

# Macedonian Call

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

Volume 15

INDIANAPOLIS, IND., JULY, 1941

Number 7

## "Who Made the Devil, Anyway?"

If Sin Came from Evil, and Evil came from the Devil, and the Devil came from God,—Is God, then, responsible for all the Evil in the World?

### Why Do We Have Pain and Death?

It is three o'clock in the morning. Do you see that man lying there on a bed of suffering? Not a wink has he slept in the night. Not a wink has he slept in many nights. His nervous system is shattered; his reason is beclouded with pain; and in the agony of his soul he cries: "Why must I suffer like this? What have I done that I must go through this so long? I don't understand, I don't understand."

Again it is three o'clock in the morning. A woman has been anxiously waiting for her only son to come home. She has suspicioned that he is wandering from the right way, from the path she has sought so hard to guide him. At last she hears a step on the porch, a fumbling at the door; and finally it is pushed open and her son staggers into the room—drunk! In the agony of her mind she cries: "Why, oh why, must it be so, after all my teaching?"

Once more it is three in the morning. Men and women and children are huddled in the air raid shelter in London. The air is foul and there is little sleep. The bombs are dropping fast above them, and the earth seems to tremble. They themselves tremble. They have been there all night. They have endured this for days, for weeks, for months. The nerves of most are shattered; long lines furrow their faces. And in their hearts they cry: "WHY do we have war?"

These questions which these weary souls murmur have been asked through the centuries from the beginning. Why do we have pain? why do we have sickness? why do we have sin? why do we have sorrow? why do we have death? All religions are simply an effort to answer them. If evil conditions come as a result of sin, why did not God make

man so that he could not sin, and then we should have been free from pain. Had God made us so that we can not sin, man would have been nothing but a machine, as we have often said. But God wishes beings to serve him who are responsible and whom he can praise. He placed good and evil before man and gave him freedom of the will so that he can turn away from the evil and accept the good. He made man a free moral agent, and without this freedom man would be only an irresponsible machine.

"But this evil came from the devil", one says. "Not so," replies another, "for the devil is only a personification of EVIL; there is no person called Satan." If "Satan" in the Bible is only a personification of Evil, then is not "God" only a personification of "Good?" To handle the Holy Scriptures that way will get us into serious trouble.

### Where Satan Came From

The Old Book called the Bible speaks on the origin of the devil. Sometime in the eternity of the past, God created the angels of heaven. He made them of different orders. Some he called cherubim; some, seraphim. We do not know what the difference is between these classes except that some were arch-angels, and some lesser angels. God divided the realm of heaven among these beings, with the arch-angels ruling over the lesser angels. One of these arch-angels was named Michael; another, Gabriel; and another, Beelzebub, or Lucifer. But Beelzebub would not stay where God placed him, and being lifted with pride, it seems, tried to rule other parts of heaven. God opposed this ambition, and Michael and his angels fought against Satan and his angels, and prevailed against them; and Satan and his host were cast out of heaven. The place

## Macedonian Call

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

Published Monthly by

D. A SOMMER,

918 Congress Avenue,

INDIANAPOLIS, INDIANA.

Subscription Price, \$1.00 a Year

New names in any number, 50c each

Old names in clubs of five or more,  
75c each

NOTE--The issues of the Macedonian Call for January, April, July and October are Missionary Numbers, and 15 copies of each issue as published will be sent to one address for a year--or one copy of each of the four Missionary Numbers will be sent to five addresses for one dollar a year--or, in quantities of ten or more, a cent and a half a copy, to one address.

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

prepared for the devil and his angels was called Hell, and into this they were cast to await the final Judgment.

Where do we get all this?—do you ask? Listen as we read: "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment." (2 Peter 2:4). "The angels which kept not their estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day." (Jude 6). "A bishop then must be . . . not a novice, lest being lifted up with pride he fall into the condemnation of the devil." (1 Timothy 3:6.)

