

Be proud of being in
Brother America



Macedonian Call

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

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A Challenge to All of Us

Brother Lt. Henry Boren writes from Camp Gordan, Ga.:

"Bro. Sommer: It's worth more than anything else in the world to me just to know there are true churches still holding for the ageless truths of Christ, with the peace that passeth understanding—to know there are still places on the earth where the very air is not filled with 'blood and sweat and tears.' . . . My prayers are with you. **Tell the brethren to keep something worth while for us to come back to!**"

All who know him, have a high regard for Bro. Boren. He attended Bro. Ketcherside's Bible Reading and was preaching a few months before the bombs crashed at Pearl Harbor. How many of our readers will meet his challenge and do something worth while for Christ and his Church and their fellowmen?

What can you do? You can read the Bible more. Pray more. Attend religious services more. Be more kind and considerate of others. Be more Christ-like. Talk the gospel to more people. Spread more literature. Give more time, talent, and money. Keep the church more pure in doctrine and life.

The editor of this paper has written many letters to the boys in the service—have you written to those you know? He has sent to them hundreds, and even several thousands of pieces of literature—will you send a soldier this paper, or past issues, and send other copies regularly, to encourage them to faithfulness?

I am sure Brother Boren is speaking the sentiments of all true Christians in the service.

Write it on the blackboard in your meeting house, in large, legible letters; or make a chart of it for the wall—this cry of the Christian soldiers in their "blood and sweat and tears".

"TELL THE BRETHREN TO KEEP SOMETHING WORTH WHILE FOR US TO COME BACK TO."—Soldier Boy.

And when they cry for bread and we give them a stone, what will the Lord mete out to us at the Judgment?

One Girl's Prayer for a Soldier

Dear Father God:

With humility for myself, with love for him, with reverence and gratitude for the right to speak so freely to Thee, I come with a prayer for us with our hopes and fears. Having brought us thus far on our way, grant that we may attain our common goal: of love so perfect that it casts out fear; of thorough understanding and confidence in each other; of satisfaction and rest for our troubled minds and bodies as we walk before Thee. Teach me to fulfill my duty toward him faithfully and lovingly; give me patience to wait for him and his tokens of love if they seem slow in coming; and make him see how much my happiness lies in his hand. Help me that I never love him more than Thee who gave him to me. If he should never return to receive me unto himself, Father, give me peace and forgetfulness of self in Thy service. Thy will and his wishes be done if they please Thee. In the name of Him who gave His life for love of His bride, I beg, Lord, let this be so.

From Another Soldier

Dear Brother in Christ:

I have today just finished reading "The Fight of Faith," and I think it is a splendid book. I wish that more men could read it. I am sending you a dollar to send me some of them. . . . I thought "A Father's Farewell to His Soldier Son" was a lovely piece. I have been in several branches of service, and I find that a good many men disgrace the uniform they wear. Many of them do not realize there is a great Judgment. Tonight I am on fire-watch in our barracks and I started to read the M. C., and I just could not help stopping my reading and write you. One of the worst things here is liquor, and it is surprising how many men use it. And not many of them read the Bible or the Testament. I try to get them to read my little book, also Brother Ketcherside's book about "Fighting Christians." I am hoping and praying that more of these men will see that it is as important to put on the armor of Christ as the armor of our government.—Henry R. Johnson.

A Soldier at the Lord's Table

Recently a soldier home over a Lord's day was asked to speak at the Lord's table, and this is about what he said:

"We put in long hours at the camp, and it is hard work. Oftentimes when I lie down at night, I meditate. What is it all about? Will this go on forever? What is to be accomplished in the end? And then I think of you

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brethren here at the Lord's table, and I realize there is something beyond this toil and tears. There is a Savior who came and died for us, that He might save us and take away from us a heart of sin against our Father. If men had followed Him, the world would not be in the awful shape it is now in, and perhaps God is just punishing men for their sins. And then I pray God that His Church may go on and many more may be brought to Him, and come to sit down at the Lord's table and commune with the Divine Father, and that we all may have a home with Him forever."

There were many moistened eyes when he had finished.

My Aim

I live for those who love me,
Whose hearts are kind and true,
For the heaven that smiles above me,
And awaits my spirit too;
For all human ties that bind me,
For the task by God assigned me;
For the bright hopes yet to find me,
And the good that I can do.

I live to learn their story
Who suffered for my sake;
To emulate their glory
And follow in their wake;
Bards, patriots, martyrs, sages,
The heroic of all ages,
Whose deeds crowd History's pages,
And Time's great volume make.

I live to hold communion
With all that is divine,
To feel there is a union
Twixt Nature's heart and mine;
To profit by affliction,
Reap truth from fields of fiction,
Grow wiser from conviction,
And fulfill God's grand design.

I live to hail the season,
By gifted ones foretold,
When man shall live by reason,
And not alone by gold;
When man to man united,
And every wrong thing righted,
The whole world shall be lighted,
As Eden was of old.

I live for those who love me,
For those who know me true;
For the heaven that smiles above me,
And awaits my spirit, too;
For the cause that lacks assistance,
For the wrong that needs resistance,
For the future in the distance,
And the good that I can do.

—G. Linnaeus Banks.

Infidelity

In our last article entitled, "Do You Know," we considered a form of infidelity known as Agnosticism, now we shall notice another form of infidelity.

A Deist

is one who acknowledges a Higher Power, but doesn't believe in a revealed religion. Therefore, the deist contends, the Bible is a good book but it didn't come from God. Now if the Bible didn't come from God, where did we get it? We can't deny its existence because it is here and has changed the lives of more men than any other single book ever written. It could have come from none other except these three possible sources. It may have been written, by, good men, bad men, or, it's the revelation of God. Let us notice these three possibilities in order.

Good Men

Could it be possible that good men, void of divine guidance, have written the Bible? The answer will necessarily have to be in the negative. Good men could not retain the dignity of being good if they wrote a book of fraud and falsehood. In the third verse of the Bible you will find the words, "And God said." Now if God never said what the writer says he said, it's a lie, and good men won't lie. So, if the Bible is just a sham and its writers claimed God is the author of so many of its statements, then those writers are swindlers and impostors.

Bad Men

To take the position that bad men wrote the Bible it will have to be conceded that the greatest book of morals and ethics ever written, has been written by a class of men, who are directly opposed to its teachings. We will have to say that wicked men convicted themselves at every turn as they spent arduous and intensified years writing down their own condemnation. Is this reasonable? Does this sound like the jargon of a knave? "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you." "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs and sorcerers, and whoremongers and murderers, and idolators, and whosoever loveth and maketh a lie."

Surely the grand old book that restrains the carnal impulses of men was not written by a group of scoundrels and low-brows.

The only logical and rational conclusion is that God breathed (inspired) the word of this volume, and it is all that it claims to be, i.e., "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

that the man of God may be perfect, thoroughly furnished unto all good works."

(In the next article we shall consider the only sane conclusion that any thinking person could reach, with reference to the authenticity of the Bible.)—Harold Shasteen.

What Baptism and the Lord's Supper Mean

It is such an easy thing to pass from one extreme to another. The Roman Catholic Church emphasized WORKS and permitted LIFE to fall into the background. Luther emphasized salvation by FAITH ALONE without the formal works. John Wesley's movement put the stress on LIFE, throwing doctrine into the rear. And many people in the Campbell movement to restore the apostolic Church in its fullness have emphasized Baptism and the Lord's Supper, to such an extent, that many seem to think their duty about ended when they have attended to these two ordinances of God.

