillity; 7. Desire; 8. Laughter; 9. Acute pain; 10. Pains, simply bodily; 11. Sadness; 12. Weeping; 13. Compassion; 14. Scorn; 15. Horror; 16. Terror or fright; 17. Anger; 18. Hatred; 19. Jealousy; 20. Despair. They are divided by some into public and private; proper and improper; social and selfish passions. The origin of the passions are from impressions on the senses; from the operations of reason, by which good or evil are foreseen; and from the recollections of memory. The object of the passions are mostly things sensible, on account of their near alliance to the body; but objects of a spiritual nature also, though it may sometimes be invisible, have a tendency to excite the passions: such as the love of God or heaven. Here is where the so-called Holiness find a cause for their exciting and "rolling" times they have. It is their passions for what they THINK is salvation, etc. Their so-called religious passion is so excited they lose their senses.

As to the innocency of the passions: in themselves they are neither good nor evil, but according to the good or ill use that is made of them, and the degrees to which they rise. People who allow their religious passions cause them to go to indecency, discord and disorderly actions in services make ill use of them. Brethren, too, often make ill use of their passion for fun and frolic, hence should never criticise the religious extremists. The usefulness of the passions are considerable, and were given us for a kind of spring or elasticity to correct the natural sluggishness of the corporeal part. They give birth to poetry, science, painting, music, etc., which minister to pleasure; nor are they less serviceable in the cause of religious truths and righteousness.

They, when set apart to such usefulness, set the powers of the understanding at work in the search of divine Truth and righteous duty; they keep the soul fixed to divine things, render the duties of goodness and Christianity much easier for us, and temptations to sin much weaker; and render us more Christ-like. As to their regulations: to know whether they are under due restraints, and directed to proper objects, we must inquire whether they influence our opinions; run before the understanding, engaged in trifling and neglectful of important objects; express themselves in an indecent manner, and whether they disorder our conduct. If this be true, they are not

of their due bounds, and will become sources of trial rather than instruments of good.

To have them properly regulated, we should possess knowledge of our duty, take God's word for our rule of faith and practice, be much in prayer and depend on the Divine teaching in the Book. This is too much of a subject for one article so I will close by saying we should take up the next thought, which is EXAMINE the passions accurately, which we cannot take up on account of lack of space.—W. G. Roberts, Hammond, Illinois.

"The Earth Shall be Full of the Knowledge of the Lord"

—"as the waters cover the sea." (Isaiah 11:9.) Jesus evidently was giving more details concerning this when he said to the apostles, "Go into all the world and preach the gospel to every creature." The spirit of this Great Commission certainly applies to us today. God intended for His gospel to go everywhere.

But he does not send it flying through the air against sinners like bomb shells fly against enemies. He works through living men and women. I like to think of all those disciples who were scattered through a persecution and who "went everywhere preaching the word." (Acts 8:4.) That was the "golden age" of the Church, for ALL Christians (comparatively) considered it their duty to scatter the seed of the Kingdom and save men and women. And in a few years they overturned the Roman Empire.

Suppose we sent only graduates of West Point to Europe to strike Hitler's forts. How foolish we would be! That is about the way we are trying to take the strongholds of Satan. The preachers are about the only ones who are supposed to try to convert sinners, and that is done only at "protracted meetin'" season. America is training every able-bodied American to be a soldier for Uncle Sam, and we should train EVERY Christian to be a worker for Jesus Christ. And only when that is done, can we hope for big things for God.

Anyway that does not violate any scripture should be used to attack the enemy. If you can write a good article for your local paper, and pay for it as advertisement—do it! If you can take an article some one else has written—use it! If you think you have arrangements for a tract which will turn the world upside down—by all means write it out and have it printed! But don't be disappointed if it does not accomplish all you expected. The rest of us have thought the same way, and have learned some things by experience.

By all means, learn Acts of Apostles so that you are familiar with EVERY chapter. You will need it in talking to people. Besides, it is easy to teach. Get a map of Paul's journeys and teach your children at home, and thus practice for teaching Acts to others.

The radio has opened now to us, it seems, if the modernists do not throw all such "off-brand" fellows as we off. We hope all churches and individuals around Des Moines do all they can to work up a hearing for the church through Bro. Shasteen. Neat cards printed with the station, time, etc.,

handed out by members to all their acquaintances may help.

