

# Macedonian Call

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## WHAT THEN? WHAT THEN?

Part of a Radio Address Over WIBC (1070)

Thursdays 6:15 A.M., by D. A. Sommer

Is it not strange that so many people have such little foresight as to the future, and prepare so little for it? Even dumb animals show more concern for their future in this world than many people. Possibly the reason is that people have permitted the flesh to dominate the spirit, the animal to rule the soul. Many spend all their money, even before they have earned it. Their grocery bills, and all other bills, are paid after the articles have been used. They have nothing laid up for a rainy day, nothing for old age. Others look forward, but not far enough; they have plenty laid up for old age, but none for the time when old age will end.

The industrial plants in America are the wonder of the world. Joseph Stalin has said that without American production they could not have won the war, and he attributes much success of the Russian arms to the mass of material we have sent them. Day and night our plants have worked, and men and women have neglected everything, even their children and religion, to help win the war, and especially to get the money for themselves.

We probably have the wealthiest business men in the world; at least, have more of them, more millionaires. Our banks are overflowing with money; and it seems that three-fourths of the billions raised in the last bond drive were subscribed by banks and kindred institutions. Millions of people feel secure because in years to come they can clip coupons and make life easier for themselves. But let them remember that this prosperity will not go on forever. Let them remember that even if it should continue so long as they live, or so long as all our nations continue, still it all must change some time. A poet says:

When all the great plants of our cities  
Have turned out their last finished  
work;  
When merchants have sold their last  
silk

And dismissed the last tired clerk;  
When our banks have raked in their  
last dollar

And paid out the last dividend;  
When the Judge of the earth says:  
"Close for the night."

And asks for a balance—  
What then?

God ordained the Church to be the salt of the earth; but so many Christians have lost their savor, that the earth can not be salted and saved from disaster. Magnificent church buildings have multiplied but pews have still been empty. Peter converted 3,000 with one sermon, but now it seems to take about 3,000 sermons to convert one person. That is, this was the condition till the war stirred a few people.

Maybe the chief reason for the lethargy among Christians and lack of interest among non-members, is that professed Christians have driven so many people away from the Church with their ungodly ways. But Jesus still commands, "Let your light so shine that others may see your good works and glorify your Father who is in heaven."

There are still earnest people crying for you to accept the Savior before it is too late, beseeching you to enter the door before it is closed. "When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock, saying, Lord, Lord, open to us; he shall answer and say unto you, I know ye not whence ye are." For all the neglected opportunities we shall have to answer some time, some where.

When the choir has sung its last  
anthem,

And the preacher has made his last  
prayer;

When the people have heard their last  
sermon

And the sound has died out on the air;  
When the Bible lies closed on the altar

And the pews are all empty of men,  
And each one stands facing his rec-  
ord;

And the Great Book is opened—  
What then?

Perhaps the Americans are the greatest playing people on the face of the earth. So much so that games have almost ruled our schools, and scholastic attainments in many of them have been thrust into the background. The school with the best football player or basketball player, is THE school.

Hollywood has ruled the world with plays upon the screen, so that many actors and actresses receive more money than the president of the United States. Children at Sunday school know far more about Hollywood stars and baseball champions than they do about Peter and Paul and James and John. Perhaps twenty-five times more people attend picture shows than attend church services. And the dance halls and palaces of amusement are crowded almost every night.

And every one, including the religious, wish their funny bone tickled a little now and then, and many strive to have it tickled about all their spare time. The humorist is the one who draws the crowds and the money, and gets the big pay for his programs over the radio. Even many church members spend more time on the comic strip in a day than they do on the Bible in a week.

Mark Twain, the humorist, was once lamenting to Helen Keller, the blind mute, that he had done nothing in life. She reminded him that he was an internationally-known humorist and had entertained hundreds of thousands. His solemn reply was, "Yes, but I have only made people laugh." Think of it, friends!! While it is true that humor may have its place, if not carried to an extreme, (to which it certainly has been carried in our day), yet this great humorist got a passing glimpse of the vanity of it all. How different from the life of that sober man who finished his life with the triumphant note: "I have fought a good fight, I have finished my course, I have kept the faith; henceforth, there is laid up for me a crown of righteousness."

When the actors have played their  
last drama,  
And the mimic has made his last fun,

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When the film has flashed its last picture,  
And the billboard displayed its last run;  
When the crowds seeking pleasure have vanished,  
And gone out in the darkness again,  
When the trumpet of ages is sounded,  
And we stand up before him—  
What then?

We all are in hopes that the great War will soon come to a speedy end. There are some indications that Germany is cracking. Cities are being retaken every day. Soon conquered countries will be retrieved by the allies, and restored to freedom. Soon every enemy flag on her ships will be torn down. Soon the living soldiers will return home, or to hospitals to recover if possible. Maybe the starters and promoters of this war will be punished. Soon World War II will have come to an end, and will be known only in history. But that will not be all to our lives, to our existence in the universe.

Some time our nation, too, and the British people, and the Russian group of peoples, will come to an end. Some time, perhaps sooner than we think, all people in all nations will be called to give an answer for their neglect of Jesus Christ; give an answer for their rejection of their Savior, now the Judge of the living and the dead. What will our answer be?

When the bugle's call sinks into silence,  
And the long marching columns stand still,  
When the captain repeats his last orders,  
And they've captured the last fort and last hill;  
And the flag has been hauled from the masthead,  
And the wounded afield are checked in,  
And a world that rejected its Savior,  
Is asked for a reason—  
What then?

**Don't Worry About Tomorrow**

Most of us build mental bridges, so we can worry about crossing them if we ever get to them. Once, in my Bible reading, I was on the subject of the futility of worry, and when I had shown how it resulted because of lack of confidence in God, I saw one of our preaching brethren sitting there with a woebegone expression on his face. I finally wormed out of him the admission that he was worrying about the fact that it is wrong to worry.

No doubt you have all heard of the man who was walking across the pasture, which had within its precincts a vicious bull. When he heard a deep-throated bellow behind him accompanied with the thud of pounding hoofs drawing nearer, he lit out post-haste for the nearest fence. He said that he jumped that fence three times before he got to it, and when he finally arrived, he fell over it! That's the way with most of us, I think.

A lady I know confessed not long ago that she was worried because she was having some distinguished company the next day, and she was serving angel food cake to them, and she said, "My angel food cakes are never any good. They're always tough, and I know this one will be." I suggested that we might just sample a little of it to see if it was as bad as she thought. She said, "Oh I haven't baked it yet. I plan on doing that in the morning." Worried about serving cake that hadn't been baked to people that hadn't arrived on a day that wasn't here yet! Kind of silly, isn't it!