Some have emphasized so strongly that Baptism is "FOR the remission of sins," that they have neglected to impress the thought that we are raised "to walk in NEWNESS OF LIFE,"—that we have "put on Christ." They have emphasized the attendance at the Lord's table EVERY first day of the week, but have not emphasized so much that it tells of the Great Unselfish One, "who died for all that they who live, should not henceforth live unto themselves, but unto Him who for their sakes died and rose again." We have been distressed with this onesidedness in religious papers and over the radio: BAPTISM, BAPTISM, BAPTISM,—yet so little said about the "newness of life" it brings us into,—that it means that we have "put on Christ." But some are beginning to get their eyes open to this great drift into formalism, as we see from these words in the Australian Christian:

"That the Christians who reject all human names and creeds and prefer to be called Christians only have made marvellous numerical progress is self-evident. Their numbers throughout the world must approximate 1,700,000 actual church members or communicants. But it is not so clear that there has been a corresponding advance in spiritual life. The aim of our early pioneers was 'to return in teaching and life to the doctrine and practice of the primitive church.' We may not claim that we have fully realized this ideal.

"While in our plea for the restoration of 'the ancient order of things' we have restored the simple plan of salvation by faith in and obedience to Christ, and while we have presented the New Testament teaching on the subject of Christian union and other important topics, it does not appear that as a people we have manifested such a marked adherence to the spirit of the teaching of Jesus as to differentiate us in this respect from those in the denominations around. It is easier to repudiate human creeds and names than to abandon human selfishness and other feelings. It is even possible while condemning sectarianism to unconsciously become sectarian, and to speak or think of 'our' work and 'our' cause as though it constituted the church of God. It is also possible in our advocacy of certain generally neglected truths to give them an undue prominence, and thus unwittingly to convey the idea that we attach to them a measure of importance that has no scriptural warrant

"But the point we have especially in mind is that our advancement in spirituality has not kept pace with growth in numbers. Had it done so we should be one of the greatest forces for righteousness in the world-today. Are we more self-denying, more self-sacrificing than others? Do we live in closer communion with God, and manifest greater practical love for men? Are we giving more and doing more to send the gospel to the unsaved of our own and other lands? In a word, are we more Christ-like? If not, what is the practical value of our plea for a restoration of primitive Christianity? The religion of the New Testament is vastly more than the right observance of baptism and the Lord's supper, or the wearing of the name of Christ, and pleading for Christian union. It means whole-souled consecration of life and pocket. It means a growth in grace and knowledge associated with a yearning for the salvation of men. It means the visiting of widows and the fatherless, and keeping ourselves unspotted from the world. It means more interest in the prayer meeting, and less in the picture show; more enjoyment in communion with the Lord and his people, and less in socials and entertainments; more of Christ and less of self. Are we really New Testament Christians?"

Problems of Young Preachers—No. 6

Perhaps the greatest problem most of us face is to gain and hold the attention of a modern audience during the presentation of an entire discourse, so as to focus and concentrate their hearts upon the truths being set forth, that we might compel them through motivating force of conscience to accept the truth. However, there are certain basic, elemental rules which should be observed, and the problem will be mitigated to some extent.

In the first place the preacher should PREPARE his discourse. Many young men, who have the gift of fluency of speech, feel that it is unnecessary to put any forethought into the creation of a lesson, and enter the pulpit with a hazy sketch of an idea, expecting to be furnished the material to go on the framework under the impulse of emotionalism generated by the presence of the audience and the natural rapidity of mental reaction characteristic to youth. The man who continues thus habitually, is to use common vernacular, "riding to a fall." He is an imposition upon the brethren, unfair to his hearers and untrue to his calling. It is far better to have the brethren say that "He works at something pertaining to the church all of his leisure time" than to have some of the more shallow-minded say, "You know he doesn't have to study. He can just get up in the pulpit and rattle it off without preparation." Unfortunately, there is a lot of difference between a rattle and a sermon. If God purposed the establishment of the church before the foundation of the world and laid his plans accordingly, surely we should do a little purposing and planning for its perpetuity. "Is man wiser than God?"

Obviously, the first major hurdle to overcome, in presentation, is the introduction. This problem is intensified by two things. In the first place, the speaker is not himself aroused to the occasion. You have many times seen brethren, who for the first five minutes of their message were flustered, and gave visible evidence of the fact by reddened face, inability to pronounce or enunciate clearly, and sometimes accompanying inability to read dis-

tinety. While this is going on the audience is fidgeting, but find themselves gradually paying closer attention as the preacher masters himself and flows on into an excellent discourse. What has happened? The answer is that a psychological and physiological reaction has set up in both speaker and auditor. The speaker had been singing a song foreign to the nature of his discourse, or collecting his scriptures, notes, etc., when he was plunged suddenly into the pulpit. At first his mental nature was reaching through the recesses of mind in an attempt to straighten out the threads of discourse in logical sequence. But the mind was not prepared to carry the burden. Then with the intense concentration which the speaker manifested, the heart began to pump faster, and the blood was sent to the brain permitting it to accomplish the extra assigned task, and the mind itself settled down to a routine task, and a smooth flowing speech resulted.

These conditions affect the tyro more than the expert, for a novice has not learned how to bring himself into the proper spirit where he feels perfectly at ease as he faces an audience in the first moment. The experienced speaker realizes that there are various aids he can call upon to make him the director of the situation from the initial word. One of these is to get off by yourself when possible before the services, and take a walk, a brisk one. During the course of the same go over the lesson and especially the introductory portion of it. Know what you are going to say first, and HOW and WHY you are going to say it. Many brethren keep a preacher in a close room visiting all afternoon, then stuff him full of rich food just before the service, and criticize him later because of the discourse he presented. I protest that it isn't the preacher's fault. It is hard for the body to furnish enough blood for the digestive and assimilative processes and at the same time develop the mental energy which is necessary to present a logical, impressive and impelling discourse. Maybe it would be a good idea to give the preacher a blood transfusion each evening before he begins his work.

The speaker should not begin in a rapid-fire method when he first opens his address. If he does the audience is not prepared for the reception. They are relaxed, at ease, and ready for anything, but principally for criticism. Of course there is about them all an attitude of suspense, a feeling of tense expectancy. The introduction should be so prepared as to arouse that feeling of expectancy and develop it into a sincere desire and PURPOSE to hear more. You cannot arouse or hold it as many seem to feel with a rattling, Gatling-gun, staccato speech. If you are a talented rapid-fire speaker, that may come later. But if you begin in that fashion, not only will the audience not get the implications of truth which you present but at the same time, your manner of speech will take on the nature of a monotonous, sing-song, cadence and the effect will be lost in later parts of your sermon when you could well use the intensity and stepped-up method for greater force.

Neither impassioned appeals, prolonged argumentation, or rambling and disconnected announcements have any place in the introduction. The Saviour opened the sermon on the mount with the beatitudes, beautiful statements on happiness which affected the lives of everyone of his hearers, yet presented in the eloquence of simplicity. Not till later did He draw those fine contrasts between His philosophy and life and that set forth in the Old Law. The prophets of old began often with the simple

demand for attention, "Hear ye the words of the Lord." In Stephen's dying address to the mob, he began, "Men, brethren and fathers, HEARKEN." Study their methods and learn. These were masters of men, guided by the Spirit of God.—W. Carl Ketcherside.

One Year to Live

If I had but one year to live;
 One year to help; one year to give;
 One year to love; one year to bless;
 One year of better things to stress;
 One year to sing; one year to smile;
 To brighten earth a little while;
 One year to sing my Master's praise;
 One year to fill with work my days;
 One year to strive for a reward
 When I should stand before my Lord,—
 I think that I would spend each day,
 In just the very self-same way
 That I do now. For from afar
 The call may come across the bar
 At any time, and I must be
 Prepared to meet eternity.
 So if I have a year to live,
 Or just one day in which to give
 A pleasant smile, a helping hand,
 A mind that tries to understand
 A fellow-creature when in need,
 'Tis one with me—I take no heed;
 But try to live each day he sends
 To serve my gracious Master's ends.