We hope all churches around Kansas City do the same with the program going out from there through Bro. Brumback. Many churches there can advertise the program as they would a protracted meeting. We know that St. Louis through Bro. Carl has done the advertising all right! One has to work up his own hearing, even over the radio, it seems.

Our station in Indianapolis, WIBC (1070), 6:15 A. M. every Thursday, can be heard farther than we thought. We have received letters from brethren in western Ohio, eastern Illinois, and Michigan, as well as Indiana, who say the reception is good. Many members have sent for cards to hand to friends. Our program is on HOME AND CHURCH. I am more and more convinced that if we can make the Home what God intended it to be, the Church will be far more secure. Of course, when we have large families, we can not suppose that never will one stray away in youth; but it is distressing to see in large families hardly a one who cares anything about the simplicity and devotion of the gospel. We MUST bring up our children in the nurture and admonition of the Lord, if we would obey ALL the commands. Our program is advertised as "Sponsored by Anxious Christians," but how anxious are you that it continue, that we may have better children, we hope. We thank these many "anxious Christians" for putting it over so far.

We don't always really know how much good we are doing. Sometimes we think we are turning the world upside down, but our work may turn out to be wood, hay and stubble; while on the other hand, we may think we have failed, yet may have gathered some gold, silver and precious stones. I have seen great protracted meetings which left much dead weight on the church, and I have seen substractions which put the church on its feet. It is our business to sow the seed and leave the harvest with God. "In the morning sow thy seed, and in the evening withhold not thine hand, for who can tell whether will prosper either this or that, or whether they both shall be alike good." (Solomon.)

Think of it, brethren! There are 2,000,000,000 people in the world. No room for jealousy or envy when there are so many to work on, and saving them is our chief business before the Lord. No one has a corner on saving souls, and if you can't work agreeably with a certain one, start to work with or on the other 1,999,999,999 in the world. God knows what you sacrifice for Him, regardless of whether man does or not.

Anywhere, everywhere we are—that is in harmony with decorum and the scriptures—let us talk about what Christ has done and will do for us. Of course, we are told not to cast our pearls before swine, but let us first be sure that they ARE swine. It is not a question as to who shall be greatest, for he that would be greatest shall be servant of all. There will be no preachers and Bishops and deacons as such in heaven, but all shall be "workers together with God."

"The earth shall be full of the knowledge of the Lord, as the waters cover the sea."

What a beautiful picture! And God expects EACH OF US to help paint it.

"Let Us Work While It Is Day"

When we hear the roar of the planes in the blue expanse above us it brings to our minds the reality of the great conflict now going on across the sea, and of our boys facing death in all its horrible forms for the love and protection of their country and loved ones. Yet perhaps very few are thinking of what death would mean to them were they to make the supreme sacrifice, but more perhaps are thinking of revenge on the enemy for their horrible atrocities to our boys and their allies and their terrible crimes against women and children as well. Many precious souls are being rushed into eternity without God and without hope. What a terrible awakening there will be at the last great day when people shall be called to stand before the judge of all the earth to give an account of the deeds done in the body whether they be good or evil.

As members of the one body are we doing our best to spread the tidings of the gospel to these boys before they leave our shores and a sea separates us, and are then beyond our reach to a great extent so that we can do little to teach them of the dear son of God who died that we all might live again. Let us all awake to our duty while time affords us opportunity of spreading the glad tidings of salvation to perishing souls, lest we meet our Lord at the judgment with our talents folded in a napkin, and souls we might have helped to save perished for want of the bread of life. Let us all work while it is day, for the night of death soon comes when no man can work. —A Sister in Christ.

6 Billion Spent on Liquor in '43

Washington, March 1.—(AP)—Americans didn't get so much hard liquor last year but quenching their thirst for alcoholics cost them more than \$6,000,000,000, or nearly 7 cents out of every dollar they spent for goods and services of all kinds.

The Commerce Department tonight said the nation's 1943 drink bill was 17 per cent higher than that of 1942 and nearly 80 per cent above that of 1939. It added that more jobs and higher pay were the principal factors, "although the excitement and tension due to the war may have had some influence."

On a per capita basis, the outlay for alcoholic beverages amounted to \$46 last year for every man, woman and child in the country, compared with \$39 in 1942 and \$26 in 1939.

