

Macedonian Call

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Brilliant, Wealthy, Yet Unhappy

Where the Bombs are Dropping —No. 6. Frankfurt-on-the-Main

This city is about 100 miles southeast of Cologne, Germany, and about 20 miles east of the Rhine River. It is close to the state of Hesse, whence my grandfather came more than a hundred years ago, to escape the Prussian militarism now destroying the world. A thousand years ago, Charlemagne held a convocation of bishops and other dignitaries of his empire here. It is, or was, a very important center of war industries, especially chemical concerns, and it was one of the most important cities of Germany. Some of the greatest raids of the R. A. F. have been centered against this place. The city did have about half a million people.

I visited Frankfurt because it was the home of one of the most brilliant poets of the world—Goethe. We visited the house where the great writer was born about 200 years ago, and lingered in the museum on the premises which contained many reminiscences of his boyhood days.

Some of his writings are so nasty that translators refuse to bring them over into the English. He ruined the life of a German minister's daughter, and had "affairs" with married women. Though he no doubt wrote many good things, he lacked morality as a whole. What a pity that such talents could not have been used for righteousness! But he was idolized by people of the world in general, and his life in their eyes was a grand success. Yet in his old age he wrote:

"I have been esteemed one of Fortune's chiefest favorites; nor can I complain of the course my life has taken. Yet, truly, there has been nothing but toil and care; and, in my seventy-fifth year, I may say that I have never had four weeks of genuine pleasure."

Think of that, ye who pine for wealth and beauty and brilliancy and honor! He had them all, yet had not the one thing every one is seeking—genuine happiness.

You seek for wealth, yet there is probably more unhappiness of mind in the mansions of the rich than in the cabins of the poor. You seek for personal beauty, but it is empty and soon passes away. You

crave brilliancy of mind that you may shine; possibly no man that ever lived possessed more of that than Goethe, and it failed to bring the genuine pleasure he longed for. You sacrifice everything for the applause of the world; he gained it in abundance, yet was not happy. Can we learn nothing from history?—from the miseries of those who have tried these things and failed? Solomon told us this three thousand years ago when he said, "Then I looked on all the works my hands had wrought and on the labor I had labored to do, and behold, all was vanity and vexation of spirit [striving after wind], and there was no profit under the sun."

Untold millions of people who have not been rich, nor brilliant, nor honored, nor beautiful, have been happy, not for a miserable four weeks (like Goethe), but four years, yea forty years. Why? Because they had contentment of mind. They gave themselves to Jesus Christ, and trusted in Him. Even when Jesus' disciples suffer for his sake, they are commanded to rejoice and be exceedingly glad. The Christian has something the man of the world can not have and which is the most important thing in life—he has "the peace of God which passes all understanding." Goethe did not have it, though it is purchased without money and without price.

Oh, reader, can you not see that the greatest thing in all the world is to be a whole hearted Christian?

"In the world you fail to find,
Ought of peace for troubled mind,
Come to Christ, on Him believe,
Peace and joy you shall receive."
—D.A.S.

A Disappointed Soldier

Dear Preacher:

I was at home a few days ago on a furlough and happened to hear you preach on the radio, and I feel that I should write you about what is on my heart, for I think I will be going to the battlefield within a few days, and I want to have everything right between God and me before I go. I have never seen you, and do not know you personally but I wish you would write me and tell me exactly what to do to be saved and ready to meet the Lord, if this should be my time to go. Also, If you

wish to read this letter over the air you may do so, for it may help some mother or father to wake up to what is going on. Perhaps it may reach my own mother and help her to see what she should do.

Now, here is the story. When I went home the other week, I went with a feeling of joy, and yet there was a burden on my heart. I knew that perhaps it would be my last furlough home, and that maybe I would never see my folks again; for I know that not all of us are coming back and as yet I am not ready to die. So as I went home, I went hoping that mother and dad would help me to get right with the Lord. I knew they had never been very religious, but they belonged to the church and claimed to be Christians. They never had family prayers and did not seem to care much about the real spiritual work of the church; but I had the idea that would all be changed now. Somehow, preacher, I felt that surely this war with all it is bringing would make mother and dad really live for the Lord.

So I went home hoping they would talk to me about being a Christian, and that they would try to help me get saved and ready to meet the Lord. I went home thinking that surely my mother was interested in the spiritual welfare of her son. I have always thought my mother was the finest woman in the world, and have always been very proud of her. So I told myself that mother was praying for me, and that she was interested in seeing her son saved, whether anyone else was or not.

But things at home were not as I had expected to find them. I think I came back to camp the most discouraged boy there has ever been; for when I got home, everything seemed to be just about as usual. About the only difference I could see was that they fussed a lot about having to put up with rationing, and because they could not buy just anything they wanted. So far as their religious life is concerned, I think they must be farther from God than they have ever been. Preacher, they seem to be asleep to what this war is doing, and instead of waking up and getting right with God, they seem to be getting deeper in sin. The mother that I thought would pray for me and help me to be saved, never once mentioned religion to me. She has even quit going to church, with the excuse that they do not have enough gas to drive to church. I noticed that they could take a drive and go visiting of afternoons on Sunday. Anyway, the church is not very far, and anyone who is really interested could walk.

Dad is all wrapped up in his job. Of course, it is a defense job, but he does not seem to care much about the "defense" end of it. All he could talk about was the big salary he was getting, and the fact that their local union was pressing for

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more money. One day when I said something about its being the biggest salary he had ever received, he said, "Oh, well, I might just as well get my part out of this war." Preacher, I believe he is actually glad the war is going on. He did not seem a bit interested in the fact that the longer the war continues the more people will lose their lives. All he seemed to care about was his pay.

So I spent my entire furlough at home. Time and again I would bring up the subject of religion, hoping my mother or dad would talk to me about my soul. Oh, how I wanted mother to pray for me, and how I wanted dad to talk to me. Of course, I had never heard mother pray, and dad never had said a word to me in all my life about my soul, but I thought surely this war would make people turn to God; but the full time of my furlough passed, and they had not said one word.

Then came the day when I had to leave. Preacher, I could not stand it any longer. I know you may think I am a fool, but I broke down and cried like a baby; I just could not help it. It was not just because I was having to leave; I did not mind that so bad. I knew I might never see them again—but that was not what worried me. I just had to cry to think that my own mother and dad were not in the least interested in my salvation.

Preacher, I came back to camp determined by the help of God to get saved; but I also came back wondering what would happen to mother and dad if God should call them into judgment. I am not very proud of mother now. I see that she is more interested in her clubs and visits and her clothes than she is in the salvation of her own son, and one day when I smelled cigarette smoke on her breath I knew she was just as badly in need of someone praying for her as I am.

Now, I know that dad isn't interested in his son's salvation. Oh, he got a kick out of taking me around and showing the men of the community what a fine looking boy he had, and all of that—but, preacher, dad doesn't care about my salvation; he is too much interested in making a dollar. I even caught him drinking one day in a beer joint.