—Mary Davis Reed.

Police to Check on Parents of Erring Children

An Indianapolis paper recently said:

"More attention will be paid to parents who may contribute to the delinquency of their children," Lieut. William F. Kurrasch, new head of the police juvenile aid division, said Wednesday.

"Lieutenant Kurrasch said when children are found in the streets when they should be home, investigation will be made of the activities of the parents, and if they are at fault, the parents, instead of the children, will be brought to juvenile court."

Now they are getting at the source of the trouble in the world. A stream that is muddy at its source will be muddy along most of the way, and a stream that is pure at its source will be pure along the way unless polluted by other incoming streams. How important that we get parents converted in the full sense of that word. The law of the land may never reach you and bring you to account, but the law of the Lord will reach you and bring you to account, if your children are lost because of your neglect. God has clearly said, "And ye FATHERS, . . . bring up your children in the nurture and admonition of the Lord." The easiest way is to get Bible story books for young people, and read and comment on such to them, and impress the lesson of right and wrong as you go along. God expects something like this from you.

I recently heard a man say publicly that he brought up his children right—that he took them to church with him every Lord's day, etc., and yet that they were not

faithful Christians. He seemed to think that was all there is to it. But detailed methods of training children are given in the Old Testament: "Thou shalt talk of my word when thou risest in the morning, when thou sittest in thy house, when thou walkest by the way, and when they liest down."

I think many parents would better wake up before they go to judgment.

The Manliness of Confession

It is not ignoble to confess that we are wrong. It is not effeminate, nor puerile, nor unmanly. Strong, manly men make mistakes—sometimes very serious mistakes. No one is perfect. Some may excel in one virtue and some in another, but where is the man who can lay an honest hand on an honest heart and declare that he is faultless? The man who is not conscious of sin is a hopeless case. It is an unpardonable stubbornness that will not confess to our fellowmen the wrongs we do them, and humbly ask their forgiveness. Yet, this is quite prevalent.

Confess to God, and unwilling to confess to our fellowman? Alas! it seems so, sometimes. Some time ago a brother made a confession through these columns. Few men among us are more tenderly loved by an appreciative brotherhood. This confession but intensifies the tenderness of these bonds of love. An aged preacher told me that when he read that humble confession his heart was overcome, tears filled his eyes and rolled down his manly cheek. Perhaps a thousand others would say the same. I doubt it not. All who read it must have been made better. None were made worse. He is truly manly who confesses a fault.—G. H. P. Showalter in Firm Foundation.

Worth While

It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is one who will smile
When everything goes dead wrong.
For the test of the heart is trouble
And it always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines through tears.

It is easy to be prudent
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away;
But it's only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who had no strength for the strife,
The world's highway is 'cumbered today—
They make up the sum of life.
But the virtue that conquers passion
And the sorrow that hides a smile,
It is these that are worth the homage of earth,
For we find them but once in a while.

—Ella Wheeler Wilcox.

"Thistledown"

"Do we realize the extraordinary dynamic of the printed page? Dr. Goodell, of the American Board of Missions, passing through Nicoldemia in 1832, having no time to stop, left with a stranger a copy of 'The Dairyman's Daughter' in the Armenian-Turkish language. Seventeen years afterward he visited Nicoldemia, and found a church of more than forty members, and a Protestant community of more than two hundred. Dr. Griffith John tells of eight churches in China reared by tracts alone. Sir Bartle Frere, traveling in India, was amazed to find a small town in which the idol shrines and temples were empty, but the townsfolk professed the Christian faith. It transpired that some years earlier, one of the townsfolk had been given an old garment by an English resident, in a pocket of which, forgotten, lay a Gospel portion with eight or nine tracts in the vernacular. **The Life is not in the sower, but in the seed.** Even if an infidel scattered the Scriptures, he would only be exploding his own battlements.

"For in scattering divine literature we liberate thistle-down, laden with precious seed, which, blown by the winds of the Spirit, floats over the world. **The printed page never finches, never shows cowardice; it is never tempted to compromise; it never tires, never grows disheartened; it travels cheaply, and requires no hired hall; it works while we sleep; it never loses its temper; and it works long after we are dead.** The printed page is a visitor which gets inside the home, and stays there; it always catches a man in the right mood, for it speaks to him only when he is reading it; it always sticks to what it has said, and never answers back; and it is but left permanently in the pool.

"Another powerful reason for using literature is that the printed page will reach those otherwise utterly unreachable, and may be the only chance they will ever have of eternal life. Some one once gave four copies of H. L. Hastings's lecture on the Inspiration of the Bible to four infidels at different times. All four were converted, and became ministers of the Gospel in four different denominations. Many decades ago, a lady gave some leaflets to two actors. One of the actors, led by this tract to attend church and so becoming converted, was Dr. George Lorimer, pastor of Tremont Temple, Boston. Through his influence, Russell H. Conwell was led into the ministry. Thus the Baptist Temple in Philadelphia, together with the work of the Tremont Temple, and the personal influence of these two notable pulpit speakers, is traceable to one little leaflet in the hand of a woman.

"Nor can any limit be put on to the extent of its possible influence. Luther wrote a pamphlet on Galatians which, falling into Bunyan's hands, converted him; and the 135th translation (an African) of **Pilgrim's Progress** has just been issued. More than 150,000,000 copies of Spurgeon's sermons have gone into circulation. Nor is even its political influence measureable. A young Frenchman who had been wounded at the Siege of Saint Quentin was languishing on a pallet in the hospital when a tract that lay on the coverlet caught his eye. He read it and was converted by it. The monument of that man may be seen before the Church of the Consistory in Paris, standing with a Bible in his hand—Admiral Coligny, the leader of the Reformation in France. But the tract had not yet finished its work. It was read by Coligny's nurse, a Sister of Mercy, who penitently placed it in the hands of the Lady Abbess, and she, too, was converted by it.

She fled from France to the Palatinate, where she met a young Hollander and became his wife. The influence which she had upon that man reacted upon the whole continent of Europe, for he was William of Orange, who became the champion of liberty and Protestantism in the Netherlands.

"The printed page is deathless: you can destroy one, but the press can reproduce millions; as often as it is martyred, it is raised; the ripple started by a given tract can widen down the centuries until it beats upon the Great White Throne. Its very mutilation can be its sowing. When Leigh Richmond was once traveling by coach, passengers got out to walk and he began to give a tract to every wayfarer he met. One of his fellow travelers smiled derisively as he saw a tract treated contemptuously by the receiver, torn in two, and thrown down on the road. A puff of wind carried it over a hedge into a hayfield, where a number of haymakers were seated; and soon they were listening to the tract, read by one of their number who had found it. He was observed carefully joining together the two parts which had been torn asunder but were held together by a thread. The reader was led to reflection and prayer and subsequently became an earnest Christian and tract distributor himself; and of the rest, within twelve months three became active Christian workers.

"Nor let us forget the enormous electric voltage prayer can put behind the tract. God's thistle-down enters doors locked to the evangelist; it can be enclosed in every letter; its economy places it within the reach of all; it preaches in the factory, the railway carriage, the kitchen; it visits the hospital ward and the workhouse and whispers in the ear of the dying. For prayer—that is, God—is behind it.

"On every tract or copy of the Holy Scriptures which we give," says George Muller, "(1) we should as much as possible ask God's blessing. (2) We should expect God's blessing upon our labors and confidently expect it; yes, look out for His blessing. (3) We should labor on in this service, prayerfully and believingly labor on, even though for a long time we should see little or no fruit; yea, we should labor on as if everything depended on our labors, while in reality, we ought not to put the least confidence in our exertions, but alone in God's ability and willingness to bless by his Holy Spirit, our efforts for the sake of the Lord Jesus."

