

Macedonian Call

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MR. WORLD AND MISS CHURCH-MEMBER

They Court and Marry, But—

The Church and the World walked far apart
On the changing shores of time;
The World was singing a giddy song,
And the church a hymn sublime.
"Come, give me your hand," said the merry World,
"And walk with me this way."
But the good Church hid her snowy hands,
And solemnly answered "Nay;
I will not give you my hand at all,
And I will not walk with you.
Your way is the way that leads to death,
Your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there.
Your path is thorny and rough and rude,
But mine is broad and plain;
My way is paved with flowers and dews,
And yours with tears and pain.
The sky to me is always blue,
No want, no toil I know;
The sky above you is always dark,
Your lot is a lot of woe;
There's room enough for you and me
To travel side by side."

Half shyly the Church approached the World,
And gave him her hand of snow;
And the old World grasped it and walked along,
Saying in accents low:
"Your dress is too simple to suit my taste;
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."

The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away,
And the World gave, in their place,
Beautiful satins and shining silks,
Roses and gems and costly pearls;
While over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World,
"I'll build you one like mine;
Carpets of brussels and curtains of lace,
And furniture ever so fine."
So he built her a costly and beautiful house,
Most splendid it was to behold;
Her sons and her beautiful daughters dwelt there,
Gleaming in purple and gold;
Rich fairs and shows in the halls were held,
And the World and his children were there.
Laughter and music and feasts were heard
In the place that was meant for prayer.
There were cushioned pews for the rich and the gay,
To sit in their pomp and pride;
But the poor, who were clad in shabby array,
Sat meekly down outside.

"You give too much to the poor," said the World,
"Far more than you ought to do;
If they are in need of shelter and food,
Why need it trouble you?
Go, take your money and buy rich robes,
Buy autos and furniture fine;
Buy pearls and jewels and dainty food;
Buy the rarest and costliest wine.
My children they dote on all these things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

(Concluded on Page 2)

Worldliness

Let us determine first of all what the attitude of the Apostle John was toward the sinful things of this world. Hear him, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15.)

Now let us notice what James' position is regarding this matter, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." (James 1:27.)

Now Paul, what do you have to say? "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world." (Rom. 12:1-2.) We are further told that to walk worthy of the name Christian, one must be willing to deny himself of all things which even have the appearance of evil, 1 Thess. 5:22. And Christ declares, "If any man will come after me let him deny himself, and take up his cross daily, and follow me." (Luke 9:23.) Thus from these verses

of scripture as well as a great number more that are found in God's eternal truth, it must be readily admitted that our life in Heaven's view must be pure and above reproach.

It is said that a man was once looking in a store window and noticed a key which was suspended in the air, halfway between the floor and ceiling. Upon investigating he discovered that a large magnet was attached to the ceiling which was drawing the key, but that it could only be drawn halfway because a thread was tied to the key and fastened to the floor. And you know, there are some church members who are just like that key. They are tied to something in the world which prevents them from being drawn all the way to Christ. Some are tied to the worldly pursuit of the dance, others to the ungodliness of gambling. Many are held slave to the demoralizing filthy habit of drink. Card playing has shackled its share of degenerates and there is always that class who profane the name of Jehovah in their blasphemous, vulgar talk. Among many other things which I am unable to understand is this practice of supposedly intelligent human

beings who revel in the habit of using the name of the Lord in vain with every breath that they take. So useless, so ridiculous and so senseless, and yet many seem to pride themselves in the use of this soul-damning language.

Along the lines of worldliness we again call to witness the Apostle Paul who enumerates many of the sins that shall keep one from inheriting the kingdom of God. He says, "This I say then, walk in the spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would . . . now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." (Gal. 5:16-21.)

Did you notice that drunkenness is enumerated by the apostle as one of the things

Then the Church held fast the strings of her purse,
 And modestly lowered her head,
 And simpered: "Without doubt you are right, sir,
 Henceforth I will do as you've said."
 So the poor were turned from her door in scorn,
 And she heard not the orphan's cry;
 But she drew her beautiful robes aside,
 As the widows went weeping by.
 Then the sons of the World and the sons of the
 Church
 Walked closely hand and heart;
 And only the Master, who knoweth all,
 Could tell the two apart.

Then the Church sat down at her ease, and said:
 "I am rich and my goods increase;
 I have need of nothing, or ought to do
 But to laugh and dance and feast."
 The sly World heard, and he laughed in his sleeve,
 And mocking, said, aside:
 "The Church is fallen, the beautiful Church,
 And her shame is her boast and pride."

The angel drew near to the mercy-seat,
 And whispered in sighs her name;
 Then the loud anthems of rapture were hushed,
 And heads were covered with shame.
 And a voice was heard at last by the Church,
 From Him who sat on the throne:
 "I know thy works, and how thou hast said,
 'I am rich;' and hast not known
 That thou art naked and poor and blind,
 And wretched before my face;
 Thence I from my presence cast thee out,
 And blot thy name from its place."

Oh! erring Church, from the tempter's side flee,
 Put on thy garments of white;
 With meekness and truth, with faith, hope and love,
 Walk again in the fullness of light.

—Author Unknown.

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that will keep a person from inheriting the kingdom? One of the chief lieutenants of Satan's cause, which has wrecked more nations, caused the downfall of more empires, instigated more bloodshed, heartache, blighted homes and ruined more lives than any other one thing is the damnable liquor traffic. John Barleycorn lurks in road-houses, restaurants, drug stores and many other places too numerous to mention. He sneaks around army camps, decoys young boys and girls on along the flaming road to hell, wrecks the political and economic machines of nations, and steers the good ship of state headlong into the rocks of crime and disaster. It has been well said that it is the cup of the devil. What does God have to say on the subject? Listen, "Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise." (Prov. 20:1) "Who hath woe?

who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine: they that go to seek mixed wine. Look not thou upon the wine when its red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." (Prov. 23:29-32.)

But here is a fellow that says, "I don't see any harm in keeping a little around and giving your neighbor a drink, whether you drink it yourself or not." But listen to the words of God, "Woe unto him that giveth his neighbor drink; that putteth thy bottle to him, and maketh him drunken also." (Hab. 2:15.) Someone else pipes up with this bit of reasoning, "I drink a little wine, and it doesn't hurt anyone but me." Let us now hear the words of Paul, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or is made weak." (Rom. 14:21.) And there are yet others who contend that it is alright to drink whiskey just so long as they do not get drunk; but, friends, do not be deceived by that statement, because there is not a word of truth in it. In I Cor. 10:31 we find this reading, "Whether therefore ye eat, or drink, or whatever ye do, do all to the glory of God." You can't take even one little dram to the glory of God, and no one knows that so well as the person who drinks it. Doctor Charles Mayo at one time made this statement, "You can get along with a wooden leg, but you can't get along with a wooden head. In order that

"THE FIRST CHURCH"—How Simple!