I know this is a long letter, and will take some of your precious time, but I will write, in the hope that you may be able to say or do something that will wake up the godless fathers and mothers of America

to see that they have boys and girls who need to be saved and that they should help them. Tell the mothers, wherever you can, that for God's sake and for the sake of their boys, they should get right with God and quit this foolish, sinful way in which they are going, and get down to business in praying for the boys and girls of this nation. Tell the fathers that they should quit their drinking and gambling and get interested in their children, and in God's work more than in making money. Tell the young girls (and I have some sisters) to quit their smoking and dancing and petting, and to be clean Christians so they will be fit to marry a decent man some day and rear a family.

Preacher, keep on telling them the truth, over and over again, and please pray for my lost mother and father and sisters, and write me just what I must do to be saved, for I want to be a real Christian, and be ready to meet Jesus, even if I have to die on the battlefield.—Signed by a Soldier.

NOTE.—The foregoing is part of a personal letter of a soldier boy to the minister of a Gospel broadcast. The letter was received in March, 1943, and reprinted in *The Flaming Sword*.

(Another soldier wrote, "Tell the brethren to have something worthwhile for us to come back to." Are we all making the effort?—Pub. M. C.)

The Big Battles

We sat down in a shady spot in the grove. I leaned back against a hickory tree to rest from the unaccustomed style of walking over rocks and through thickets. He sat upon a fallen limb and dangled his feet in the air. There came one of those pauses that often occur in conversation with those you love. It was strangely silent except for the babble of the clear stream as it slipped over the riffle to form a broad pool below. A cardinal flitted like a streak of flame through the branches of a nearby pawpaw maze. The stillness was broken by the resounding slap of a bass that had leaped for a hovering insect. Ripples spread in gentle waves from the spot to lap against the banks. The noise seemed to call us back into consciousness of the world of reality about us.

He spoke first, as he picked the clinging "beggar lice" from his army uniform. "Yes, as I said a few minutes ago back up on the hill, before old Blackie barked treed, it's a pretty tough spot to be in. I didn't know there was so much wickedness in the world when I lived down here in the beauty of these hills. It's the lonesomeness of it that gets you. You go to town with the fellows in your outfit, guys who would share their last dime with you if you needed money, and they want release. They've been kept in. They've been under rigid discipline. Now they want to cut loose.

"It's easy to find something to do, if you don't care. Always a bunch of girls waiting on the corner wanting a pickup. You can tell that some of 'em are little high schoolers out for a big thrill, not knowing that they are playing with dynamite. I never mess with 'em. Always think of Sis.

She's only sixteen and in her last year at High. I know these other little painted dolls are some fellows' sisters too. But the fellows in general don't feel any sentiment. They like to come back to camp and brag about their conquests. They have a motto, "Love 'em and leave 'em."

"But I've got a confession to make, Carl." It was still again just for a moment. A fox squirrel could be heard chattering across the creek. Far off in the distance, a farmer called to his horses. I waited.

"One night it got to where I couldn't stand it. I thought I would go crazy. I felt like I was alone, lost, the only person left in the world. We passed a tavern. The bunch automatically turned in the door. I didn't have the resistance to stop. I went with them. The juke box was blaring. Smoke curled around the dim electric lights. Soldiers stood at the bar or slouched in the chairs at the tables. One of the fellows shoved me toward the bar, and said, "Come on, be a sport. You're the only religious crank in the whole outfit. I'll buy you a slug of whiskey." Almost before I knew what was happening, I had it in my hand. I felt the fire of it as it slipped down my throat.

"That night I cried myself to sleep. I felt like I was a traitor. I thought of Mary waiting for me until after the war when we would get married. I told her I'd come back clean! Oh, I wanted her, wanted her more than anything else in the world. She always gives me courage. She has helped me over all the rough places. She is worth waiting for. I stuffed the pillow in my mouth to keep my sobs down. Then I started praying. And I felt better. I confessed my wrong to God. I asked forgiveness. I'm all right now. It never bothers me. When the fellows go to town I stay in camp and read the Bible Mom gave me. I've already been through my biggest battle. The rest of 'em won't matter."

Old Blackie barked, sharp and staccato. "He's got a squirrel in that old oak by the spring," I said.

"Yes, he never lies," said my companion. We picked up our guns and walked up the valley. The sun beamed through the overcast. The world was brighter. I knew that all of the battles are not on foreign soil. Some of the big ones are fought in our own camps.—W. Carl Ketcherside.

Resolutions—1943 vs. 1944

The year 1943 is now history. Yes, twelve months of your life has faded away and you find yourself just one year older and nearer the end of your short stay on this earth. No doubt 1943 has been very eventful and you have done many good works, as a servant of our Lord, and it is so easy to say, "I did my best." That is a big statement, my friends, for very few people do their best all the year long. Maybe you remember many mistakes that you made last year. Perhaps you are thinking that you cannot correct the past which is often true but those mistakes should be unforgettable lessons—or stepping stones to better living.

January 1st is the day many people make great resolutions and, of course, some few keep them. Maybe you don't believe in making resolutions and I agree that they are useless unless kept.

We all have a goal before us, like Paul, Phil. 3:14, but we don't all press forward as Paul did or the church would be as Christ desired it.

Every member of the church should purpose in his heart to work as they did to give in 2 Cor. 9:7.

Many make resolutions in the manner of a lady of my knowledge. Being taught, by some faithful brethren, of the sinfulness of movie going, she yet thought she wasn't doing anything so bad. The priest where she attended spoke out against the movies and apparently impressed the lady and many others that it was wrong. She stood up with the others and made a pledge that she wouldn't go to the movies. However, when she returned to the home of my brethren, she said that all the time she was making the pledge, her thoughts were on the movies of the coming week, so she continued to see them, as usual.

I suggest the following resolutions (goals):

- 1—During 1944, be sure to do your very best to lead at least one person to Christ.
- 2—I also suggest that you do something seven days of every week for the Lord—try to teach someone the story of Jesus and his love for fallen man. (Early Christians went everywhere preaching the word—Acts 8:4.)
- 3—Be sure that your Christian life is Christ-like.
- 4—Get better acquainted with the word of God each day. Study and meditate. Thank God every night for opening the door of opportunity to you during that day.
- 5—Be sure to use every talent that you have. See Matt. 25:14-30.)
- 6—Visit the sick more than you did last year. Remember that charity is a duty of the church and, if properly attended to, is God's machinery at work. Pure religion is described in James 1:27.

Meditate and measure yourself by this standard. Try the above resolutions for the year 1944 and see the church of 1945.—Herman Gower, R. 3, Bx. 1309, Albuquerque, N. Mex.

Judge Finds Liquor Blamable in Delinquency of Youth

SEATTLE, Wash.—How much attention is being given to liquor as a cause of youth delinquency? Very little, according to Judge William G. Long of the King County Superior Court here.

