

School of Religion
Butler University

Macedonian Call

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

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"Home, Sweet Home"

As I write this, radio commentators are heralding advances of the Allied forces in the North African theatre of struggle. The British First and Eighth Armies are proceeding toward Tunis. The Free French Forces are closing on Pont-du-Fah. The Americans, farther toward the north, are battering their way toward Bizerte. Bombs are raining down upon seaports, coastal roads and air-dromes. Blockbusters are sending devastation into the ranks of the enemy cities. Predictions are already being made of a coming Axis Dunkerque, and the heavy casualties which will result to Rommel's trapped men. The battle of Africa may be history by the time you read this.

When our American boys drive their jeeps down the streets of Tunis, a monument will greet their gaze which will no doubt cause many of them to choke back the feeling of homesickness which will surge over them. It is the shaft erected to the memory of John Howard Payne. We hope that bombs have spared it! Payne was born in New York City in June, 1791, and was a precocious child. Early in life he became stage struck and in tender years attached himself to the theater and its gilded trappings. He became a wanderer, going to London and touring the continent of Europe. Despite rather handsome royalties received for plays he had written, he seems to have been cursed with a lack of management, and was always financially embarrassed.

Eventually he was appointed United States consul to Tunis, and there amidst the drab scenery, but colorful peoples, he penned the words of the song which made his name famous. There upon foreign soil he breathed his last and was buried, far from the "Home, Sweet Home" which he must have loved so much and saw so little.

A simple monument was erected in Tunis, and on it these words appear: "In the tomb beneath this stone the poet's remains lay buried for thirty years. On January 5, 1883, they were disinterred and taken away to his native land, where they received honor and final burial in the city of Washington, June 9, 1883". The singer had at last come home.

Payne little realized that the soil upon which he wrote the memorable words would some day be stained by the crimson blood of our lads who are fighting to protect their own sweet homes. Many of them, like the author of the song, will some day return to those homes, but their eyes will not see the beauty of the roses that cluster in the dooryards, nor their ears hear the paeans of praise which will be dedicated to their honor. But those who live will undoubtedly think over the words of the song as they see the monument of the author and, perhaps, in ancient Tunis will again be heard the melody as strong, young voices, mellowed by desire for sight of things they love, will blend in singing:

"An exile from home, splendor dazzles in vain;
Oh! give me my lowly thatched cottage again!
The birds singing gayly, that came at my call—
Give me them! and the peace of mind dearer than all.
Home, home, sweet, sweet home!
Be it ever so humble
There's no place like home!"

—W. Carl Ketcherside.

The Church of Christ and Babylon

An Honest Search for the True Church Organization in the Confusion of the "Christian" World

Let not the honest-hearted become discouraged with the confusion in the Christian world, for when members of God's Church will not keep it pure according to His word, He has ordained that "there must be also heresies among you, that they which are approved may be made manifest among you." (1 Cor. 11:19.)

A Sectarian is one who belongs to a party and will not honestly consider any objections to it. We hope none of the readers is a Sectarian.

What is the True Church?

We are not in this essay speaking of the lives of Christians which, of course, must be pure to bring salvation, but of the outward, formal organization of the church.

Christ said to his apostles, "Go into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15, 16.)

The people who came into Christ's Church were called upon to believe in Christ as the Son of God, to repent of all their sins, to confess Jesus as their Lord, and be buried with Him by baptism into death. (See John 6:3, 4; Gal. 3:27; Acts 2:38; Acts 8:38.)

The local church was governed and led by elders, called also bishops, as the spiritual leaders, and deacons to look after temporal affairs. Evangelists went from place to place but had no authority over churches which had such elders. Different members of the flock took part in the worship under the elders. (1 Tim. 3:8-10; Titus 1:5-9; Acts 20:28; Acts 6; 1 Cor. 14:26.)

The Apostolic Church had no societies or human organizations of any kind to do work of the church. Every church and every individual Christian was to do all the missionary work, aid work, and educational work that they could. (See Acts 9:36-42; Gal. 6:10; Acts 11:27-30; Acts 8:4; Eph. 3:21.)

Their worship was very simple and consisted of singing, praying, giving, teaching and communing with God in the Lord's Supper. (See Acts 2:42; Col. 3:17; 1 Cor. 16:1-3; 1 Cor. 11:23-29.) They had no instrumental music

in their worship, for they considered it an addition to what God had given.

They did not raise their money by festivals, shows, etc., but by giving. (Read 1 Cor. 16:1-3; 2 Cor. 8 and 9 chapters.)

Paul said in 2 Cor. 11:3: "I fear, lest by any means, as the serpent beguiled Eve through his subtilty [craftiness], so your minds should be corrupted from the simplicity that is in Christ."

And, inspired, John said in almost his last words: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." (Rev. 22:18.) The confusion in the Christian world which we deplore so much is largely the result of adding things to what God has given.

Development of Babylon

The word "Babylon" means "confusion" and is applied by God to the confusion which results from departure from His Word.

In 2 Thessalonians 2, Paul tells that a great apostasy had started already and would develop into a mighty power which would continue till Christ should come again. As long as professed Christians maintain the local church government which God gave of elders and deacons, it is hard for ambitious men to gain the power they wish. The first step from this was to appoint one of the elders over the others and call him "the bishop", and the others mere "elders" or "presbyters". This is what might be compared to the one-man preacher-pastor system which we now have almost universally in the Christian world, and I ask if there is any authority in the New Testament for it?

Then in the second century they exalted the bishops of the city churches over those of the smaller towns, and, later, the metropolitan cities over the smaller ones. These steps were called Diocesan, Metropolitan, Patriarchal, and finally Papal systems of church government. But the pope did not have absolute sway until about the sixth century. This along with many other deviations constituted Babylon in its fullness.

Protestantism protested against many of these corruptions, but when they came out of Rome they, unfortunately, brought many of these unscriptural things with them, and many of the divisions in Protestantism are caused by some groups having more of the traditions of Rome than the others.

Some of these unscriptural things borrowed from Rome are infant baptism; pouring or sprinkling for baptism; ecclesiastical officers such as bishops (over several churches), cardinals, arch-bishops, etc.; human organizations to do work of the church, such as missionary societies, aid societies, educational societies; instrumental music in the worship; keeping of religious days except the Lord's day; entertainments to raise money; and many other things. All these practices are unmentioned in the New Testament, and are causing confusion, and thus do not those who practice them constitute what the Lord calls Babylon?

A voice from heaven cried concerning this Babylon, "Come out of her, my people, that ye be not partakers of her sins, and they ye receive not of her plagues." (Rev. 18:4.)

God's Attitude Toward Honest-hearted People in Error

This subject is really God's business, not ours, yet God has said some things regarding it. Concerning the honest

heathen in Jewish times, Paul said: "When the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves, which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another. . . . If the uncircumcision [Gentile] keep the law, shall not his uncircumcision be counted for circumcision? And shall not uncircumcision which is by nature, judge thee [Jew] who by the letter and circumcision dost transgress the law? For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." (Romans 2:12-29.) Read closely the whole connection.

Was God more lenient toward the honest-hearted who had no chance under the Jewish law than he is to them under the Covenant of GRACE? **But this is God's business** except as He has revealed Himself concerning some of His principles of conduct. Are we not sectarians when we refuse to consider ALL that God says on the subject of Responsibility?

We do not know what God will do with the honest-hearted in heathenism or in Babylon. That is His business, not ours. The Jew could not fellowship the Gentile even when he kept the moral law, and we can not endorse those in Babylon with unscriptural practices, for John says: "If there come any unto you and bring not this doctrine, receive him NOT." (2 John 10, 11.) And again: "Come out of her, my people." If they will not come out, when they have been fully taught, then it is evident they are not God's people.

