

MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 CONGRESS AVE., JANUARY, 1930

Fighting the Devil.

Trying to Slide Uphill.—What would you think of a boy who had slidden down hill on his sled, and then had turned it up-hill and was expecting it to slide up again? You would think he was a little off in his head. And yet that is what many American people are expecting to do. For twenty-five years we have been slipping down hill in a moral way, and it seems that we have about come to the bottom. In his inaugural address President Hoover said that the biggest problem before the American people was the suppression of crime, and now after six or eight months, he says that crime is still growing worse. Every one, almost, has been having a fine time the past quarter of a century. In politics we have been living on the sacrifices of the men who fought at Bunker Hill, and those who gave their lives at Gettysburg. In religion, we have been living on the morality of the heroes who came over in the Mayflower and those who spread a knowledge of God in this country. But now it seems that our slide down hill is about over, and we have the big, long task of climbing up the slippery hill down which we came at such a speed. Many think we can slide up like we came down, but they soon will be disillusioned of that. From now on there will be a constant fight to hold even, in getting justice to the people, and in keeping ourselves from sinking lower into degradation. We shall take a few steps and slip back before we know it. Nothing but a complete thaw, a permanent religious revival, can make the ground so that we can get back to where we once were. A real fight with the devil lies just ahead, or else—a complete conquest by the enemy of our souls.

More Schools and More Crime.—Schools are supposed to be for the purpose of making good citizens out of the younger generation; but they do not seem to be accomplishing this in America to any great extent. Schools are on the increase and so is crime. When one investigates, he finds that not much time in the schools is given to the building of character, the most important thing of all. The emphasis is spent on development of body and mind. The athletics have done more harm to the bodies of men than good. The fraternities and sororities in general do not help the morals of the members. Even the high schools in general hinder religion. Let a preacher try to convert young people who are enthused in athletics and see how far he gets. I have held meetings in towns when a basketball game was played. All the young people would go, and the next night boys and girls would

be so hoarse from yelling that they could hardly talk. Or, piled in a car they would go to some other town for the game. Anything over which people become so crazy is an evil. For students in a school to play among themselves could lead to good to the bodies, but athletics as commonly carried on in our high schools now hinders the real development of body, mind and soul. But some say that if you don't engage in such, you can not get good grades. I have had five children to graduate from the Indianapolis high school and not one of them even went to a basketball game or football game of the school, though the school was dismissed many times for it. And their grades were not cut down. We should give our children to understand that they are going to school to LEARN, and we should let the teachers know that, too, and if the children get good marks it will please some teachers. But even if they should cut down marks it is not grades we are after but the real learning. If it appears that they have been flunked by teachers on purpose, and we think it is undeserved, there is a way of going over the heads of the teachers and taking the examination from the higher-ups. And if they then make good grades, it will be a slam on the school. The devil is fighting hard to get our children, and we must put forth strong efforts to save them. Of course, we shall be persecuted, but that is part of the service we are to render to our God. To be sure, we should use wisdom in this fight, but we should not use so much so-called wisdom that we will not fight at all.

Dishonesty of Infidels.—In many daily papers there is a feature under the name "Believe It Or Not," the purpose of which is to entertain the reader by gathering curious things from the realm of nature and history. Recently the editor tried to figure that Methuseleh in order to fill out 969 years of his life, had to swim around for several months. I noticed also some time ago that another skeptic said Methuseleh was drowned in the flood. This feature man evidently thought he would make something funny out of it, at the expense of the Bible. Genesis 7:11 says that "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month" the flood began. Gen. 5:25 says "Methuseleh lived an hundred and eighty-seven years, and begat Lamech. And Methuseleh lived after he begat Lamech seven hundred eighty and two years. . . . And all the days of Methuseleh were nine hundred and sixty and nine years; and he died." Now are we to presume that Methuseleh was 187 years old to a day when he begat Lam-

ech? If the editor of "Believe It Or Not" were to say he was 45 years old, not one person in a million would think he was that old to a day unless he so stated. Why should he then impose that exactness on Bible writers in order to make some fun for the people at the expense of respect for that very Book to which he owes his political blessings? This editor has done two things—he has made the ignorant laugh, and he has showed his own dishonesty.