As Judge of the Juvenile Court for the past 10 years, Judge Long was asked recently to submit an appraisal of conditions here leading to delinquency. In this report he wrote: "Liquor is another factor bearing directly upon the delinquency and dependency of children. Day after day, month after month, and year after year I see before me a never-ending parade of delinquent and dependent children brought to

the Court, directly or indirectly, by alcohol."

Judge Long also has jurisdiction of the show cause preliminaries of divorces in the Superior Court, and in this capacity has contacted some 25,000 divorce cases.

Out of the average of 20 divorces granted in a day in this county, the exception is found to be one where overindulgence in drink does not enter into the case, either in the instance of the father or mother or both.

Drinking by mothers as well as by fathers and the consequent destruction of the home is seen as a serious disintegrating influence in American life today. In his report Judge Long writes: "I see both fathers and mothers freely spending their new-found wealth in overcrowded taverns while their children prowled the streets and alleys."

Fortified wine is found by those who deal with the victims of drinking to be one of the extreme dangers back of delinquency both of youth and parents.

The report on liquor as a cause of delinquency, ends: "Ladies and gentlemen of the Committee, so long as you and I continue to manufacture and sell this product; so long as children see their parents drinking it down with gusto; just so long will children, likewise, drink it, and homes of children be destroyed by it. Probably there is nothing we can do about delinquency coming from this source, except to charge off to overhead, these children who are destroyed, as an incidental by-product of a partnership business in which the State and its Municipalities are making substantial profit."—Christian Science Monitor.

(And to the "State and Municipalities" who are making money out of this devilish business, the publisher of the Macedonian Call would add: The Newspapers and Magazines, with their lying whiskey advertisements.)

How Do You Walk?

The scriptures have a lot to say in regard to walking. Turning to the concordance in my Bible I find a great number of instances in which walking is mentioned. Let us read over a few of them:

When Abraham was ninety years old the Lord appeared to him and said, "I am the almighty God; walk before me and be thou perfect." And then God made great promises unto Abraham. But Deuteronomy 29:19-20 tells us that the man who flatters himself saying, "I shall have peace though I walk in the imagination of mine heart", the Lord will not spare, etc. Righteous David asked of God, "Cause me to know the way wherein I should walk." And Solomon said, "Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich." Also, "Ponder the path of thy feet." Isaiah begged, "O house of Jacob, come ye, and let us walk in the light of the Lord." Jeremiah said, "It is not in man that walketh to direct his steps." Amos questions, "Can two walk together except they be agreed?"

Let's not forget the well-known scripture which tells us we are buried with Christ "by baptism into death; that like as Christ

was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Paul besought certain ones that they "walk worthy of the vocation wherewith ye are called." And to the Ephesians he spoke on this wise, "See that ye walk circumspectly, not as fools, but as wise. Redeeming the time, because the days are evil." He desired that the Colossian brethren be "filled with the knowledge of God's will in all wisdom and spiritual understanding" that they might "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God." I John 1:7 says that if "we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Also, John says, "He that saith he abideth in him ought himself also to walk, even as he walked." Zacharias and Elizabeth, of whom John the Baptist was born, were both "righteous before God, walking in all the commandments and ordinances of the Lord blameless." Enoch walked with God and, "he was not, for God took him." Noah was a "just man and perfect in his generations, and Noah walked with God."

And now let us consider some things about our own walking posture. No doubt we have all studied correct and incorrect physical posture in walking—Head up, chin and abdomen in, chest elevated, shoulders back, and weight on balls of feet, etc. Posture in the spiritual walk is interesting to study from that angle. For one thing, I notice that God hates stiff-neckedness. (Don't be guilty!) And I know our spiritual respiration should not be hindered by a slumping attitude. (Straighten yourself up, brother!) "Lift up the hands which hang down, and the feeble knees," etc. Breathe off the poisonous sinfulness and inhale deeply of God's righteousness. There is always plenty of evil underfoot, but pray do not stoop! Beware of even the slightest inclinations toward stooping for it may become habitual, and you are bound to get worse all the time, which would surely spoil the beauty of your spiritual walking posture and impair your spiritual health. Now, brother, how do you walk? And you, sister; myself likewise.—Eugene Sims.

A Millionaire's Reflection

One of the most influential men in Great Britain is Lord Beaverbrook, who owns the London Daily Express and a number of other daily papers. He is the son of a preacher. He made a fortune in Canada, and then went to England, where he has forged ahead and made money and a name for himself. Some years ago he was elevated to the British peerage. Recently he wrote:

"The evangelist is the man who has the greatest opportunity for doing good, and if I were in a position to influence the life of a sincere young man today, I would say to him, 'Rather choose to be an evangelist than a Cabinet minister or a millionaire.' When I was a young man I pitied my father for being a poor man and a humble preacher of the Word. Now that I am old, I envy him, his life and career."—Unknown.

Unconditional Surrender

We hear much in the war news now about unconditional surrender. The Allies are offering the Axis powers only unconditional surrender. This simply means that the Allies decide the terms of peace, that the Axis can have no say in the matter except to accept the decision of the superior forces, pleading the meanwhile for the easiest terms possible. But the severity or leniency of these terms can be known by the conquered only as revealed by the conqueror.

God and Christ in waging the war against sin and the devil demands unconditional surrender. Any of the devil's servants that "surrender" to Christ must accept the only terms offered—which are unconditional surrender. This simply means that the "prisoner of the Lord" has no say in the terms of his initial surrender or those regulating his future conduct. In the future he must consider himself to be governed wholly by the rules laid down by the conqueror. The great "captain" has graciously provided such a code, a copy of which is available to every one who accepts Him.

One of the first rules given to the prisoner, who has now become a "servant of the Lord", is found in Luke 9:23. "And he said unto them all, If any man will come after me, let him deny himself, and take up his cross daily and follow me". The first of three things mentioned here that a disciple must do is to 'deny' himself. Thayer, in his Greek-English lexicon, defines the word thus rendered, "To forget one's self, lose sight of one's self and one's own interest". A good example of what Jesus meant is found in his conversation with the three men as recorded in verses 57 to 62 of the same chapter. These individuals wanted to follow the Saviour, but they wanted to do it in their own way and at a time most suitable to them; not on the unconditional surrender terms laid down to them. They wanted to look after their own interests first—after this they seemed to be perfectly willing to comply with the terms of surrender. This was not enough. The service must be immediately and "daily". There is a very evident danger that our service be either, "too little or too late". Jesus' answer makes this point plain. "And Jesus said unto him, No man having put his hand to the plow, and looking back, is fit for the kingdom of God." Verse 62.