Who Are God's People in Babylon?

This, too, may be a question which can not be answered in fullness. God shows in His Book that when we believe in Jesus as the Son of God, repent of our sins, acknowledge Him as our Savior, and are immersed because He commands us to be, we are "baptized INTO Christ".

When we have done these things **wholeheartedly**, who can presume to say that we have not been brought "INTO Christ" no matter under what conditions the acts were performed? And if such believers are then mixed with people who have many unscriptural practices, would you not say they are God's people in Babylon? Would I not be a sectarian to denounce as unscriptural what God says takes one "INTO Christ", merely because it was not performed in surroundings which I think should exist? Would I not be rejecting the Word of God?

Some Would Reject that Baptism

If we reject such immersion because it was done by an honest hearted preacher in Babylon, then should we also reject one's immersion because it was done by a crook in "the Church of Christ"? If so, then does not our salvation depend on someone else rather than on ourselves?

Some say that when one is baptized he **MUST** know that baptism is "For the remission of sins" in order to its validity. The 100 scholars who made the Revised Version translate Acts 2:38 thus, "Repent ye, and be baptized every one of you in the name of Jesus Christ UNTO the remission of your sins." The Greek word is "eis" and is hundreds of times in the New Testament translated "into". So the literal meaning is, "Be baptized INTO the remission of sins". The word primarily means a change of

state, and purpose is only secondary. Remission of sins is NOT part of the act, it is benefits which come from that act, which benefits we may understand or may not.

I have often thought that it leaves a wrong impression to speak of the four steps which bring us into Christ as faith, repentance, confession and baptism, for faith is above and through the others, not on a par with them. It is really faith in Christ, faith-repentance, faith-confession and faith-baptism. Baptism is a beautiful symbol of Christ's death, burial and resurrection and brings us "into the remission of sins", but it is faith which changes the heart and life, not baptism. Some people preach a one-sided baptism. They emphasize nearly altogether the remission of sins, but pass over lightly its meaning that "we are raised to walk in newness of life". If the new life is not lived, the baptism means nothing.

It is FAITH which counts. The Ethiopian eunuch confessed that he had FAITH in Jesus Christ as the Son of God. In all the instances of conversion in the New Testament, the purpose was to create FAITH in the mind of the hearer.

Most of Peter's speech on the day of Pentecost was to show the hearers that they were SINNERS and that Christ was their Savior, and it was THEN that they cried, "What shall we do?" and Peter told them to repent and be baptized. When non-members come into some meeting houses today the speakers preach baptism, baptism, baptism, as if THAT would convert them. They drive the people away. If we will adopt Peter's method and spend most of our time showing the people that they are SINNERS and that they must OBEY Christ to be saved, there is a better chance of their being willing to OBEY as they did on the day of Pentecost. But it is FAITH, not baptism, which changes the heart and life of people and which moves people to be baptized and obey ALL the commandments. The same Peter who spoke on Pentecost said of sinners: "Purifying their hearts by FAITH". (Acts 15:9.) If we are to judge by appearance, thousands of people who have been immersed "FOR the remission of sins" are going to wake up in hell, because the preachers have nearly altogether emphasized the remission of sins and the hearers have not learned for themselves that the immersed are "RAISED TO WALK IN NEWNESS OF LIFE."

I have heard people contend that young people should not come into the Church because the New Testament says they were baptized "both men and women". But is not the historian only contrasting that with other occasions when ONLY men were converted? It is FAITH which is the deciding factor, not age. Of course, some preachers wish to make a name to themselves by urging into the church children who do not understand, but because some go to one extreme, should we go to the other extreme? Parents are responsible for their children and THEY and not some preacher or elder, are the ones to decide whether their children understand what they are doing.

Sometimes when young people get it firmly fixed in their minds that they wish to come into the Church, it is dangerous for us to deny them, for often they then turn aside and have nothing to hold them to their immature idealism. It is wisdom to let them go ahead, and then if later they feel they did not appreciate the institution as they now think one should, they can be baptized again.

If people come into the Church to get a companion, or to please some one else, or merely because others were doing it, or to be popular, and not ENTIRELY to please

God, they certainly should be baptized again, for they did not have FAITH as they should have had.

Sometimes one is baptized to get "into" some particular denominational church (as they express it); but does he not believe that that church is the one in the New Testament? If you ask him why he is immersed instead of "poured", he will give the same scriptures the rest of us give, showing that his faith rests exactly where ours does—in the Word of God. Because he misunderstands, is he rejected when he obeys the act?

Peter himself misunderstood the SCOPE of baptism, for he thought it was for the JEWS ONLY, and he had to receive a revelation from God to take this error out of his mind. What is the difference between misunderstanding the scope of baptism and the benefits of baptism?

Must We Understand Benefits in Order to Receive Them?

To say YES, gets us into serious trouble. Many differ as to what "the gift of the Holy Spirit" is which Peter promised to those who obeyed, and yet we know that we shall receive it whether we understand it or not, if God intends for us to have it today.

We are standing near the state line between Indiana and Illinois, and don't know just where it is. But we do know that it is somewhere within ten feet of where we are. We know that if we take four long steps we shall be across the line. We might argue a long time as to the exact location, yet we know that if we take these four steps we shall cross it. Our knowledge of the exact location does not matter so long as we take ALL the steps. So in getting into Christ. Men may misunderstand as to which step takes them INTO Christ, yet if they take all four of faith, repentance, confession and baptism, they shall be across the line and INTO Christ, regardless of what they think. The Lord knows and it is our business to do all that He says.

A young couple is married. What did they know about the joys and sorrows of the marriage tie? Nothing. And yet they had FAITH in each other and spoke their allegiance to each other. Was not that sufficient? Should they be married again because later they found many blessings they never dreamed of? So we are married to Christ when we surrender wholeheartedly to Him, and shall we be baptized again because we find new blessings of the institution of baptism which we did not know before? Of course, when people come out of Babylon and feel that they should be baptized again, that is their choice. "Whatsoever is not of faith is sin," and they should satisfy their OWN minds, but not some one's else.

If there are "heretics" IN the church whom we are to "reject" (Titus 3:10), may there not also be "my people" (God's) in Babylon whom we are to accept if they "come out"?

To Say that One Must Know that Baptism is "For" the Remission of Sins, in Order to its Validity, Gets Us Into Serious Trouble

When Alexander Campbell was born, we can not find any group in Protestantism teaching that baptism is "for the remission of sins". Roman Catholicism had emphasized formal works at the expense of Life, and Luther emphasized Faith at the expense of Works to such an extent that Protestants were teaching that we are "justified by faith only". It was a misunderstanding on their part. Campbell showed from the scriptures that baptism brings us into the remission of our sins.

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Now here is the serious question: **If one must know that baptism is FOR the remission of sins in order to its validity in bringing us into Christ and His church, and if no one knew that when Campbell was born, then the church must have gone out of existence, and Campbell re-founded it, and he is the founder of the modern church which teaches that!**

Are you ready for that? And more: **If the church went out of existence, then the Bible has failed, for Daniel said God would establish in the days of the Caesars a "kingdom which shall NEVER be destroyed"; and the whole Bible is a fraud, and we all shall hopelessly perish with Robert Ingersoll!**

Is not this a terrible dilemma which an extreme idea brings us into?

Is it not much easier to believe with God that he has a people in Babylon, and that they are really the church in the wilderness. This harmonizes the facts and reason and all the scriptures.

When people come to us from Babylon, why not let THEM decide whether they had faith in God and understood what they were doing, when they believed and repented and confessed Christ and were immersed, instead of our sitting in judgment on THEIR faith? "Who are thou which judgest another man's servant?"

Let Us Fear Lest We Ourselves Become Sectarians

When we reject the faith, repentance, confession and baptism, which God commanded, because some misguided denominational people administered it, do we not become sectarians like those whom we are denouncing?