It seems to me that if we take care of the situations, today, we may not have so many to take care of tomorrow. It still remains true, "Sufficient unto the day is the evil thereof!" There's enough to think about today without going into wild flights of imaginary evils for tomorrow. Don't you think so?—W. Carl Ketcherside.

**"Liberty in Christ:" What Is It?**

1. Is it to, study or not study as it pleases us? Answer: 2 Tim. 2:15.
2. Is it to, attend the worship on the Lord's Day, or to stay at home to cook company dinner; do some work for ourselves; go joy riding; go visiting; or just lie in bed? Answer: Heb. 10:25.
3. Is it to, stay away from all congregational gatherings, especially the business meetings; then to sit back and complain; "They do this, or they don't do that?" Answer: in 2 Cor. 6:1, also Gal. 6:4; We as well as Paul are workers together with God and must prove our own work not our brother's.
4. Is it to, light a pipe or cigarette almost before one gets through the meeting house door; and then blow the smoke into the faces of other brothers and sisters who do not like it first hand, let alone second hand? Answer in Jas. 1:21. 2 Cor. 7:1; Emphasis on the word "Filthiness."
5. Is it to, paint our lips with such vivid hues that we might well be called "Jezabel"; who thought to save herself from destruction, by making herself as she thought, attractive to the soldiers? I sometimes wonder if Christ does not

shudder when such lips partake of the emblems which represent his body and blood. Answer in Jas. 1:27, with emphasis on the word "unspotted."

6. Is it to, wear such short and tight dresses that when we sit down it is impossible to properly cover our bodies? Answer: 1 Tim. 2:9; "Modest apparel;" "shamefacedness."
  7. Is it to, wear clothing that makes us look as much like men as possible? Answer: What was once abominable to God surely is yet. Deut. 22:5.
  8. Is it to, attend worldly places of amusement, the movies, the dance hall, taverns, road houses, night clubs, swimming pools, bowling alleys, etc.? Answer found in Jas. 1:21, also 1:27.
  9. Is it to, use all sorts of bad language; to tell vulgar stories, or to sing questionable songs? Answer: Eph. 5:4.
- ) (Signed) A Wondering Sister.

**Romans**

Chrysostom had it read to him once each week.

Melanchthon copied it twice with his own hand, in order to become better acquainted with it.

Luther called it the chief book of the New Testament and the perfect gospel.

Coleridge regarded it as the profoundest book in existence.

Sir William Ramsey referred to it as the philosophy of history.

Godet spoke of it as the cathedral of Christian faith.

Dr. David Bacon said that the faith of Christendom in its best periods has been more indebted to this Epistle than to any other portion of the Living Oracles.

Dr. W. H. Griffith Thomas asserted that a thorough study of Romans is a theological education in itself. He also said that a Christian life nourished in the Epistle of the Romans would never lack the three great requisites of clear perception, strong conviction, and definite usefulness.—Free Methodist.

(The book of Romans is one of the hardest and yet most important in the New Testament. Whole books have been written on it. In preparing the Simplified New Testament, we obtained the best helps we could and used them, and analyzed the book ourselves at least a dozen times, spending many hours each time. The digest of it all is in the Outlines at the beginning, and running Headings through the book. They are not perfect, but we believe you will be helped much by their use on Romans, and on any other book in the New Testament.—D. A. S.)

**The Gospel According to You**

"YOU are writing a Gospel,  
A chapter each day.  
By deeds that you do,  
By words that you say.  
Men read what you write,  
Whether faithless or true,  
Say! What is the Gospel  
According to YOU?"

## Have You Forgotten God?

(Part of radio program at Kansas City by R. H. Brumback.)

The Psalmist said, "The wicked shall be turned into hell and all nations that forget God."

In this enlightened age some do not like to hear the word hell, but that does not blot it out of existence, others tell us that this word means only the grave. If this were true, David would have remained silent, because he knew that the grave was the ultimate end for this body of clay.

I am persuaded that he had in mind the final punishment of those who forget that Jehovah is God.

The true purpose for which we live is that we might "Serve Him without fear, in holiness and righteousness, before Him all the days of our life."

Can it be that the things that have come upon us, have come because we have forgotten God?

Can it be that war is a retribution for our neglect and disobedience, the result of forgetting God?

A parent has two methods of teaching a child: the easy way if the child is willing to heed the parents' admonitions and suggestions in pointing out the right, and if the child refuses the parents' advice and instructions; then it must learn the hard way, the way of compulsion and punishment. God teaches the human family the same way. His people were told, "Choose ye this day whom ye will serve." He offers to us the same privilege. The part of wisdom urges us to choose the straight and narrow way, the easy way. Arguments are all in favor of this way. It is the way of purity and truth, of righteousness and devotion. It is revealed in His word, let us trust it for guidance, lest we forget God. Rejecting Him, we are forced to travel the way of compulsion and punishment. Our indifference to God, our self-complacency and neglect of recent years put us on the "hard way" road. The strife and carnage of war now press about us. Darkness shuts us in and anxiety obstructs our way.

We are perplexed in memory and tortured with uncertainty. "When will this terrible war end?" "Will my loved ones come home?" "Where is my boy?"

Dark clouds overhang our horizon, too long have we neglected the Lord and trusted in ourselves. Now we walk blindly—bewildered, filled with doubt and fear because we have forgotten that "Thou alone, O God, art the same and Thy years shall not fail." When these troubles haunt and confuse, increasing life's share of bewilderments, when we need something to help us bear seemingly impossible burdens, look to God's word, it keeps you in touch with Him. Neglecting it, you will forget God.

We need the companionship of God in the days through which we are passing. What can so strengthen us for that which lies ahead as to be able to walk and talk with God. Remember, Christian, that you are in the world, but you are not of the world, and you will die spiritually if you feed upon the world's food. Feed your soul upon the word of God, live upon its promises. The Savior said, "This is that bread that cometh down from heaven that a man may eat

thereof and not die." It has been sent to strengthen us lest we forget God. To keep in touch with God, Paul told the Thessalonian Christians to "Pray without ceasing." He did not mean for them to be always on their knees, but to be always in the spirit of devotion.

There is no diversity of opinion among real Christians as to the importance of prayer. It is to the spiritual nature what breath is to the body. Only when the Christian prays does he really live. Paul said, "In everything give thanks."

There are times when we think of God's goodness, His mercy and love, and this is easy for us, then the song is in the heart and His praise is upon our lips. It would then be difficult not to express our gratitude. The Psalmist said on such an occasion, "I will praise thee, O Lord, my God, with all my heart." Psalms 86:12.

But there are other times when these circumstances do not prevail, when it is hard to bear the burdens, when it is difficult for our thanksgiving and praise to penetrate the gloom.

Lest we forget God, let us then trust with unshaken confidence in His watch care and love, knowing that "tho the days are dreary and the long nights weary," that He knows about us and that He is concerned with us every step of the way and every day of our lives. David said, "The righteous cry and the Lord heareth and delivereth them out of all their troubles." Psalms 34:17.