The first and second commandments of the Decalogue were, "Thou shalt have no other gods before me" and "Thou shalt not make unto thee any graven image". A Jew could be an idolator and not bow down to an image. Idolatry is clearly defined in Ezek. 14:3, 5. God here says that the Jews had "set up their idols in their heart, and put the stumbling block of their iniquity before their face". He says further, "they are all estranged from me through their idols." Any self interest may become, "the stumbling block of our iniquity," because it being immediately "before our face" and "in our heart" will thus engross our attention. His interests will naturally be hidden from our view, and will become secondary to us, and we will be estranged

(separated) from God. To us idolatry is any selfish interest that either cancels or counteracts our service for Christ, that keeps us from doing our whole duty in the church, or in any way causes us to render a less satisfactory service to our Master, than we would otherwise be able to give. Paul gives a good example of this when he says, "Covetousness is idolatry". (Col. 3:5). And, "The covetous man is an idolator". (Eph. 5:5.)

All covetousness is not the desire for money, however. It may be for pleasure. I do not believe that there is any other pastime of the American people; and one in which many church members have an engrossing interest, than the moving picture theatre. To view the lustful and suggestive pictures can certainly not assist us in "denying" ourselves, "taking up our cross" or in "following Him". One of the first statements usually made in defense of movie attendance is, "I do not see any harm in it". Should we not rather ask ourselves the question, what good is there in it? What real benefit do I derive from the movie? Can I serve Christ better by attending? Can I be a better Christian? Does it assist me in an unconditional surrender to Christ? Can I pray, sing or teach better in the church after a visit to the movie? Is my influence for Christ greater among my friends who do not profess to serve him, or among my weaker brothers and sisters in the church? Would I be apt to become more selfless by attending the movie at the time of the mid-week church service?

Denying ourselves is giving ourselves, without which it is impossible to render any worthwhile service to the Lord. In reference to ministering to the saints of Jerusalem, Paul says, "And this they did, not as we hoped, but first gave themselves to the Lord, and to us by the will of God". We can successfully "take up our cross and follow" Him only after we have unreservedly and unconditionally surrendered our mind to His will. As the thoughts of the mind are the motivating force that results in action, it is essential that our thoughts be kept on a high plane. Hence, the necessity of heeding the apostles' exhortation: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things." (Phil. 4:8).—L. C. Roberts.

Mistakes Let's Not Make Again

Do you remember when the "congregation back home," having grown over a period of years from a very small nucleus to a group of twenty-five or thirty members, laid plans to build a meeting house? Yes, you all had talked of building for several years, but now it was more than talk—it was definitely planning. A modest building was all you needed, but where would you build it? Well, there was Brother Johnson's suggestion that you buy a corner lot two blocks from the square and in a good section at the cost of one

thousand dollars, but that was too high priced even to consider. Sister Haynes had suggested a lot about six blocks from the square which could be purchased for five hundred dollars; however, "it wasn't really a bargain." Then, too, Brother Jones had offered to deed the church a lot at the edge of town. With the church short of funds anyhow and such a good offer as Brother Jones had made, there just wasn't "any thing else to do" but to build on the property "at the edge of town". Soon after, a denominational church bought the property near the square and in a few years had a fair sized membership. But the Church of Christ "just didn't seem to grow very fast." Remember?

Today many congregations are still meeting "at the edge of town", and most of them are not much farther along than the day the house was dedicated. None of us would give a business establishment such a poor chance for success. We know that often a thousand dollars saved might mean ten thousand lost, but do we realize that often a thousand dollars saved might mean a hundred souls lost? The meeting house location is a very vital factor in the growth or stunt of the church. Let us choose our new locations very, very wisely. Souls mean more than money.

Let's not make this mistake again!

Everlasting Punishment Matt. 25:46

Thousands of tracts and pages have been written to try to disprove the statements of Christ on this subject. Possibly the reason so many so-called religionists are writing, twisting and turning, doing everything in their power to refute the statements of Christ, is because they are so afraid of Hell. And well they may be for when they deny these plain, positive statements of Christ they are both spitting and slapping the Son of God in the face. Jesus taught the doctrine of eternal punishment, and declares, "My doctrine is not mine but his that sent me." (Jnp. 7:16.) So this statement of Jesus makes God, his Father, the author of the doctrine of eternal punishment. Man, don't you feel awful little and blush with shame, when you buck up against both the Father and the Son?

The Greek (Gehenna) which is translated "Hell" and "Hell fire" means "a place of punishment." Notice, "Whosoever shall say, Thou fool, shall be in danger of hell fire." (Matt. 5:22.) "And not that thy whole body should be cast into hell." (Matt. 5:29, 30.) "And fear not them which kill the body, but are not able to kill the soul, but rather fear him which is able to destroy both soul and body in hell." (Matt. 10:28.)

"It is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." (Matt. 18:8, 9.) "Ye make him twofold more the child of hell than yourselves." (Matt. 23:15.) "And if thy hand offend thee cut it off; it is better for thee to enter into life maimed than having two hands to go into hell, into the fire that never shall be quenched. Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off. It is better for thee to

enter halt into life than having two feet to be cast into hell, into the fire that never shall be quenched, where their worm dieth not and the fire is not quenched. And if thine eye offend thee pluck it out. It is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire where their worm dieth not and the fire is not quenched." (Mark 9:43-48.) Please read Luke 12:4, 5; James 3:6; Rev. 19:20; Rev. 20:10-15; Rev. 21:8.

The final separation: "And these shall go away into everlasting punishment, but the righteous into life eternal."—Jesus in Matt. 25:46.

Now the gentle voice of the Gospel calls, and it says to all, repent. If you slight its call it will be your doom—Everlasting Punishment.—J. D. Powers.

"You Didn't Tell Me NOT to Get Candy!"

You sent your boy to the grocery with a five dollar bill and a basket to get five pounds of apples, and when he returned he had three pounds of apples and ten chocolate bars and five all-day suckers and twenty-five gum drops and six packages of chewing gum. You remonstrated with him and he replied, "Well, dad, you didn't tell me NOT to get candy!"

God gave you his Church, and told you that "all things that pertain to life and godliness have been given," and commanded that you should not add to nor take from it, yet you have added many things he has not commanded. You sing and preach and give all right, but to this you have put in your religious basket instrumental music in your worship, human organizations to do work of the Church, such as missionary societies and Bible schools and colleges, festivals and shows to raise money, infant baptism, and you might as well add prayers to the Virgin Mary, masses to get souls out of purgatory, etc., etc. None of these practices is found in the Word of God, and hence is an addition to that Word.

Yet when we ask you for authority for such practices, you reply with your boy, "The Lord didn't tell us NOT to add these things."

You will not for a moment tolerate in your child the kind of reasoning you are trying to palm off on God. Is this honest? Now look me squarely in the eye and answer: Is—this—honest?

Church News

Brookport, Ill.—Dear Bro. Sommer: I hand you check for \$2.00 as fellowship in the M. C. I am glad to say that the M. C. is improving right along and hope it can continue to improve as time goes on. It is a medium that every loyal congregation should see that its members read. Our local congregation is moving along nicely.—A. T. Kerr.