Some have even gone so far that even if one has been baptized "for" the remission of sins, and comes out of Babylon, he MUST be immersed again. Is not that a rejection of God's commands, and a manifestation of sectarianism of the rankest type?

There are some who speak strongly against what they call "sect baptism" (THOUGH ALL THE ACTS WERE COMMANDED BY GOD), and yet they have human organizations of Bible colleges and organized Sunday schools to do work of the Church, when Paul commands us to glorify him "in the church" (Eph. 3:21); and they have the one-man pastor to feed the church, when Paul commands the elders to do that, along with other members (Acts 20:28), and they are more unreasonable in defending their humanisms than the people of God in Babylon who are willing to come out. Have they not themselves the real sectarian spirit? Are they not in Babylon themselves?

Some try to stigmatize this receiving of God's people from Babylon, as "shaking them in". I would be afraid thus to ridicule the faith, repentance, confession and baptism which God commanded, and which these people have longstly performed.

If I were an elder of a church and loudly denounced this faith, repentance, confession and baptism, merely because it was performed in Babylon, and yet in twenty-five years of my eldership would neglect scriptural discipline on evil characters in the congregation, could it not be justly said of me that I am a sectarian? Would it not show that I was more concerned in what the other fellow BELIEVED than in what the Lord commanded me to DO to save the church from moral corruption? What right have I to sit in judgment on HIS faith and blind my eyes to MY OWN neglect which is bringing open reproach on the Body of Christ?

When a man wishes to go into a group in Babylon, thinking it to be Christ's church, and demands immersion (when all the other candidates are having water sprinkled on them) even against the advice of the preacher—does not such a man show great FAITH in what GOD says, not man? He manifests more faith than those who have favorable circumstances. Who dares say that his faith in Christ and repentance of sin and acknowledging of Jesus and immersion does not bring that man "into Christ"—into the church of Christ?

Summary of Our Attitude

There are some today who are loosening up and going INTO Babylon and fellowshiping those in it. God never commanded such practice, but rather says, "If there come any unto you and bring not this doctrine RECEIVE HIM NOT." But these people are receiving them. God commands His people to "COME OUT" of Babylon. We should teach all the people we can and make this grand CALL. We can not compromise on any scripture, but we must recognize God's Word no matter where it is found. God's people in Babylon must lay aside all their unscriptural things, and we can not demand that they lay aside that which they hold or have done which is according to God's Word. **WHEN THEY HAVE PERFORMED THE ACT, LET THEM DECIDE THEIR DEGREE OF FAITH,** and not let us sit in judgment on their faith. "Who art thou which judgest another man's servant?"

Let us not be so zealous AGAINST error that we are blind to truth; let us not be so unreasonable against sectarians that we become sectarians ourselves.

If you are one of God's people in Babylon, cast off all humanisms and let us stand together on the Word of God alone. May you have the courage to do this today.—D. A. Sommer.

NOTE—I ask the reader to go over this article at least two more times carefully before passing judgment on it. I think it harmonizes ALL the scriptures and facts in the case.

Try This on Your Bible

"The first practical help I ever received in the mastery of the English Bible was from a layman. We were fellow-attendants at a certain Christian conference or convention and thrown together a good deal for several days, and I saw something in his Christian life to which I was a comparative stranger—a peace, a rest, a joy, a kind of spiritual poise I knew little about.

"One day I ventured to ask him how he had become possessed of the experience, when he replied, 'By reading the epistle to the Ephesians.' I was surprised, for I had read it without such results, and therefore asked him to explain the manner of his reading, when he related the following:

"He had gone into the country to spend the week-end with his family on one occasion, taking with him a pocket copy of Ephesians, and in the afternoon, going out into the woods and lying down under a tree, he began to read it; he read it through at a single reading, and finding his interest aroused, read it through again in the same way, and, his interest increasing, again and again. I think he added that he read it some twelve or fifteen times, 'and when I arose to go into the house,' said he, 'I was in possession of Ephesians, or better yet, it was in possession of me, and I had been lifted up to sit together in heavenly places in Christ Jesus in an experimental sense in which that had not been true in me before, and will never cease to be true in me again.'

"I confess that as I listened to this simple recital my heart was going up in thanksgiving to God for answered prayer, the prayer really of months, if not years, that I might come to know how to master His Word. And yet, side by side with the thanksgiving was humiliation that I had not discovered so simple a principle before, which a boy of ten or twelve might have known. And to think that an 'ordained minister' must sit at the feet of a 'layman' to learn the most important secret of his trade!"

"Every Individual Christian Was a Missionary"

"Those early triumphs were not brought about by 'preachers' alone. Truly there were preachers in those days, men who could hold the attention of multitudes, some of whom—if they were here now—would draw hearers from the 'River to the ends of the earth,' but even great preachers could no more do the work than they can now. It was not the work of any one class. Real New Testament missionary work did not contradict itself by calling men and women into the service of the King and then tying their hands and prohibiting them from serving. Though no effort was made by them to give a complete list of the workers, a very respectable register could be compiled in which we would read the names of Zebedee's 'sons of thunder,' James and John; Barnabas, the 'son of exhortation'; the eloquent Apollos; the stalwart Simon Peter; Andrew and Philip who each brought a brother to Jesus; and there would be Stachys, Timothy, Titus, Silas, Clement and many more 'whose names are in the book of life'.

Nor would it be a golden galaxy of men only for we would find there Priscilla who taught the Alexandrian orator; Tryphena and Tryphosa who labored 'in the Lord'; the beloved sister, Persis, 'who labored much in the Lord'; Mary 'who bestowed much labor on' the saints at Rome; with Euodia and Syntyche 'who labored . . . in the gospel' with Paul, and still others. In fact, all were to be teachers (Heb. 5:12).

"Churches were born of missionary activity and manifested the characteristics by sending the message on. The faith of Rome was 'proclaimed throughout the whole world'; from the Thessalonians the word of the Lord was 'sounded forth' in Macedonia, in Greece, and elsewhere; and the church at Philippi early took up missionary work

and persisted in it. The remarkable accomplishments of those days were not brought about by a few.

"Not only apostles and evangelists and teachers, but merchants, and miners, and sailors, and soldiers, and craftsmen, voluntarily made it one of their chief objects, whether at home or abroad, in private and public life, to extend the gospel message. . . . Garrisons along the borders of the Empire. . . . became outposts of Christian civilization . . . centers from which Christianity spread outside the civilized world, and these isolated spots . . . became oases of the faith. Women as well as men were active agents. . . . Then, as in no period since, every individual Christian was a missionary, and it was to this individualistic evangelism that the marvelous extension of that time was due." (McLean).—Missionary Messenger.

The Friend of Man

He said He was the "Friend of man",
O man, did you believe it?
He proved it in a thousand ways,
But you did not receive it.
For proof that sure would end the strife
You forced Him to give up His life.

Of creatures made, He was the first—
The Great God's only Son;
Yet "Friend of man" He chose to be,
Think you, oh man undone,
That you're quite sane to close your eyes
To such stupendous fact—the prize!

And where is now this "Friend" of yours?
(Not where your base hands laid Him)
At Power's right hand at your command,
To serve those who assailed Him,
All-Power stepped in and placed Him high
O man, o'erruled and won, brought nigh.

Brought nigh, o yes, to Heaven's door
O glory all transcending!
Done is the work of Great "I Am";
On you the court is pending.
If you dont knock as He bids you do,
That door will never open to you.

A Knecker.