What Led to Noah's Flood?—While we are on the subject of the flood, this may be a profitable question to consider. It says that the sons of God married the daughters of men. This seems to mean that the good people, probably the descendants of Seth, married the bad people, the descendants of Cain. The result was that the whole earth became corrupted. The only way that good can prevail in the earth is by isolation, and one of the devil's chief purposes is to mix good and bad together. We prune the dead and diseased branches from our trees, cut off diseased members of our body, and isolate criminals in society, to save the rest from being corrupted. It is because we have not dealt with criminals as we should have done that our government is now up against the biggest proposition it ever had. And it is because the churches did not deal with the evil members in them that they have become so corrupted that they are mostly mere social clubs of the rich with little influence in the earth. The salt has lost its savor and the world can not now be salted, and such salt is about to be cast under foot of men by God himself. There were a few saved in Noah's time, but it was by being separated from the rest; and there will be a few saved from the catastrophes which lie ahead, but it will be by being true members of the Church, the called-out, of God.

The Latest Device of the Devil.—It seems that almost every new invention is used by the devil to further his cause. The radio is a new invention and is becoming almost universal. True, some good things go over it, but many things not so good. Christians who would not think of going to a prize fight, will listen in attentively to a description of its progress; those who would not go with the revelling crowd to the games, will enjoy a recital of the same; pious souls who will not go to a comic opera will listen to the foolishness coming off the air. All of us have evil in us, and it is the business of the devil to slip in and stir that up within us. He is doing that in part by the radio. Entertainment is no longer a pastime of people but their business. But it was not a people

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so fed that gave us the Church and the political institutions we enjoy, and it is not a people so fed who will uphold them. Little by little the last vestige of soberness in the chosen few is being diluted by the muddy waters of the wicked world. Let's "tune off" before it's too late.

Is This Denominational Preacher Too Strict?—Daily Paper: "Woe to the members of a Baptist Church here if they are found participating in a mixed bathing party. The Rev. R. O. Howard, pastor of Kelham Ave. Baptist Church, has banned from membership in his church all who go out for a dip in public pools where both men and women are swimming. 'The modern church is nothing but a vulgar social club,' the pastor declared. He said he would ban members who attended public dances, played cards or swore." People like to play in the water, and under proper circumstances it is all right; but there is much evil that comes from the public bathing places, and we are commanded to shun the appearance of evil. Our example may encourage others into something which will lead them from the path of purity and righteousness. "Whosoever shall cause one of these little ones to stumble that believe in me, it were better for him that a millstone were hanged about his neck and he were drowned in the sea." "A little leaven leaveneth the whole lump."

A Bible Prayer That Needs to Be Re-erected.—When the gospel first started, Peter and John were thrust into prison, and then threatened and commanded to speak no more in the name of Jesus. When they returned to their own company, their brethren offered this fervent prayer, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word." (Acts 4: 29.) This prayer needs to be often sent to the throne of grace today, for while we may not be thrust into prison, yet it is as true now as in the apostles' day that "all that would live godly in Christ Jesus shall suffer persecution." Even in politics it takes courage to stem the downward trend. Ex-president Taft said at least ten years ago that our administration of justice was a disgrace to civilization, and he has said it many times since. He has been criticized by the blind optimists, but his words are being verified more and more. It takes courage in society in general to get out of the current and try to make things better. Preachers even in the Church of Christ need to offer this prayer for boldness every day, for the effort to preach general principles and leave the hearer to make the application is a lack of courage in the speaker which will not leave him free from the blood of all men in the Judgment Day. I know of few elders today who have the courage to exercise dis-

cipline on unruly members, and they too need the prayer. In the general battle with sin which comes to us all every day, we should pray that we shall have the courage to say No to all that is evil and Yes to all that is good. Courage is a phase of faith, and faith comes by hearing the Word of God. Brethren, let us read and pray more that we may have the courage to stand up and fight the great battles which beset our path.