God tells us about the difficulties that will beset us in the way of life. The world through which we pass offers vain and delusive pleasures, seeking after these things many fall by the way.

Lest we forget God, He would have us understand that He aids us when we need Him, smoothes the way when the going is rough and provides the way of escape from the temptations the devil places before us. Peter tells us, "Your adversary, the devil, goeth about as a roaring lion, seeking whom he may devour." 1 Peter 5:8.

What is the Christian to do when he is tempted? Listen! "Resist the devil and he will flee from you." "Be not overcome of evil but overcome evil with good." "Blessed is the man that endureth temptation for when he is tried he shall receive the crown of life."

Fathers, mothers, have you yielded to the inviting and alluring things with which the downward way abounds? Have you become more worldlike than Christlike? Have you forgotten God?

It isn't alone the young who forget God, but often the father or mother who was once steadfast in the Christian life, who in youth bore the burden and heat of the day—but now in the evening tide of their life has allowed the pagan spirit of materialism to dry up the source of their spiritual strength. In too many communities worldly influences undermine the Christian liberty, culture and civilization which the pioneers planted in the land, and which our boys are seeking to protect and preserve on far flung battlefields. Shall we in indifference let these things swallow up the American way of life? Shall we, let Satan's influence undermine and destroy the moral character of our boys and girls at home?

Shall we forget God?

The battles yet to be fought, will not be fought alone by those in uniform. You, Fathers and Mothers, will have a part in them. When this bloodshed and strife ends, there will be spiritual battles to be fought, battles for Christian principles, for the preservation of ideals, of culture and purity—because the tendency will be to ignore these things, to break away from them. The plea of the soldier boy for the preservation of things spiritual, for the Church, for Christian influence and right living, shall not go unheeded. You parents need to gird yourself for that battle now.

The American way of life was established by hard work, industry, honesty and trust in God. The tendency is to revolt against these things today. Parents violate every known principle of right, and at the same time wonder why the younger generation is running hog-wild and showing no respect for their elders.

Listen parents, God gives you rules for training your children, you are told to bring them up in the nurture and admonition of the Lord. You can't do that if you are not in the nurture and admonition of the Lord yourself. God wants His truths in the hearts of you parents. Then you can provide the right atmosphere in the home and the example of a righteous life.

Fathers, Mothers, your parents taught you that it was wrong to use profanity, to not believe in God, to never go to church. What are you teaching your child? Is it idle talk, evil speaking and shady gossip, such as is heard in many homes today? Who is responsible for it? Parents who have forgotten God, who profess to be Christians, but never practice it.

Young people, let no one tell you the thoughts and problems of youth do not mix with religion—they do.

Religion steadies you, it enables you to work out the problems of life in the light of Christian principles.

The religion of the Savior develops for you a life of integrity, purity and sincerity. But do not think that you can live crookedly, satisfy the flesh and not forget God.

Though I will be charged by a liberal world with being too strict in doctrine, I still advise you to travel the way of the Savior. Be simple in your tastes, pure in your speech and temperate in your habits and God will bless you. I do not tell you, fathers and mothers, sons and daughters, that you will have no tribulations, no temptations, no sorrows, no trials in the Christian life. These things will some day come. There will be days when the heart is full of pain and your eyes will be blinded by bitter tears. There will be hours when the glory will fade out of your sky and the courage out of your heart, but do not forget God.

He will enable you to cast aside, to overcome the disappointments, to rise above them. Build into your life those fundamentals suggested by Paul—"whatsoever things are holy, just, pure, lovely, of good report, if there be any virtue and if there be any praise think on these things."

O, precious soul, the message of life has been made ready for you. It offers salvation, guidance, refuge and rest. Accept it. Live for God, let him show you the way.

## Post-News of Pre-Views

### Fall of Assyria

Another of the detached items in the line of this article is the prediction of the downfall of the great Empire of Assyria. The reader is here given the prediction. "O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against an hypocritical nation, and the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of Assyria, and the glory of his high looks." Isa. 10:5-12. Zeph. 2:13-15.

Following is the historical quotation on fulfillment of above prediction with some corroborative authors cited. "Saracus, who came to the throne towards the end of the seventh century B.C., was the last of the long line of Assyrian kings. For nearly or quite six centuries the Ninevite kings had now lorded it over the East. There was scarcely a state in all Western Asia that during this time had not, in the language of the royal inscriptions, 'borne the heavy yoke of their lordship'; scarcely a people that had not suffered their cruel punishments, or tasted the bitterness of enforced exile. But now swift misfortunes were bearing down upon the oppressor from every quarter. Egypt revolted and tore Syria away from the empire; from the mountain defiles on the east issued the armies of the recent-grown empire of the Aryan Medes, led by the renowned Cyaxares; from the southern lowlands, anxious to aid in the overthrow of the hated oppressor, the Babylonians joined the Medes as allies, and together they laid close siege to Ninevah. The city was finally taken and sacked, and dominion passed away forever from the proud capital (606 B.C.). Two hundred years later, when Xenophon with his Ten Thousand Greeks, in his memorable retreat passed the spot, the once great city was a crumbling mass of ruins, of which he could not even learn the name." Myers Ancient History, page 66. Rawlinson's Ancient History, page 44, Schaff-Herzog, Vol. 1, page 158.

The student of the Bible has observed that frequently God has used heathen nations and kings as instruments for punishing his own people. But he never suffered such instruments to obtain selfish reward from such services. In the present instance, Assyria had been used to take the northern kingdom of Jews into captivity which was in punishment for their idolatry. And about the same time she was used to bring warning disturbance to the southern kingdom. But when this heathen power boasted of her military successes in this and other instances the Lord determined to return on her own head a complete downfall. Such a chastisement was predicted by the inspired prophet and was fulfilled as seen from the citation in the history.

One lesson we should get from this circumstance, aside from that generally intended by this series of articles, is that it

is dangerous to rejoice at the just misfortunes of others. People who take satisfaction from God's warnings and threats against the evil doers of our day should thus take warning from above lesson and remember that unless they repent they shall "all likewise perish."—E. M. Zerr.

## Child Prodigy Dies As Obscure Clerk

Boston, Mass., July 17.—William James Sidis, who as a child prodigy astonished Harvard professors with his original theories on the fourth dimension, died today, an obscure, unsuccessful clerk, whose last jobs included one at \$15 a week—running an adding machine.

Sidis died of natural causes at 46, after burying himself for the last 25 years in a series of office clerk jobs, of which he asked only that he not be "required to think."

That was in direct contrast with his childhood. Guided by his psychologist father, Dr. Boris Sidis, he completed grammar school in six months—he finished three grades in his first morning at school—and won a college degree, cum laude, from Harvard when he was 16.