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation (Rom. 10:10). "Repeat and be baptized every one of you in the name of Jesus Christ for [into] the remission of sins" (Acts 2:38). "Buried with him [Christ] by baptism (Rom. 6:4).

"The disciples were called Christians first at Antioch" (Acts 11:26). "Churches of Christ salute you (Rom. 16:16). "Church of God" (1 Cor. 1:2).

"And they continued steadfastly in the apostles' doctrine and fellowship [partnership, contribution], and in breaking of bread [Lord's Supper] and in prayers" (Acts 2:42). "Speaking to yourselves in psalms and hymns and spiritual songs" (Eph. 5:10). "Upon the first day of the week, the disciples came together to break bread" (Acts 20:7).

"Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ" (2 Pet. 3:18). "Love not the world, neither the things that are in the world" (1 John 2:15).

"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" (2 Cor. 11:3).

NOTE—If interested in "The First Church," get in touch with name stamped or printed below. This leaflet 60 for \$1.00 (bill at our risk), to help scatter it free to others.—D. A. Sommer, 918 Congress Ave., Indianapolis 8, Ind.

your brain may be kept clear, you must keep your body fit and well. That cannot be done if one drinks liquor."—Radio talk by Harold Shasteen, Des Moines, Ia.

(Concluded next month)

"Dirty Bully"

The president of the Federal Council of the Churches of Christ in America, in his latest book, called the God clearly revealed to us in the Scripture a "dirty bully"! Bishop G. Bromley Oxnam, in his volume entitled, "Preaching in a Revolutionary Age," which is the Lyman Beecher Lectures on Preaching, delivered in 1944 to the students of Yale Divinity School, reveals how far he has departed from the view of God given in the Bible. The Federal Council of the Churches of Christ in America revealed its departure from the faith as clearly as anything by its exaltation and honoring of this Methodist bishop who takes issue with the truth of God's holy Word.

These matters concern every Christian. They concern everyone who believes the Bible. God's Word has specific commands which His people must face in the presence of such attacks upon the Scripture.

Dr. Oxnam's statement is as follows:

"Hugh Walpole, in Wintaramoon, tells of a father and son at church. The aged rector read from the Old Testament, and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy's bedroom, the boy called him, put his arms around his father's neck, and, drawing him close, said, 'Father, you hate Jehovah. So do I. I loathe him,

dirty bully! We have long since rejected a conception of reconciliation associated historically with an ideal of a Deity that is loathsome. God, for us, cannot be thought of as an angry, awful, avenging Being who because of Adam's sin must have his Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, "Dirty bully." (p. 79.)

This ought to shock every Christian. How about this matter of Adam's sin and original sin? It is the very foundation of the Biblical doctrine of sin. Paul tells us in Romans 5:12, 17-19: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. . . . By one man's offense death reigned. . . . Therefore as by the offense of one judgment came upon all men to condemnation. . . . By one man's disobedience many were made sinners."

"The wages of sin is death." Think of Dr. Oxnam's picturing God as Shylockian! As to His being angry, "The wrath of God is revealed from heaven against all ungodliness and unrighteousness" (Rom. 1:18). As to His being awful, "It is a fearful thing to fall into the hands of the living God" (Heb. 10:31). As to His being avenging, "Vengeance is mine," He declares, "I will repay" (Rom. 12:19). Consider such a verse as John 3:36, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life: but the wrath of God [the anger of God] abideth on him." The reason man needs a redeemer, the reason he must be reconciled, is that he is at enmity with God. Think of Dr. Oxnam, a bishop in the Methodist Church, telling us that we have long since rejected a conception of reconciliation associated historically with an idea of a Deity that is loathsome! Of course, the natural mind loathes such a God of wrath. It is because the Christian Church has believed in the historical record which presents to us a God who is angry, a God whose law has been flouted, that men are ready to proclaim the offer of reconciliation which God Himself has made through Jesus Christ. Think of a Methodist bishop's speaking of the God of Adam as a "dirty bully"! This is near to blasphemy!—Christian Beacon.

No Hope For America Without a Great Change

Read closely the preceding article on, "Dirty Bully." It is shocking. No wonder the editor of Christian Beacon says, "It is near to blasphemy."

You know what the "Federal Council of Churches of Christ" is. It is the organization which includes most of the prominent Protestant denominations, aggregating about 25,000,000 people in all. The "ministerial associations" in your town are generally part of this overhead organization. The Federal council is trying to be in the Protestant world what the Catholic hierarchy is in the Catholic world. This Council has tried to put off the air all speakers not endorsed by them, but has had considerable trouble in these domineering efforts.

The heads of this Federal Council are generally rank modernists, as the clipping

above shows that the president is. Millions of Protestants whose churches are in this organization do not realize what they are endorsing, and when they learn they will break loose. But it will take a fight, for these modernists are making a strong effort to overthrow the historic faith of Christians. The very doctrine of punishment for sin in the next world is the doctrine above all others which will deter to the evils of this world; and you see that the Federal Council is thus helping to make the world worse by making fun of the God of wrath against sin. If Protestant churches generally come to believe this modernism, they will sink more and more into—nothing. No wonder Roman Catholicism is gaining so rapidly! The American Council is a group of churches formed to oppose the Federal Council and they do believe the Bible. They number about 1,000,000 people.

But this is the time for the true "First Church," the true Church of Christ, to come to the fore. Are you ready to do your part? Then study your Bible more, and be ready to give a reason for your hope. Let us develop every member in every church so that they can tell WHY they are what they are religiously. "Put on the whole armor of God." Let your religious neighbors read the article on "Dirty Bullies."

Living For God

In America we often neglect the spiritual side of our nature, but especially in this war-torn period do we need the word of God.

One thing that impressed me was the appropriateness of expressing our appreciation and gratitude for the many wonderful blessings God has bestowed upon us from day unto day (Psalms 34:1). Though many of us fail to recognize his goodness, He brings many of his blessings to both the good and evil alike.