Hartford, Ill.—We are having Bible study two nights each week in Brother Barnes Johnson's home at South Roxana, studying the Book of Acts. Then one night each week we are studying in Brother Tucker's home at Alton in 1st Corinthian letter. Several families are attending each study. We have

renewed our radio contract for six months.—Hershel Ottwell.

Jefferson City, Mo. (Constitutional Convention)—Dear Brother Sommer: Please accept this as my order for five copies of the new "streamlined" edition of your book "The Church of Christ." I hope it will not be necessary to wait until after the war to publish such edition of that good book, for man's spiritual welfare is much more important than the manifold uses to which millions upon millions of reams of paper are being used almost monthly. . . .—Faithfully yours, O. C. Tee.

(We are glad to say that the evidence now is that we shall have this fourth and streamlined edition of "The Church of Christ" off the press in a couple of months. Price, \$1.00; 3 for 90 cents each; 5 for 75 cents each. How many will your group take?—Pub.)

I feel that some real outstanding articles have been circulated in the brotherhood recently through the Macedonian Call. The Missouri Mission Messenger and News from the Western States. I refer particularly to the many pleas and admonitions for increased development, till every member becomes an effective worker in his capacity and according to his talent (a tree that bears fruit). Then let's put this talent all to work. May we not overlook our opportunities in the radio field. It has been suggested that Brother Carl Ketcherside's radio sermons be rebroadcasted in many centers. A good idea! Let us do what we can now; tomorrow may not be ours and yesterday is sealed.—Arnold Hintz, 2411 Normandie St., Spokane, Wash.

Dear Bro. Sommer: I have just been trying to analyze the first four columns of your January number of M. C. (Rules on Happiness), and find the following: There are 36 complete sermons in one, while the whole collection covers 1,520 words including reference. Each short sermon is visualized and vitalized by a Scriptural background, which glorifies God, enlightens man and edifies the Church. We have been convinced for sometime this method of teaching is the best possible, whether by radio or otherwise. Let us have more of it as long as it is the word of God.

All our newspapers print our Lord's birth year on the first page of every issue—thus Christ has no second place in world affairs—with every tick of the clock some thoughtless soul writes the date of the Christian era and in this way they are unconsciously advertising the Bible and placing before the human family the hero of the world. This is an advertisement for the world, the church and the home and also in complete harmony with the Sermon on the Mount and the spirit of Christianity. Mat. 6:33. Rom. 8:28.—A. R. Moore.

The Prayer of an Aviator's Mother

White clouds, fold him softly,
Evening star, shed your light;
Moonbeams fall gently
Where he flies through the night.
Dear God, it is lonely
Up in the sky at night;
Send just one bright angel
To guide him in his flight,
To ever be around him,
His loving watch to keep
Over a little boy
I used to rock to sleep.

—Carrie C. Taylor.

Riverside, Calif.—I have started the year 1944 in Southern California, working with the congregation in Riverside. I have been

there for three weeks and have three more before I go to W. Riverside and Pomona. The work here consists of personnel work, development, song practice, Bible study and preaching. I have work lined up until the first of June, at which time I plan to return to Missouri for a while, to attend the sermon session of Bro. Carl's reading, visit friends and relatives, and possibly do some evangelistic work in the Middle West.—F. Wilford Landes, 3550 Tenth St., Riverside, Calif.

Nixa, Mo.—The church here is growing spiritually. The young fathers are developing their talents by teaching, praying, waiting on Lord's Table and making short talks, also taking turns at leading in the song service. Then the Ladies' Bible Study Group meets in the homes every two weeks and one sister leads singing, another offers prayer, another teaches a chapter from the New Testament in the forenoon. At luncheon one sister gives thanks for the meal, and the afternoon is a repetition of the morning services except the lesson is taken from the Old Testament. The program is planned two weeks in advance so that each one is prepared for their duties. We are also memorizing the 12th chapter of Romans and the Beatitudes. Your sister in Christ—Mrs. Otis McLean.

(This is evidently no mere "pink tea" affair. We need more such meetings where, as Paul commands, the older women teach the younger women to love their husbands, to love their children, to be chaste, keepers at home (See Titus 2), and teach them dangers that beset them, and how they are to guard their girls in these perilous times, etc., etc.—Editor.)

INFLUENCE

It speaks in our words;
It radiates in our doings;
It is eloquent in our silence;
It goes in our goings;
It stays in our stayings;
It is powerful in our consents;
It is potent in our refusals.

It goes in ever-widening circles, like those about a stone thrown into a pool—widening circles, widening shores, ever widening, only to break on eternal shores. After all, it is an eternal thing to live, and have an influence over someone who is to live somewhere forever! —Selected.

A Soldier in Italy.—I receive the M. C. over here and appreciate it more than I did when back in the states. It is good to read and find out that there are still a lot of people still on the job. I am sending \$10 to be used as you see fit.—A. P. L.

(That will be spent for bombs to help blast the enemies of the HOME FRONT!! We send the paper FREE to every soldier, and if you know the correct address of one who is not getting it, let us know at once. We write long personal letters to a number of these boys in the service.—Pub.)

Alton, Ill.—Just a few words to express my joy and appreciation for the fine work you are doing with the "Macedonian Call." I immediately read every copy upon arrival and I've received much good from it. I'm sure that many, many others have received great benefit also. I think you are doing a great work and I certainly hope you'll be able to continue a long time in your endeavor. I enjoy all the articles in the paper and I like the Church News very much. It's a great little paper, one that everybody should read.—Edgar H. Jones.

Would it be a help to you if, when reading the Bible, you had some one present

who would give you the definition of hard words as you went along, would give the thoughts of the writer in the hard epistles, would explain the difficult expressions, would give you an account of the circumstances in the writing of the letter? Well, that is what the Simplified New Testament will do for you. We have just had a new printing made and can send you any number. A man in the South who purchased ten, a few days ago, ordered ten more. Price \$2.50 each; five for \$10.00. These long, winter nights is the time to read. Hurry.

Bro. Arthur Freeman, Box 525, Chillicothe, Mo., in behalf of the church there and at St. Joseph, hopes to put out a "News-Letter" for soldiers, and would like the names and addresses of all members of the church who are in the armed service. This is free to them. These soldiers are sacrificing a great deal for the rest of us, and anything which will help encourage them is proper. The Missouri Mission Messenger and Western News are helping to that end, and the M. C. has laid aside its deeper doctrinal teaching for the present to insert articles of encouragement to help soldiers and stir the rest of us to have something worth while for them to come back to. We welcome every effort to help in such work.

THE TONE of VOICE

It is not so much the words,
As the manner in which you say it;
It is not so much the thought you use
As the tone in which you convey it.

"Come here!" I sharply said—
And the baby cowered and wept.
"Come here!" I cooed; he looked and smiled
And straight to my lap he crept.

The words may be mild and fair,
But the tone may pierce like a dart.
The words may be soft as the summer air,
But the tone may break the heart.

Whether you know it or not—
And whether you mean it, or care,
Gentleness, kindness, love and hate,
Envy and anger are there.