Sidis's father had written a book advising parents to begin teaching a child to think when he was a baby, and not "to fear over-taxing his mind."

(Sometimes parents push their children in school faster than they should go, for sooth (?), they think their brightness is a backhand compliment on themselves! Maybe this warning in this clipping does not apply to any of us, since none of us have "prodigies"!)

## A Letter to an Elder

Dear Bro.—: You have asked me, "Do you have sermon outlines that you would sell me?" In reply I will say that our Guide Through Bible History has outlines of more than twenty-five character-study "sermons" I have preached through the years. The book, "The Church of Christ," has many chapters on "doctrinal" subjects, the scriptures in which could be used to advantage in a sermon to the world.

So far as "sermons" to the church is concerned, the Church today is languishing because they have had so much of that. In fact, Bro. —, I do not find in my Bible that the apostles "preached" to the church. The only instance which might be so construed is Acts 20:7; but in the Revised that is translated, "Paul discoursed with them." It is the same Greek word which is many other places translated "reasoned with." It does not mean what we know by the word "preach." It seems there was a talking back and forth through the night. Preaching was for the world, and TEACHING for the Church. "Preach the gospel to every creature, TEACHING them to observe," etc. What the "Church" needs today is not "preaching" but TEACHING.

You are an elder of your church. My suggestion to you would be if you wish the "sermons" for them, assign them lessons to study and then teach on that. Or, assign them characters, such as Noah, Abraham, Moses (and so through the whole Old Testament), and then ask them questions on

those characters. You can save a good point for the last, and use that as an exhortation if there should be any non-members present.

If you intend to visit neighboring congregations, tell them Sunday morning ALL to open their testaments (seeing that each one has a copy), and then read and TEACH the church on the substance of the chapter, or part of it at least. You can save some point in the lesson which you can use as an exhortation at the conclusion for non-members. Or, if you visit church regularly, assign lessons for them to study, and have them recite when you come.

A man is not strong because he weighs five hundred pounds, for he generally dies of fatty degeneration of the heart. A church is not strong because it has five hundred members depending on a preacher, inveigled in by the arts of such preacher; but it has a name to live but is dead and doesn't know it, for its heart—its eldership—has already ceased to beat. The little Jap soldier is probably the strongest soldier in the world, for his size, because he is fed and developed and trained for that. Your church may be little but if all the members are developed, great things may be done. Now that the "revival" and "protracted" meeting have about run their course and seem to be accomplishing little, and that gas rationing is here—the only thing (and probably the best thing) to do is to make a gigantic effort to PUT EVERY MEMBER TO WORK.

Denominationalism is dying, and many so-called Churches of Christ are dying (so far as spiritual activity is concerned), because they have been fed on nice sermonettes, instead of fed the Word of God by TEACHING, as God commands. The Church has been fed on cookies instead of meat and bread and potatoes; and the preacher has stuck it into their mouths, instead of teaching them how to feed themselves. Our nation would be a race of imbeciles if we had tried to feed it as the preachers have tried to sustain the Church. But notice the Church News in the Macedonian Call, how we are teaching the people to feed themselves. Yours for full-grown men in Christ instead of babes.—D. A. Sommer.

## "Danger of Bible Schools"

Under the general healing of "Studies in the Restoration," president, or at least, professor, in Freed-Hardeman Bible College. L. L. Brigrance, writes about the "Danger of Bible Schools," in the Gospel Advocate of June 29:

"Danger of Bible Schools. Benjamin Franklin, at whose death David Lipscomb said, 'The cause loses its most able and indefatigable defender since the days of Alexander Campbell, and his loss is simply irreparable,' came to oppose Bible colleges, because, to use his own words, 'they have fallen into the hands of men that are not doing the work Mr. Campbell intended nor the work we want. . . . The men at the head of all this work are our 'advanced thinkers,' keeping up with the 'spirit of the age.'"

"As to whether or not 'our Bible colleges' are a blessing or a curse, a help or a hindrance, depends upon whose hands they fall into. If they fall into the hands of 'our

advanced thinkers,' who are more concerned about 'the spirit of the age' than the spirit of Christ, they will prove to be a curse to the cause of Christ instead of a blessing.

"There is always danger that 'any of our schools' may turn away from the simplicity that is in Christ Jesus to 'another gospel, which is not another, . . . but there be some that would pervert the gospel of Christ.' It all depends upon the faithfulness and loyalty of the men who operate them as to whether they are true to the gospel and Restoration principles. The brotherhood should keep a critical eye upon all these schools and support those only that 'ring true' to the 'ancient order of things.'

"We care not what course others may take, but as for Freed-Hardeman, it intends to steer straight ahead."

Yes, Bro. Brigrance, we have kept "a critical eye" upon all these schools," and long ago decided that the best thing and scriptural thing to do, is to oppose them all as plants which the heavenly Father has not planted. Even the boasted Freed-Hardeman sent out at least one young man who went to a place to become "located minister." He soon told them that a man was not qualified to lead the congregation unless he was a graduate of a Bible College, and gave strong indication that that college should be Freed-Hardeman. He tried to FORCE the Gospel Advocate literature into the Bible classes before the worship on Lord's Day, and the elders gave him his walking papers. Where is there a single product of these Bible colleges who is trying to develop teachers in the churches, as Paul commanded Timothy to do? (See 2 Tim. 2:2.) Some of the greatest sectarians I have ever met, are among the Bible college people.—Editor.

## The "Christian" World Has Failed

"After nearly two thousand years we have done less for the spread of the Gospel and the founding of churches than the Apostles and their associates did in the thirty-five years that Paul was active.

"We seem to have missed the road. Unnumbered billions of money has been raised and spent. Privileged clergies and hierarchies have bestrode the earth and lived off the bounty of a deluded and guileless laity. But their beneficial achievements are negligible. The chief qualification of most men in our pulpits is a long coat and striped breeches. Interest in Bible study is at a low ebb. Our Sunday schools are divided into scores of small classes and turned over to boys and girls who could not in half an hour find the Book of Job. Without either experience or understanding they cannot teach. But that is deemed unimportant if they can raise quotas and align their classes with machine programs.

"Brother Sommer, dollar Christianity has broken down. As we hope for the close of this war nineteen centuries after the Prince of Peace suffered and died for a sinful and oppressed and war-torn world, clamor will go up from millions of clergy and from the big subservient Church papers for vastly more money and more human inventions to meet the ruined and chaotic conditions. The

more money they get, the deeper and more hopeless will the chaos become.

"What can we do? The problem is stupendous in magnitude. Let us confer, let us pray for divine guidance. Many radical proposals will spring up which will tend only to discredit our efforts and render them futile and ridiculous. The homely advice attributed to Davy Crocket may stand us in hand, to-wit, Be sure you are right and then go ahead.