We are only stewards of God in this world, and the quality of our stewardship will be judged in that last day. Therefore, we should make every effort to have even our thoughts acceptable to God.

Solomon gives us much light on the true sense of values. He places a good name (Proverbs 22:1) and wisdom (Proverbs 8:11) above rubies and other material things of this world. The riches of this world are only temporary. Our greatest desire in our short walk on earth should be to walk with God in his eternal truth. We should seek rather than shun his companionship. Nothing else will give such complete satisfaction. We can disobey and ignore his laws, but we, and not they, are broken.

Perhaps, no greater faith than Job's can be found anywhere. He realized that even as God gives, He also takes away, yet we should still be able to say, "Blessed be the name of the Lord." (Job 1.)

We need not go to some strange land to commune with God, for He is always with us whether we fail or succeed. He is a friend that sticketh closer than a brother (Proverbs 18:24). Even as he guides the fowls of the air in their journey

across the heaven, so also will He guide us if we will only put our trust in Him (Proverbs 3:5). He is our Guiding Light through life and even as we cross the valley of the shadow of death, he is near (Psalms 23).

God's handiwork can be seen in the heaven and the earth. American scenes such as the skies, mountains and plains reflect His bountiful grace.

We are warned in Proverbs against the use of strong drink. Anyone who is deceived thereby is not wise. He is only mocked in his foolishness.

Proper training in youth is a very important thing (Psalms 22:6 and Ecclesiastes 12:1). If we remember our Creator and study his word in the days of our youth, we will have many wonderful scriptures and memories to reflect back upon and will not be a bore to ourselves and others when we are old and weary of this life.

We should love our enemies and be ready to extend a helping hand in time of trouble. Although this is very hard to do, Christ died on the cross for both his friends and enemies, which was much harder. In John 15:13, Jesus said, "Greater love hath no man than this, that a man lay down his life for his friends." If we are His friends, we will obey His commandments, one of which is to love one another. If we want friends, we must show ourselves friendly (Proverbs 18:24). Yet we should never seek the companionship of evildoers. We should always treat the rich and poor alike, for God is the Creator of both. One who laughs or mocks the poor will not go unpunished.

Finally, when the end of our days draws near, if we have kept His commandments, our Christian hope will be rewarded with the glorious hope of a home of everlasting peace and happiness with God and His Son.—Francis Wilson, Carrollton, Missouri.

(Bro. Otis Crandell sends this article in, and informs me that when this young sister wrote this, she was 16 years old. Other preachers, elders and other leaders may run across young people who are inclined to express themselves by pen, and if they think their effort would interest and benefit others, sent them in. Don't make the articles longer than 2 double type written pages. We need the spiritual "WACS" and WAVES" as well as the bigger (?) soldiers of the Cross!—Editor.)

Meditatin'

When Aaron had finished the golden calf, and the children of Israel had worshiped it, they said, "These be thy gods, O Israel, which brought thee up out of the land of Egypt." Likewise in our own time men have received from the hands of their teachers corrupted gospels, wherein one may find little similarity with the true gospel of Jesus Christ and have accepted them and hailed these teachers as "great in the kingdom of God" and have said, "Behold, the gospel of our salvation." And in our own time men attend the services of religious institutions which are no more similar to the true "church of Christ" and they say, "Behold, how the Christian religion has spread over the world!" As Jesus stood by the well in Samaria talking to the Sa-

maritan woman, he told her, "You know not whom you worship!" We fear, sadly, that such will be the judgment of Christ on many that "have so soon turned from him who has called them into the grace of Christ unto another gospel, which is not another, but some have troubled them, perverting the gospel of Christ." (Paraphrase of Gal. 1:6.) How long will Bible reading people receive themselves? Know they not, "In vain do they worship him, teaching for doctrines the commandments of men." Is it not true, so long as men teach and practice a religion that has been corrupted, that they deceive themselves when they call themselves Christians, as the Israelites deceived themselves when they said of the golden calf, "Thy gods, O Israel, that brought thee up out of the land of Egypt."

To the Pharisees Jesus said, "Full well you reject the commandment of God, that ye may keep your own tradition." He would say the same to the man of today who also places his faith in the traditions, and the precepts, of men. For instance there are many who teach, directly contrary to God's word, that it is not necessary to be baptized to be saved. Jesus said plainly, "He that believeth and is baptized shall be saved." And many other like examples may be found, but we mention only that denominationalism itself is a tradition making of none effect the teachings of the scriptures concerning unity of church. Men say, "One church is as good as another." Nevertheless the Holy Spirit says by the apostle, "For by one Spirit are we all baptized into one body." God's will is that all shall be perfectly joined together.

It is not so much a matter of our defending the truth, for the truth is able to take care of itself, but we should be interested in having the truth as a weapon to defend ourselves. When Israel was fleeing from Egypt the pursuing hosts of Pharaoh were suddenly struck by the hand of God. It was God that the Egyptians feared, not Israel, for they cried in dismay, "Let us flee from the face of Israel; for the Lord fighteth for them against the Egyptians." "Wherefore take unto you the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand."—Kenneth Morgan.

"Each One Teach One"

One of the most remarkable and useful inventions ever made has been put forth by a missionary in the Philippines, Dr. Frank C. Laubach. This is brought forth in an article in the Reader's Digest of several months ago, by J. P. McEvoy. He is causing millions of illiterates to learn to read in just a very little while. He is passing from one country to another, and starting the work on its glorious way. Referring to one example of using an old woman before an audience and getting her, to her surprise, to unravel the mysteries of reading in a few minutes, the article says:

"Now you can read any word that is made up of those same little parts (syllables)," Dr. Laubach told her. "But before you take your second lesson tomorrow night you must find someone

else who cannot read and teach her what you have just learned. 'Each one teach one'—in that way you will give someone else the happiness you now feel; and you will never forget your lesson, because the best way to learn anything is to teach it."

"Each one teach one"—the secret of Laubach's phenomenal success—was a lesson he learned in turn from another illiterate, a Moro chieftain in the Philippines. Laubach went there in 1915 as a missionary and Dean of Union College and Seminary in Manila; five years later he found himself in the wilds of Mindanao teaching the ferocious Moros to read. Then Laubach's funds dried up.

"When I told the local chieftain the work would have to stop," says Laubach, "he shouted: 'This campaign shall not stop for lack of money. Everybody who learns has got to teach. If he doesn't I'll kill him.' And so in our darkest hour," continued Laubach, "this fierce, brilliant-eyed chieftain invented the method of 'each one teach one' which has since gone round the world."