Then would you quarrels avoid,
And in peace and in love rejoice.
Keep anger not only out of your words,
But keep it out of your voice.

—Selected.

Have you always hated Ancient History? Well, it is hard to understand the Bible, especially the Old Testament, unless you have an idea of the Great Kingdoms of ancient times. To save you the trouble of wading through so much history that does not interest you, we have arranged the Drama of World Empires. It is a short, short Ancient History for Bible readers. The whole Bible will probably be made clearer in your minds by reading this new booklet, for it links the sacred and secular history. It is a book of hope and faith in these trying times, and contains some principles of the Bible Church which will help one in denominationalism. Price 50 cents.

The church at Gallatin, Mo., sends a detailed list of those who helped them pay for their meeting place. As these donations have all been acknowledged privately, and since we are so crowded for space, we do not print the details. The little group there appreciates all that has been done for them. Details of weddings, and obituaries of people who are not generally known to the brotherhood, we think are more appropriate in local papers. . . . If you think your subscription is ABOUT out, don't wait

till we have to send you a notice. Send it in, and you will be given full credit. It saves us a post card and work, etc. By cutting down the paper to eight pages, I think we shall be able to supply all new subscriptions you send in. So let them come, and let us do all the good we can. We expect to continue the illustrations on the front page, though they may be reduced in size. . . . Bibles are hard to get, but we have left: Two Oxford Bibles without helps, \$4 each; same thing bound with the best of leather and with helps and on India paper, \$8; also one Holman Bible without helps, India paper, \$5. All these Bibles are suitable for women as well as men.

A brother writes: "I am sending several new names and \$10 from where I work. This, Bro. Sommer, is some of the results of my passing out some of your wonderful M. C. papers, which certainly encourages me, and I know you are glad. You know several people came to and said, 'That paper is sure good reading.' One lady said she stayed up till 12 o'clock one night reading it, and wanted to know if I had any more of that good literature. . . . Every time anyone shows any interest, I always tell them that they will receive a year's subscription free."

Glendale, Ariz.—During the past few weeks Bro. Wilbur Storm has been carrying on a very constructive program of development work here. He has now closed his work at this place, but we feel that much good has been accomplished. On Lord's Day, December 19th, we had the pleasure of hearing gospel lessons by Bro. Cassell, of Pomona, Calif., and also by Bro. Pace, of West Riverside. These lessons were in complete harmony with "The principles of the doctrine of Christ," who is our High Priest, a mediator between God and man, and our only hope of salvation. Bro. and Sister Swisher, of Iowa, have also met with us on several Lord's Days recently. We welcome all of these visitors. The apostle Paul said in Romans 15, 7, "Wherefore receive ye one another, as Christ also received us to the glory of God." The church here is now considering a program to promote a closer cooperation with the churches in California for the purpose of spreading the gospel to mission points in various parts of the West.—Laura B. Norris, 805 North 3rd Avenue, Phoenix, Ariz.

"And so you believe that immersion alone is the Christian baptism? Why, then, did the prophet say 'So shall he sprinkle many nations?' (Isaiah 52:15.) Well, if you had a copy of the new streamlined book, Church of Christ, and would read it closely, you would know how to answer Error on that point and many like it. The book, we hope, will be off the press in a couple of months and possibly less. Price \$1.00. Send your orders now.

St. Louis, Mo.—Dear Brother Sommer: You'll be interested in knowing that 2 days after mention of your bookmarks over the air we already had in 73 letters and cards requesting the same, 34 of which came from Sectarians and outsiders. Proof that radio—the modern way of spreading the truth—really pays. No telling how many answers we'll get as we keep on. And this station is just a small one. Our listening audience is growing tremendously and we are going to reap a harvest sometime. I'm enabled just to preach it as straight as I want and condemn sectarianism without favor or partiality. Our Bible Reading has of a sudden become one of the largest and best we have ever conducted, and that after

we thought that we would just hang on by the skin of our teeth and have enough to get by with. Students are still coming from out of the city and they are being made to see "the vision" of what God wants and expects. We're on our way and nothing can stop us. We have the Lord's system. It cannot fail. Yours for the Master—W. Carl Ketcherside.

(These Bookmarks "Make the Home Front Strong" are now reduced to fifty for one dollar, including envelopes for re-mailing if you desire them.)

Klamath Falls, Ore.—At Seattle I found nearly everyone of the brethren taking public part in the church work. This is one of the characteristics which should mark every faithful congregation. "How is it then, brethren, when ye come together everyone of you hath a psalm, hath a doctrine," etc.? I have never believed it was lack of talent that kept most of the brethren on the seat, but rather an unwillingness to spend time and energy in development. You would think, to hear some of them talk, that Demosthenes was born with a golden voice, and that his words came by inspiration; else how could he claim top honors in the eloquence of ancient Greece? But history tell of a serious impediment of speech, and of failure at first because his orations were studied imitations of the great orators of the day. Most who are able are also willing to help YOU! Are you willing to be helped? There are hindering circumstances at Seattle—inadequate arrangements for meeting place and cannot be helped now—as in defense areas, interfering work hours—but some zeal. While I was there several personal contacts were made, accompanied by some of the brethren part of the time. I'm enthusiastic about the prospects at Portland, Oregon. Last Lord's Day there were 25 brethren present for the meeting in Brother Sloop's home and 11 present for the evening meeting. Their zeal is remarkable; the services edifying. I made quite a few personal contacts while there, painted a sign for them and tried to help them overcome some of the difficulties. Brother, are you coming to Portland? Are your friends? Don't forget! A faithful congregation at 2954 S. E. Taylor. I am at Klamath Falls, Ore., at present. We are planning some meetings for next week. The church here is very small. Pray for them.—Kenneth Morgan.

Franklin, Neb.—I sure like the M. C. Every article is tops. Bill Hensley is home now, so you know we are getting along. He is working hard to get some interest stirred in the community, and is getting results. In a general way, the Church is on the march. It is really going forward and I expect to see some good advances made in southern Nebraska and northern Kansas in the next ten years. Plans are being made and funds accumulated for some mission work in 1944.—Truman Sterner.

Oakland (9), Calif., 5425 Shattuck.—Our purpose is to keep the western addresses before other churches. The attendance of our boys in the armed forces at Oakland alone has been worth the effort. . . . Since June 1, we have had more than 250 visitors, mostly "floaters", but some few "anchors". We need a family or two to move here of reputable leadership. If any one is interested, please write us. Our own boy and others taken by the armed forces, but none of these things move us. . . . E. M. Zerr will conduct a Bible Reading in March and April. If any from other churches can attend, they should write at once.—Geo. A. Robinson.