Thus do we see that these fallen angels were once children of God, but chose rather to be rebels; were once secure in the domain where God had placed them, but chose to rule where he had not placed them; they were once happy in heaven, but were turned through their disobedience into an unhappy hell.

### And Man Followed Satan

The scene changes from heaven to earth, but the events are much the same. God created man and placed him under authority, within certain limits, but man rebelled. God made man to serve Him and love his neighbor. Through the ages he drew a fence around him in these man-loving, God-loving, unifying words: "What doth the Lord require of thee, but

to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.) "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.) "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." (Luke 10:27.)

Man was not created to do as he pleases, but to do as God pleases. He was not placed here to honor himself, but to honor his Maker. He is not to look merely to himself, but also to his neighbor. His duty extends in two directions—to man beside him and to God above him. He is to walk humbly before his God, which simply means that he should learn God's will and obey it. He should love his neighbor as he loves himself. These are the limits which God has thrown around man. And when man leaps over these bounds and strives to exalt himself and to do as HE pleases—to satisfy the lust of the flesh, the lust of the eyes, and the pride of life—then he is following Satan and is rebelling against God as did that fallen angel. Now hell was not prepared for you and me, but our Saviour says it was prepared for the devil and his angels. Yet God has provided the way so that if we are determined to oppose him as did Satan and his host, we must go to Satan and be with him forever. What a saddening thought to contemplate! what a sorrowful fate to look forward to!

Do you see you would-be rich man? He starts his work at early dawn, and does not cease till the sun goes down. Long into the night he pores over his books. He has made five thousand dollars through strenuous work. He now sets his head to gain other five thousand. Then he will be satisfied! But when he has ten thousand in bank, he sees many places he can invest and soon gain other ten thousand. He rushes on. And so continues for years. Lines form in his face, but he now has fifty thousand to his credit. How big he feels! He is Somebody now. People go out of their way to speak to him. But still he presses on. He has no time for his wife, no time for his children, no time for his God. What is wrong with him? He has leaped over the bounds which God has thrown around him, and is neither loving his God nor his neighbor; he is only loving himself. He is doing that for which Satan was cast out of heaven.

Look at that politician. He wishes to be a state representative. He runs over

the country in his car. He attends every school gathering he hears of. He goes to the farm "sales" in his district. He jumps over barbed-wire fences to talk to farmers. He kisses the babies at picnics. He even attends religious meetings—for votes, not devotion. He works harder than he ever did before—and why? Is it that he may better "serve" his fellowmen or his God? He may tell you that he is the people's "servant", but every one thinks he is simply looking to himself. He has really no time for religion. He has no time to help his neighbor who is in distress. He is for himself, first, middle and last. He is following Satan.

Notice **Mrs. Somebody** in her ambition to shine in society. She will neglect her home, her children, and her husband, that she may be a good bridge player, a good dancer, or a good leader in a social club which does no earthly good. Even if it did, the Apostle Paul commands to glorify God "in the Church" (Eph. 3:21), and not in some human society. **Mrs. Somebody** is seeking to glorify **HERSELF** and not God nor her neighbor. She is following Satan in leaping over the bounds which God has raised.

**Mr. and Mrs. Greathouse** spend unnecessary thousands of dollars in a fine house that they may be glorified in the world. They must have fine furniture and fine carpets to harmonize with it. They must have expensive receptions to keep up with their friends. "Don't people envy us in our mansion?"—perhaps they say to themselves. Proudly he takes his friends over his estate and, like Hezekiah, shows them all his possessions and his greatness. He may spend an hour or more in making this display to his friends; but if he should show them over his spiritual estate, he could do it in a minute. In fact in a second, for he has none at all. He is working simply for himself. Both he and his wife are doing the very thing for which Beelzebub fell from heaven.