When the editor of the M. C. read that, he jumped to his feet and paced the floor, saying to himself, "That is exactly Paul's method. That is exactly the method of the New Testament, to get the gospel before the world—'Each one teach one.' When the early disciples were scattered, they went everywhere preaching the word—each one teaching one. And concerning preachers, Paul commanded each preacher to develop teachers in the church. And Peter commanded each disciple to be able to 'give a reason of his hope.' And that is exactly the method which this paper has been trying to advance for years.

I tell you, brethren, we are surely on the right track. Half the human race (one billion people), is unable to read, and with all our scientific methods we have not in centuries been able to dispel this ignorance. Yet here is a simple method, separate from all the schools and universities which bids fair to accomplish the gigantic task in a little while. Two things make this so successful: first, the simple method; second, that each one must teach one.

For two thousand years efforts have been made to Christianize the world, and more was done in the first century, than in all the succeeding centuries. Why? First, because of the simple method given by Christ; second, because, in general, each Christian taught what he had learned.

Brethren, here's the challenge: If they can teach millions to read in a few years, why can't we teach millions the gospel in the same time? Of course, it is true, these people wish to learn to read, but gospel subjects are not anxious to save their souls. But the method holds nevertheless. It is the simplest, it is the best, it is God's. Now it's up to us to develop the Church of Christ so that "each one will teach one." Brethren, are you ready? Let's go.

Twelve Years

In twelve short years Hitler destroyed Germany and disrupted the whole world. It seems almost unbelievable that a nation like Germany could be so utterly destroyed in such a time. The victory cost the United

States alone \$275,000,000,000. Twenty-five million people, we are told, have been killed in Europe. It seems impossible to believe, and yet one man who came to power in Germany in twelve years did it all. He took the world down into its deepest valley of death and destruction.

There is a connection between what has happened in Germany and the treatment that Germany gave the Word of God. It was out of Germany that what is spoken of as present-day modernism in the field of religion came. It was the German higher critics who first tore the Bible to shreds and divided it into different documents—J, E, P, and the like. It was German so-called scholarship that led the world in this attack upon God's Word. England fell for it. America today is honey-combed with the denials of the faith that Germany gave the world. It is only where the Word of the Lord is preached that there is light and liberty, and when Germany attacked the Word of God she reaped the death and darkness that God has promised.

That is not all. What has happened to Germany is going to happen to the rest of us and to other nations if they do not get back to the Word of God. The United States of America is headed for just such cataclysm and catastrophe unless there is a return to the Word of the living God.

Twelve years is not a very long time in the life of a man or a people, but it was plenty of time in which to wreck a nation. What will happen to America in the next twelve years? Those people who say it cannot happen need to wake up. Germany has been defeated not merely because she took the sword (certainly she has perished by the sword), but her real defeat has come because she furnished the world with the greatest attack upon the Scriptures that has ever been made. The harm that Germany has done to the world spiritually in taking away through its higher critics faith in the Word of God around the globe is far greater than that which it has done to the world in the destruction of physical life and property. Untold numbers of souls of men have gone to eternal hell because they believed that Germany was right in her attack upon the Scriptures.

These aspects of the war and the conflict that raged in Germany should not be forgotten by the Lord's people.—Christian Beacon.

(Continued from Page 8)

A Philosopher Becomes a Christian

JUSTIN MARTYR—110-165 A. D.

A philosopher walked meditatively in a field by the side of the sea, dissatisfied with what he knew of man's origin, duty and destiny. He had often walked in this quiet place, and thought on these same subjects. All great men are thoughtful and meditative, for the mystery of life overwhelms them.

Though not a Jew, he had been born at Nablous (Sichem) in Palestine, near the well where Jesus talked with the woman of Samaria. This man had tried different philosophies, but was still unhappy. Perhaps he was at this time thinking of his vain search for truth in human philosophy

which he afterwards described in these discouraged words:

Being at first desirous of personally conversing with one of these men [philosophers], I surrendered myself to a certain Stoic; and having spent a considerable time with him, when I had not acquired any further knowledge of God (for he did not know himself, and said such instruction was unnecessary), I left him and betook myself to another, who was called a Peripatetic, and as HE fancied, shrewd.

And this man, after having entertained me for the first few days, requested me to settle the fee, in order that our intercourse might not be unprofitable. Him, too, for this reason I abandoned, believing him to be no philosopher at all.

But when my soul was eagerly desirous to hear the peculiar and choice philosophy, I came to a Pythagorean, very celebrated—a man who thought much of his own wisdom. And then, when I had an interview with him, willing to become his hearer and disciple, he said, "What then? Are you acquainted with music, astronomy and geometry? Do you expect to perceive any of those things which conduce to a happy life, if you have not been first informed on those points which wean the soul from sensible objects, and render it fitted for objects which appertain to the mind, so that it can contemplate that which is honorable in its essence and that which is good in its essence?"

Having commended many of these branches of learning, and telling me that they were necessary, he dismissed me when I confessed to him my ignorance. Accordingly I took it rather impatiently, as was to be expected when I failed in my hope, the more so because I deemed the man had some knowledge; but reflecting again on the space of time during which I would have to linger over those branches of learning, I was not able to endure longer procrastination.

In my helpless condition it occurred to me to have a meeting with the Platonists, for their fame was great. I thereupon spent as much of my time as possible with one who had lately settled in our city—a sagacious man, holding a high position among the Platonists—and I progressed, and made the greatest improvements daily. And the perception of immaterial things quite overpowered me, and the contemplation of ideas furnished my mind with wings, so that in a little while I supposed that I had become wise; and such was my stupidity, I expected forthwith to look upon God, for this is the end of Plato's philosophy.—(Dialogue with Trypho, Ch. 2.)

With this unsatisfied desire for eternal truth still in his mind, our philosopher was walking in his field, as we have said, still thinking and thinking, when he chanced to see another man walking in this same quiet retreat. This man, too, seemed to be of a meditative mind, and had studied the deep things of life. He was in short a Christian. And by his knowledge and wisdom in eternal things, he led Justin (for that is the name of the philosopher) to acknowledge

Jesus in the course of time. He became a Christian, but continued to wear the philosopher's garb as a token that he had found the true philosophy.

Justin wrote Two Apologies for the Christian religion to try to appease the educated class toward Christians. These Apologies, along with others of his writings, have come down to us. Justin was probably the most noted Christian in the Second Century.