Miscellaneous.—The reader will notice that the pages of the M. C. are now wider and longer than the other style, and that, with the smaller type, gives almost as much reading matter as before with the twelve pages. . . . Bro. Leonard Bilyeau sends 25 subscriptions from St. Louis, and orders ten of the streamlined Church of Christ. Art Freeman, Chillicothe, Mo., orders 24 copies. Daisy Patterson, Gallatin, Mo., orders five. J. P. Felix, Barnhill, Ill., orders five. Scott J. Armour, Seattle, Wash., orders three. Mae Lee Adams, Tower, Ind., orders three. Mary C. Cook, Neosho, Mo., orders ten. Mrs. A. Dounglass orders six. Mrs. C. C. Robertson, Pleasant Hill, Mo., orders ten, etc., etc., etc. I think all of these have come in recently. Only 75 cents each in orders of five or more. Why not sound out your group NOW and send the order, for we may have them by the time your order is in.

Millions of soldiers have been training in the U. S. camps, and surely we should train all the soldiers of the cross for their task of fighting the devil. This new book has helped thousands in that very thing, for it was prepared for that purpose as well as to enlighten the honest non-Christian.

Kansas City, Mo.—The three congregations co-operating together in Greater Kansas City have just completed a study of "The Church". The lessons were arranged under the following heads: "The Founder of the Church," "When and Where Was the Church Founded?," "The Name of the Church," "The Officials of the Church," "The Gospel," "The Rule of Faith," and "The Worship of the Church".

All scriptures used were marked by the members in their Bibles and connected with all others on each subject. A printed index sheet was supplied to all for ready reference to each subject. The study for the next period of my work here will be "The Apostasy of the Church," "The Dark Ages," "The Reformation," and "The Restoration." This will be followed by a study of present-day denominations, their origin, their teaching and a discussion of the points on which they differ with the Bible. Churches here expect to begin a radio program soon.

Preached last L. D. at Independence, Mo., at which time one placed membership.—Robert H. Brumback, 8931 Harrison St.

POST-NEWS OF PRE-VIEWS

Babylonian Captivity

About a century after the events reported in previous article the kingdom of Judah, having refused to profit by the various warnings given by the prophets, was at last suffered to go into captivity in Babylon. Numerous instances are found in the writings of the prophets of this calamity to come, and the reader will be given quotation that is the more direct and concise with other corroborative references. "Behold, the days come, that all that is in thine house, and that which thy fathers laid up in store until this day, shall be carried to Babylon: nothing shall be left, saith the Lord." Isa. 39:6. Following are other passages on same prediction. Isa. 3:1-4; 4:1; 5:13; 22:17-19; 24:19-22; 26:13; 42:24, 25; Hos. 2:9-13; Amos 6:14; Hab. 1:6.

History

"The Kingdom of Judah. This little Kingdom, torn by internal religious dissensions, and often on the very verge of ruin from

Egyptian or Assyrian armies, maintained an independent existence for over three centuries. But upon the extension of power of Babylon to the west, Jerusalem was forced to acknowledge the suzerainty of the Babylonian kings. The kingdom at last shared the fate of its northern rival. Nebuchadnezzar, the powerful king of Babylon, in revenge for an uprising of the Jews, besieged and captured Jerusalem and carried away a large part of the people into captivity at Babylon." Myers Ancient History, pages 78, 79. As before, we make the quotation from Myers because of his completeness yet clearness of expression. But also give reference to other authorities which support him. Rawlinson's Ancient Monarchies. Vol. 3, p. 53. Britannica, V. 13, p. 417.

And thus ended for a time the political life of the great nation of God's people. Among the many lessons that should be gathered from this sad event is this. Sentimentalists try to offset the biblical doctrine of future punishment by referring to God as the maker and Father of mankind and that surely He could not consent to punish his own. But it is likewise true that after suffering his people to form a kingdom he then loved it and was always jealous of any other kingdom that insulted it. Manifest are the instances where he expressed his love for the nation and threats against enemy nations. And yet in the catastrophe of the Babylonian Captivity it is shown how God can and does mete out severe punishment for those whom he dearly loves. But it is all because He understands what is best for the good of those involved and those related to them. Thus we should conclude that all threats made against unrighteous men in the future after judgment are made in love and of necessity even though God dearly loves his own creatures. The Kingdom of Judah was dear to God. The relationship between them was illustrated by that of a husband and wife; father and child; lover and spouse, etc. The preciousness of the nation to God was likened to the apple of the eye and other intimate comparisons. Yet when all other means failed to bring them to reformation He resorted to the sad means of national captivity and thus gave to the world a practical demonstration of His exceeding intolerance of unrepentant sin.—E. M. Zerr.

Is the Roman Catholic Church "The First Church"?

Children who study History at school are often confronted with the statement of their teachers that "the Roman Catholic Church is the FIRST Church."

1. If this is true then it is the Apostolic Church established by Christ and the inspired apostles, and we all should enter it.

2. Roman Catholics and Protestants alike admit that the New Testament constitutes the only inspired scriptures concerning the Church which Christ established. Peter says in 1 Peter 1:3: "His divine power hath given unto us ALL things that pertain unto life and godliness." And John says concerning his book, and the same would apply to any other inspired writing: "If any man shall add unto these things, God shall add

unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." (Rev. 22:18, 19.) The FIRST church must be like the one revealed in the New Testament.

3. Christ did NOT say to Peter that "Upon this rock I will build the ROMAN CATHOLIC CHURCH," but he did say, "Upon this rock will I build MY Church." (Matt. 16:18.) Paul, in Romans 16:16, says, "The CHURCHES OF CHRIST salute you." Hence, the FIRST church was Christ's Church, The Church of Christ, and NOT the Roman Catholic Church.

4. Prayers to Mary and other so-called saints; prayers and masses for dead ones to get them out of "purgatory"; confession to a priest alone; a religio-political machine called Roman Catholic Church, meddling in political affairs of the nations; bishops (over many churches), arch-bishops, cardinals and popes—all these and many more of the main doctrines and practices of the Roman Catholic Church are all unmentioned in the Law-book of the New Testament which Christ gave us; hence, the Church which practices them is not the Apostolic Church; hence, is NOT "the FIRST Church", but an Apostasy from it.—D. A. S.

God Is Near Thee

When we read of the ancient worthies who walked with God, we somehow feel that God was nearer to earth and mankind in those days, than he is now. Yet He is the same God now as then. He has given us the glorious promise that "I will never leave thee, nor forsake thee." Perhaps, however, we have taken his worship too much as a matter-of-fact, and we do not truly recognize his presence. I fear that some of us do not stop thinking of self long enough at any one time to appreciate the nearness of God. We do not give ourselves up to the calm meditation of His glorious Word to such an extent that we really feel He is speaking to us. We have erected fleshly barriers and built a wall of human shortcomings between us and our Redeemer.

We have read so much about how to win friends and influence people, that we have come to the conclusion that we must be ever bubbling over with enthusiasm and talking to someone vivaciously, else we shall lose the things that we count dear. Moments spent in quiet, in solitude and in contemplation are counted as lost in this busy world. Yet it is one of the laws of nature that every man should spend so much time in meditation to have a well-rounded life. Those who are afraid to be by themselves, have developed themselves into poor companions. Silence and peace occasionally, bring us into closer communion with the eternal things, the things that endure. "For the things that are seen are temporal, but the things which are not seen are eternal." By calm, undistracted meditation and concentration our spirits are charged anew for the tasks that lie ahead and the temptations that confront us will be more easily overcome.