"The final—and almost incredible—incentive is that the opportunity is rapidly passing. The printing and distribution of godly literature in Russia is now impossible; and in countries so near us as Italy and Germany, it is sharply limited. It may soon be over us."—Sunday School Times.

Whose Breath Blew Out the Light Within This Brain?

In 1863 U.S.A declared itself free from one form of servitude; and today men are giving up life that we might not be the subjects of another form. These are national and world slavery problems; but there is a slavery which is for each man an individual problem. For all men a question of mind versus matter; for the Christian a question of spiritual versus material. The negro slave whose "light within this brain" glowed warm in love for God and man in response to the beauty contacted in the opening of a rose bud, in the meeting of a brother's eye, in the turning of an autumn leaf, or the

passing of a fleecy cloud was a free man; whereas his material minded master, in spite of white collar and kid gloves, was "a slave of the wheel of labor."

Every woman wants a home; for all that a house often gets her. Since it is God's command that she guide the house she is responsible for guiding it according to those principles of efficiency, economy, and system taught in God's word. If a house can command all her time with such things as fighting the antics of spiders, the gravitation of dust, the capacity of cloth to gather dirt to itself that house is her master. So long as her duties as hostess can keep her "careful and troubled about many things" the house is guiding and not the Christian; for a Christian will guide in such a way that there will be time for her to sit with Mary at the feet of Jesus. She will guide in such a way that she may be one of those women of whom Christ said, "She is my sister."

If we think of life's "aching stoop" as being the result of man's servitude of material; and hence the rejection of the freedom in Christ Jesus we can truly say with Edwin Markham: "Times tragedy is in that aching stoop."—Mildred Y. Van de Riet, Cawker City, Kansas.

Will You Be a King?

It seems that the majority of people have a desire to increase in prominence. Some sigh for the time when they shall have great political or financial prestige. Some seek it in various other fields. Solomon says: "He that ruleth his own spirit is greater than he that taketh a city." (Prov. 16:32.) By a candid glance at that verse everyone is in a position to become a "Ruler,"—in fact, be greater than those who sit on thrones and conquer nations.

I presume that it is generally understood that the "spirit" (as used here) has reference to man's nature and desires. In other words, he that ruleth "himself" is greater than he that taketh a city. The man who can control and keep himself in the path of rectitude would be greater in two different ways. (1) Its accomplishment is the most difficult. (2) It pays the greater dividends.

In the accomplishing of, or attaining the position of ruling his spirit, he is engaged in an undertaking that is never completed or finished. The man who is a candidate for president puts forth fervent efforts prior to the casting of ballots, but when the final tally is completed, and the victorious one is announced, all efforts cease as far as trying to attain it is concerned. This is because once it is attained it is his.

In the effort waged for "Rulership" of himself, man is confronted with a never-ending conflict. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so ye cannot do the things that ye would." (Gal. 5:17.) A person who can rule his own spirit not only has to fight to attain that masterful degree, but also has to fight to retain it. Within the person who is striving to do right a continual "Civil War" is being fought. As Paul said, "For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind." (Rom. 7:22, 23.) Thus we see the DESIRE of man to do wrong, fighting against his KNOWLEDGE to do right. It's a battle without a peace treaty, a conflict without an armistice.

Daniel tells us how to fortify ourselves in Dan. 1:8. "But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat." Pre-

meditated fortitude cannot be over emphasized! Stubborn resistance and refusal to accept what the enemy has to offer is what spells success. The person who can do this has dominion over himself, and the reward of such a conquest is greater than that of monarchs.

Let's all remember that God's reward is the highest that can be conferred on mankind. Will you be a king? Will you be master of yourself?—Winford Lee.

Does the Roman Catholic Church Favor Religious Freedom?

The answer is "Yes," if by "religious freedom" you mean the freedom of the Roman Catholic Church to propagate her faith in Protestant countries; the answer is "No," if by "religious freedom" you mean the freedom of non-Roman Catholics to propagate their faith in an age or country in which the Roman Catholic Church is supreme and where she has an influence on the secular powers of that age or country. They still believe that the church has the right and duty, if necessary, of maintaining the purity of the Roman Catholic Church through inflicting the death penalty. **She did it before, and she will do it again when she has the power; for her proud boast is that she has never changed in her doctrine and fundamental attitudes.**

Those who are interested in the proof for these charges may find it in Roman Catholic writings. Many of them are cited in a book which recently came to my attention. It is not by a Roman Catholic, but it gives chapter and verse in Roman Catholic writings. Members of the church ought to read this book and start pressing the battle against the Roman Catholic Church while we have the opportunity. It is by C. J. Cadoux, "Roman Catholicism and Freedom" (London: Independent Press, Ltd., 1937). He is the "Mackennal Professor of Church History at Mansfield College, Oxford."—Jas. D. Bales, Gospel Advocate.

An Opportunity, Please!

To preach the truth of God's word was given to man in the great commission, Mat. 28:19, 20. God's plan for the Christian growth and the spreading of the Gospel is not given in a detailed form here, therefore we should listen to Paul as he instructs young Timothy. "The things you learned from me before many witnesses you must commit to trustworthy men, who will be capable of teaching others. **Share** my hardships like a good soldier of Christ Jesus." II Tim. 2:2, 3. (Goodspeed.)

Brethren, "Come, let us reason together, saith the Lord." Does the teaching and practice of the local congregation make sense?

Your writer has a little daughter who is seven years old that can wash the dishes (not because she just watched her mother); and she can also milk a cow—because she was given an opportunity to learn. I have a boy five years old who learned to ride a horse only when the opportunity was offered him.

I have noticed in the Church of Christ many intelligent, zealous men who attend services every time the door at the Lord's House is open and listen earnestly to a preacher preach on Christian growth. This goes on and on from year to year, the preacher doing the teaching, preaching and leading most of the public prayers so that

in a lifetime many are developed only to assist at the Lord's Table and to dismount occasionally.

Brother, if you are a preacher, think seriously. Couldn't you do some work in another community? You should have another man ready to relieve you of your post, for Paul says, "Make full proof of thy ministry." II Tim. 4:5.

Maybe you are robbing the brethren of an opportunity by staying too long with one congregation. **Why not train the members in the work of the church,** thereby working yourself out?

Surely, we don't need another Saul of Tarsus to make us go everywhere preaching the word. Acts 8:4.—Herman Gower, Brookport, Ill.

Should You Feel Inclined to Censure

Should you feel inclined to censure
Faults you may in others view,
Ask your own heart, ere you venture,
If that has not failings, too.

Let not friendly vows be broken;
Rather strive a friend to gain;
Many a word in anger spoken
Finds its passage home again.

Do not, then, in idle pleasure,
Trifle with a brother's fame.
Guard it as a valued treasure,
Sacred as your own good name.

Do not form opinions blindly,
Hastiness to trouble tends;
Those of whom we thought unkindly
Oft become our warmest friends.

—Author Unknown.

The Wishful Thinker

I know a man who likes to sing. Although his knowledge of music is limited, it is not due to a lack of talent, but simply because he never zealously tries to develop his talent. He often expresses his desire and wish to learn more about music, and someday become a song-leader. Opportunity after opportunity has presented itself, but he is the man who never makes use of that opportunity. He dreams of becoming a great songleader, yet he never studies to gain his goal. Can this man be other than a wishful thinker? He is just that, and hardly more.