Hard Liquor Leads List

Spending for hard liquor led the general increase, the department said, noting that last year's jump in the face of declining stocks was due to price increases. These were ascribed largely to a tax hike which sent the rate from \$4 to \$6 a gallon in November, 1942. It goes to \$9 on April 1.

Reporting a steadily rising demand for wine since prohibition repeal, the department said consumption rose from 33,000,000 gallons in 1934 to a peak of 112,000,000 gallons in 1942.—Daily Paper.

For Young Ladies

A letter I received yesterday from a young girl friend of mine in the church had the following postscript:

"P. S.—What would you think if you saw a girl smoking, that professed to be a Christian? Is it any worse for a Christian woman than for a man? I have often thought of this. To me it cheapens the girl's appearance and it isn't one bit becoming to a lady; in my opinion she shouldn't. Let me know what you think."

My answer:

Of course SHE SHOULDN'T! And as I see it, neither should HE! Custom has made a difference between the sexes in this matter, which is not yet entirely erased. People do not make "talk" of it when a brother in the church is seen smoking (though some do not approve); but our sister in the church who is seen smoking cigarettes in public places is very apt to have her profession questioned by some people, both in the church and out. And thus the "lady" who smokes gives or is more apt to give occasion to the adversary to speak reproachfully.

I have been wondering how long ago it has been since some would have us accuse ourselves to the idea of women and girls being associated with cigarettes as we were already accustomed to seeing men and boys associated with them. I don't know who were the leaders in pushing the idea, but am guessing that movie actresses were not far behind them. I am aware that many girls and women have willingly deceived themselves if they have learned to "justify" themselves in following those who introduced this unclean, and unprofitable, and harmful habit among women.

You and I are as one in the statement you made: "to me it cheapens the girl's appearance and it isn't one bit becoming to a lady." But I strongly suspect that some girls take up smoking more for appearance than for any other reason. (Pride of life!!) (As usual, the evil thing is made to appear attractive and desirable, so that we fall for it, forgetting the better judgment which we really do possess.) I am not excusing any girl in taking up smoking, much less a sister in the church, but I am trying to keep in mind that the Evil One finds ways to tempt all of us; if not one thing, then another, till he finds our weakest point. And so I am trying to reprove in sympathy, kindness, and charity.

Now—what would I think if I saw a girl smoking that professed to be a Christian? Why, I would think that I would like to help her to cure herself, or to free herself, from the unclean habit, because of the harm I believe it is apt to do to the body, and to help save the reputation of herself as a follower of Him who always knew what was right and always did it. I would think of the younger girls in the church who are all too ready to imitate the older attractive girls in the things which they make popular. I would think that you and I and others should be speaking out words to discourage this thing wherever we find it, to head off the infection from spreading among the other young people in the church (and out).

I really do believe that we should discourage smoking in boys and girls of all ages, seven to seventy-five. For "how hardly" is anyone helped by smoking? I am just simple enough to believe that many harm themselves by it, and know of cases in which doctors said, "No smoking, for your health." And how I hate to think of the Lord's money being squandered in this way! But few people, when they plan their budgets, realize that all the bills must be paid with the wealth which the Lord has entrusted in our care. Some day He will announce that He is ready to claim His own, with usury. We are his REAL wealth, and all that we have done to, for, and with ourselves, using the things He has provided, helps to determine in that day "when to the Lord we restore our talents" whether He will say, "Well done!"—Your Sister in Christ, Ragene Sims.

"Bad Preachers"

Under this title, H. Leo Boles, one of the chief writers for the Gospel Advocate, and former president of David Lipscomb College, says among other things:

"No member of the congregation has greater influence in the congregation than the preacher. He has more influence over the congregation than the elders. Although the preacher may be a very young man, with but little experience, yet his influence is greater than any other member of the congregation. If this influence is for good, he is a blessing to the church; if his influence is bad, he is the greatest enemy of the church. A politician one time said about a governor who was asking for more executive power: 'It is more power than any good governor would want, and more power than any bad governor should have.' If the power and influence of the preacher in the church are for good, all is well; but if it is evil, woe be unto that church. There is scarcely a trouble in the church, and especially a faction or division, but that some preacher has had something to do with it. The churches who have 'located preachers' should be very careful about the influence of the preacher. He visits in the homes more often than any other member; he talks church affairs in these homes, suggests plans, and promotes interest in his program. If he should become a member of a faction, he leads that faction astray and promotes his own selfish interest. Preachers of the gospel should set the example to others of consecration, love, peace, fruit of the Spirit, devotion, loyalty to Christ, and helpfulness to all other members. He should have no pets or favorites. His wife should keep herself free from any clique in the congregation. It is sad to see gospel preachers manifesting such a worldly spirit that they lead others further away from Christ."