The Devil Likes Empty Meeting Houses.—He does everything he can to make them empty. If he can get the members to sit down on the Stool of Do-Nothing, he is very much pleased, for he knows that the house will soon be empty. The drift toward the towns and cities no doubt is partly responsible for the hundreds and even thousands of empty meeting houses there are in this country. But lack of interest is the chief cause. It makes me sad to see an empty meeting house, for it throws a dampening influence over the gospel in that community. I recently spoke about the Church having her "back to the wall," but one writer said that he did not believe that was true while there were so many additions being reported. If he will talk to his brother elder, that man will tell him that the church in southern Indiana where he belonged (or his wife) has its doors closed, and that three other churches of Christ near there (all that are in the county) have closed their doors. These churches don't have their backs to the wall—they don't have any backs to put against a wall. It makes me sad to see an empty meeting house of the Church of Christ. Churches, look around you. If there is such an empty meeting house near you where there are a few disciples, can't you help them to begin again to keep house for the Lord? That little nucleus may grow and in the course of time become a strong congregation again. If there are a few such disciples in a community, try to get a near-by church interested in your case, or write me and I will see what can be done. When two or three are gathered together in Christ's name, he has promised to be in their midst. Again, there are many empty meeting houses of the denominations in the country. Is there a prospect of getting into any of these to tell the story of Jesus in its simplicity? But missionary works needs to be conducted with some judgment. It is hard to get a church started unless there is some man there who has faith and ability enough to lead the little band.

One Way the Devil Makes Empty Meeting Houses.—God created the marriage tie for the propagation of the race, but the devil is getting young married people now to think that they are under no obligations at all to bring children into the world. Paul says, I will therefore that the younger women marry, bear children, guide the house. Now they marry but many of them neither bear children nor guide the house but work also that both together they may have much money to satisfy their lusts. And when they do have children, the devil gets them to think that they should cater to every whim of the child and never punish him. Nearly everywhere I go among the churches, I see a lack of home government with the result that few of such children ever amount to anything in the church. Obedience to father and mother, and respect to all older people, is the first thing to impress

children's minds. If they don't learn it there, they are going to have a hard time through life, and perhaps, yea, often, will land in the penitentiary. In Old Testament times, God commanded fathers to talk of His commandments when they sat in their houses, when they walked by the way, when they lay down and when they arose. How many fathers and mothers are doing that today? How many are bringing up their children in the nurture and admonition of the Lord? We are too busy or too tired to do the most important thing in all the world—guide immortal souls in the way they should go. We send or take them to Bible classes on Lord's day morning, and think we have discharged our duty toward them. They only get twenty or thirty minutes a week in such effort, and they should get almost that much every day, if we wish indeed to train them in the way they should go. Don't wait until they are ten or fifteen years old before you start. That is generally too late. The most impressionable age in a person's existence is between three and six—say the criminologists who have examined thousands of cases of criminals. Send twenty-five cents in stamps and get a dozen of our tracts on "Helping the Young People on to Hell," and distribute them among members of the church, or outsiders. You may be able to do far more good than you will ever know.

Unless we have children and have them trained, there are going to be more empty meeting houses in the future than there are now. The greatest heritage a man can give to the world is a family of children trained in righteousness.