A passage of Justin concerning the worship of Christians at that time reveals the simplicity of that worship in contrast to the formalism of some churches today. Here it is:

And this food [the Lord's Supper] is called eucharistia [Greek, thanksgiving] of which no one is allowed to partake but the man who believes that the things which we teach are true, and who has been washed with the washing that is for the remission of sins, and unto regeneration, and who is so living as Christ has enjoined. . . .

On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles, or the writings of the prophets, are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying, Amen; and there is a distribution to each, and a participation of that over which thanks have been given; and those who are absent a portion is sent by the deacons. And they who are well to do, and willing, give what each thinks fit; and what is collected is deposited with the president, who succors the orphans and widows, and those who, through sickness or any other cause, are in want, and those who are in bonds, and the strangers among us, and in a word takes care of all who are in need. But Sunday is the day on which we all hold our common assembly.—(First Apology, Chapters 66, 67.)

We have emphasized several expressions which we now notice:

1. The expression "washing that is for the remission of sins" shows that obviously

a sprinkling or pouring was not referred to, but a dipping which alone could be called a "washing."

2. The gospel records were in use at this time, about 125 A. D., and not forged later.

3. Sunday was the day when Christians met for worship, and not Saturday, the Sabbath, as Sabbatarians say. This was long before "Constantine changed the Sabbath," as Sabbatarians like to mouth it. Constantine only made Sunday a civil day of rest, since it had been a religious day of worship from the beginning of the Church. The disciples at Troas came together "on the first day of the week," to worship. (See Acts 20:7.)

4. There is no evidence that "the sermon" had come into general practice yet, for the leader "instructs" from the many scriptures which have been read.

How simple was this worship of the Christians about 100 years after the Church was established! There had already been many apostasies, and the addition of water to the Lord's Supper shows a little departure here.

Joseph Bingham, one of the most learned men the Church of England ever produced, writes ten large volumes on "Antiquities," published at "Oxford, at the University Press," and quotes Justin on the interesting subject of music in the Church:

The author under the name of Justin Martyr is more express in his determination, as to matter of fact, telling us plainly "that the use of singing with instrumental music was not received in the Christian Churches, as it was among the Jews in their infant state, but only the use of plain song."—Bk. VIII, Ch. 7, Paragraph 14.

And here is the notice in history of the triumphant death of this noted man:

Justin's Apology upon these severities [persecutions] gave Crescens an opportunity of prejudicing the emperor against the writer of it; upon which Justin and six of his companions were apprehended. Being commanded, as usual, to deny their faith, and sacrifice to the pagan idols, they refused to do either; they were, therefore, condemned to be scourged and then beheaded.—(Fox's Book of Martyrs.)

We thank thee, Brother Justin, for thy faith and devotion, even unto death, for it has encouraged thousands through the centuries.

Preaching, Teaching, Developing, Purifying

"Go into all the World and Preach the Gospel to Every Creature."

—(Mark 16:15, 16.)

"Teaching Them to Observe all Things Whatsoever I Have Commanded You."

—(Matt. 28:20.)

"The Same Commit Thou to Faithful Men who shall be Able to Teach Others."

—(2 Tim. 2:2.)

"Put Away from Among Yourselves that Wicked Person."

—(1 Cor. 5:13.)

We are printing this issue considerably earlier, and hence many of the reports of work are not in. The publisher begins a protracted effort of preaching and Bible drill and study, at Unionville, Mo., July 15, to last three Lord's Days. So it will be six or seven weeks before you receive another paper. Be patient, and that one

will be well filled with reports and good articles, no doubt.

Des Moines, Iowa.—One member was restored to fellowship and his wife made the good confession and will be baptized next Lord's Day. We are getting ready for Vacation Bible Study, both at 59th

and University Ave., and 2907 Dean Ave. Church is growing some, and several members have improved in ability to present a lesson.—C. D. McCay.

Bloomfield, Ind.—The evening of May 13 marked the conclusion of a very successful meeting conducted by Winford Lee. Visible results: five additions, three by baptism. This was one of the best locally attended meetings since the Church was established about five years ago. Meetings in the past have been attended fairly well with much help from neighboring congregations, though local attendance was poor. We believe that the large number of city visitors was the result of the extensive personal work on Brother Lee's part. Though our meeting is over, plans were made at the business meeting Sunday afternoon to keep working. The new members are anxious to work and we are going to keep them busy—teach and develop them, in the church, by means of Bible studies, mid-week meetings, and women's study just started this week. Monthly tract distribution to those showing the most interest will go into effect in June, also we plan a quarterly tract distribution of the entire city. Neat envelopes are being printed to mail the tracts in. A visitation program will go into effect at once. This will be carried out by the entire membership on a weekly basis. Visitors who attended the meeting or showed a special interest in the Church will be called upon first. An invitation or small article will accompany the regular Church announcement in the local papers. Signs along the highway and an arrow pointing to the Church from the main street, will be printed and placed in the near future.—Ellis Crum, Jr.

Blackwater, Mo.—Am much pleased with Testament. Can use it now without fear of losing leaves. Just through with our today's Bible study. Only 5 of our usual 9 present. We had Titus 3 and Ezekiel 32. I thank you for the book-mark. Our Study is 23 years old. It is weekly. My sister Jane who is 88 has been absent but 7 times.—Maud Hill.

Altoona, Pa.—When the proposed book—"Troubles and Triumphs of the Church Through 2000 Years" is ready for delivery, you have my standing order for one. The church is badly in need of just such teaching. Most members have little or no conception of how the church began, or its trials among the pagan influences of that period of time. * * * The kingdom of the clergy is functioning well, and usurping the duties of the divinely designated leadership.—B. E. Yearick.

A Sister, in Carrollton, Mo., Mrs. W. S. Crank, sent me the following poem more than a year ago. Also, I have seen it quoted in several of the papers and bulletins. It, too, is worth memorizing by parents. Sister Crank referred to my articles in the M. C., quoted from the Indianapolis News, on Home and Church, and said, "If more fathers and mothers would read those and meditate over it, there would be more lambs guided into the fold." But here it is:

"T'WAS A SHEEP, NOT A LAMB

"T'was a sheep, not a lamb, that went astray,
In the parable that Jesus told;
"T'was a grown-up sheep that wandered away
From the ninety and nine in the fold;
And out on the hilltop, and out in the cold,

"T'was a sheep that the Good Shepherd
sought;
And back to the flock and back to the fold
"T'was a sheep that the Good Shepherd
brought.