Now it is true that there are some elders who ought to have less influence in a church than some godly preacher who might come into their midst. But Boles is speaking about the system in general in which churches have a preacher all the time, who really does all the feeding of the church, which elders and others in the congregation are commanded to do—a system practiced among the Bible college people. Now if a

stripling out of Freed-Hardeman or David Lipscomb College has more influence over churches they come to than the elders, then there is something radically wrong with that system. The elders are supposed to feed and rule the church. Where does he find in the New Testament authority for "located preachers" doing all the feeding of the church, anyway? It is the business of a preacher to "commit what he knows to faithful men who shall be able to teach others also" (2 Tim. 2:2). He should work his way OUT of the services of the church RATHER THAN INTO them. But where is there a preacher turned out by the colleges that does that? Not on your life. They have learned a trade and "should be supported at it"—they think. I have never yet heard of a Bible college preacher who so developed a church that they did not need to call another preacher to feed them when he was done. The whole Bible college system is wrong, for it overturns the divine system of church government by a scriptural eldership. That is enough reason to oppose it, and oppose all those who favor it. Several years ago, we challenged Bro. Boles to debate this pastor feeder system with his Bible College, but he refused. Foy Wallace said our propositions were fair. It was printed in one whole issue of M. C., and if you would like to read it, send stamp for a copy.

CHURCH NEWS

Faithfulness in These Trying Times.—There are too many disciples whose faith is too easily shaken. Not in my recollection have we had so much wickedness and temptation as in these perilous times. Young people who are able to stand against the wiles of Satan, in this present day, are worthy of great praise. Our good and faithful boys and girls in the service, no doubt have trials more severe than ours. God be with them. A swelling stream will claim trees, building, large stones, and anything that can be moved. So we, dear disciples, will go down the great stream of destruction of our souls unless we are "grounded firm and deep in the Savior's love."—L. J. McCoy.

We have received Radio Talks No. 2, by W. Carl Ketcherside. It contains pictures of the two groups of singers, at Hartford and Manchester Avenue. The book is on First Principles, and is perfection of the bookmakers' art. Price 35 cents each, 3 for \$1.00. Address him at 750 Trenton, University City, 14, Mo.

Peck's Mill, W. Va.—Have been very busy doing country work, a lot of it in new places and very hard plodding; but I am still pressing the cause to new as well as weak places, with some success. Last week a young preacher and I preached, baptized three, two restored, married one couple, and had two funerals. The grave danger with most preachers is to soften down, around sick beds, in death and funerals, and in graveyard meetings; but my co-laborer and I preach to the living and say little about the dead in such cases. We in as nice, kind, loving manner as humanly possible contend for the faith at all times, in all places, and among all people, and ready to expose error and defend the truth, never holding out a false hope to anyone.—Melvin White.

The article on first page of this issue on "How All 'Christians' Can Be United, and

Not Sacrifice Any Truth," is the finale of the new tract on "35 Rules on How to Be Happy," 40 for \$1, 100 for \$2. A. T. Kerr, an elder, says, "This is about the best tract I have read lately." And one of the most active sisters in the Church I know writes: "I think the '35 Rules on How to Be Happy' is grand. Enclosed find \$2 for 100." Let's fill the earth with the knowledge of the Lord as the waters cover the sea.

Old Bro. Hogan of Sedalia, Mo., sends me a newspaper clipping with a feature on "Religious Remarkables" (a little like "Believe It or Not"), which has this statement with a picture of a church house: "A church building in Decatur, Ill., erected in 1856, within a short distance from the site of Abraham Lincoln's first home in Illinois, is still in use. It bears the inscription: 'THIS HOUSE WAS BUILT BY THE CHURCH OF CHRIST, A. D. 1856, IN WHICH NO INSTRUMENT OF MUSIC SHALL BE USED TO WORSHIP GOD.'"