"That's a nicely-dressed woman yonder." Well, she ought to be, for that is about all she thinks about. She must be dressed in the very latest and best, no matter how indecent and expensive. Christians can be well and neatly dressed and yet be in harmony with God's Word; but the Fashion-makers make fools of us and we hardly know it. They go from one extreme to another in their fashions, so that your last season's garment will be out of date though hardly used. Fool them by striking a happy medium, and get the full value of your clothes. Too bad, too bad, that these fashion-makers have captured so many

professed Christians! Many dress-mad ones among them will spend more money extravagantly on one garment, or hat, than they give to the Lord in a year. And the poor go hungry by their door, and the contribution basket passes feebly by. They are too close to Satan to heed the call of God and their neighbor.

"Yes, a small car will do all right, but I wish a better car so that my friends will think I am doing well." Such a professed Christian (though he may not audibly express it) is buying his car for his neighbor's admiration not his neighbor's good, for his own praise not God's. Paul says plainly: "Whatsoever ye do, do all to the glory of God." With a finer and bigger and faster car (when one does not need it) he can keep closer to Satan in the downward flight.

"Let us tear down our church house and build greater; we will attract wealthy people and show them we are not the scum of the city." The writer has seen the greatest church buildings in the world—St. Paul's in London, the Cologne cathedral in Germany, the Gothic cathedral in Milan, Italy, St. Peter's in Rome. They are beautiful from an architectural standpoint but caricatures on the religion of Christ. Hundreds of millions of dollars have been spent on these magnificent structures while inspired men are thundering to the builders, "The Lord God dwelleth not in temples made with hands." He cares nothing for these temples of Pride. Christians can have plain, neat places of worship without the manifestation of self-exaltation. Early Christians met in upper rooms and private homes, and they spent their money in helping the poor, not driving them away by begging; in preaching the gospel not praising the donors and builders. By their good works in religion they won millions to Christ while we in this modern pride drive them from our house. It was through pride that Satan fell, and it has done much to cause the Church to fall.

Perhaps the ambition to have a big church (not the house), has done as much harm as anything. There was a time when practically all denominations exercised church discipline on unruly members, but the desire and determination to have a bigger congregation than religious neighbors, caused many organizations to hold ungodly characters in when they should have been cast out. But they were good payers! The ungodly rich now rule many churches. And to increase in size they lowered the standard of entrance. Exciting union meetings came to displace the denominational meetings. The church leaders wished

"additions" regardless of real conversion, and the preachers catered to them, and pressed their high-powered evangelism for all it was worth. Men and women were actually scooped into the churches in the palmy days of Billy Sunday. It looked as if the churches would "take the world for Christ," when it was just the opposite. Yes, I mean that very thing, for when they got partially unconverted people into the Church, they had to resort to many worldly things to hold them there. I verily believe that the high-powered evangelism of the past generation is responsible for much of the apathy of the unconverted Church today. The Church has lost its influence and power because of this godlessness. It's the old, old story, not of Jesus and his love, but of Satan and his wiles.

God ordained in his Christian system that preachers preach the gospel to make converts, then the things of the gospel he knows he is to "commit to faithful men who shall be able to teach others." (2 Tim. 2:2.) In other words, he is to develop teachers, and then qualified ones among these are to be appointed as elders and are henceforth to feed the church of God. (See Acts 20; 1 Tim. 3; Titus 1.) The preacher is to preach to the world and TEACH the Church. But this system of God does not give the preacher enough glory and power, so he has utterly failed to develop teachers, as Paul commanded Timothy to do, as expressed above, for he wished to rule that flock himself instead of elders. For this one-man preacher-pastor system in a church where there are elders, there is no more authority than there is for the Pope of Rome. They have emasculated God's eldership through their ambition for power. They are doing exactly the same thing Satan did. Too bad! too bad! And we had relied on preachers to lead us aright!