The Crucifixion of Christ

Christ was convicted by two courts—Jew and Gentile. He said he was the Son of God and the Jews condemned Him for "heresy". In Pilate's court the charge was "King of the Jews". In either case they convicted and executed an innocent person. Christ made no defense. This whole program was disproved absolutely by the following:

At the crucifixion the veil of the temple was rent by an unseen hand; the earth quaked; the rocks crumbled; the graves opened and the sun refused to shine. (Matt. 27:50-54.) The 3rd day Christ rose from the dead and many bodies of the saints that slept did likewise. This is an out and out refutation of the justice of our Lord's crucifixion. These seven super-natural testimonies have stood the test for 19 centuries—they are facts unchanging and changeless. (Acts 1:4.) While our Lord's innocent death is the world's greatest tragedy, Heaven has lost nothing in this sublime mystery. Satan has been defeated (Matt.

4:11); the atonement has been made; death has been conquered; the resurrection has been assured; the church has been established, and our Lord has returned safely to Heaven. The injustice of human courts in the crucifixion of Christ makes it clear that the Lord has taken man's place in judgment that the faithful might be declared innocent at the last day.

The reason **redeemed man** is valued so highly by his **Maker** is not because of what he is worth, but by what it cost **Heaven** to **redeem him**. (John 3:16.)—A. R. Moore.

What Are We Doing?

We talk of our breed of cattle
And plan for a higher strain;
We double the food of the pasture,
We keep up the measure of grain;
We draw on the wits of the nation
To better the barn and the pen;
But what are we doing, my brothers,
To better the breed of men?

We boast of our Morgans and Herefords,
Of the worth of a calf or colt,
And scoff at the scrub and the mongrel
As worthy a fool or a dolt;
We mention the points of our roadster,
With many a "wherefore" and "when";
But, oh, are we counting, my brothers,
The worth of the children of men?

We talk of our roan-colored filly,
Our heifer so shapely and sleek;
No place shall be filled in our stanchions
By stock unworthy or weak;
But what of the stock of our household—
Have they wandered beyond our ken?
Oh, what is revealed in the round-up
That brands the daughters of men?

And what of our boy? Have we measured
His needs for a growing year?
Does our mark as his sire, in his features,
Mean less than our brand on a steer?
Thoroughbred—that is our watchword
For stable and pasture and pen;
But what is our word for the homestead?
Answer, we breeders of men!

Rose M. Trumbull, in the Rotarian.

Meditatin'

"Behold, I am at the point to die; and what profit shall this birthright do to me?" Thus reasoned Esau as the tempting odor of Jacob's pottage placed exclamation points after the repeated demands of his painfully empty stomach. This was Esau's way of holding his hands over his eyes to hide from sight the true value of the birthright; permitting appetite to win the mastery over reason and wisdom. It is a common thing for men to allow immediate trivial demands of comfort, pleasure, and plenty to overshadow every other consideration, not realizing that "the way of the cross leads home". Desire blots

from vision the great reward at the end of the steep, dusty trail of humble obedience and sacrifice; a trail that can be climbed only when there is sufficient faith, hope and love to strengthen us for the hazardous and difficult places.

The result is that many place their purity, their honor, their honesty, their health, their freedom, and their souls upon the bargain counters of life to be sold for a paltry return of so-called "pleasure". Then, as Esau with bitter tears of repentance sought to redeem his squandered fortune of true riches, they often must spend their lives regretting the mistake of a moment's folly. Pearl Buck tells the story of a servant's attempt to defraud her mother—the man had been a trusted servant for years. Her mother's only rebuke was this question, born, not of wrath, but of concern: "My friend, even for a dollar will you thus rob yourself of your honesty?" This wise question manifests the insignificance of the price he was receiving in return for his character and reputation. Couldn't we make as wise application of this sound reasoning to other occasions when we make "bargain counter specials" of our virtue, and of our moral, physical and spiritual well being?

As we follow, in our minds, the progress of the children of Israel in their journey toward the Canaan land, we find at one recently abandoned campsite some new made graves, and an epitaph: ". . . he called the name of that place Kibroth-hattaavah; because there they buried the people that lusted." The name is literally "Graves of Lust." It is sadly that we view these graves and read their commentary on human nature; for we have seen the ranks of the people of God thinned by this same formidable enemy, LUST. When Paul wrote his warning, "to the intent that we should not lust after evil things, as they also lusted," it was not just a scarecrow that he saw there in the field, but a real and dangerous enemy; for "when lust hath conceived, it bringeth forth sin; and sin when it is finished, bringeth forth death." How often this enemy robs brethren of their zeal for right, and eventually leads them to completely forsake Christ and the church! We are by no means unfamiliar with "Graves of Lust".

". . . these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the LUSTS OF OTHER THINGS entering in, choke the word, and it becometh unfruitful." One thorn may not destroy the crop, but from that one the whole plot may be seeded, and then cometh the end, unless some diligent weeding is done. We young people should learn that it is not a cranky old fogey, but a wise and conscientious elder who speaks the word of restraint, and who lays a kind hand on our shoulder to keep us from destroying ourselves. Long journeys aren't always made on magic carpets that sweep us suddenly from one realm into another, but more often they begin in a step. The little steps away from righteousness are sometimes, often, the beginnings of longer journeys into darkness than the owner of the feet had planned. The plants that grow in the field of the heart spring from the seeds that are sown there from time to time, little seeds. Habit formation and change is not the result of sudden or violent revolution in our characters and personalities, but is accomplished by a gradual growth, sometimes from little seeds. My friends, this is written as a warning to you about those times when you "just can't see any harm in it." Or, do you say "Just this once. . . ."—Kenneth Morgan.

Problems of Young Preachers—No. 7

In our last article we dealt with the matter of introduction of a sermon. Another problem is the organization and delivery of the discourse. This is not a new or recently-developed problem, nor are you the first to be confronted with it. Aristotle, who was born in 384 B. C., and who attended the Academy in Athens conducted by Plato, gave much attention to the same matter. Both a rhetorician and logician, he came to the conclusion that every popular discourse should be divided into four parts. He labeled them as follows: (1) The exordium, which introduces the speaker and the subject; (2) the proposition, which explains the design of the oration; (3) the proof, or argument which supports it; and (4) the conclusion, which applies it directly to the audience.

Although this ancient metaphysician died three hundred years before our Saviour was born, I am certain that most of us could learn much about religious discourse by the careful analysis of those points he outlined. Often an audience is kept wholly in ignorance of what the speaker proposes to prove, and they are forced to grapple amidst the crumbs tossed in their direction for the meat that may be concealed among them. Often, too, we attempt to prove too much in one discourse and "throw down so much fodder the sheep are foundered" and do not return for the next feeding.

It is my personal observation that it is far better to use a few scriptures to prove a given point and definitely explain them so the audience can see the connection, than to employ a whole sermon in quotation to prove a point. God only has to speak once to make a thing true. If God commands baptism is one place, then no other place where he commands it makes the command any more forceful or binding. Far better would it be to analyze and synthesize the passage in Acts 2:38, than to demonstrate ability to quote a lot of scriptures, none of which the audience may apply to their personal lives, due to a confusion of thoughts, aroused by a multitude of quotations none of which are fully comprehended, due to uneducated minds in matters of spiritual importance.

In the synagogues, in the days of Christ, preaching consisted of instruction in the Word of the Lord (the law). A portion assigned to be read on the particular sabbath was, first of all, found in the scroll of the Torah, and having been read distinctly, the book was then closed and the teacher immediately began explanation of the passage and then its application to the audience. No doubt this also obtained in the early church. I have in my library a book published in Boston in 1819. It is entitled, "A Preacher's Manual". In it I find this observation about the preaching in the primitive church. "The bishop or presbyter who read the portion of scriptures selected for that day, concluded that part of the service with a general explanation of what had been read and with earnestly exhorting the audience to profit from the instructions, or imitate the example which had been exhibited. These exhortations were brief and unadorned, and were sometimes accompanied with other explications of Scripture, which were successively delivered by those of the society (church)."