I fear there are other wishful thinkers, who are members of the Lord's body. Not only as song leaders, but in other branches of work as well. There are those who say, "I would like to teach the lesson," or "If I could only talk like Brother A or B." They say they have the desire to lead songs, teach, or talk. Yet, just words are the extent of their efforts. I am puzzled to understand how such a man ever became a Christian. His words could have been, "Oh, how I would like to be a Christian," yet never make these words act.

Every true Christian knows that his life in Christ must consist of more than just wishing or saying. It must be a life of acting. James leaves us this thought: "But be ye **DOERS** of the **WORD**, and not **HEARERS ONLY** . . . he being **NOT A FORGETFUL HEAR-**

ER, BUT A DOER OF THE WORK, this man shall be BLESSED in his DEED." (Jas. 1:22, 25.)

In our development work let us be more than hearers, let us be "doers of the work" as well. If this era of development work merely fills the church with wishful thinkers, it will utterly fail to produce a strong and sturdy chain of truly developed congregations. We will miss the mark our Savior expects us to hit.

I do not mean to imply or state, that all Christians have developed into this stage of wishful thinking. Such certainly is not the case. Many individuals, as well as congregations, have been aroused to action, and are **actually acting**. Many have advanced above what was considered their ceiling. I do not pen these lines as a rebuke to the brother who does not have the ability, nor to the brother who is the doer. Only let it stand as a warning to the brother who has an ability, but through his laxity and laziness has become a wishful thinker. If this man wishes to think of anything, let him think on the following, quit his "dreaming" and begin doing. (Jas. 4:17; Rom. 13:11; Pro. 6:6-11; Matt. 25:24-27.)—William Hensley.

Wouldn't It Be Nice—

If we had the Church of Christ in the world today, as we have it portrayed in the New Testament? We speak of that period as The Golden Age of the Church.

And yet, dear reader, do you know that disciples then had many troubles among themselves. Sometimes we cry out that we are sick and tired of all the discussion and wrangling among professed Christians, and long for the Church as Christ gave it. When we read the New Testament we find the church at Corinth was divided because some thought more of men that they ought to have thought; that they were tolerating a fornicator among themselves; that they were going to law with each other; that they were eating meat offered unto idols when it caused weak brethren to be offended; that they had turned the Lord's Supper into a sort of heathen feast; that some had denied the resurrection of the dead. What a mess! And yet it was the Church of Christ in the Apostolic Age. But Paul wrote to correct these evils, and the evidence is that they **changed their ways**. He even said that there must needs be heresies among Christians that they who are approved may be made manifest.

So today we have much confusion in the Christian world, but we must search the Scriptures that we may know what is right. Much of the division in Protestantism is because some have more of the traditions of Rome than the others.

When people wish to know how to get into Christ, read John 3:5—Rom. 6:3, 4—Gal. 3:27—Acts 2:38—Acts 8:38.

If you wish to know how the apostolic Christians were governed, read 1 Tim. 3:17—Titus 1:5-9—Acts 20:28—Acts 6—1 Tim. 3:8-10.

If you ask how they did their work, read: Acts 9:36-42—Gal. 6:10—Acts 11:27-30—Acts 8:4—Eph. 3:21.

If you care to know of their worship, read: Acts 2:42—Col. 3:17—1 Cor. 16:1-3—1 Cor. 11:23-29.

How did they raise their money? Read 1 Cor. 16:1-3—2 Cor. 8 and 9 chapters.

Divisions are mostly caused among professed Christians because they have added a great many things to God's Plan which are not endorsed by his Book. "If any man shall add unto these things, God will add unto him

the plagues which are written in this book." (Rev. 22:18, 19.)

4th Symbol of Daniel VII



PAGAN ROME.

Well, Who Are You, Anyway?

"I am the fourth beast which Daniel saw in Chapter VII of his book."

"But what do the ten horns on your head symbolize?"

"They represent ten—oh, well, why not read the chapter for yourself and find out. The new book, 'The Drama of World Empires,' will help you considerably with the book of Daniel as well as many other great prophecies."

You have always wanted to study the Prophecies. Well, here is a good chance, while your mind is centered on World Empires. And not only Prophecies, but history as well, and in the most condensed form we could make it. We could have more easily written a book twice as large, for it takes work and judging to cull the most important things and boil down, and boil some more. If you will look up the quotations and read the connection, you will have a pretty good idea of the great sweeping Plan of God's Revelation to man. And it will be interesting because it leads up to the present. It is a book of faith and hope in these trying times. Pages of questions at the end will help you test your knowledge of the great subject. The book will be off the press about the time the reader receives this M. C.

Price: Two copies for a dollar bill at our risk; five copies, 45 cents each; 10 copies, 40 cents each. Send to the M. C. publisher. Nice envelopes for remailing will be sent for the ASKING. Makes a nice present to help arouse interest in the Greatest of all Books. It shows that God is back of this old world. The orders are coming in. Your soldier boy will appreciate it.

The "Gangster" Behind the Gangsters

In beautiful Crown Hill Cemetery in Indianapolis, almost within a stone's throw of the spot where my father and mother lie, is the grave of John Dillinger, the noted gangster. We blush with shame at Dillinger's crimes, and tremble at the thought that we still have hundreds like him. We can not help asking ourselves who is to blame for such a life.

1. Dillinger himself was to blame; for though he was in part a creature of environment, like all of us, yet he knew right and wrong. Without the doctrine of moral responsibility all society collapses.

2. Movie directors of gangster scenes helped John in this life of crime. He was bracing his nerves with their gangster play when he met a gangster's fate. The directors' defense that "We give the people what they want," is the same that the saloon-keeper and dope-peddler make.

3. The "czar" of the movies who never czares, should hide his face in shame and guilt at John's reproduction of the crime-plays he permitted. The minimized moral in a gangster play has no attraction for the mind of a red-blooded boy in comparison with the thrilling deeds of violence portrayed.

4. Unscrupulous criminal lawyers should be classed in society with their clients, for they encouraged John and his kind with hope of escape. We have become nauseated with this lying defense that the murderer's "mind went blank." An Old Law Book says, "Woe unto them who justify the wicked for reward."

5. Judges who permit criminals to escape under cover of technicalities and tricks, must bear blame, too, for the flood of crime which carried this gangster down.

6. Newspapers and magazines which have featured crime, have lent their aid in educating John and his pals.

7. Many preachers failed to watch and warn the leaders of thought, and thus are partakers with them in the filth which has flowed.

8. Yea, practically all of us helped put John Dillinger in his unhonored grave, by our indifference to moral and civil delinquency.

Remedy: I resolve that I will cease dallying with the moral things of life, and will protest against iniquity and that which leads to it, and will encourage in word and deed those editors and preachers and other workers who are trying to make the world a safe and decent and happy place to live in.

It was not Dillinger who was Public Enemy No. 1; it was Dilly-Dallier, the Moral Trifler, who is still much alive and loose; and is now hiding, disguised, in the neglected regions of our hearts.—D. A. Sommer.

How Aunt Sue Sought the Young Women

She was a faithful member of a "congregation." (Let's name it Sardis, after the one mentioned in Rev. 3-4). The Savior said there were a few names even in Sardis who would walk with him in white for they are worthy.

In this congregation an aged Sister was asked by the leaders to teach the young women. She realized that if anyone speaks or teaches he should speak as the oracles of God. (1 Pet. 4:11.) She knew too that she had a very responsible duty placed on her. She was afraid to and afraid not to. Her face wore a grave expression as she considered it, knowing that we often become enemies to our best friends when we tell them the truth. (Gal. 4:16.) The language of the Apostle Paul, "And again the time has come when people will not endure **Sound doctrine.**"

No arrangements were made for Aunt Sue to teach the young women. Also plans for her to teach a mid-week group of young women, young mothers. Who will dare

say that Aunt Sue is not heavily loaded with responsibility?