#### Stubbornness is One Great Sin of Man

It is in the same class with wickedness. Firmness in the right is to be commended, but stubbornness is firmness in the wrong with a stone wall against reason. If a man is going to be saved, he will have to be honest, he will have to have an open mind to receive truth. He should be exceedingly careful before taking a religious position, and he should then stand firmly on what he sees is the Word of God until he learns there are scriptures he has failed to note. King Saul fell into serious trouble with God for persistency in wrong. He was told to destroy utterly the Amalekites and their possessions, but he saved the king alive and the best of the sheep and oxen to sacrifice unto God. When the prophet

showed him that he had failed to obey God, Saul persisted in saying, "Yes, I have obeyed the voice of the Lord." But the prophet firmly responded: "Behold to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity [wickedness] and idolatry." (1 Samuel 15.)

Too many nice people in this world think they are all right because they do not lie, steal and kill, and because they make some pretense of religion. But, reader, if you are stubborn when the Word of God is presented to you and refuse to heed the plain, revealed teaching there, you are just the same as a wicked person before God. This is saddening when we contemplate it, for many deluded people will not get their eyes open till it is too late.

Stubbornness in private life disrupts society. Even many professed Christians sometimes take a wrong position unwittingly, yet have not sufficient humility to change when they see they are wrong. All should be honest, and have an open mind for truth, and be willing to change when we find we are wrong. Jesus speaks of his followers as "disciples", learners, and that is just what we all should be. If we are not willing to learn the truth and follow it, we are not Christians. Husbands or wives get wrong sometimes, yet when they learn their mistake, will not retract. The fussing continues, and the stubborn one will get his dues at the Judgment. When we find we have been misled in a church trouble, we should be willing to make a correction. Sectarianism is not all among the denominations—many in the professed "Church of Christ" belong among the sects. Stubbornness is a rock on which homes, churches and nations are being wrecked. The responsible ones are wicked before God. "Stubbornness is as iniquity." We must be honest and humble to be saved.

Some are stubborn on baptism and the Lord's Supper. They have been brought up in a church which has practiced pouring for baptism and they will turn their eyes away when you read from the Scriptures about "much water" (John 3:23); "burial" (Rom. 6:4); "going down into the water," "coming up out of the water" (Acts 8.) They will turn away their face when you point to the scriptures that the disciples came together "on the first day of the week to break bread" (Acts 20:7). They will get up and leave when you quote to them: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.) I would

not turn from God's Word like that for a million of worlds like this.

Some are stubborn in refusing to believe in the perfection of God's way. Peter says that "his divine power hath given unto us all things that pertain unto life and godliness" (1 Peter 1:3.) And John says, "If any man shall add unto these things, God shall add unto him the plagues which are written in this book." (Rev. 22:18.) But they have had bishops (over several churches instead of one as in the Scriptures), pastors (over churches instead of elders—bishops), arch-bishops, cardinals, popes, etc. They have had suppers and shows to raise money, along with other devices, even gambling such as bingo; when God tells Christians to "give" as they have been prospered. (1 Cor. 16: 1-3.) They have added missionary societies, aid societies, Bible colleges to teach the Bible (work of the Church), orphan homes (organizations) to take care of orphans, when Paul commands Christians to glorify God "in the Church" (Eph. 3:21.) They have added instrumental music to the singing which God commands. (Eph. 5:19.) Professed Christians have been divided into numerous sects by these unscriptural things; and when those who practice them are shown there is no scriptural authority for their practice, they refuse to change. They are stubborn in their digression. They are like King Saul; and to him it was said, and the same applies today, "Stubbornness is as iniquity [wickedness] and idolatry." What a vast number of nice people are going to be condemned in the last Great Day simply because they are stubborn and will not change when they see they are wrong! It is Pride which makes a man stubborn, for he lacks sufficient humility to say he was wrong, or he seeks a more popular way than God's. And Pride is the sin for which Satan was cast out of heaven and into hell.

Yes, Satan was once an angel in heaven as pure as any of the others. He was even an arch-angel with lesser angels under him. He had as great powers as any other angel in the realm where God placed him, so that even "Michael the arch-angel when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee." (Jude 9.) But he was not satisfied. He was lifted up with Pride and raised a rebellion in heaven, for which he was cast out.