Thus, a few moments spent in silent petition to God before the public worship begins, makes that service seem nearer to you. It consecrates your soul, hallows the meeting, and gives you the resurging joy that comes from "a closer walk with God". Perhaps one of the most appealing descriptions of a worshipful attitude is that one contained in the poem of James Montgomery, "To Thy Temple I Repair". Here is a part of it:

"While thy glorious praise is sung,
Touch my lips, unloose my tongue,
That my joyful soul may bless
Thee, the Lord my Righteousness!

While the prayers of saints ascend,
God of love! to mine attend!
Hear me, for Thy Spirit pleads;
Hear, for Jesus intercedes.

While I hearken to thy law,
Fill my soul with humble awe;
Till thy Gospel brings to me
Life and immortality.

While thy ministers proclaim
Peace and pardon in Thy name,
Through their voice, by faith, may I
Hear Thee speaking from the sky.

From Thy house when I return,
May my heart within me burn;
And at evening let me say,
I have walked with God today!

—W. Carl Ketcherside.

A Torso—A Body Without a Head

John describes a man. John describes a man in minutest detail. John talks at length about the body of the man, but says little or nothing about the head of the man. The head of the man, being the center of the man's moral, spiritual and intellectual life, is the most important part of the man. Those who listen to John's description of the man reach the conclusion that John's man is a headless man. If John's man is a headless man, John's man is a dead man, John's man is no good.

The preacher describes the church. The preacher describes the church in minutest detail. The preacher preaches at length about the church, but says little or nothing about the Head of the church. The Head of the church, being the center of the church's moral, spiritual and intellectual life, is the most important part of the church. Those who listen to the preacher's description of the church reach the conclusion that the church is a headless thing. If the church that the preacher describes is without a head it is a dead church. If the church which the preacher describes is a dead church, it is a church without beauty, without power. To make it plain, that church is no good.

Many sermons are preached and many sermons are written about the church, but the Head of the church is not receiving the consideration that is due. In all things—and this includes our preaching—the Head should have the preeminence. The Bible says so. He who preaches a sermon about the church should devote the major part of

that sermon in describing the Head. The wisdom, the love, the power, the purity and the beauty of Christ should not be neglected. What attraction has a headless body? Who wants to become a member of a headless body? I fear that we have lost the sense of comparative values. "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and him crucified."—Paul.

—"Firm Foundation."

Why the Church Doesn't Convert the World

When the Mohammedans tried to win Europe for their religion, their instruments of persuasion were fire and the sword. When the Spaniards invaded America, their chief concerns were to find gold and convert the savages. They came with a Bible in one hand and a sword in the other. They robbed and enslaved the Indians and tortured and whipped them and ravished their women. They were sincere and pious men, with a simple faith in prayer, and they often asked God's help in their butcheries.

Mankind has improved in a few centuries, and brutalities are no longer practiced in the name of religion; but greed still silences man's conscience, and the most ardent religionists may be heartless and cruel in pursuit of a profit.

In every land where the poor are ignorant and helpless, they are exploited and robbed by a superior class that keeps them in subjection. They are enslaved by usurers; they are charged more than the usual price for things they must buy; they are paid starvation wages, and somehow cheated of the fruits of their labor. Their superiors live in clover at their expense.

We are not discussing social justice, but religionists. The majority of the superior class are pious people—not oily hypocrites, but sincere and righteous moralists who hate vice and wickedness. Yet they see no evil in exploiting the helpless.

A pious man can sit at table with his family and say a beautiful prayer for God's blessing, though the food on the table was obtained by tricking the poor and ignorant.

A simple young man was cheated by his pious employer, whom he respected and trusted. The employer talked him into paying \$500 for an article not worth \$100. This was equivalent to theft, yet the employer felt no guilt, for the young man had "paid" the money willingly. The most tender conscience sees no wrong in robbery if it is called a sale.

Greed is the meanest of all sins. Others may hurt nobody except the sinner but greed fattens itself by cheating the poor and simple and helpless.

It may be argued that every smart man is entitled to all he can get lawfully. That rule is justified by a dog-eat-dog philosophy. But it makes a mockery of religion, for no religion is respectable unless it makes man decent to man.

There are people in many lands who hate and despise religion because of the heartless

greed of religionists. Preaching to them is a waste of breath. They will believe in religion when it makes the religious too kind and just to exploit them.—Robt. Quillen, Columnist.

The Christian's Life Not All Sorrow

"Man is born to trouble," says Job. Many are the afflictions of the righteous; bitter the cup which the children of God have placed to their lips; dark the clouds that lower above their pathway; and gloomy the wilderness through which they travel to Mount Zion, the city of God.

Yet, O Christian! the cup is not all bitter, the clouds not all darkness, nor the wilderness all gloom. The Savior's kind love sweetens the bitterness of the cup, fringes the clouds with rays of mercy, and throws a beam of heavenly light across the dark gloom of the wilderness waste.

How sweet to have a resting-place when the soul is weary—to find a secure haven when the tempest is gathering, when the professed friends in whom we have trusted, leave us to contend alone with the surging elements. When afflictions surround our path—when the head reclines wearily on its languid pillow—when all the beautiful scenes of earth recede from the vision, and the tendrils of holy affection, woven in the deep recesses of the heart, begin to break by the iron hand of death: sweet is it to realize that the poor tempest-tost soul can find that resting-place in the bosom of her God.—Sel.

Lest We Forget

Lord God of Hosts, we pray, be with us yet,
Lest in this hour of anguish we forget,
Lest in this hour of dark and deep despair
We fail to lift our hearts to Thee in prayer.
"Died of his wounds," one simple message
read;

"His ship failed to return," another said.
Died in a distant, foreign land, alone per-
chance,

Breasting the rising tide of war's advance.
Lord God of Hosts, we pray, be with us yet,
Lest in this hour of anguish we forget
Thou gave for us Thy one and only Son;
Help us to say, "O God! Thy will be done."
—Louise Mae Hogan.

I Need Your Roses Now

I do not plead a broken heart,
My life knows much of bliss;
And yet, at times, the hot tears start,
Because of joys I miss.
O do not leave the tender things
Unsaid till o'er my brow
Death's wing its warning flings,—
I need your roses now.

If I should take the journey far,
Your tears would fall like rain,—
And out beyond the evening star
Your soul would call in vain.
But, walking closely by your side,
How little you allow
For human feelings none can hide!
I need your roses now.

O life would brighten everywhere
If half the love were shown
In tender, sympathizing care
That gleams in costly stone.
The honor you too late would give,
Give now, I care not how,—
For you, and you alone I love,—
And need your roses now.
—The Family Altar.