The Perfect Man.—What person was ever free from human influence: Not one, except the Son of God. Moses fled, Abram feared, David hid, Thomas doubted, Paul repented, and Peter followed afar off. Man is so formed that he courts praise and scorns criticism. He is moved by envy, pride, hatred, fear, love, lust and logic. Christ was never swayed by these—He never opened his lips to elicit human applause or closed them to escape human censure. He never feared the result of His work because it was always in keeping with the Divine will and God made it to prosper (Psa. 1:3). Our Lord had no occasion like Moses to look this way and that to see if any man was looking (Exo. 2:12). In this, as in everything else, the perfect man stands in marked contrast to his most honored, eminent and praiseworthy servants. He never retraced a step, recalled a word, reframed a message, reformed a plan or remodeled a thought. His Divine life flowed on without a break, without a curve and without a ripple. Christ was the perfect man but He gave Himself for us. (Tit. 2:14, Act 4:12.)—A. R. Moore.

Nixa, Mo.—We have one of the old editions of "The Church of Christ," purchased back in 1922, and think it is a wonderful book. Today, as then, there are still earnest souls seeking the light and asking, "How can I know the truth?" I know of no better way of helping than to scatter a few of these books (They order two.—Ed.), and Macedonian Calls, made possible through your untiring efforts. God grant that you may continue in the great work you are doing for the cause of the Master.—With brotherly love, Mr. and Mrs. Harry Mooney.

Perhaps you all noticed recently in the papers that in the past ten years the enrollment in Methodist Sunday schools has dropped 800,000. This would be a good time for them to resurrect God's plan of teaching the children in the Home, as God commanded. Anyway, that is what we are emphasizing in our radio program, and listeners are writing how much it is needed. Why not ALL who read this, and are in range of our station (WIBC, 1070), try to interest some friends who have little children who are yet at the teachable age. We appreciate very much the good letters from the members of the church regarding the programs. The more hearers YOU get, the more good can be done. Let us show the world God's way, by example and teaching.

The work of the M. C. is GENERAL, and is not centered in any one place. We help scattered brethren in finding the nearest

faithful church, if we can. A few weeks ago, a family moved to a certain place where I knew there were a few disciples meeting in a home. We sent an air mail letter, and a few hours after it was received on Saturday, they had made a contact, and they all met together in worship the next day. We try to help the boys in England and Ireland find a place of worship. Recently a soldier walked into our home, and said that in different camps he met brethren who know the publisher, or was taking the paper. We try to help little groups get in touch with some one who can help them. We try to be "servant of all."

Spokane, Wash.—I continued with the brethren in Seattle over three weeks. Our time was profitably spent there in two classes daily, five days a week. One of these classes was conducted about the noon hour, for the convenience of the adults of the congregation, and the study was in the Gospel by Luke. The other class was for children, conducted after school hours, and the study was of incidents from the book of Acts, and of drills in general knowledge of the Bible. Though the number in each class was not large, yet the interest shown made the classes very worthwhile. We also had the congregation together for a discussion of topics relating to the work there. I felt the weeks spent there were very profitable.—Kenneth Morgan.

An elder who never took the Macedonian Call till the past year, writes: "I am enclosing \$1.25 for renewal of the Macedonian Call, a good paper. I will try for some subscriptions next Lord's Day." We believe there are many such men, whose minds have probably been prejudiced against the paper, who will think the same way about it, when they read it a year conscientiously. Let us seek the honest people of the world. By cutting out large bundles of our paper, I am sure we can manage to supply all the new names you send in.

Ottawa, Kans, May 12th.—Am now in a short meeting with brethren, meeting at Third and Cedar, in this city. The recent flood water was five feet deep in their chapel, but we moved back in today and expect larger crowds than have been in attendance the fore part of this week, when we met in a hall downtown. On May 12 I closed a three weeks' meeting at the Fairview schoolhouse near Crescent, Okla. Though there were no additions, I believe that we had a profitable meeting. We were hindered some by rains, which were unusual for that section. We spent 25 minutes each evening in the study of Acts of the Apostles. In order to do this the congregation agreed to make the services an hour and 15 minutes in length. There are some very capable students among these brethren. They were well pleased with this method of study and have requested that I return for at least a four-week period which will be spent exclusively in study and training.—L. C. Roberts.