Man was placed on trial much as was Satan. He was not to follow the ways of his own heart but to follow the ways of God's heart. He was commanded to

do justly, love mercy and walk humbly with his God. He was to manifest true religion in which one visits the fatherless and widows in their affliction, and keeps himself unspotted from the world. He was to love the Lord with all his heart, soul and mind, and his neighbor as himself. His duty extended toward man beside him and toward God above him. And when man overleaps these bounds and seeks to exalt self instead of God, to follow the flesh instead of the spirit, to rebel instead of to obey, then he is following in the steps of Satan, and must go to that terrible place which God provided for that enemy of his Word.

Oh brother, sister, will you not turn from following Satan longer?

### THE WAY OF THE CROSS

It isn't really a church edifice at all, but rather a school building, and during the week boys and girls sit at the desks, earnestly studying the next subject for recitation, or mischievously performing antics out of sight of the mere girl, hired to teach them. But now it's Lord's Day morning, and from the simple cabin homes nestled in the valleys, or clinging to the sides of the hills, men, women, boys and girls have come trudging to "forsake not the assembly". As we pause for a drink at the spring before going in, we hear the refrain of the opening song, being poured out with all the fervor of worshipful hearts.

"The way of the cross leads home,  
The way of the cross leads home;  
It is sweet to know as I onward go,  
The way of the cross leads home."

As we stand there with one hand leaning against the old elm, and the other holding the baking powder can, converted into a drinking cup, it dawns upon us again that many times we sing words—mere words—with no appreciation of the sentiment conveyed by them. What is the way of the cross? Is it a way of pleasure, of careless indifference, or of spasmodic service, casually rendered? Our mind goes back to the One, who provided the inspiration for the song, and we see Him bowing beneath the weight of the tree, upon which soon he was to be nailed. Blood from thorn-scratches turns black as it mingles with sweat, and dust kicked up by the feet of shouting, gesticulating, blood-thirsty enemies of the Son of Man. We know then that the way of that cross is the way of SUFFERING!

"But rejoice inasmuch as ye are partakers of Christ's sufferings; that when

his glory shall be revealed, ye may be glad also with exceeding joy." "But and if ye suffer for righteousness sake, happy are ye; and be not afraid of their terror, neither be troubled". "For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow in his steps." "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."

The way of the cross is the way of perfect OBEEDIENCE. "Though he were a Son, yet learned he obedience by the things which he suffered." "And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible let this cup pass from me; nevertheless not as I will, but as thou wilt." "And being made perfect, he became the author of eternal salvation unto all them that obey him". "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in Heaven."

The way of the cross is the way of LOVE. "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." "But God commended his love toward us, in that while we were yet sinners, Christ died for us." "We love him because he first loved us." "He that hath my commandments, and keepeth them, he it is that loveth me; and he that loveth me, shall be loved of my Father, and I will love him, and will manifest myself to him." "If ye love me, keep my commandments".

The way of the cross is the way of HOPE. "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope by the resurrection of Jesus Christ from the dead." "Which hope we have, an anchor to the soul, which entereth into the things within the veil." "For we are saved by hope; but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it."

The way of the cross is the way of SALVATION. "For the preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God." "For I determined not to know anything among you, save Jesus Christ, and him crucified." "Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of His

Son, much more, being reconciled, we shall be saved by his life." The way of the cross leads HOME.—W. Carl Ketcherside,

### Whither, America?

I have never been an alarmist. I do not believe we live in the darkest days of the world's history; I think rather this is a statement made by those of every generation in an effort to compliment themselves. I think there have been a hundred times in the history of the world when conditions were as bad as they are now—yet they are bad enough now. Many have turned from decency to destruction, from morality to immorality, from utility to futility, and from fidelity to infidelity. The real problem of our people is not destruction from without, but destruction from within.

Gibbon, the great historian who wrote "The Decline and Fall of the Roman Empire," gave five reasons for the fall of that great empire. Here they are:

First: Rapid increase of divorce, with the undermining of the sanctity of the home, which is the basis of society.