"The supreme desideratum is to return to the Church divinely set up. Let us truly speak where and as the Bible speaks and be silent where the Bible is silent. But the Bible teaching should be reasonably construed. Just where and how to begin is not an easy question to answer. My age and impaired health must soon eliminate me from the struggle. The fight of faith must be won not only by men of courage and vigor but by men of poise and wisdom. Wildeyed radicalism will not commend our efforts nor give success. Let us reason together and pray together and see what can be done. I shall be glad to hear from you any time. May God bless you and your work.

Very cordially yours,  
GILBERT O. NATIONS."

(Bro. Nations perhaps understands church history and the machinations of the Church of Rome better than any other living man, and has been a constant writer on the subject. He has fought "the kingdom of the clergy" for many years. He sees just what the Macedonian Call sees—that the only remedy is to get back to the simple New Testament church government and edification by all the faithful, enlightened brethren. We may not be able to do any apparently-big thing, but let us do what we can everywhere all the time to make the Home and the Church what God intended them to be, in their simplicity and strength.—Editor.)

## God's Plans Versus Man's

(Abbreviated radio sermon by Harold Shasteen, delivered over station KRNT, Des Moines, Iowa.)

Today we are living in an age of haste and hustle. We are seething in a whirlpool of enterprise and activity. Each passing day, world history is being made, national boundaries are being mutilated, villages and cities are being wiped from the face of the earth. Truly, changes have been made in times past and are being made now with the dawnings of each new day.

As we meditate upon the variations of yesterday and the vicissitudes of today, we are made to wonder if there is anything that hasn't been affected by this modern, ever-changing world. With your kind indulgence, we invite your attention to a consideration of various things of interest and importance that time has not changed, nor can change. We know that man has changed many things and he has sought out many inventions, but as far as his physical and mental makeup is concerned, he is the same today as ever.

The world or environment about man has not changed. The same temptations that were prevalent in our Savior's day are in the world now. Immediately after God made

the world, Satan appeared before Adam and Eve with the three temptations of life: the lust of the flesh, the lust of the eye, and the pride of life. One of these three temptations is behind our every sinful act of today. Let us then resist temptations, for it is much better to shun the bait than to struggle with the snare.

We may be assured of the fact that if we are overcome in our temptations, sin will today produce the same drastic results as it produced in creation's Paradise. Sin still depraves the human race. It still ruins homes and breaks up families. It will curse us here and condemn us to everlasting torment hereafter. Sin is now, as in the past, the cause of disease, pain and death. Sin may appear in its beginning, as bright as the morning, but it will end dark as night. Its results are insidious, fraudulent and cruel. The wages that sin bargains for with the sinner, are life, pleasure and profit; but the wages it pays him, are death, torment and destruction. Use sin, then, as it will use you; spare it not, for it will not spare you; it is your murderer, and the murderer of the world: use it, therefore as a murderer should be used. Kill it before it kills you. I am certain that you love not death; love not then—the cause of death. Sin and the results of sin have not changed in 6000 years.

What is the cure for sin? Surely we are not doomed within its shackles. No, thanks be to God, through his mercy he has provided for us the cure—the same remedy which he offered to the world through His Son 1900 years ago. It is a tried and tested antidote, for since our Savior's death upon the cross the remedy for the sins of the world has remained unchanged. The prescription as given by our Great Physician can not be altered today. We dare not trifle with it; we dare not set it aside. What then is God's plan for man's redemption? In answer to this question we will read from 1 John 1:7 where we are informed that, "The blood of Jesus Christ his Son cleanseth us from all sin."

We have not the time to consider this fully in tonight's discourse but we will make mention of the fact that the blood of Christ can be applied in only one way; that is, through your **obedience** to him. This is God's plan for mankind, let us not set aside his law. Peter states in the 1st chapter of his 1st letter, verse 22, "Seeing ye have purified your souls in obeying the truth." Again I read in Romans 6:17, 18, "But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness." After we **obey the form of doctrine** we are then made free from sin. We must go through in a form what Christ underwent in actuality.

My friends, have you died to sin? Have you been buried with Christ in baptism, and have you been raised from the liquid grave to walk in newness of life? If you have not, you are not yet free from sin; the cure for sin has not been affected; the blood of Christ has not been applied.

If God is no respecter of persons, we of 1944 must have our sins taken away in obedience to these same laws. No new

theories that have been advanced by puny man since these commands were given will take your sins away. The trouble has been in times past that we have drifted from the authority of King Jesus and have not stood firm for the "Old paths that we might walk therein." The result has been religious confusion, wrangling over human ideas, division and strife. I appeal to you of fair minds and honest hearts, and submit the thought, that we can only be united and made one in Christ by taking away the authority of men and restoring the authority of King Jesus. Philosophies and speculations must be set aside and the glorious teaching of Christ and the apostles restored.

I am well aware of the fact that we are living in what is called a "streamed-lined" age. I know that we demand everything modern and up-to-date. But when we tamper with the laws of the Almighty and endeavor to modernize and stream-line that which pertains to the God-head, I want to go on record as saying that we have taken in too much territory and have gone too far.

God's law reads just the same today as it did 1900 years ago. I therefore insist that among the other things which we have mentioned that are beyond our power of changing, the New Testament laws and the New Testament church dare not be altered by man in any way. This is evident from the whole tenor of the Scriptures, as well as from many particular passages. When the inspired John was closing the law-book of Jesus, he wrote these words, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18, 19.

Many worldly-minded people recognize in part the authority of Jesus but they want to keep up with the Joneses and abreast of the times, so they also accept in part, the authority of the "spirit of the age." A question I would like to ask is this, "What does the 'trend of the age' have to do with the religion of Jesus Christ?" Could not our King see down through the centuries and know what was necessary for his people in all ages of the world? If he had seen the necessity of altering his religion to conform more with the modernism of the present day, do you not suppose that he would have made provisions for that change? Is not man's makeup the same today as when Christ first gave His laws? Is not sin the same? Should not the same remedy offered then for its treatment be just as effectual now? Try as I might I cannot see how a man can talk of the "spirit of the times" or the "trend of the age" and thus excuse himself in adding to and subtracting from God's law and still think the Father above is well pleased.

Friends, which is your authority, the gospel of Jesus, or "the spirit of the times?" I insist that this faith, once and for all time delivered to the saints (Jude 3) dare not be altered or changed in any way. You may not love the truth as Christ gave it, and you may think that you have better ideas than the Savior as to how his Kingdom should function, but the New Testament

remains the law book just the same. You may attack God's Word and curse it with a thousand woes, but long after your body has gone back to the dust from whence it came, it will remain as impregnable as before. You may pick up a copy of the beloved edition and tear it to bits, you may crush it and rend it beneath the heel of your shoes, you may even fling it into the fire, but you haven't harmed the truth it contains in the least. It will still be opened before you in the last great day and shall be your final judge. Look into God's Word and become acquainted with its requirements, then be true to the principles set forth therein and obey your Lord.