Des Moines, Iowa.—The work here seems to be progressing nicely. We are especially concentrating on developing the talent of the congregations (both men and women) into a more proficient working institution. We have had several development sessions for the men and this week we are going to have a teacher-training class for all. Later there will be classes for all in personal work. My wife and I have been happy in the work of the Lord as we endeavor to aid the congregations in their great work for God. There have been eight baptisms since our arrival eight weeks ago, though we have not as yet concentrated our efforts in

interesting those not members of the church. That is a work for the congregations to do, even after we have gone. The two congregations have quite a burden in sponsoring a radio program in addition to their other expenses, but they feel that the money which they have should be working for the Lord, rather than accumulating in some bank vault. Wouldn't it be admirable if all congregations that have hundreds of dollars hoarded up would be so sufficiently interested in saving souls (their own, too) that they would expend it in God's work? Let us work while it is day.—Harold Shasteen.

Hartford, Ill.—I really appreciate the effort you are putting forth in spreading the gospel through the M. C. The articles you are getting in your local papers and the response are very fine. We have a lot of honest people in the world who are getting tired of the shams in religion, and are inclined to the truth more and more. But they need to be taught.—Otto Schlieper. (An elder at Hartford. And the church there sends the M. C. to six people in N. Ireland, and also several books, and allows about half the check for the preaching of the gospel we are doing.—Ed.)

An elder in an adjoining state writes: "Tuned in this morning (May 25), and heard you fine, though there was lots of static. Only two or three words and I knew I was at the right place. Your voice was so natural. And I believe your talk is on the right road to lead to what we are expecting in the future; and I believe you will use the wisdom in choosing your words, that will keep all tuned in. The future will reveal the good that you will accomplish." (Thanks for the appreciation. I wish to gain the confidence of the people before giving them the strong meat of the Gospel. Sometimes we get in too big a hurry. Jesus himself said, "I have many things to say unto you, but you can not bear them now." We are trying to follow that teaching.—Pub.)

An old sister who is deprived of worshipping with other disciples, writes thus: "Of course I read my Bible daily and read sacred songs. I long to have the happy opportunity of meeting with a loyal congregation my last days. I have been isolated so much of my life. My father was a preacher and 'shunned not to declare all the counsel of God.' Those were my happiest days. He passed away in January, 1886. Left an appointment at a schoolhouse. . . . How I would like to meet you and Sister Sommer. I first read the O. R. in 1892.—Your Sister in Christ, Mrs. Aminda Gowing.

1892! Fifty-two years ago! We were then at Richwood, O., and I was a boy, part of time standing in my bare feet on a box at a type case, helping set the type on the old paper which THEN stood for the old paths in FULLNESS. I was even kept out of school part of the time to do that, so that I lost a year's schooling. What changes! What betrayals! "But no changes can attend Jehovah's love." When I received this letter, I did what I hope many will do when I get old and can no longer engage in this fight—I sat down and wrote her a long letter. Let us not forget the old faithful men and women of the Lord.—Pub.

England, May 14, 1944.—Brother Sommer: Quite some time has gone by since I received your welcome letter giving me needed information on the Church in Ireland. I did find the Church over here, with the help of another faithful brother, Verlin Roberts. Carl had a write-up in the Mis-

souri Mission Messenger, telling of what we found, a few of the things we learned, and how we were received of them. I feel sure you read this, so I'll not repeat it here. Now, however, I'm in England. As yet I haven't found the Church near me. However, I know of several some distance away. I shall try for a week-end pass soon and visit one of them. Perhaps there I can learn of one much nearer my camp. Censorship makes it almost impossible to write and learn this. . . . I know it must be quite a lot of trouble for you to keep the "Call" coming to us fellows in the service. I want you to know I appreciate your efforts. I enjoy the contents of the "Call," and know it helps and encourages me.—Brother Sommer, I often remember you and your work in my prayers, and I ask to be remembered in yours.—Your Friend and Brother in Christ. Love, Clarence Grover.

CLARINDA, Ia.—The church is in better shape here than it has been for several years. Every grown male member is able to take part in the worship. I want to take this opportunity to express my appreciation for all the wonderful sermons I have been able to read in your little paper. A laborer for the cause.—Elmer Smith.