Wednesday afternoon Aunt Sue's house was opened to her group at 2:30. We see them now seated around the warm fire-side, with open Bibles and note-books. Aunt Sue said we will begin our study by reading Titus 2. Clearly and distinctly she read: "But speak thou the things that become sound doctrine," asking class to mark "become." "That the aged men be sober, grave, temperate, sound in the faith, in charity, in patience."

Verse 3. Listen closely! "Here is where my solemn duty begins, girls. May God help us to consider this in the light of his word." "The aged women likewise [or in like manner] be in behavior as **becometh** holiness, that they may teach the younger women to be sober to love their husbands, to love their children, to be discreet, chaste, keepers at home, good and obedient to their own husbands."

Question by group:

"What does it mean to be 'discreet, chaste, keepers at home'?" One thing is to keep a clean, cheerful home for your husband and children and to love home and all that makes it sacred, and not spend your precious hours at clubs, lodges, shows and such like. Turning your children loose to roam the streets or country as the case may be. Christian mothers should watch constantly over their daughters, and be an example worthy of imitation. Let your light shine before your children.

The putting on of apparel is and has become one of the greatest weaknesses of the Church today, following after the ungodly fashions of the World, and has been sadly overlooked by parents, teachers, preachers and the aged sisters have surely failed to obey Paul's advice in Titus 2:3-5. The dress of the Christian should be as simple as their doctrine. We will all agree that there are general styles that Christians must keep up with.

Question by group: "What are those styles?"

Well in 1 Tim. 2:10 we notice that women were to adorn or dress themselves in modest apparel as **becometh** woman professing godliness. Many of the styles today are not only extreme but positively immodest and injurious to the body. We will again consider the above question in our next lesson.

Questions by group to be considered: 1. What kind of dress is injurious? 2. How long should dresses be to be modest? 3. Are snow suits immodest?

Yours in hope of Heaven,

Aunt Sue.

Some Church News

When you are through reading your copy of the Macedonian Call, are you sending it to your boy in the service?

Asherville, Kans.—We are continuing with the study of the Old Testament and enjoying the lessons, on Lord's day evenings. We are about ready to take up the study of the book of Ruth. In faith and trust, Mrs. C. L. McKee, Asherville, Kans.

Brookport, Illinois.—The Church continues to move along in a satisfactory way. Bro. Bill Henaley is in a good meeting at New Liberty, Ill. Of course, the gas rationing has affected the attendance some, but with this the meeting is proving a success. We should not let up on our meetings on this account as all our preachers should be kept busy.—A. T. Kerr.

Walnut Bottom, Pa.—Please send me fifty copies of the March issue. I think it is fine for handing out, and I want

to find time to hand out some. The church here is doing fine.—Mrs. C. J. Beidel. (We have about 100 copies left. They are three cents a copy, which includes postage. Read the article elsewhere in this issue on "Thistledown" which shows what the scattering of good literature has done.)

Later—The supply is exhausted.

Springfield, Mo.—The congregation here has concentrated on remodeling our building, which was badly in need of it, through the winter. The gas rationing has not hindered our services any yet. Bro. Bill Hensley is expected here April 1, to work with the congregation a few weeks. Here is a suggestion that bears repeating in every issue. See that someone in the armed forces gets your Macedonian Call after you finish reading it. Send us the names of any boys you know at O'Reilly Hospital here in Springfield. The church is at 1115 N. National, only a few blocks from the hospital.—F. Wilson, 2203 N. Franklin.

SHAME ON US

And does it not seem strange to you
While our boys fight in jungle heat
Or Arctic cold for us, we fight
Among our selfish selves, for meat?

—Florence Harwood.

Sister Zoa Hartley, an aged sister in El Paso, Texas, writes: "I have been reading the M. C. I could not stop until I had finished it, it was so good and helpful to read. I am giving and sending to others. Sister Patton had a nervous breakdown in October. She loves to read the M. C."

St. Joseph, Mo.—The church here is looking forward to the Bible reading beginning March 15 and ending April 9 to be conducted by Bro. R. O. Webb of Secor, Ill. We feel assured of being more able to fight our enemy Satan after this reading is over. The M. C. is doing a great work in making known to everyone the need of development and training for every member of the church. When all of us can do what Paul instructed Timothy to do, II Tim. 2:2, then the Kingdom of Our Lord will certainly grow and prosper.—Victor Gibson, 1127 N. 19th St.

Kansas City, Mo., 59th and Konwood.—The church here is doing very well under the "present distress." Our attendance on Lord's Day A. M. averages about 120. Night services not so well attended. Many of our members work at war plants in the outlying districts; they don't get home in time to attend mid-week meetings and some are more concerned about temporal things than spiritual. The churches here and 26th and Sumner and Independence are laying plans for some personal development work for about six months next winter. (D. V.) Bro. R. H. Brumback is to assist us in this work. The congregation here will have a series of meetings in the month of November this year assisted by Bro. John Rhodes.—Buell A. Boyce.

Council Bluffs, Iowa.—The church here is still carrying on for the Master's cause. We are contending for that which was first delivered to the Saints, the Gospel of Christ in its simplicity, for there is no other name (or authority) under heaven whereby we can be saved. "And these are they likewise which are sown on stony ground; who when they have heard the word, immediately receive it with gladness. And having no root in themselves, and see, endure but for a time; afterward, when affliction or persecution ariseth for the words sake, immediately they are offended." This shows if we study to make ourselves approved workmen that need not be ashamed rightly dividing the word of truth, we will be able to give an answer for the hope that lieth in us. We need not be confused, nor should we be afraid to speak, as it might be as big a sin to keep still, when we should speak out, as some other sins. We can not hide the light under a bushel and expect it to shine through to the world, without doing something about it. It is because the clergy has kept still and listened to the whims of simple-minded ones, instead of speaking God's word without fear or favor that there are so many divisions. May God help us to be ready to hold our place from the enemy.—The Church of Christ at Council Bluffs, Iowa, by Vern Harris.

Salem, Mo.—The Church here is doing fine. Roy Harris of Brixey, Missouri, spoke to large crowds yesterday morning and also at the evening service. Largest crowds we have had since the meeting held during last August by W. Carl Ketcherside. Herbert Estep of Goodwater has recently preached at Salem also. On Lord's day morning and evening we have local speakers to speak if no others are available. These include Brothers Ted Plank and Herbert Gloghorn and myself.

During the month of February we set an all-time average attendance for Sunday morning. So it looks very good in Salem. Too, we are about to close a deal whereby we will become the owners of the building we are now meeting in. We are looking forward to October when Brother Wm. Hensley will be with us for personal work and preaching for the entire month.—Yours faithfully, Otis Crandell.

Long Beach, Calif.—Since the first of the year our labors have been centered in Long Beach, Calif. Our work has consisted mostly of development, singing instructions, and calling on visitors and members. Although we have not strengthened the church numerically, we feel that we have accomplished good by endeavoring to build it up inwardly. We will be here until the first of April after which we plan to go to Pomona to labor with the faithful few that have just recently started the work there. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the works of the Lord, inasmuch as ye know that your labor is not in vain in the Lord (I Cor. 15:58).—Wilbur Storm, 2202 E. 21st St., Long Beach, Calif.