## CHURCH NEWS

Recent attendance on Lord's Day is showing an increase; we shall work and pray to make this permanent; it has been encouraging to all of us. Brother Morgan returned to Spokane last week, and by reason of the postponing of work in Montana, will be with us a while. At the request of the church, the study in Revelation is being resumed with Brother Morgan directing it; we found the study in the first eleven chapters very profitable when he conducted it in the spring. This is being studied in the Lord's Day class.—Arnold Hintz, 2411 Normandie, Spokane, Wash.

The work at Estacada closed June 25th, with no additions, yet leaving the church greatly encouraged and strengthened. We made a number of acquaintances and preached the gospel privately as well as publicly. Thirty-odd nonmembers attended, some of them several times, some showing real interest in the true gospel. The services offered a chapter by chapter study of Acts, as well as the sermons. We are very grateful for the fellowship of Brother Powers in the work, and this was my first acquaintance with Brother J. D. Powers of Stockton, Calif. Returning to Spokane, planning to go to Montana for a meeting this month, I was requested by the Montana people to postpone that meeting, so shall be here a while. I have taken up the thread of personal work again, hoping that I may win some of those whom I have been able to contact favorably during my work at various times here.—Kenneth Morgan, 2411 Normandie, Spokane, Wash.

Lecompton, Kans.—I wish to thank you for sending me your little tract "35 Rules on How to Be Happy." I like it very much and am enclosing a quarter of a dollar for which I would like for you to send me a few copies of the same, as I have places to place them to good advantage, I think. I am glad to see the Church of Christ beginning to use the radio and the press more and more to spread the gospel. My prayer is that much lasting good may be accomplished in this way.—Harvey Roller.

Sullivan, Ill.—My four months work in Martinsville, Ind., is now history. I feel that much good was accomplished. They had a lot of dead material in the congregation, a faction had pulled off from the church and started another place of worship. We disfellowshipped them all except one brother who came back and confessed that he did wrong in leaving. Later we withdrew from twelve others who refused to do their duty after duly admonishing them. You don't believe in cutting members off from the fellowship? Then read 1 Cor. 5: and 2 Thess. 3: and you will have to change your mind, if you believe God's word. Rev. 22:14 teaches that we must do the commandments of God in order to enter into

heaven. I certainly am fearful for a lot of congregations on this point. Brethren, you had better wake up and clean up your congregation! During the four months work in Martinsville, we had two additions from Baptist, seven restored to fellowship and three confessed wrongs. I did much teaching on Christian duty (too much to suit some), and I feel that there is a bright future for the church in Martinsville. They have some faithful members there who really want to see the church grow and develop. I am home for a few days doing some repair work on our home. My meeting at New Liberty (near Brookport, Ill.) was canceled. I go to Bethany, Mo., Aug. 20th. Bro. Otis Crandell will direct the song service, and help in personal work.—C. R. Turner.

## WHO WILL WIN THIS WAR?

By Chaplain Harold L. Proppe

C hurchill?  
H itler?  
R oosevelt?  
I l Duce?  
S talin?  
T ojo?

No! It is not Churchill, Hitler, Roosevelt, Il Duce, Stalin, Tojo who will win this war. Add up the first letters of their names and you get "CHRIST." He, and He alone, will win. He alone can bring peace to this war-torn world.

A sister who teaches a ladies' Bible class in the middle of the week, writes: "We are outlining the chapters, and I would not attempt it without the Simplified New Testament." Well, we spent an hour or two a day about five years analyzing and outlining the New Testament, and have given those outlines to the reader in the headings and sub-headings scattered through the Book. Though, of course, the work is not perfect, yet we believe those teaching outlines of books in the N. T. (and is not that the real way to study it), will derive much good. We have just received an order from Missouri for ten copies of this book. Price \$2.50, five copies or more, \$2 each.

Glendale, Ariz.—The church here is progressing. We meet every Wednesday evening for our development work. Everyone is improving in speaking and reading. Several of our brethren are greatly missed since they have received their call to the service of their country. We pray that this terrible conflict, which has thrown all the world into a turmoil, will soon come to an end and our brethren in Christ return to their homes and resume the service of their Lord. We were happy, indeed, to see Bro. and Sister Carr, formerly of Neosho, Mo., come into the one fold and place their membership with the congregation here at Glendale, Ariz. May God bless them and may they always continue steadfast in the work of the Lord. I want to take this opportunity to express my appreciation to the Church at K. C. for sending me the sermons by Bro. Brumback. I have received every copy and certainly enjoy them. Also received a very interesting tract from the Chillicothe Church.—S/Sgt. E. T. Smith, Section "C", Box 1147, Luke Field, Ariz.

Concerning our article on "1000 Nuggets of Super Gold," and suggestion on memorizing two passages of choice scripture each week, a young sister who hears also what we have said on the radio on the same subject, writes: "Yes, your first page article with references should be put into tract form and widely circulated, and how much better our world would be to take heed and follow the suggestions therein. When the time comes that the tract may be printed,

I hope I'm prepared to help my bit, and in the meantime that which I can do to help is to be memorizing the scriptures. I thank you for encouraging us in this, and I expect it to be a great help to me. The discipline it will give the mind will be one help. A good time to memorize is while washing dishes."—Ragene Sims.

Are We Sectarian?—In the New Testament we have the words "Church of God" in the following places: Acts 20:28; 1 Cor. 1:2, 10:32, 11:22, 15:9; 2 Cor. 1:1; Gal. 1:13; 1 Tim. 3:5. The expression "churches of God" is found in 1 Cor. 11:16; 1 Thess. 2:14. The expression "churches of Christ" is found once, Rom. 16:16. Also, "Upon this rock I will build my Church"—Christ, (Matt. 16:18). Question: Are we sectarian when we use the expression "Church of Christ" almost to the exclusion of the expression "Church of God"?

Keep the Country Churches Going.—The different denominations are seeing the importance of this. The Methodist Church in a recent Conference laid plans to resurrect, or help, them, and a recent newspaper has this from the Catholics: "Oldenburg, Ind.—A series of rural life institutes under auspices of the National Catholic Rural Life Conference will be conducted here Sunday with observance of Rural Life Day. A solemn high mass will be celebrated by the Most Reverend Joseph E. Ritter, bishop of the Indianapolis diocese." The denominational churches can not exist unless they have a preacher for each, and the preacher must be paid. But the true Church of Christ can develop itself so that we have elders who "feed the flock" (see Acts 20:28), men who can make their living at some secular calling. Brethren, we can exist better in rural districts than any other religious body, if preachers will develop teachers as they are commanded. (2 Tim. 2:2.) "Let's go!" In harmony with this thought, note the following from a young preacher who has been snatched from the Bible college group: "My parents write that they are distributing the Macedonian Calls, and receiving favorable comments from the people, in a little country church, where my father at fifty is making his FIRST edification talks, to try and rebuild a congregation which had nearly ceased to exist because they could not pay the preacher, and the members had never been taught to edify one another, and to keep the simple worship of God by themselves."