CHILLICOTHE, Mo.—Thanks to all for sending me names and addresses of members of the churches in services, but keep them coming. Especially be sure to send any changes. Four hundred and fifty are on mailing list now. New names are coming in regularly. Each one receives monthly the Service Tie, written especially for servicemen and mostly by them. Letters and cards are flowing in from all over the globe. They really do express their appreciation. Without the help of the brethren at St. Joseph, who mimeograph and mail the Service Tie, it would be impossible to accomplish this work. In the past few weeks I have conducted four funeral services near here. "Aunt Laura" McGhee, a faithful old disciple from her youth, was buried at Bear Branch cemetery south of Shelby, Mo., in Linn County. Verletta Potter, 6-year-old daughter of Earl and Martha Potter, member of the Church at Brookfield, Mo., was buried near her home south of Mendon, Mo. She was killed when the truck in which family of four were riding overturned south of Laclede, Mo. Grant Phillips, of Braymer, was buried May 27th, Jeff McCollum, for 82 years a resident of Linn County, was buried May 29th. I have been recently with the small group at Shelby, Mo., three Lord's days recently. We hope to do some good in strengthening the church there.—Art Freeman.

For five months the Jackson congregation has run an article each Sunday in the Clarion-Ledger, a Jackson daily paper. The Sunday paper has a circulation of 37,000 copies. We formerly conducted a radio broadcast at about the same expense as the articles. We have had more response from the articles than from our broadcasts. The article are written under the permanent heading, "A Moment with God's Word."—Gardner S. Hall, in Gospel Advocate.

(Some of the brethren can later tell our readers their experiences on such matters. If brethren wish to use any article we wrote in the Indianapolis News, they are welcome to do so, and they can leave off our name. A brother said the one on "How All 'Christians' Can Be United and Not Sacrifice Any Truth" is one of the best things we have put out. Anyway, it is very simple. It is

found in the new tract on "35 Rules On How To Be Happy." Why not take it to the editor of your paper and see what he would charge to have it printed. You can print it as the position of your congregation, and may give the people a better understanding of our doctrinal position.)

In the publisher's broadcast over the radio he is endeavoring to start from the religious world as it is and to lead the people up to the true Church, as we did in the newspaper writings. We mention the fact that we publish a paper and books, etc., that the readers may know we are not an irresponsible quack, trying to deceive them and "make merchandise of them". The great thing is to get hearers, and then teach them the gospel. But we expect to teach the practical side as well as the doctrinal. Too long have the denominations thought that our doctrine is "Be dipped and be done".

The annual Bible Reading, conducted by Evang. E. M. Zerr at the Church of Christ, 304 N. Fourteenth St., New Castle, Ind., begins Monday, June 19, 1944, and will continue through five weeks. The study will be confined to the Prophecies. You are invited to this reading. There will be no expense except for living. For further information, contact Tilden Lawson, 1914 S. Fourteenth St., New Castle, Ind.

(This announcement should have been in last month but it was not sent soon enough.—Pub.)

VICTORY

We hear and read such expressions as the following: "The world needs Jesus," "Never did the world need Him more," "A more sincere trust in Jesus," "How we need to hear Jesus," "How we need the purity of Jesus." This is all true, but the world cannot have all of that except it has the obedience of Jesus.

God, the Father, said, "I will raise up a Prophet and will put my words in his mouth and he shall speak all that I shall command him, and it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." The one who will not hearken to the word of God spoken by His Son will be personally responsible. Deuteronomy 18:15, 18, 19.

Jesus was obedient to the Father, and He is our example: the world needs the obedience that he had. He said, "I do nothing of myself; but as My Father taught me I speak these things." John 8:28; John 12:50.

The world's need for Jesus will never be supplied by their substitutes, the doctrines of mankind. The apostle, Peter, divinely inspired, was aware of that fact when he said, "Lord, to whom shall we go? Thou hast the words of eternal life." Jn. 6:68. The world needs the obedience that Jesus had and that the apostles had. Jesus said to the Father, "I have given unto them the words which Thou gavest me. I have given them Thy word." John 17: 8th and 14th verses. He said to His apostles, "He that heareth You heareth Me." Luke 10:16. Read it. If the world disregards the apostles' word, they disregard Jesus, and that disre-

gard includes the Father because that is the source from which the need of spiritual supplies (as well as temporal) came. Jesus said, "And they have kept Thy word." They also preached it.

What is "trust" if it is not a willingness to have the obedience that Jesus and His apostles had? What is "faith" without obedience to the commands of God? A rather flimsy, weak faith.

Who named the Church? Did you or I name it? Did not God name the Church when he named His own Son? The Church belongs to Christ, and he belongs to God. It is their Church, and the Father had a right to name it. Matt. 1:21; Luke 2:11. For God sent not His Son into the world to condemn the world; (without provision for redemption) but that the world through Him might be saved. Jn. 3:17.