The idea of the mutual edification of the church and the feeding of the flock by the elders is nowhere set forth with greater perspicuity or force than in that quotation. Yet it is not a quotation from D. Austen Sommer, but was written many years before his birth by the Professor of Sacred Rhetoric in the College of Andover. This quo-

tation not only defines the early method of preaching in the Church of Christ, but shows that the primitive church patterned exactly after the example of discourse manifested by Christ in his sabbath day discourse in the Nazareth synagogue (Luke 4:16-22).

It should be quite obvious I think that the purpose of the sermon is to bring men to Christ, not to win plaudits or laurels for the preacher. The prime factor to remember then is to "Preach the Word". Oratory has never saved a single soul and never can. There is no substitute for a knowledge of the Bible. No speech can equal a scriptural discourse. You may not possess all of the polish that others possess; you may not show the elegant grace in delivery; but remember that all of those things are outward. **PREACH THE WORD!**

The gospel should be handled reverently. One should approach his Bible as Moses approached the burning bush, in a sense of awe, knowing that he therein treads upon holy ground. The gospel should be preached prayerfully. It is God that giveth the increase. He that soweth and he that watereth are nothing! I've found strength when the battle was hard to fight, in going to my room in the evening, locking the door and getting on my knees to plead for strength to present the truth in the face of opposition. All the preaching you do will be ineffective in the long run if you leave God out of your work and plans. With Him by your side all things are possible.

Preach the gospel sincerely. Paul said that there were some who preached it in contention, thinking to add affliction to his bonds. But those who preached it sincerely, preached it of love, knowing that he was set for the defense of the gospel. An audience is quick to sense a spirit of insincerity and cavilling. You will not fool any but yourself if you think you can live for Satan out of the pulpit and preach for Christ in it, and thus get by. Hypocrisy will out, and that to your embarrassment and the destruction of the Cause. Say what you mean, and mean what you say. Having done all, **STAND**. Stand for the truth regardless of cost, stand for the right regardless of enemies, and some day that courage in preaching will be rewarded. W. Carl Ketcherside.

A Forgotten Word

Discipline, to many church members, is an unpleasant word. The very mention of it immediately brings to their minds thoughts of disfellowshipping delinquent members from the church. Actually the act of withdrawing fellowship is only one of the many ways of exercising discipline and becomes necessary only when all other measures have failed. In the army of the United States the guard-house is an instrument of discipline. Like disfellowshipping from the church, however, it becomes necessary only when the individual soldier fails to exercise the proper discipline upon himself. Our great American army could not begin to function if each soldier were allowed to do just as he pleased. It would be a mob instead of an army. Military discipline is absolutely essential to obtain the cooperation and teamwork so necessary to success. Discipline is just as essential in the army of Christ; and here, as in the army of Uncle Sam, it begins with the individual. The young man who has never learned to discipline his own body has the most difficulty adjusting himself to the discipline of the temporal army as well as to the army of Christ.

Solomon said, "He that ruleth his own spirit is greater than he that taketh a city." Alexander the Great conquered city after city until the world lay at his feet before he had reached his thirtieth birthday. Yet he was so weakened by a drunken debauch that he succumbed to a fever which caused his untimely death at the age of thirty-three. He could conquer nations, but he could not rule his own spirit.

Discipline begins at home. Paul said, "I keep under my body and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway." Are we stronger or better than Paul that we can afford to relax our vigilance? Not only the elders but everyone of us has a duty to exercise discipline in the church. That duty is to discipline ourselves. If every Christian would "rule his own spirit" and exercise his own discipline, the church would not have to do it for us. Let us as soldiers of the cross be the masters of ourselves rather than servants of our every desire; let us be sure that the inward man is ruling our lives rather than the outward man.—Philip Hintz, 4026 Brooklyn, Seattle, Washington.

Some Church News

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

Bro. L. C. Roberts has an extra copy of the M. C. come to his address, so that he can keep his own copy and send one to his soldier son. Why not do the same? Have you sent the April issue to a soldier? One who is not a member of the Church writes that he liked it.

The church here is more than holding its own. We usually have about thirty-five or forty in attendance on Sunday mornings, and half as many Sunday evenings. The mid-week attendance, owing to war restrictions, is small, but the lessons are interesting. We have lost a number of our young men to the armed forces, but they are replaced by others from various congregations who are stationed at some of the numerous bases near here. We have also had some families move in for defense work. Just recently a lady from the Christian church, who has been attending our services for some time, placed membership.—Bernice Hintz, 2411 Normandie, Spokane, Washington.

Sacramento, Calif.—For the past two months I have been working in San Joaquin and the Sacramento Valleys of California. I spent two weeks in Keedley in development work, and believe that it helped the congregation a great deal. I have been working with Bro. Riggins at Exeter and Sacramento. Our work has been meetings and personal work. I certainly enjoy working with Bro. Riggins and consider him one of the best personal workers that I have ever worked with. I have certainly profited by my association and work with him. We go from here to Modesto for a meeting the first of May, and then I go to Berkeley for Vacation Bible Study work.—F. Wilford Lambie, 2223 Union St., Berkeley, Calif.

A MOTHER'S HEART

Dear God—I send him forth, my son—
My first born, and the only son I bore;
So much beloved my heart grows faint within
At thought of what may lie before,
That he has courage and an innate good—
An amplitude of zeal which may atone
For his perversity. And he has, too,
A joy in life—please take it not away!
I do not wish for him a life of ease
For that but leads to quiescence;
And I would have my boy alert and strong,
So let his life be eager and intense,
So close we've been; I've guided every step
Since babyhood. Have seen him grow
Into a man. Now he goes forth, alone,
Oh, keep him safe, Dear God, I love him so!
—Gladys M. Webster.

Riverside, Calif.—Our numbers here have been decreased somewhat due to four leaving for the service of our country,

and 12 who have started the "Great Work" in a new field. The absence of some 16 members here is sorely felt, although we are glad that the work has begun in a new field and we pray that the work there (Pomona) will be successful as we know it will if the ones in charge keep straight with the Bible. It is, therefore, the duty of us who are left to work and strive harder that the church here may continue to grow and spread the gospel to lost and dying souls. If anyone knows or has any boys stationed at March Field, Camp Haan, or Camp Anza, California, please send their names and addresses to me: Alton Pace, Route 2, Box 566, Pacific Ave., Riverside, California, and we will try to get in touch with them and bring them out to our worship.—Alton Pace.

What Some Think of "The Man on the Horse".—I really appreciate this book.—A. T. Kerr (an elder, Brookport, Ill., and he sends for another one.) . . . I think it is good.—J. H. Mabery (another elder, Bonne Terre, Mo., and he sends for another one.) . . . I do like this booklet. I think your idea of including the questions at the close is very good. It will help us to grasp the important points.—Ragene Sims. . . Valuable little book.—Bertha Robinson, St. Louis. (She has ordered 20.) . . . Herschel Ottwell, an elder at Hartford, Ill., sends for 36 for brethren there. . . I've planned half of my Vacation Bible Study Work around the subjects covered by a part of your book, so that it is very timely. I am pleased to say that in reading it I can predict for it a very good sale and distribution. It is condensed and compact which should appeal to most of our folk in this busy, workaday world.—W. Carl Ketcherside.

THE GOOD DEED THAT WAS LEFT UNDONE

I had a thought that was lovely and deep,
God gave it to me—'twas sent from above,
To take some poor soul from the mountain side steep,
And guide his feet back to the infinite love.
But I hid it away and 'twas lost in the dust
Of my own defiance and self distrust.