Topeka, Kans.—(Private letter.)—We got Bro. Brumback's broadcast at 1 p. m. each Sunday. Glad you have succeeded in sounding out the Word by means of the radio and the newspaper. I am enclosing check to assist in the good work. (These sisters have helped much in the work.—Ed.) Hope our brethren everywhere may become more aroused and see the real needs of the hour; inspired with greater zeal and personal responsibility, striving together with one mind for the faith of the gospel; standing fast in one spirit."—Emily Baker.

Sister Alice Baker, Topeka, writes: "I am enclosing a check from trust fund for — to assist in your broadcasting, and sending the paper to boys in the service. Here are a few lines received from one boy: 'The Macedonian Call has been coming. I read every article and find it very helpful. The practical discussion of many of the articles is particularly useful and enlightening. . . . I have found many articles discussed thoroughly in it which are identical with questions that sometimes arise here!' So be sure to see that your boy or friend receives the paper. Sometimes, when overseas, they may not receive it as regularly

as at home, but even a copy now and then, will help. Why not send your copy first class?"

A Question and Answer—"For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? (1 Peter 4:17-18.) And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that obey not the gospel of our Lord Jesus Christ: Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; When he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day." (2 Thess. 1:7-10.)—E. R. Hayes, 1833 Maple Ave., Huntinton 3, W. Va.

H. Leo Boles is front page editor of the Gospel Advocate, writes their Sunday school quarterlies, and was president of David Lipscomb Bible College for 17 years. In a recent number of the Advocate, he says: "There is a need for better Bible study. Preachers should encourage more studying of the Bible—in fact, preachers need to study the Bible more. Too many of them are merely preaching 'outlines' rather than preaching the Bible." Well said! But are not these young preachers largely doing just what they learned to do in the Bible colleges? And many preachers who did not go to a Bible college, are aping the college preachers. What are these college preachers, and those aping them, doing to "commit what they know to faithful men who shall be able to teach others also." (See 2 Tim. 2:2.) Where are God's elders who were commanded to "feed the flock?" (Acts 20:28.)

The fall catalogue for the George Pepperdine College in California has this: "The Department of Religion was organized in 1937. . . . Has a fivefold purpose: 1 To give instruction in the Bible," etc. So here is an "organization" (another body besides the "one body" in Eph. 4:4), which is established by Christians and is giving instruction in the Bible," which is the work of the "one body," the Church. Why can they not also "organize" a missionary society to "give instruction in the Bible?" If there is anybody in all the world who is inconsistent and inexcusable it is those who denounce the human organization of a missionary society to preach the Bible, yet uphold a human organization of a Bible college to "give instruction in the Bible."

### Divisions Must Come

Division in the churches is painful. It wrings the heart with anguish. But God asked: "Can two walk together, except they be agreed?" (Amos 3:3.)

This is a strong declaration that they cannot. It is true as applied to both God and man. Can you walk with God unless you agree with him? He claims to be the Lord, the only ruler of the universe. Can you walk with him while you insist on making laws and changing his order? It applies to man. Can two walk together when one insists on going another way?

Often those we love most force us to the choice as to whether we will cling to God or

go with them. If we love God better than we love them, we will cling to God and his ways. If division must come, let it come along the lines of love and loyalty to God. If we separate from others and do not walk with God, another separation must come. Separation after separation must come until the lines of cleavage run with the line of loyalty to God. Until division along this line is reached, divisions must continue and multiply. So soon as, and not until, division along this line is reached, the union with God and among those true to him will be permanent.

God is directing these things and does all things well. All we have to do is to stand true and firm to God and his word all along the line, and leave results with him. We can do nothing else. We are poor and foolish and weak. God is wise and strong. Our only hope is to walk with and be true to God in all things. "For there must be also heresies [divisions] among you, that they which are approved may be made manifest among you." (1 Cor. 11:19.) Divisions must come until we are all willing to be led by God.—David Lipscomb.

### A Human Church No Good

A human church is no place to educate the soul, build character or qualify for Heaven. If one is a member of the New Testament Church why be identified with any other? If Christ has given me a garment to wear and told me how to keep it clean why should I experiment with something that is not clean? (Isa. 64:4. Gal. 3:27. 1 Jno. 1:7.) We can't add to a righteousness that is by faith—because it is perfect. (Phil. 3:9.)

We can grow in grace but not in-to; we can grow in knowledge but not in-to it; we can put on a garment but not grow in-to it. (Gal. 3:27.) We are given a 100 per cent righteousness because our substitute (Christ) was given a 100 per cent punishment to pay for it. (2 Cor. 5:21.) In God's estimation this paid the moral obligation of the world (Heb. 10:18), and left man free to accept or reject the plan.

It was not Christ's perfect walk on earth that saved the world, but his death that rent the veil. (Matt. 27:51.) The loaf and the cup on the Lord's table, tell the meaning of his death and serves as a receipt to the faithful church that there is no charge in Heaven against it because Jesus paid it all and to Him we owe in way of SERVICE,

God does not measure our righteousness by our imperfect walk on earth but by our perfect standing at the throne of grace in Heaven. (Heb. 4:16.) At this throne our imperfections are washed away in the right of God's forgetfulness while we are faithful. (Heb. 8:12, Rev. 2:10.) Christ gives the finishing touches which make us faultless when presented to the Father. (Jude 24.)

—A. R. Moore.

"You have a real paper and I know you are doing much good. I think you have it nicely balanced."—Dr. L. H. Sorey.

## Dogs Ate of the Crumbs

The dog was used by the Hebrews as a watch dog for their houses (Isa. 56:10), and for guarding their flocks (Job 30:1). Hungry and semi-wild dogs wandered about the fields and streets of the cities, devouring dead bodies and other offal (1 Kings 14:11, 16:4, 21:19, 23; 22:38; 2 Kings 9:10, 36; Jer. 15:3; Ps. 59:6, 14), as dogs do nowadays. They thus became such objects of dislike that fierce and cruel enemies were and are poetically styled "dogs" (Ps. 22:16, 20). Moreover, the dog being an unclean animal (Isa. 66:3), the terms "dog", "dead dog", "dogs head" were used as terms of reproach, or humility in speaking of one's self (1 Sam. 24:4; 2 Sam. 3:8; 9:8; 16:9; 2 Kings 8:13). Through the East, "dog" is a term of reproach for profane and impure persons (Rev. 22:15) as it is elsewhere today. In this sense was used by the Jews respecting the Gentiles, and by Mohammedans respecting what history calls Christians. In allusion to its lechery "dog"—a male prostitute, sodomites (Deut. 23:18). The dogs, you know, devoured Jezebel, and the "human dogs" are devouring thousands of persons today, before their bodies are dead.