Now why should the sheep be so carefully
fed,
And cared for even today?
E'cause there is danger if they go wrong
They will lead the lambs astray;
The lambs will follow the sheep, you know,
Wherever they wander, wherever they go.

If the sheep go wrong, it will not be long
Till the lambs are as wrong as they;
So still with the sheep must we earnestly
plead,
For the sake of the lambs today;
If the lambs are lost, what a terrible cost
The sheep will have to pay.

—Author Unknown.

There is a great truth in this poem whether the scripture context has that as the main idea or not. If a shepherd can take care of the sheep, they in turn will look after the lambs. Is that not true of the Church? If we can get fathers and mothers who are the God-given shepherds of lambs, really converted so that they will bring up their children in the nurture and admonition of the Lord, we have the most effective way in the world, to guide the lambs. Do you know that if the Church of Christ had no additions from the world, yet with the families we generally have, we would grow strong IF we could only hold the young people. I have often wondered why we do not have, in larger churches, studies for parents, to show them how better to guide their children aright. We are trying to train all others for their work, so why not specifically try to train parents for their gigantic task—almost the greatest of all? The parents of young children could get together and talk of their problems, and each could present what he or she has learned, and they might help each other much. Older women who have reared families could certainly give the younger women some good advice. Bible studies conducted by the church will accomplish little unless parents are back of it. All society, including the Church, is built on the family, and probably nine-tenths of the moral lessons one carries through life were imbibed in the home circle. My experience, observation, and study of present things as well as past, convince me that all the preaching, development, drills, Sunday schools, vacation Bible studies, boy scouts, girl scouts, Christian Endeavor, etc., have had little permanent effect on the rising generation, BECAUSE the parents have not done their duty as God commands in training their children in the nurture and admonition of the Lord. The general cry of educators, juvenile court judges, denominational leaders, et al., is that Parents are largely to blame for the present juvenile delinquency in our land.

Let's convert the sheep who guide the lambs, and a great problem of the Church will be solved.

W. Carl Ketcherside recently preached three times at New Castle, Ind., and delivered the baccalaureate address Sunday night in the school gymnasium to about 2,250 people. It was well received. He then came home with this publisher, and visited till middle of Monday. It was a pleasure and profit to talk of things pertaining to the Kingdom. Bro. Turner also recently stopped a little while. We are glad to have any of our preaching brethren

to stop off as they pass through. I like to get your view of the battle on your part of the battle line.

How About YOUR Converts?—A minister of a Christian Church in Ohio, who has purchased several of the Simplified New Testaments, writes for twelve more, adding: "I find these testaments very helpful to young converts, and am trying to place one in the hands of EACH one who comes into the Church under my teaching." If he has by experience found these testaments "very helpful" to young converts, may we not learn something from his experience? Why not preachers, elders and friends in general, see that this combination book, or testament, Bible dictionary, dictionary, commentary, other translations and analyses, is in the hands of every young or new member? And we believe that every member will be helped by it. We are having a greater demand than ever. Price \$2.50 single copy, but FIVE for \$2.00 each. It will help much in the analytical study of the Divine Word. How many do you wish?

WHEN THE LAST WAR ENDS

The bugle call in Germany has died away. The drone of thousands of bombers has ceased. The crash of block-busters is no longer heard. There is no convoy of ships with watchers looking for deadly submarines. The wounded are being brought home on air transports. Peace is reigning in the Atlantic. But—sin has not yet been conquered, and millions are still doomed to eternal destruction.

When the bugle's call sinks into silence,
And the long marching columns stand still,
When the captain repeats his last orders,
And they've captured the last fort and last hill;
And the flag has been hauled from the masthead,
And the wounded afield are checked in,
And a world that rejected its Savior
Is asked for a reason—What then?
Note—Is it not an appropriate time to circulate this poetic warning wherever we have not done so?
We recently had a new supply printed.

Jerseyville, Ill.—Since leaving home on April 13 I have preached in four schoolhouses in Oklahoma. I am now at Ottawa, Kans. May 29th. The first of these meetings was near Lovell, where Bro. Horn assisted in getting the cause established in about 1920. Bro. and Sister F. A. Hall had come there from Ohio a few years earlier and immediately began to plan for the church in that community. Growth has not been phenomenal but a faithful group has continued to meet throughout these years; among others are the five children of the Halls with their companions and several grandchildren (Here, brethren, is an example, it seems, of this home training we have been talking about.—Editor.) I have enjoyed every moment of the three meetings I have assisted in there. Five were baptized. The 4th week in Oklahoma was with the nine members meeting near Hennessey, a part of the group that formerly met at Waukomis 25 miles to the north. Bro. Fred Sieber is largely responsible for the continued faithfulness of the cause here. He and Bro. Hall have been firm in keeping out unsound teachers. They are surrounded by those that advocate the colleges of the church and the located "minister." Then to Tahlequah, the home of our Bro. Kenneth Morgan. His father and family have been meeting with a small group 8 miles out,

for about one year. There have been literally dozens of folk baptized in this community the last forty years, but usually made no effort to meet unless a preacher was present. Much of our teaching was to the church though outside attendance was good. Everybody seemed to especially enjoy the 25 minute study for children preceding the sermon. With a group averaging near 20, the majority in the 8 to 10 grades in school gave us an opportunity to frequently get needed lessons to the old folk. Classes at the other two places also. Several came from the strong college church at Tahlequah, including their preacher. I am sure they are better acquainted with our position and why. One was baptized into Christ. Closed here Lord's Day morning and then Bro. Morgan with nine loaded in his Dodge pick-up drove over the hills 40 miles to Stillwell near the Arkansas line. Spoke in afternoon and night to large audiences. Some here also contending against the innovations of the south. Bro. Kenneth has held three meetings here.

Will be here, at Ottawa, Kans., for a week where I have been requested to present some lessons on church government and assist in some disciplinary matters. Then home for our Vacation Bible Study. I still have some time open for meetings this fall and winter.—L. C. Roberts.

Albuquerque, N. M.—After visiting Fairview, near Kirk, Colorado, I preached a week at St. Francis, Kansas. A basket dinner and three services on last Lord's Day. I then assisted Eleanor and baby to Albuquerque where Ray is stationed. I have met 4 of the eleven men crew of the B-29 preparing for Japan invasion. Bro. Herman Gomer met with me at my hotel room last night. Visited Bro. and Sister Ratcliff at their home this forenoon and now this noon I take train for Oakland, Calif., where I'll see my daughter, thence northward to respond to those welcome invitations among the faithful in Oregon and Washington. I enjoyed listening to an Indian vocational Bible school here.—R. O. Webb, Secor, Ill.