Second: Higher and higher taxes; the spending of public money for bread and celebrations.

Third: The mad craze for pleasure; sports becoming every year more exciting and more brutal.

Fourth: The building of gigantic armaments, when the real enemy was within; the decadence of the people.

Fifth: The decay of religion; faith fading into mere form, losing touch with life, and becoming impotent to guide it.

These reasons for the fall of the Roman Empire are sufficient to make people of the twentieth century stop and think—or are they?—Geo. W. Dehoff in Firm Foundation.

### Why Do You Live?

A man lives for money. A little while it is his, then he dies and leaves it to his heirs. To him it is lost forever.

He lives for fame, and a little while his name is sounded by the lips of men. Then the echo of it dies away, or falls upon an ear deaf to the voices of earth.

He lives for power, and soon the scepter falls from his cold fingers.

He lives for pleasure, and presently the roses wither, and the lights are extinguished, and the dregs of the cup are bitter.

Live for God, and you keep step with the march of the universe, you put yourself on the side of the Almighty, you fall in with the unfolding of the eternal

purpose. Live for something that you can take with you when you cross the dark river of death. What a man has, he has for a day, what he is, he is forever. The only treasures that you can take with you to the other world are those that belong to character, to life. If wealth lies in your hand you shall leave it all behind. If wealth lies in your soul, if you are rich in faith, in hope, in love, in holiness, you shall bear it with you beyond the skies. God cares for the harvest. Not one pure desire or honest purpose or sincere prayer or loving service in all the world's history has ever perished. We think of them as lost, because they are out of sight. But they are buried only as the seed is buried, to spring up in the harvest. Enrich your soul with the fruits of righteousness, and you shall have eternal treasure.—Selected.

### "The Church Has Lost Its Way"

Russell Conwell, about 25 years ago, was voted by 20,000 ministers to be one of America's 25 greatest preachers. He delivered one famous lecture, "Acres of Diamonds" more than 6,000 times, and devoted the proceeds, more than \$2,000,000, to educating young men. Near the close of his life he wrote this:

"I am an old man—82 years old today—and I believe American morals are worse than they have ever been to my knowledge. The Church has lost its way. It merely operates a mechanical machine. It pays more attention to buildings and charities than it does to man. General Butler can't clean up Philadelphia with policemen. We can only clean up any city by helping men to build clean characters. And that's the job the church has quit doing. We have quit making men good."

If the "Church had lost its way," twenty-five years ago, I wonder what Conwell would think of the Church TODAY, for it is farther from the truth than then.

But who is to blame, if the clergy is not? For are not they supposed to be the guides of this Church which "has lost its way?" It seems we would better get rid of these blind guides. "If the blind lead the blind, both shall fall into the ditch."

### Hot-Beds of Infidelity

What? So-called Theological Seminaries, Christian and Bible Schools and Colleges. Of course, they were not at

first, but if they have continued many years they have developed into that. The students who come out of them tear down the Bible rather than build it up, and they destroy the faith and devotion of the masses of professed Christians. There is no authority for such human organizations in the New Testament. Then, they had "One Body," the Church (Eph. 4:4), and through that they were to give glory to God (Eph. 3:21).

G. H. P. Showalter is publisher of the Firm Foundation, a religious journal which believes in these human organizations, yet he sees their danger in a recent editorial in his paper:

"About the saddest concrete example of the 'higher' in the realm of the intellectual and spiritual may be seen in the history of the 'Christian Church' [Disciples Church] during the century just gone. It was almost exactly a century ago that Alexander Campbell became deeply impressed with what he recognized as a necessity in the establishment of a school, and a college, to safeguard the plea and the faith of the children of those who shared with him a desire for the restoration of the ancient order of things with reference to religion, the Bible and the church. He founded Bethany College. For a time things went well. Other colleges were founded along the same lines—and later still others were builded. But Campbell died and all that generation—and all the fathers that out-lived Campbell. . . .