All this shows the usefulness of the dog on the one hand, and the uncleanness of the dog on the other hand, and the appropriateness of using the dog to illustrate the low character of some persons.

All of this has now prepared us for the lesson in Matt. 15:22-28. But we will first notice a few commandments concerning love, which will bring us still closer the real thought in the lesson. (1) We are commanded to love God (Matt. 22:37). (2) Commanded to love our wives (Eph. 5:22). (3) To love our neighbors (Matt. 19:19). (4) To love our enemies (Matt. 5:44). (5) To love the brethren (John 15:12, 17). (6) To love the Brotherhood (1 Peter 2:17). (7) To let brotherly love continue (Heb. 13:1). (8) To prefer one another (Rom. 12:10). The word "prefer" meaning "to regard more than another, to honor or esteem above another." So we are commanded to honor, esteem and love our brethren above those not our brethren. Even forsake father, mother, husband and wife for Christ's sake, which shows how strong our love should be for our relatives and our Lord. No less for our loved ones, but more for Christ; no less for our friends, but more for our brethren in Christ.

We think it terrible when husband and wife quarrel, fuss and fight, then divorce each other, and it is. Too many divorces, we say, and there are. May there not be several divorces in the last Great Court because they did not love some brother or sister?

Jack says he loves the Lord, but seldom ever goes to Church and does nothing for the Cause of Christ. Jake says, "Jack, you are a liar." This offends Jack and he asks why he is called a liar by Jake. Jake says, it was John who called you a liar, for he said he is a liar who says he loves God when he hates his brother (1 John 4:20) and, says Jake, you told me the main reason you quit serving the Lord as you should was because you could not love that old stubborn brother Goosetree, and John says, that being the

truth, you tell a lie when you say you love the Lord.

We are to be as little children (Matt. 18:3) and that means we will not hold malice. Little children can get very angry at each other, but in about thirty minutes it is all forgotten and they are again playing in the back yard together. How about you and I? Can we "play together" in 30 minutes after having a fuss? It was Christ who said we must do that very thing. Too many of us with the selfish black cat disposition, always "strike back", often without a cause, too.

We haven't as good disposition as the "dog" that watched the flock and their houses, and those dogs could generally be trusted, too. But today some preachers can't be trusted to watch after an infant church. Too many preachers turned out of the colleges are selling out to the highest bidder and preaching to please the people rather than to please the Lord. The so-called pastor system is destroying the faith, I fear, of many precious souls. If guaranteed a fat salary many preachers will quit evangelizing and take the "pastorate" of some congregation. Dogs will even try to help the afflicted by bathing and anointing their sores with the moisture of their tongues (Luke 16:21), but we too often even refuse to visit the sick, especially if we don't like them very well. The dog's love for his master will cause him to see that the master is not harmed by another. His master may be wounded and sick, lying on the ground, but the dog will stay by his side without food or drink.

We are not our own, for we have been "bought with a price" (1 Cor. 6:19, 20), but how many of us will be as faithful to our Master, the one who has bought us, as the dog is to his? There are many, however, that would suffer want for food and drink to help, protect, guard and watch after the Church and for those we are thankful. Dogs will fight man or beast to protect a child or his master.

In Matt. 15:22-28 we have a wonderful lesson, which I haven't space now to only call attention briefly to, then you go the rest of the way.

This Greek lady had a daughter "grievously vexed with a devil" and came to Jesus asking Him for help, but "He answered her not a word." This would have insulted many, but not this lady. Then disciples asked Jesus to "Send her away", which would have been another insult to many, but not to this lady. Then Jesus said, "I am not sent but to the lost sheep of the house of Israel," and this would have been another insult to many, but not to this lady, for she then came and worshipped him, saying, "LORD, HELP ME!" This tender pleading of a woman who could not be discouraged and driven away from the Christ was the result of her faith and willingness to "go all the way" even though much discouragement was along the road. Jesus then said, "It is not meet to take the children's bread, and to cast it to the dogs." Now it seems, since she has been compared to the dogs, she would become very angry (since we have learned the scriptural meaning of the comparison) and leave Him at once, but not so. She replied thus: "Truth, Lord; yet the dogs eat the crumbs which fall from the

master's table." O what wonderful faith! Nothing could discourage her; she was determined to convince Jesus she was really in earnest, and she did that, too; for He said, "great is thy faith" and her child was "made whole from that very hour."

The Greek here A diminutive, and means little crumbs. So she was willing to be satisfied with the very smallest He saw fit to give her. We usually want to be the biggest and have the greatest compliments, but not so with her. Let us remember this lesson and try to imitate her in this our efforts to show our faith.—W. G. Roberts, Hammond, Illinois.

We have received bulletins from churches in Des Moines, St. Louis, Anderson, Ind., etc. Glad to see activity. In one of the bulletins we find the following poem:

### Do You Just Belong?

Are you an active member,  
The kind that would be missed?  
Or are you just contented  
That your name is on the list?  
Do you attend the meetings  
And mingle with the flock,  
Or do you stay at home  
And criticize and knock?

Do you take an active part  
To help the work along,  
Or are you satisfied to be  
The friend that "just belongs"?  
Do you ever go to visit  
A member that is sick,  
Or leave the work to just a few,  
Then talk about the clique?

There's quite a program scheduled  
That I'm sure you've heard about,  
And we'll appreciate it  
If you'll come and help us out.  
So come to the meeting often  
And help with hand and heart.  
Don't be "just a member"  
But take an active part.

Think this over, member,  
You know right from wrong—  
Are you an active member,  
OR DO YOU JUST BELONG?

Brookfield, Mo.—The Savior said unto one and all, WATCH. Judging by the lives many professed Christians are living, how many will be able to stand when the Savior comes to reward his servants?—G. R. Blankinship.

(The front page article on "What Then?" was intended to help make such people think. We are having a few extra copies printed. Why not get a few and hand, or send, to the delinquent ones "whether they will hear or whether they will forbear," (Ex. 2:5). Five cents each.—Pub.)

Have now returned from the east coast, and am busily engaged in assisting mid-western congregations. Enroute to the mid-west I visited the congregation in Bloomington, Ind., also at Martinsville in the same state. Had the happy privilege of visiting with Bro. C. R. Turner. He is, as usual, turning in a fine job for the Cause. I'm now in a meeting at Concordia, Kan. Upon its culmination I return to Missouri for several series of meetings. The first one, at Lemons, will begin August 2.—Winford Lee.