Miscellaneous.—Please do not put reports for the paper and subscriptions on the same sheet, for they go to different places, and we either have to tear into two small pieces or re-write one of them. Thanks. . . . If you know of a faithful church near Camp White, Oregon, please send the address to Pvt. Burl E. Price, 625 Eng. L. Equip. Co., Camp White, Oregon, U. S. Army. . . . Edgar L. Whyte, 3628 Horn, Alton, Ill., would like to have a copy of Bon Franklin's Sermons, Vol. 1 and Vol. 2, either new or second hand. . . . A. H. Elson, 1709 E. 7th, Pueblo, Colo., meets with his family in their own home. Disciples there or near there, are cordially invited to be with them. We still say that the Fight of Faith booklet is the neatest, and cheapest and most comprehensive we have ever, or may ever, put out. We have several hundred left. "Sow the seed." \$0 for one dollar. That is mere cost, or even less. . . . Extra copies of the M. C. are three cents each, which includes postage. . . . The book, The Church of Christ, is out of print until after the war unless? . . . When sending for books please add five cents on the dollar for postage and wrapping. . . . We are out of the March issue. Many commented favorably on it. Many, also, favor the effort to make every issue a Missionary number, suitable for the world and to build Christian character.

Springfield, Mo.—Closed the work at New Liberty, Ill. I found the congregation in very good condition. There were only two who had fallen since my former work there. They both made things right with God and the Church during this session. At present this mission point numbers 12 members who are ardent workers in the vineyard. They have been taught development of their talents from the day they became Christians, and have made as much progress within the last year as any congregation I have ever worked with. This to me is ample proof that the Lord's plan will work. Our work was hindered somewhat by the Ohio river, which became very angry and swept over its banks to within close range of the meeting house. Several brethren were cut off by back water the last week of the services. At present I am beginning eight weeks of work here in Springfield. The brethren seem eager to push ahead in this section, and work for the Master and his cause. The nature of our work here will be extensive personal work with members and aliens, development classes and possibly a short meeting. May God grant us strength to carry on and plant his word and cause higher each passing day.—Bill Hensley.

Pomona, Calif.—March 7th was the first time the Church met here. We had visitors from West Riverside, Riverside, Long Beach, Compton and Home Gardens. Bros. W. J. Stone and George Phillian of West Riverside and Bro. Robert Sankey of Long Beach spoke at the morning services. In the afternoon short talks were made by Bro. Johnson of Home Gardens, Bro. Sorey of Riverside, Bro. Paul McKenzie of Long Beach, Bros. Pace, Fiscus and Wilbur Storm of West Riverside and Bro. Kreeger of Compton and Bros. Hope and Cassell of Pomona. We have just eleven members to start with. One of them is in the service.—two families and two young ladies. If any faithful members of the Church are looking for a new location there is plenty of defense work here. Anyone who has relatives or friends here we would be glad to look them up. If anyone in the service is located here or at the Ontario Air Field, the Church meets at 1006 South Gary. Bro. Wilbur Storm will be here the first of April to work with us for three months.—Mrs. C. H. Cassell.

Phoenix, Arizona.—Yesterday two more people, a man and wife, placed membership with us. That brings our total of new members to six since Feb. 19th. We surely have been encouraged lately with so many new faces added to our group. It makes us sad to report the loss of one of our young members, Genevieve Locke, who passed away recently. Bro. Higgins was with us from March 2nd until the 9th. We had an all-day meeting the 7th. We are trying to continue meetings—Wednesday evenings at Glendale. None of our members have been called to the army as yet but will probably be called before long. The valley is always beautiful this time of the year. A Sister in Christ—Freida Chun, Rt. 1, Box 182.

Preachers!—This may be a time when protracted meetings possibly are at a low ebb. After all, we don't read about "protracted meetings" in the Bible, do we? "Daily in the market place," the preachers talked about Jesus. Bible studies in the home, with neighbors invited in, may accomplish more good, both to the neighbors and members alike. It helps bring people closer together. Many people will go to a neighbor's house who will not go to their place of worship. Anywhere, everywhere we can get an opportunity, let us sow the seed of the kingdom. In the meantime we can be preparing ourselves by the earnest study of the word, and of grammar to present it with correct speech, and composition to present it with force, so that we can accomplish much good in the future.

The wife of Dr. Sarcy, Riverside, Calif., died a couple of months ago, but no one sent us an obituary. Every evidence is that she was a good woman. The publisher has been in their home many times. Also, about a month ago we preached the funeral of Bro. Curtis Hardisty here in Indianapolis. He was an honest man trying to do all he could for the cause. What more can we say of a person? We tried to speak words of comfort and warning to the seven children and wife and grandchildren and the friends who had assembled.

Many of our readers are grieved because their sons are in the service, far away from home. But think how French parents must feel with their land under the boot of Hitler, millions of their husbands in concentration camps in Germany, and now hundreds of thousands of boys rounded up and dragged away to work in German munitions plants which are being blown up, plants to make instruments of war to destroy their own liberties more and more. And then you will thank God that your boy can die "under the clear sky, by shining waters, in noble, honorable battle," for their liberty and for the liberty of the world.

The booklet, "Strings on Your Finger," published by W. Carl Ketcherside, 7385 Trenton, University City, Mo., should be read by all young people. It was written by young men FOR young people largely, and contains much good advice. I read it all through at one sitting, with but one interruption. Price 50 cents. I hope and pray that these young preachers, all of whom are under thirty years of age, except Carl, and several of them being under twenty-five years of age, will all remain faithful to their own teaching and to the Bible, until death. And I hope and pray that they may ALL commit what they know to other faithful men who shall be able to teach others also, who shall in turn teach still others, who will also teach others, and that these will likewise teach still others, ad infinitum, till Jesus comes to reward the faithful! This is God's plan, and because man has tried his OWN plan the Church is in the confused and lukewarm state it is.

Through the rest of the war, we wish to make EACH issue of the Macedonian Call a MISSIONARY NUMBER, suitable to hand to a non-member of the Church. Of course, it will have church news of a constructive kind, which such would do well to read. We shall try to have at least a short outline of the apostolic church in each issue. Otherwise, we feel that NOW is the time to help BUILD CHARACTER to withstand the onslaughts of evil in the world. FAITH is what we ALL need. We shall try to have a picture in most issues, to attract attention. You can send the paper TO THREE DIFFERENT ADDRESSES FOR ONE DOLLAR, for SIX months. Why not send to MANY apparently honest people in your community? Why not send to the LIBRARY in YOUR city? Why not send to YOUR relatives and friends, at a distance? When we appear at the judgment and people in our community point a finger at us and say, "Why didn't you let us know?"—what shall we say? Have we done our best to let them know?

Often people write helpful things in private letters, which should be passed on, and here is one in a letter to the publisher

from Sister Emily Baker: "We have been having some rather cold weather, interspersed with occasional sunny days. It reminds me of my autograph album—that is, sentiments in it by a girl friend, schoolmate, about 57 years ago, thus: 'May your life be long and happy, with just enough clouds to make a glorious sunshine.' Well, we take the weather as it comes, and life's pathway varies as we journey along; plenty of trials and tribulations for most of us to be sure. But we glory in tribulations also; knowing that tribulation worketh patience; and patience, experience; and experience, hope.' We experience and are thankful for seasons of real joy and the many blessings from the Giver of every good and perfect gift—so many things to cheer us on the way, even to the end of the journey." That is what the editor considers taking old age gracefully. And why not? If we are faithful Christians the reward is beyond just a little way. Old age should be the happiest time in one's life. It was to Paul who said he would rather depart and be with Christ, which is far better, than live in this world. Let us all so live that we feel this way at the close of day.

Indianapolis.—Three young ladies, about 17 years old, were recently baptized at Blaine Ave.—D. A. Sommer.

Walnut Bottom, Pa.—Bro. Harold Shasteen and wife will start a meeting with the church in Shippensburg the first Lord's Day in May.—C. J. Beidel.