I had a gift—a talent rare,
'Twas given to me by God, and he said,
"Let your light shine unto all who will hear,
Man can not live alone by bread."
But I buried it deep in the earth's limy crust
And left it there to wither and rust.

I was reproached by Almighty God,
Looking down at my sinful self he cried,
"Thou wicked servant, whilst thou hast slept
Many a hungering soul has died."
In shame I sought to hide my face,
But wearily found no hiding place.

—Eulamae Hardesty.

142 Hill St., Bonne Terre, Mo.—Wife and I arrived at our new home on March 27. Our household effects reached here the same day. The necessary tasks of straightening up are over and we are getting into our program with the church. We plan a program of one year among the churches of the Lead Belt, chiefly with the church at Bonne Terre. We start a study of the O. L. next week, continuing each Wednesday night. Special attention will be given to correlation of Old and New Testament lessons. Subjects will be assigned for recitation from the lessons gone over with the idea of developing speaking ability. A vacation Bible study for children will be held shortly after the schools are out. A program of visitation is planned among the peoples of the community. Our motto is "Every member at work." A mid-week service for the young people will be started shortly.—L. C. Roberts.

I am back in the field again, and in my second meeting at this writing. In spite of mileage rationing we are having fair attendance, and good interest. Last night our hearts were made to rejoice when two ladies answered the gospel call desiring to obey the teachings of Christ, and become members of His body. These were the first additions of the meeting. The little group of the faithful who meet here in the Fairview schoolhouse (four miles north of Crescent, Oklahoma) certainly have an active interest in the things of the Lord. I am glad to have this opportunity of working with them. I spent one week with the church at Ridgely, Missouri. One was baptized as a result of that work. We spent about thirty minutes in the song services each evening, and I think that helped build interest in the meeting, and was profitable to the congregation as well.—Kenneth Morgan, Route 1, Box 88, Tahlequah, Okla.

Miscellaneous.—The publishers are raising the prices of nearly all their books. Besides, postage has doubled the past year. Please add ten cents a dollar on all books. This will help with the packing, too. . . . The book on Bible Pictures and What They Teach, is fine for children, \$1.50. Learn the story yourself, and as you tell it you can center the child's attention on the picture. It will help visualize the event. Such pictures helped me much when a child. . . . "The Drama of World Empires. Or, The Man on the Horse", will make good summer reading and studying with your Bible. It will be different. Fifty cents. . . . We have a very good leather Bible here, with helps, for \$3.50. . . . Smith's Bible Dictionary is now \$2.50. . . . We have gotten the World Empires book copyrighted for a specific purpose, but if any of the brethren wish to use any part of it in their blackboard or chart work, he is welcome to do so. . . . When, in your copy or reports, you write a little on an extra page, do not tear off the rest of the page and leave a little piece for me to chaperon, for it may get lost! Also, write reports and other pieces for the paper on separate sheets from the business part, please. It saves us work. . . . And always be sure when you order change of address to give the old address as well as the new one. Thanks.

TREES

I think that I shall never see
A poem lovely as a tree;

A tree whose hungry mouth is pressed
Against the earth's sweet-flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain,
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

—Joyce Kilmer.

Brethren, you may not like poetry much, but we ask you to read all the poems in the Macedonian Call, for they were intended to bring you closer to God and to one another.

Gallatin, Mo.—Attendance and interest continues good, and our building fund increases steadily. Bro. James W. Truitt delivered an excellent address the third Lord's Day in April. Some new local faces were observed in the audience. A number of brethren from Scotland and Splawn's Ridge were present, also one from Memphis, Tenn. Two families from the churches at Kansas City have met with us since our last report. The first of May we begin with a new leader for the development work for the next four months. Both old and young men take turns acting as leader, which is proving very helpful. May we ever work and pray and glorify God.—D. Patterson.

Bridgeport, Conn.—Conducting Home Bible Study classes, preaching and teaching five nights a week. Visiting and handing out tracts during the day. Bro. Pike is my fellow laborer and companion in this work. The personal work of the church is a work in which every member should have a part. I wonder how many of the members of the church today would be willing to bear the knowing grin and the scorn of those who refuse to read something pertaining to God's word. Difficult field in which to labor here but it offers opportunities. Send another bunch of Fight of Faith. Those entering the service of our country seem glad to get them. (Enclose \$1.00.) I believe they do much good. Have some time open for meetings in '44.—Robert H. Brumback, 120 Ogden St.

Did you read the article on "Thistle-down" in April M. C.? It showed the great results from the distribution of good Christian literature. We have left issues of Back to Bible Helper which we published many years ago. One on 100 percent Protestants, which contains very much historical testimony concerning origin of pouring for baptism, instrumental music in worship, origin of clergy, etc. Fifty cents for 100 copies. Also, January issue of M. C. last year on "Your Child, My Child, God's Child," an excellent tract for distribution. One dollar a hundred. Think of it, eight pages of a tract for one cent.

The Bookmarks now are 100 for \$2.00. Some preachers are using them to hand to people as they pass from house to house.

Makes a nice place to begin talking about the home, and how it is going to pieces, and that all parents should be Christians in order to bring their children up right, and—are you a Christian?

We have several hundred copies of the book of Acts of Apostles, paper binding, for \$3.00 for a hundred. They are fine for introductory work in a meeting, with every one looking on while you read a couple of chapters each night and teach concerning the apostolic church. The M. C. publisher has often done this with good effect.

WHAT WOULD HE SAY?

If He should come today and find my hands so full
Of future plans, however fair,
In which my Savior has no share.—
What would He say?

If he should come today and find my love so cold,
My faith so very weak and dim
I have not even looked for Him.—
What would He say?

If He should come today and find I had not told
One soul about my Heavenly friend,
Whose blessings all my way attend.—
What would He say?

If He should come today, would I be glad—quite glad?
Remembering He had died for all,
And none through me had heard His call.—
What would I say?

To Preachers—The warning Paul gave in 1 Thess. 5:22 is heeded but little, by many Christians, and most preachers of today. This warning is timely to all and would save us much sorrow, repentance and worry if we would be governed by it. I speak from experience and as one who has drunk the bitter cup of repentance for mistakes made. But after making wrongs right, I then rejoice in God's mercy and forgiveness. Many, by failing to heed the warning of the spirit, have thereby opened the road to worldliness. Weak members, by mixing with idle worshippers, calling on enemies of the truth to pray, talk, return thanks over the emblems of the Lord's body and dismiss the congregation. No, we shouldn't forbid any one from coming to the Lord's service, but should draw the line so strong that people can see the difference between God's way and man's way. (Matt. 15:13-14.) Many have broadened the road for worldliness by visiting worldly places of entertainment, as pool rooms, bowling alleys, picture shows, dance halls, skating rinks, bathing beaches and such like. More, some preachers think it no harm in a little drink, indulging in filthy conversations with men, no women present, but we should be living examples for others. Some preachers fail to show in their lives the Christian graces spoken of in 2 Peter 1:5 to 10. If we fail to do these things, vs. 11, we will fail to enter and hinder others looking to us for example.—Melvin White.

Flat River, Mo.—We began the New Year with an attendance of 125 on the first Lord's Day, and the attendance has continued above expectations for the entire month. We rejoice to announce the baptism of one young married woman, which took place on Jan. 24, after the night service. Bro. Carl Dalton did the baptizing. The edification service on Sunday proves very interesting. We generally have two short talks, with another to offer the invitation. Several who had not previously done public work have put forth an effort and have shown great improvement. Bro. Tom Brewen delivered a good exhortation on January 24. Our Lord's Day evening services are handled by Brethren C. E. Moore, Carl Dalton, and Arvel Watts, with Brethren Luther Scott and Noah Mabery supplementing occasionally. Our mid-week meetings are highly interesting, with all taking good part. We have just concluded the first Corinthian letter.—Missouri Mission Messenger.