The "Brotherly Love" Blind.—When people go wrong in religion then they talk of brotherly love. The truth is that they do not wish their practices condemned. I have been criticized because I did not say more about what they called brotherly love. Now the Bible surely says much on brotherly love, and we should certainly try to practice it. Paul says, "Am I your enemy because I tell you the truth?" And Jesus says, "As many as I love I rebuke and chasten." But let us inquire as to the cause of much of this confusion among brethren. Is not the strife largely because so many brethren are leaving the doctrines of the New Testament for which the brotherhood has been fighting so many years? Churches and individuals are drifting into the all-time preaching system, card-playing, theater-going, dancing, worldliness in general. There are a few who are opposing these things, and to be sure that brings conflict. To stand up and talk about brotherly love and do practically nothing to oppose these evils, but rather hinder those who are opposing them, is foolishness indeed. Get at the root of the trouble. He that is trying to keep the brethren out of these evils is getting at the foundation of brotherly love, whether he says so or not; and he that is winking at these evils while loudly talking of brotherly love is a wolf in sheep's clothing.

"Clean Hands." David says, "Who shall stand in his (the Lord's) holy place? He that hath clean hands and a pure heart." Men who attend to the public work of the Lord should be men who are above reproach. Elders are to be men "of good report of them that are without," and preachers are to be examples in purity. When old Eli tolerated his wicked sons in the priests' office, he

got into serious trouble—he lost his life. It seems to me there are some loose ideas on this subject. Many seem to think that no matter what a man does, if he repents he can go on in the same office of elder or deacon or in the work of preaching as if nothing happened. I believe this is an error which will result in much evil. True, when one repents we should forgive him, but to recognize him as a Christian and to put him forward as a leader, are two things which are quite different. When a preacher has disgraced the Cause with familiarity with women, when he repents he should be permitted to take a quiet seat till the brethren believe that he is safe. To do otherwise is to place a premium on such evil doing, for some men will go on till they are caught, then make an acknowledgment and expect to go on and do the same thing elsewhere. Such characters are a reproach to the rest of the preachers, and it is our business to put such men out of business.

My Standing.—My membership has been in the North Indianapolis congregation ever since I obeyed the gospel thirty-five years ago, except three years that I was living in Findlay, Ill. When I am home the elders call on me to take part. On my last visit there, one of the two elders called on me to speak and the other commended the talk. There are a good many people in the brotherhood who do not like my strictness in teaching, but I don't know that that puts me out of the brotherhood. One thing I detest and shall fight hard, and that is, a preacher who is "a lady's man." He has no place in the pulpit. When a preacher closes a meeting at a place, and then is arrested that night at the depot for annoying a woman; when he is caught in the bedroom of a servant girl at night while he is engaged in holding a meeting; when he spans a woman with a telephone book (with such actions as go along with such conduct), dividing the church in that city because of that, in part; when he annoys women at various places, and when he never makes acknowledgments for these misdemeanors but bluffs his way through it all—I say, when such a preacher comes into my audience I never call on him, which of course he does not like, and when he announces that he does not fellowship me I rejoice, for I know why.

Heeding the Macedonian Call.—There is a disposition on the part of some brethren to let the small congregations die, and spend their energies on the big ones. Many big ones wish the small adjoining ones to disband and come in with them. They forget that their church was a weak one once. In a few years many of these so-called big churches will be very weak, in spirituality at least, and many of the small ones will be strong. There is more spirituality in general in the small churches than the big ones, in my observation. Some preachers are "booked" for years when a small church calls them, yet when a church that pays fifty dollars a week gives them their remuneration they can say, "Now if you wish me to hold a meeting next year, I can do it almost any time." Such preachers ought to read 2 Corinthians and see what a difference there is between themselves and Paul. Paul did not wish to build on another man's foundation, and some preachers today won't build anywhere else. Instead of nursing big, fat

churches, we should be developing them so that they can somewhat take care of themselves, and can support the evangelists in the new and weak fields. Paul said to the evangelist Timothy, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." But who is doing this now?