How is Jesus the Savior of the world except through the institution of which Noah's ark was a type? And how does God add people to the Church? A few souls were saved by water, the like figure whereunto baptism doth also now save us. 1 Pet. 3:20, 21.

God adds people to His Church only when they are willing to obey His law of spiritual regeneration. Faith (the beginning), repentance, confession of Christ and baptism for the remission of sins, puts them into the body of Christ; the Church (Col. 1:18), and into the Church, which is His body (Eph. 1:22, 23).

Did not some of the boys in service say: "Keep something worth while for us to come home to?" Will they come home and find the same old heterogeneous conglomeration of sects and denominations?

When the Father gave His words, His commands, to The Son and He gave the same to their chosen apostles, they all preached the same doctrine and were one, agreed on the same. Paul, one of the apostles, said he would not be the servant of Christ if He preached anything else to please men. Gal. 1:6, 12.

The apostles never preached anything but one kind of a Church. There were many congregations of the same kind, parts, individual members of the same body, the Church which Jesus said He would and did build. And it was intended for all who are willing to "bow the knee" to God's will—any person who has the obedience that Jesus had, preach and do the things that please God. God has not respect to me merely because it is I—no respecter of persons. But he has respect to you when you win the victory over your own will. God is not partial as to who is obedient.

—Mrs. Laura W. Goodin.

"D-DAY"

Motors thunder overhead—first dozens, then hundreds, then thousands. They go to heap destruction upon the mighty war machine of Hitler; to blast factories, ammunition dumps, communication centers, troop concentrations—everything vital to continue a war. They fly to destroy the strength of the enemy. They go to make ready for "D-Day".

Neither that crouching horde, nor their superiors, nor even Hitler has any hopes or

fears of a complete victory with bombing alone. "D-Day" must come. But great is the preparation—the planning, the recruiting, the training, the equipping—that has been going on while mighty engines have roared over all of Europe. We have not been idle. We have not built just airplanes and trained pilots and gunners and bombardiers. We have built ships and tanks and guns; we have trained tankmen, calvarymen, and infantrymen—everything for "D-Day".

On another theater we see in the making another great offensive. It leads with an effort in the air to tear down prejudice and frustrate the enemy's efforts to continue a war. It first started by attacks upon a small area around St. Louis, then upon Kansas City, then upon a larger area about Des Moines, then upon a much larger area centered at Kansas City. Now attacks have begun about Indianapolis. Allied official reports indicate continued assaults upon previously radio-bombed areas plus new attacks upon other parts of the nation. The churches of Christ are blasting Satan's war machine by radio, and they intend to continue with more determined effort. But crouching Christian soldiers await another "D-Day".

None are deceived, neither the anxious multitude, nor their leaders, nor even Satan. We all know the purpose of this aerial offensive. Even though Satan should propagandize our camps with all the power he has, we are not fooled. To free as many as possible from his clutches is our goal. We know that victory over Satan's mighty army of false teachers cannot be obtained by air power alone. We know this aerial offensive is only preparing for another "D-Day".

There must be planning. Soldiers already recruited must be trained, equipped and placed under proper leadership. Every Christian soldier must be trained how to turn on people's radio regularly. They must be trained to locate the nearest Church of Christ for them. They must be instructed to bring these listeners to the local Church of Christ services. They must be developed to take them captive by the "Sword of the Spirit" for the Kingdom of Christ. Finally, they must be trained to make Christian soldiers of them. No, Satan hasn't blinded us. We know that the radio alone cannot gain the victory we seek. We are preparing an anxious army to invade Satan's territory and set free those who are led captive by his will. "D-Day" must come!

Preachers, fulfill the charge your Captain has given you. Elders and leaders, train the soldiers under your command for this great effort. Soldiers, prepare to "endure hardness as a good soldier of Jesus Christ". Write to the broadcasts. Advertise the programs regularly in your local papers. Send out prepared literature of the broadcasts. Tell everyone you meet about them. Get ready to "give an answer to every man that asketh you a reason for the hope that is in you".

Fellow-soldiers, are you crouched anxiously awaiting the opportune time to fight for your own spiritual freedom, and for your family's, and for your friend's, and for the souls of many unknown to you? I say, are you ready? "D-Day" is upon us even now.

—Arthur Freeman.