(And all of this activity without "the pastor"? There are other such churches, but we ought to have a thousand in the United States. Will you help make them—self-edifying churches which can use means in sending the gospel to OTHERS?—Ed.)

Salem, Mo.—The church here is moving along nicely, and we are so happy that the church now owns its own building. Another one of our prayers has been answered, and we ask an interest in your prayers that we may work harder. Bro. Kenneth Morgan of Westville, Okla., will be with us May 16th, also a few nights of that week. We are having an all-day service that Lord's day.—Mrs. Otis Crandell. (And she sends for \$1 worth of April M. C.s, and \$1 for bookmarks to distribute among non-members.)

Recently enjoyed working with the congregation at Nevada, Mo. The first week I was there was spent in advertising, song drill and some personal work. Then we had two weeks of preaching, resulting in two baptisms. Stayed a few nights after the close of the meeting for development work.—Roy Harris.

Saint Louis, Mo.—(May 3.)—Ten added by confession of faith and baptism yesterday, and two by membership. One of those baptized was a soldier lad from western Kansas taking pre-flight training at Washington University. Another was the father of a family whose wife and daughter were already members. This makes a total of twenty-five added in three weeks at St. Louis, at regular meetings of the church. We have had no protracted meetings here in several years, but there are people being added regularly at Lord's Day and prayer meeting services. We are more convinced than ever that an active church will "make increase of the body unto the EDIFYING OF ITSELF in love." The one secret of spiritual growth is personal contact carried on by a converted membership. I leave for mission work in north Missouri on Saturday of this week. Pray for us in the work.—W. Carl Ketcherside.

Just as we go to press, I received the following from A. P. L., address Postmaster, New York: "I receive the M. C. and like it fine. Inclosed is a money order for ten dollars which I hope will help you to continue your good work. I would like to have the M. C. sent to . . ." I confess that my eyes moistened a little, and I felt like sending the money back. One-fifth of his month's wages, to help us "keep the home fires burning!" Besides his endurance of hardships, and possible giving of his life for US! And how little we are doing for this liberty we are enjoying! And how little we are doing to make the church strong and to save men and women! "Tell the brethren to keep something worth while for us to come back to."—Soldier. Are you sending your paper regularly to soldiers?

Lovell, Okla.—The Church of Christ at Fairview has had a very profitable season of three weeks evangelistic work with Bro. Kenneth Morgan doing the preaching, assisting in the song service and drilling the children in Bible study. Visible results were five precious souls who stepped out on the Lord's side and were baptized. Attendance was greatly hindered by sickness in three families, also gas shortage; but we are greatly encouraged to press on and ever strive to serve the Master faithfully and to God be all the praise.—F. A. Hall.

When They Ring the Golden Bells

There's a land beyond the river,
That we call the "Sweet Forever".
And we only reach that shore by faith's decree;
One by one we'll gain the portals,
There to dwell with the immortals,
When they ring the golden bells for you and me.

Don't you hear the bells now ringing?
Don't you hear the angels singing?
'Tis the glory hallelujah jubilee!
In that far-off sweet forever,
Just beyond the shining river,
When they ring the golden bells for you and me.

We shall know no sin or sorrow,
In that haven of tomorrow,
When our barque shall sail beyond the silver sea;
We shall only know the blessing
Of our Father's sweet caressing,
When they ring the golden bells for you and me.

When our days shall know their number,
When in death we sweetly slumber,
When the King commands the spirit to be free,
Nevermore with anguish laden,
We shall reach that lovely Aidenn,
When they ring the golden bells for you and me.

—Author Unknown.

"A Little Petting At Life's Setting"

A letter just came from an old sister in another state, in which were these words: "In looking over some old papers recently, I came across a picture of your mother."

I pushed back my chair from my desk, and a flood of memories came rushing into my mind. Her watchful care over me in early life; her strenuous work in publishing a religious journal and rearing a bunch of vigorous, mischievous boys, with the head of the family out in the gospel field saving souls and trying to raise little by little enough money to pay the debt on the paper; her reading to us out of a good Bible story book and trying to impress God's lessons of right and wrong—these and other events of the long-ago flashed before me as on a screen.

Nineteen years ago this Memorial Day, she lay, still, peaceful, in the upper room of the old homestead. Her long, hard day was done. But I have the satisfaction of feeling that I tried to live those religious and moral principles she gave.

"Mother's Day" is on us, and "Father's Day" will come, and "Children's Day" will be observed. But scripturally EVERY day is Mother's Day, and Father's Day, and Children's Day.

But, oh, the little influence which so many fathers and mothers today exert over their children! How few parents are in their homes every day talking of the Word of God when they arise, when they walk by the way, when they sit in their homes, and when they lie down at night! Children not so reared can hardly have the tender feelings for their parents that those have who have been nurtured in the admonition of the Lord.

What the troubled world needs as much as anything is real Christian fathers and mothers who will diligently teach the life-giving Word to their children; and then children who heed God's warning: "Honor thy father and mother."

True, many parents have not done much in a moral and religious way for which their children can honor them, and in their old age they may become fretful and ungracious. Yet they took care of us when we were helpless babes.

Oh, how lonely those boys must be in their last moments as they die on foreign battle fields throughout the world, or sink into the cold waters of the great oceans, if they can only think of smoking, dancing, gambling, drinking, or pleasure-loving mothers and fathers!

We are taught in the Holy Book to respect all old people, to "rise up before the hoary head and honor the face of the old man." But the old people must walk worthy of this respect.

Old age is often a time of helplessness and loneliness, into which any may sink. Let us scatter a few flowers in the paths of these old people, for often in their hearts they are saying in sadness though not in audible words:

"Put your arms around me—
There, like that;
I want a little petting, at life's setting,
For 'tis harder to be brave
When old Time comes creeping,
And finds us weeping,
Loved ones gone;
Just a little petting, at life's setting,
For I'm old, alone and tired,
And my long life's work is done."

Infidelity

As we briefly review our former articles under this heading, we readily see the fallacy of that form of infidelity known as **Agnosticism**. Likewise, the position of the **Deist** is just as erroneous. Since we know that bad men or good men, void of divine guidance, could not have written the Bible, we shall at this time consider the only logical answer to the question. That being the Bible is the

Revelation of God

This fact has been substantiated and verified in every generation. It would be rather unusual for a man to have sons and daughters and never speak to them. What an odd God that would create man and then never speak to him. Our heavenly father does not speak to us, and there is all manner of irrefragable and undeniable proof which will relieve any doubt as to the authenticity of His book.

For lack of space we will briefly consider but a portion of the evidence which could be offered to confirm our belief.

The Bible has been attacked and tried in every generation and yet it stands as strongly today as ever. There has been over a thousand books written against this wonderful volume and yet its words cry out today as forcibly as when they were written. "For all flesh is as grass; and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." Jesus said, "My words shall not pass away." If any other book had been persecuted with the pungency which the Bible has withstood, it would have been a short-lived composition.

Divine guidance is also shown by the unity and completeness of the Bible. Its one purpose is to bring man near to God and it holds to this same line of thought from cover to cover. This is more remarkable when we remember that this narrative was written by at least forty authors, from many different walks of life, living in entirely different ages, under different circumstances and the span from the first writer to the last was fifteen centuries. Try to imagine what kind of a book would appear if the same test were applied now, without divine guidance.