GOOD SUMMER READING—"The Drama of World Empires," or "The Man on a Horse." It gives you a running history of the great empires mentioned so many times in the Bible. It would make the Bible clearer to you, to read this book several times, and try to get well fixed in your mind about when the empires began and ended. The Old Testament will be made plainer. It has some rough maps, too, which will help, and some rough pictures of the animals which Daniel saw in his visions, which will help you better to remember those important prophecies. Price 50 cents.

SALEM, Mo.—Closed a two weeks meeting with Church meeting at Lewis, Kansas, May 13th. Had a fine meeting and good interest. Baptized two fine young people who had been sprinkled by the Congregationalists and one lady who had been a member of the United Brethren. No other additions. Promised them another meeting if time and opportunity affords. Brother Robert Brumback is to be there next year.

From Lewis I went to Carrollton, Missouri, for three weeks of development work. There I taught a Vacation Bible Study, song director's class and song development for the church. Preached on Lord's Days. Baptized three members of my Vacation Bible Study Class, every one of them fine and outstanding young people. On the last Lord's Day of my work there a special

business meeting was called and at their request I outlined a program of work for 1946 and 1947. The 1946 program called for four weeks of intense development work prior to a meeting to be conducted by Evangelist C. R. Turner. This four weeks will include a two weeks Bible Reading followed by a two weeks Vacation Bible Study. Classes will also be arranged for public speaking development and other phases of church work. Song development will also be stressed. Plans have been discussed for a building program which would remodel the present meeting place so as to provide ample classroom facilities. The 1946 program was accepted with the understanding that I return to assist them in the work and remain for Brother Turner's meeting to direct song and assist him in an intensive program of personal work. So you see Carrollton is alive and going places in the Lord's work. I am looking forward to my work there next year. The 1947 program, which called for a winter Bible Reading of four weeks duration in addition to the 1946 program was taken under advisement. They are looking forward to a meeting this August which is to be conducted by Brother Roy Harris. Both he and Brother Turner are held in high esteem there.—S. Otis Crandell.

HOME IS WHERE THERE'S ONE TO LOVE US

Home's not merely four square walls,
Through which pictures hung and gilded;
Home is where Affection calls
Filled with shrines the Heart hath
built!

Home!—go watch the faithful dove,
Sailing 'neath the heaven above us;
Home is where there's one to love!
Home is where there's one to love us!

Home's not merely roof and room—
It needs something to endear it;
Home is where the heart can bloom,
Where there's some kind lip to cheer it!
What is home with none to meet,
None to welcome, none to greet us?
Home is sweet—and only sweet—
Where there's one we love to meet us!
—Charles Swain.

ST. JOSEPH, MO.—It was a pleasure to work with the Springfield, Mo., congregation part of the past winter, conducting a Bible study and development work. We studied the historical books and Isaiah in the Old Testament. Henry Boren continued the study in Romans and Hebrews in the New. I am now in St. Joe for a Vacation Bible Study, and a study for older ones each evening. I am looking forward to the singing class I am to conduct in Kansas City, beginning June 18th.—Roy Harris.

BLOOMINGTON, Ind.—The Green Co. mission meeting was a huge success. I am teaching a Bible Study on Tuesday nights for them. At present we are getting ready for the Vacation Bible Study which starts Monday at 9:00. We have covered nearly 600 homes in a house-to-house census and the prospects look good for a record attendance. We had 33 out to the Young Peoples meeting on Monday night. We finished Acts 8th chapter. Our mid-week attendance has picked up; we have 30 minutes song practice and 1 hour Bible study. I'm finishing up work at I. U. this summer and everything combined keeps me on the run. The development class is showing fruit.—Ed. Uland.

INDIANAPOLIS.—The publisher of the M. C. and his wife attended services Lord's

Day morning, June 10, at Anderson, Ind., where Bro. William Hensley is holding a meeting and doing other religious work. The house was about full. The congregation is made up mostly of people under middle age, and has a mind to work. Had a nice visit with Bro. Hensley talking of things pertaining to the Kingdom. Bro. Carl Ketcherside will be there next weekend, and Lord's Day afternoon deliver a memorial address for Bro. Chas. H. Samuel, who was killed in the South Pacific.

MAKING A LOOSE-LEAF HISTORY—The editor of M. C. thinks that we can print the Troubles and Triumphs of the Church always on the last page of the paper; and what run over, print on another page. Bro. W. Carl Ketcherside suggests that readers get a scrap book, and take out each page, and fasten at top with "Scotch Tape", so that if you should wish to use that particular article, you can easily cut loose, and use; then paste back again.

"GO, PREACH." "BE NOT AFRAID."

"Go ye 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."—Matt. 16:15.

And though this world, with devils filled,
Should threaten to undo us;
We will not fear, for God hath willed
His truth to triumph through us:
The prince of darkness grim,
We tremble not for him;
His rage we can endure,
For lo! his doom is sure,
One little word shall fell him.

That word above all earthly powers,
No thanks to them, abideth;
The spirit and the gifts are ours
Through Him who with us sideth:
Let goods and kindred go,
This mortal life also;
The body they may kill:
God's truth abideth still,
His kingdom is for ever.

The Challenge of War

These young men went away both reluctantly and willingly. Where is the lad the ever so rude—who is wholly averse to the silken ties of conjugal and filial affection? Who is he that can face the horrors of war across a stormy sea on a distant shore without a feeling of melancholy and regret? Yet with all this the spirit of manhood, the sense of duty, the happiness of others cannot be wholly ignored. Behold that stalwart young man as he cancels his business, abandons his home, kisses his babe and embraces his wife—for perhaps the last time—this is no romance.

See that other youth, who has pledged himself to the maiden he adores; who had even planned the day and hour, when the days of domestic life might fan the flame of another fireside; but must now yield to the cruel mandates of war.

Again; behold that aged mother smitten with grief as she takes her final leave of the boy for whom she had planned, plead and prayed for 20 years. Her heart is broken and she cries aloud as the train is hidden from view around the distant curve. Some of these boys will return, others will not. In either case we have abundant cheers for the living and tears for the dead.—A. R. Moore.