What One Woman Does.—"Your Macedonian Call of October came at an opportune time, it seemed to me. The other thing all the time presents itself, and one can hardly help but think what is wrong, but here comes something encouraging, hewing to the line and continually fighting for the right, and will not give way for the sake of peace. Oh for more brave soldiers in the fight! Keep up the courage. The reward is ahead. This number was certainly good." She sends ten dollars, and has sent the same with almost every issue of the M. C. This helps pay the printing and mailing bill. Many say, "Bro. D. A. is doing a good work," and so far as they are concerned he can continue to do it, with the modern Lydias whose hearts the Lord has opened. Another sister sends two dollars for herself and still another sister, saying, "I can't see but you are in the right. O, I know you are." And another says, "I am sending you one dollar to help you with your great work. I surely enjoy reading your paper. It is the kind of reading we need these days."

Some Brethren Speak.—"Received your M. C. It seems to me that you are on the right track. I believe if these principles were carried out, there would be a vast difference in the so-called Churches of Christ." A young preacher: "I am writing you at this time to inform you that I received your M. C. of recent date and was well pleased with it. I was well pleased with it because it contained the truth. I always enjoy reading from the pens of those who contend earnestly for the truth of God's Word. And am sending you a check of small amount to help you in your efforts of upholding the truth before the world." Elder: "Just received the M. C. and sure do love to read it. I like the bold, fearless way of defending the truth which the M. C. puts forth."

How One Woman and Her Husband Do It.—Writing to a preacher, she said, "I have been getting some of D. Austen's tracts [Back-to-Bible Helper] and distributing them. I think they are fine and they have done more to arouse an interest here than all the monthly preaching we have had since you were here. I mean in the church. I have sent them out on routes by mail and into different states where I knew any one. I have so much faith in the kind of preaching and teaching he does, for it is the sinners that his teaching is to [in Helpers]. They will know to sit down and count the cost before starting to build, and that is just what the Bible teaches. There wouldn't be so much worldliness in the Church if all preachers preached that way, and it wouldn't be so hard for parents that have children in these frolicsome schools." When people won't come to our meetings why not get a mailing list of all the sensible people within a radius of several miles of the meeting house, and send some gospel to them through the mails? The Back-to-Bible Helper was published for

that purpose. It has no church news in it at all but is intended entirely for outsiders. Send for some samples, and then do as this man and woman did. If we can interest one soul, we have done that which is more important than all the gold of America.

An Old-time Preacher Tells About "The Church With Her Back to the Wall."—"I received your M. C. today, and read every word of it, and every word of it was fine and directly to the point. Your position on the issue cannot be met by any who oppose it. The congregation here is still under the one-man rule and getting nowhere but along the line of spiritual weakness. Like a loathsome disease, the sin of indifference has not only attacked sectarian ranks, but the ranks of the Church of Christ as well. Again I say your noble work is timely and directly to the point. Keep it up, and here is my dollar to help you."

This Jeremiah Longs for the Old Paths.—"Just received the Macedonian Call you were so nice to remember me in sending. And I can say that I love to read what you have to offer. When I read your writings it makes me feel like I was a boy again, listening to the dear old true and tried gospel preachers of some thirty-five years ago. Those you remember were not afraid to tell the plain word of God, were not afraid to reprove the sects for their one-man pastor system of that day and time. But where are they now? Bro. Sommer, they are hard to find any more. And I tremble for the Church in these grievous times, that have already come, which Paul told Timothy would come. It seems as if the Church was almost backed to the wall. But we hope that as it was with Elijah, so it is with us—mistaken about the matter, and that there are many who have not bowed themselves to the rule of the pastor preacher. I for one am heartily against it, and tell the brethren so wherever I go to preach the unsearchable riches of Christ. Will say that I am for you, Bro. D. A. I get some good pointers from the M. C. which I use to advantage. So keep on sending it when you can." What's the remedy for this condition? Let every old-timer speak out, and let the people know where he stands. If he hides his talent under a bushel, he will be rejected. And if enough of them speak out (and I know that there are very many) the noise will arouse many who have gone to sleep.