Even though the tendency of the age was downward, still the Old Testament exalts and promotes God and his laws, which would be contrary to the natural inclinations of the writers, if they were not inspired to extol this high moral tone throughout. The same is true of the New Testament. Supernatural direction is indicated too, because it shows that the authors were perfectly familiar with every phase of science, and every Bible account is exact and precise. What a wonderful opportunity for the enemies of the Bible to find geographical, historical, or scientific errors, yet no real error has been found. John W. McGarvey, who made a careful survey to investigate the accuracy of the Bible narrative says in part: "That there is a general agreement between the Bible and the geography of Palestine, is a well known fact. Its plains, mountains, valleys, rivers, lakes, cities and deserts are in all parts of the Bible correctly named and correctly located. The political divisions known to exist are invariably recognized, as are also all the changes of government through which the country passed the course of its long and varied history. In not a single known

instance, from the beginning to the end of the book, is there a failure in any one of these particulars. This would be beyond precedent, even if the entire Bible had been written at one time by a single author; but when we remember that its various books were composed by more than thirty different authors, extending over a period of 1,500 years, we can but be astonished at the result."

In regard to the manners, customs, and arts of the Bible country, the writers are always exact. The same can be said of the climate, the elevation and levels of different parts of the country. Even some of the strange peculiarities of the Palestine trees are alluded to, and always found to be exact.

The Bible was not written as a book on science, yet wherever it touches on that subject it is marvelously accurate and far in advance of many scientific discoveries. Mathew Doucaine Maury, in his physical Geography of the Sea, says, "I have always found in my scientific studies that, when I could get the Bible to say anything on the subject it afforded me a firm platform to stand upon, and a round in the ladder by which I could safely ascend."

The fulfilled prophecies of the Bible is all the proof any honest man would want to convince himself that it could have come from none but the Almighty. The Bible abounds with prophecies that have come to pass, (verbatim et literatim), all who cannot with candid apprehend, are not responsible. Those who can but won't are dishonest.

With internal and external evidence of God's guidance in the writing of the Bible in mind, we come to one of the most outstanding forms of infidelity known to man. Consequently, our next article will deal with **Atheism**.

—H. Shasteen.

What Can I Do?

She was just a little maid. We do not know her name. Nor do we know her father and mother. She was away from home. More than that, she was a captive, serving the wife of a captain in great authority, he a citizen of a heathen nation. Sad indeed her plight, snatched away by ruthless hands and carried into a strange land, separated from friends and home and, it might seem, from her God.

But no, she does not lose sight of the fact that God still rules, nor allow her faith in Him to become weak. Not only so, she is watching for an opportune time to speak a word for her God to her master. At last it comes. Her master has a dread disease, for which he can find no cure. The faithful little maid speaks to her mistress: "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." (2 Kings 5:2, 3.)

Talk of your unsung heroes! Many fine lessons of instruction, warning and encouragement have been drawn from the story of Naaman's cleansing, but how many sermons have ever been preached concerning, or even passing credit given to the little maid who informed him of the prophet of God?

She could not cure him, it is true, yet she was as truly instrumental in his cleansing as was Elisha, and deserves

as much credit. Out of obscurity she came for her brief part in this drama and into obscurity she passed again. Only three verses of 2 Kings, 5th chapter, give her mention, but who knows upon how many similar occasions she may have led someone to God? And even if this was her only such accomplishment, surely her life was not lived in vain.

Three outstanding characteristics were manifested by this nameless maid, namely: faith, courage and charity.

She did not doubt the power of God to heal Naaman. (2 Kings 5:3.)

It must have taken courage, since she was entirely in her master's power and she was suggesting he apply to an enemy nation for aid. He might have thought it a scheme for his destruction. If, after a tiresome journey he had failed to obtain the hearing, he might have dealt hardly with her.

On the other hand, it is possible her conduct even as a maid-servant had won his respect and confidence.

Another commendable trait worthy of note is seen in the fact that she did not become embittered against those who despitefully used her. She might have kept still and let her master die. Certainly he had done nothing to deserve a favor from her. Nevertheless, through her kindness, Naaman not only received a temporal blessing but was also converted to God. (Ver. 17.) Thus it is even probable that her own life was made more tolerable since he would now be disposed to treat more kindly those servants who worshipped the true God.

The world may "little note nor long remember" what she did, even Christians may pass her by for others "more important"; still the results of her devotion, courage and loving kindness are a continual warning to the disobedient and comfort to the child of God.

There is no indication she desired or expected earthly reward. Just a sincere desire to help someone in need.

Who knows the good that may be accomplished by humble, devoted disciples of like mind today? Who can say how many of the converts you, fellow-preacher, have baptized were in reality led to Christ by some obscure disciple?

The great Apostle to the Gentiles received his initiatory instructions concerning his obedience to the gospel from Ananias, of whom the record merely informs us he was a "certain disciple." (Acts 9:10.)

One of the most eloquent orators, mighty in the scriptures, did not know how to preach a "full gospel" until instructed by Aquila and Priscilla, two plain humble Christians. (Acts 19:24-26.)

In this connection we think of teachers of small Bible classes who oft-times are unheard of by the world, but whose teaching and encouragement may have been the cause of someone else developing his talent to become a great preacher or other active worker for the church.

A preacher may think that results of his labor small, but though he can not convert the world himself, perhaps he can lead one soul to Christ who in turn may be able to "convert many more."

This should partially answer the question, "What can I do to help?" provided the one asking is motivated by an earnest desire to serve, and not merely seeking notice and acclaim.—Roy Harris.

HOW AUNT SUE SOUGHT THE YOUNG WOMEN

Wednesday afternoon we see Aunt Sue with a smiling face as she opens her door at 2:30 to again admit her group for their second lesson, "Not One Missing," with their Bibles and note books. Looking at her little group she said, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." (Matt. 5:6.) Well, in our last lesson we had under consideration how the Christian should dress, having found the divine pattern in 1 Tim. 2:10. Do we not get the plain facts that we must dress and wear that which becometh women professing godliness with good works?

"In looking up the meaning of the word 'modish' we find it means to retain in due limits of decency, free from lewdness, discreet, virtuous. The next was 'apparel': a covering for the body, to enclose, to cover. We can see that the custom of dress that the world indulges in doesn't come from the Bible or God's plan, but from "the WORLD."

"You who are familiar with the old Bible remember how Adam and Eve disobeyed God and suffered. In Genesis 3 we can all find a record of this. When their eyes were opened, what happened? They knew they were naked. When God called them, Adam said 'when I heard Thy voice I was afraid. Because I was naked, I hid myself.' (Please mark 'naked' 'nude.') What did God do? In verse 21: 'Unto Adam and also unto his wife the Lord God made coats of skins and clothed them.' covered up their nakedness.

"Now, before we take up our questions, I want to say in answering them that I want to answer to the best of my ability in the light of 1 Pet. 4:11; and by awakening to our God-given duty we will save ourselves many heart-aches and perhaps disgrace. For I fear we have pursued the policy of silence too long and the results are moral corruption.

"Question by group to be considered:

"1. What kind of dress is injurious?

"Ans. Dresses that disclose the body instead of enclosing it, such as the backless, sleeveless and extreme short dress. They are injurious both to the physical and spiritual body.

"2. How long should dresses be to be modest?

"Ans. They should come well down below the knees when standing or sitting. We often see women sit down and pull on their dress when there's nothing to pull. Why do they do that? Girls, I just can't help but believe there's still a little degree of modesty and shame left. O, let's develop that little degree until we have our dresses long enough to come to the divine standard of that which becometh woman professing godliness.

"3. Are snow suits immodest?

"Ans. Well, they are so close akin to slacks and men's apparel, I would say to the young Christian, beware! In Deut. 22:5 it says for a woman not to wear that which pertaineth unto a man, neither shall a man put on a woman's garments, for all that do so are an abomination unto the Lord, thy God. A few years ago who ever dreamed that women and girls would go out in public so briefly and provocatively clad? We will continue our study and for our next lesson we will talk on our influence as Christians.

"Questions by group:

"Is it wrong for young sisters to wear anklets to worship?

"—Aunt Sue."