TROUBLES AND TRIUMPHS OF THE CHURCH THROUGH 2000 YEARS

A Heathen Historian Tells of Nero's Persecutions of Christians

NERO—Roman Emperor 54-68 A. D.

You have all read about how Nero wished to be a great builder, and how he burned down a great part of Rome that he might build it again, and how he played his lyre and sang of the burning of Troy while the city was in flames, and how, then, when it infuriated the people who must work to rebuild, he blamed it on the Christians and began his great persecution against them.

Tacitus, a Roman historian, lived about half a century after the event, and describes Nero's effort to cover his crime of persecuting the Christians, in these words:

With this view he inflicted the most exquisite tortures on those men who, under the vulgar appellation of Christians, were already branded with deserved infamy. They derived their name and origin from Christ who in the reign of Tiberius had suffered death by the sentence of the procurator, Pontius Pilate. For a while this dire superstition was checked; but it again burst forth; and not only spread itself over Judea, the first seat of this mischievous sect, but was even introduced into Rome, the common asylum which receives and protects whatever is impure, whatever is atrocious. The confessions of those who were seized discovered a great multitude of their accomplices, and they were all convicted, not so much for the crime of setting fire to the city as for their hatred of mankind.

They died in torments, and their torments were embittered by insult and derision. Some were nailed on crosses; others sewn up in the skins of wild animals, and exposed to the fury of dogs; others, again, smeared over with combustible materials, were used as torches to illuminate the darkness of the night. The gardens of Nero were destined for the melancholy spectacle, which was accompanied with a horse race, and honored with the presence of the emperor, who mingled with the populace in the dress and attire of a charioteer. The guilt of the Christians deserved indeed the most exemplary punishment, but the public abhorrence was changed into commiseration, from the opinion that those unhappy wretches were sacrificed, not so much to the public welfare as to the cruelty of a jealous tyrant.—(Quoted by Gibbon.)

Modernists in our day try to minimize and discredit the account of the rapid advance and power of Christianity in the First Century. Some even try to say Christ did not live when history in general says he lived. Especially do they try to discredit the apostolic miracles. It is true that fables and exaggerations arose among

Christians at an early age of the Church, but the testimony of historians is weighed in such matters much as testimony is weighed in civil courts. But this record of Tacitus is vouched for by Gibbon, the sceptical English historian, in his Decline and Fall of the Roman Empire. After quoting what we have given from Tacitus, he says: "The most sceptical criticism is obliged to respect the truth of this extraordinary fact, and the integrity of this celebrated passage of Tacitus." (Chapter 16.)

We have put in bold face, parts of this history we wish to emphasize. You will see that in the Roman Empire in general the disciples were known as "Christians" just as they were known first at Antioch. (See Acts 11:26.)

Here is a Roman historian who is not at all in sympathy with Christianity showing that Christ died under Pontius Pilate, just as the New Testament says he did.

The "superstition was checked" when Jesus was crucified, and the disciples discouraged.

But it "again burst forth [on the day of Pentecost] and not only spread itself over Judea, the first seat of this mischievous sect, but was even introduced into Rome." There were strangers of Rome present on the day of Pentecost who became converted and evidently took back the gospel with them to their native city.

One charge against the Christians was "their hatred of mankind." Jesus had said that unless his followers hate not father and mother they can not be his disciples, but this did not mean "hate" in the sense in which that word is generally used, but in the sense that they should love less, for that is the meaning as seen in the New Testament practice. Such expressions must be explained in the light of the love which Christians are to have to all men, including especially their parents whom they are to honor.

But Christians were commanded to "love not the world, neither the things that are in the world"; and when they would not join with the ungodly in their sports and pleasures, the world would persecute them. They think it strange that Christians run not with them to the same excess of riot, speaking evil of them. Yet the heathen had to admit, "See how these Christians love one another."

When the time came that the followers of Jesus were in good grace with the world, as at the present time, then it was certain that Christians were and are not the followers of the Separated One. Jesus warned his disciples before he died: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." (John 15:18, 19.)

But when we think we are enduring anything for Jesus' sake, let us turn our minds

back to these suffering Christians in Nero's day, and let us remember that without their faith and endurance, our holy religion would not have come down to us; and remember that unless we, too, have endurance and faith to carry it on to future generations, the Church must suffer and souls will be lost, and we will be partly to blame.

(Continued on Pages 4 and 5)

The Pope a Political Opportunist

It is a recognized fact that Pope Pius XII is among the best-trained politicians and one of the keenest political schemers in all Europe. But the pope's political conniving with old Marshal Petain and the Vatican's known approval of Petain's collaboration policy has not turned out so well. In France the pope is regarded as a collaborationist. It is an open secret that Petain was more devoted to the Roman Catholic hierarchy than he was to France. Patriotic Frenchmen cannot forget that Petain began to show favors to the Catholic Church as soon as he took office, and that the whole Catholic hierarchy reciprocated by seeking to give the old marshal a world-wide "build up." Cardinal Gerlier, Archbishop of Lyons, shouted his slogan in the ears of Frenchmen, "Petain is France and France is Petain," loud enough for the rest of the world to hear it. And the fact that members of the hierarchy in general accepted and approved the so-called "new order" of collaboration with Hitler's Germany in France certainly indicates that the vicious plot originated in the Vatican. All went well for the Catholic hierarchy in France for four years.

Now that France is free, even the Catholic world must confess that the pope's so-called "infallibility" failed him. He picked and backed the wrong party. The pope's policy has never been popular with patriotic Frenchmen. Since Petain's departure, the pope has turned a political somersault in an effort to save face in France.

Cardinal Tisserant, a resident member of the papal curia of Rome, and one of the many political advisers of Pope Pius XII, has recently made a careful inspection of the Catholic situation in France. Petain can no longer show favors to the Catholic Church since France is free; therefore, the pope's political adviser asserts that Petain "is devoid of all moral and religious convictions." Furthermore, the pope's intimate adviser confesses that he has known the character of Petain since the first World War. He explains the ugly fact that the higher Catholic clergy approved Petain's collaborationist policy through ignorance of Hitler's program. He goes on to explain that Hitler's program is plainly set out in Mein Kampf, which has had a wide circulation in France, but fails to explain why the "higher clergy" should be so ignorant.

Frenchmen who are free from the Roman Catholic yoke and now free from German domination have sense enough to see and courage enough to say that the pope is guilty of political opportunism. There are many others who see it, but they have not enough courage to say it.—Baptist Standard.