"But the schools they founded—and the colleges—what of them? They soon wanted to become like the colleges about them. And so they did. 'God gave to them the desire of their heart,' but 'sent leanness into their souls.' They went out among the irreligious, the atheistic and the sectarian schools and colleges to find 'heads' or 'tails'—or both—with which to top off or cap off their 'departments.' And they found them, and brought them in, and gave them good positions, and paid them good salaries and put them in places of distinction, and preferment, and much honor, and good pay, and over the children and children's children of Campbell and the other reformers. These young people admired these godless, faithless, atheistic teachers, they noticed the 'preferment,' the 'distinction,' the 'honor' and the fat 'salaries'—they came to love and appreciate them. The mighty work of the disintegration of the 'plea' and of the destruction of faith and the disruption of churches began. Musical instruments were introduced into the worship—church societies—most anything, every-

thing—whatever the soul desired. Faith as based upon the authority of God's word was gone. The young fellows who had been off to college had now returned—they knew all about what was important and what was unimportant—and they showed the old brethren and the old churches just how to do it—and if these old brethren did not do it right, they did it themselves—they knew better how to do it anyway—they learned it at college. The pastor system and the rule of 'the clergy'—alias 'preachers'—was set up. The 'Christian church' has become a sect among sects. Most of them know it and glory in it. They have departed farther from God in a short time than any other religious group—possibly because they recognized no humanly made laws of church govern-

ment, creeds, disciplines and articles of faith—as other sectarian churches—to put even a temporary check on them. And they did it through their colleges!"

"Are we slow to learn? Or, are we yet to be introduced to the lessons left us by those who slumber in the dust? Are we willing to go headlong in total disregard of the mistakes that have been made by those who have gone on before, or by the reckless experiments of others still living and working in defiance of the ways of God? What are these 'Christian colleges' doing and what are they going to do? There will come a day of reckoning."

(The Macedonian Call says, Get rid of the unscriptural, religious college business. "Unto God be glory in the Church.")

## Forty Years Ago

(We ask all young people to read thoughtfully this famous old poem, which many of the old people studied in their readers).

I've wandered to the village, Tom;  
I've sat beneath the tree  
Upon the schoolhouse playground  
That sheltered you and me;  
But none were there to greet me, Tom,  
And few were left to know  
Who played with us upon the green  
Just forty years ago.

The grass was just as green, Tom;  
Barefooted boys at play  
Were sporting just as we did then  
With spirits just as gay;  
But the master sleeps upon the hill  
Which, coated o'er with snow,  
Afforded us a sliding place  
Some forty years ago.

The old schoolhouse is altered some,  
The benches are replaced  
By new ones, very like the same  
Our jack-knives had defaced.  
But the same old bricks are in the wall  
And the bell swings to and fro;  
Its music just the same, dear Tom,  
'Twas forty years ago.

The spring that bubbled 'neath the hill,  
Close by the spreading beech,  
Is very low; 'twas once so high  
That we could scarcely reach;  
And kneeling down to take a drink,  
Dear Tom, I started so,  
To think how very much I've changed  
Since forty years ago.

Near by that spring, upon an elm,  
You know I cut your name,  
Your sweetheart's just beneath it, Tom,  
And you did mine the same.  
Some heartless wretch has peeled the  
bark,  
'Twas dying sure, but slow,  
Just as she died, whose name you cut  
There forty years ago.

My lids have long been dry, Tom,  
But tears came in my eyes;  
I thought of her I loved so well,  
Those early broken ties;  
I visited the old churchyard,  
And took some flowers to strew  
Upon the graves of those we loved  
Just forty years ago.

Well, some are in the churchyard laid,  
Some sleep beneath the sea,  
But none are left of our old class  
Excepting you and me;  
And when our time shall come, Tom,  
And we are called to go,  
I hope we'll meet with those we loved  
Some forty years ago.

—Will S. Hays.