Enclosed you will find two dollars for one of your Simplified New Testaments. I feel this is the most precious gift to give my son who is home on a short leave from Navy service.—Mrs. A. V. Naramore. (It is a combination of testament, Bible dictionary, commentary, dictionary, and is well printed and fits a man's coat pocket.)

Estacada, Ore.—I am enclosing one dollar for two of your "The Drama of World Empires, Or, The Man on the Horse." We think it will be fine to use in our home studies. Also, we wish 15 or 20 of March issue. Certainly think it a fine one to hand out. (The issue is now exhausted, as so many had the same idea, but we hope to make other issues as good.—Ed.) Glad you contemplate making it a missionary paper a while. I will do what I can to get a list of subs from her and also the prompt renewals at expiration of all who wish to continue to read it.—Mrs. A. Douglass.

Gallatin, Mo.—The interest and average attendance continues good. Both the young and older men take public part. Each item of worship is planned for a different brother each Lord's Day, if possible, and to take up a certain period of time; and the program is written on the blackboard a week ahead. The songs are ably selected to correspond with the lesson and to suitably supplement the 15-minute talk for the day, at the close of which the Gospel invitation is extended. At the conclusion of the last such talk a sister placed membership. We endeavor to have each Lord's Day service a revival meeting. Bro. James W. Truitt is being very helpful to the church by being with us to preach once a month on Lord's Day morning. We greatly appreciate the helpful fellowship and co-operation of numerous brethren from other congregations. We "Praise God From Whom All Blessings Flow."—D. Patterson.

What are you grumbling about? No one "has a corner" on the work of the Lord. Because you can't be an elder is no reason why you should sulk. Because you can not be a deacon is no scriptural cause for your staying away. There are other preachers besides you, and don't get soured because some churches are not calling you. You may not be the song leader, but you can still sing the praises of the Lord. When members become peered because they are not given some special honor, it is evident that they are not converted. Go to work. "He that would be greatest among you shall be servant of all." We shall finally be judged by what we DO, not by what office, or position, we hold.

New Castle, Ind.—A four weeks' Bible Reading, conducted by Bro. E. M. Zerr, will begin at New Castle, Ind., June 21 and continue through July 16. This reading will be in the New Testament and begin with the Roman letter and continue through Revelation. In addition there will be a two weeks' Vacation Bible School for the children. This reading is free to those who desire to attend, except for a nominal charge covering board and room. Anyone interested in attending should contact Tilden Lawson, 1914 S. 14th St., New Castle, Ind.

Sister Emily Baker says: "Please send me 10 of the new booklets, "The Drama of World Empires," also 10 copies of March, 1942, issue of the Macedonian Call. This 12-page issue

is excellent and contains so much substantial food for thought, worthy of serious consideration by all who can be induced to read carefully in order to comprehend the important truths set forth therein. Just keep it coming, such literature as that, and maybe the Lord will bless your efforts to uphold truth and righteousness on the earth." (Bold face are hers.) By the grace of God we hope to keep it coming. Will our readers procure NEW readers, so that we can HELP THEM? And will they see that the old subscribers renew in their community? We are "workers TOGETHER with God." Three NEW names for SIX months for one dollar (a bill at our risk).

SEND SOLDIERS SERIOUS PHOTOS, CO-EDS ADVISED

Greencastle, Ind., April 4.—(Special)—Girls who want to be popular with service men will keep photos displaying toothy grins at home, Dr. Harold F. Carr, pastor of the Lakewood (O.) Methodist Church, told a group of coe-eds last week at DePauw University's religious emphasis program, in which personal problems were discussed.

Men in the service want civilians to be aware of the world's problems, he said. They do not expect the people back home to be leading the same carefree pre-war existence. A serious, sympathetic picture, he concluded, is a better means of showing a change of attitude than the snapshot with a grin.

Discouragements

Discouragements in our life are not pleasant things. They are actually deplorable, and bring over us a discontent that is almost unbearable. Many things happen in our earthly voyage that discourages all of us whether we are willing to confess the same or not, and for the time being we seem to be able to cast the matter to the wind and let it be carried away, but upon close inventory we find ourselves unconsciously fretting over our discouragements. This is a part of our physical make-up and we just can't help it.

We all have friends and associates whom we have always thought would never engage in doing things of a questionable nature, such as visiting the corrupt movies, attending basket, base and football games, cheering, yelling, etc., go to social banquets where strong drinks are served, laugh with those who laugh at those who get one drink too many (the first one is too many), and think nothing of it; yes, and take the one too many themselves; then they pass time playing cards, idling time away to no account whatsoever, and many other things that are of no value. I say when we wake to know that our friends in whom we placed much confidence and respect, do these things it is discouraging, and causes much concern.

In order for us to be good we must do good, and when we know how to do good and do it not, to us it is a sin. We know that when we partake of the things that bring a reproach on us, it is discouraging.

Another thing that exists that is discouraging is that when we find our friends doing wrong and in a conscientious manner go to them and try to tell them of their wrong, you get such treatment that is without a doubt very discouraging. And so it is as we pass along through this life,—it is filled with many discouragements in our daily activities.

When those who have not obeyed the gospel indulge deep in the ways of the world, it is discouraging; but how much greater is that discouragement to true, faithful and honest followers of the Lord of Glory, when those who have obeyed the gospel and become Christians, will indulge in all manner of the ways of the world. We do know that when disciples of Christ relate, tell and describe a popular movie play that they have in some

manner got that knowledge, saw the movie, read the book, or heard it on the radio. The same holds true relative to the ball games, and all other things that the world has to offer. But listen! Here is the discouraging part, these brethren who can tell these popular worldly things cannot tell to the dying world the story of the gospel of the Lord of Glory. When they are approached in an honest way about the matter they will more or less evade the issue with excuses. This is discouraging, to realize that the cause of our Master is absolutely the victim and meets up with retardment because of neglect and indifference; or I perhaps should say preference of disciples who would rather devote their time to the wishy-washy worldly things. If you Christians who read these few thoughts and pass them by without being discouraged would turn to 2 Cor. 13:5, you would find there is something gravely out of line in your life. The writer of Heb. 2:3 has asked "How shall WE escape if WE neglect our salvation?"

Another matter that is discouraging is, that there are those we have for a long time trusted and never thought that they would introduce or accept certain perverse teaching to draw disciples after them,—this is discouraging. But Paul warned the Elders at Ephesus that there would of their own selves men arise doing such things (Acts 20:30). In the 13th chapter Paul denounced a man who perverted the right ways of the Lord, and so if you and I do not earnestly keep watch we could be enticed and snared into the act of discouraging some disciple. Rather, let's put on the WHOLE ARMOR of God so that when we are made to face these discouragements we can withstand them all. Let us be true to God's word regardless of who it affects.—C. J. Beidel.

Thoughts Worth While UNCONDITIONAL SURRENDER

When Christ offers us a new life in Himself, He means that it shall be really new and wholly new. But we must make it possible for Him to do this by a sweeping abandonment, in His strength, of everything that has wrongfully had a place in our life hitherto. We must make no provision for any return to the old life. Dr. Campbell Morgan said one day to a young convert: "Mark your determination to press on into possession of the new land by burning every bridge behind you. Make no provision for going back." This is unconditional surrender. This is complete trust. Our Lord will make every provision for our moving forward when we make no provision for moving backward.—S. S. Times.

SHINING

A young man who had recently been converted was asked: "What have you done for Christ since you believed?"

"O, I am a learner," he replied.

"Well," said his friend, "when you light a candle, do you do it to make the candle more comfortable, or to give light?"

"To give light of course."

"Do you expect it to give light after it is half burned, or when you first light it?"

"As soon as I light it."

"Very well; go and do likewise; begin at once."

Shortly afterward, there were fifty more Christians in that town as a result of this young man's testimony.—Bible Expositor.