Henry Ford Doesn't Like Professionalism in Religion.—"I believe in God and in Jesus Christ," said Mr. Ford. "I was brought up in the Church. I belong to the Church. I attend Church. I never go to hear a sermon, whether by a preacher in a small Church or a large one, that I do not get help. Religion is like electricity. I do not understand electricity, but I am deeply interested in it. I want to know all I can about it. I know that it warms our hearts and makes the world better. I know that it lights up the dark places of the earth. I see and admit its effectiveness though I do not profess to understand it at all. We need more religion, less professionalism in our ministry, and we need it mixed in our industrial life. You can take the Sermon on the Mount and put it down into industry anywhere and it will work." Mr. Ford says he reads the Bible every day and has a copy of it in every room in his house. If Mr. Ford

reads in the Bible every day, he does what about three-fourths or more of the people in "the Church of Christ" do not do. No doubt it is that Old Book which recently caused him to voluntarily raise the wages of his men \$20,000,000 a year, so that his least workman gets \$7 a day. Mr. Ford is shrewd enough to see, also, that many ministers are preaching for the money there is in it. And isn't that the very thing I have been fighting so long? God intended for all of us to be workers—not for money but for the salvation of souls. The only difference between a so-called preacher and any other Christian is that one is devoting all his time to the proclamation of the Word and every other Christian should be doing all he can. "They that preach the gospel should live of the gospel." If they can't live of it, they can work and preach what they can. A man who can preach and won't unless he is paid for it, is a professional, and the kind that Henry condemned. Quite a number of such are arising among us. One who is supplied with the comforts of life, yet will go only to the big churches and where he can get the most pay, not where he can do the most good, is also a professional. They, too, are increasing among us. The remedy is to develop elders who will be apt to teach, as Paul commanded, and who will feed the flock and oversee it.

"Not Enough Preaching."—In today's mail is a letter with the following in it: "The one trouble we have here is that I do not think we have enough preaching. But I have very little voice in the matter. Sometimes we go two years without a meeting and it is a wonder we have any congregation." The brother is probably right, and I have never opposed a church's having preaching. A church which takes care of itself most of the year, ought to have about two protracted meetings a year, or one meeting and a short Bible reading. People need to be stirred and put to work. It may be necessary with a new church for a preacher to stay all the time for awhile, to put the people to work. The thing which I have considered unscriptural is where a preacher preaches for a church year after year and does practically nothing to commit what he knows to faithful men who shall be able to teach others (See 2 Tim. 2:2), so that the church can have scriptural elders. That is professionalism that is condemned by the example and words of Paul.

How the Devil Misrepresents. — What Satan wishes is for Christians to sit back and do nothing, for then his Satanic majesty can get in his work. If he can just get the people to turn over to some one else work they should do, he is pleased. That is the reason Christians should learn to edify one another, as Paul commands, and not to try to hire some one to do that for them. For twenty years I have written much on mutual edification and the devil does not like it, and tries to hinder the work by saying that I am a hobbyist on this subject! The reason I have said so much on this subject is that so few others will say anything about it, or when they do will minimize Paul's doctrine, so that I have to do my teaching on that theme and the other fellow's, too! Let brethren inquire of churches where I have been to see what kind of work I do. If I am a hobbyist so was Paul on the Jewish law and other things.

The Greatest Soldier That Ever Lived.—It was not Alexander the Great nor Caesar nor Napoleon. These men have been dead hundreds and some more than two thousand years, and their deeds are only a memory in history known only to a few. The great soldier was the Apostle Paul. He has influenced for good hundreds of millions of people through twenty centuries, and he is still doing untold good to the world. But we should know more of his spirit and his teaching. The Simplified New Testament makes it easier to know more of this great soldier. In Acts it is clearly marked where his Military Campaigns (missionary journeys) begin and end. To each one of his epistles (as well as all the books of the New Testament) there is given an account of the Ones Written To and the Subject Written On. Every five or ten verses there is a heading which helps keep one on the line of thought. And on every page there are definitions and simplified translations of uncommon words and phrases. The type is black faced and easily read. The genuine leather back is \$3.40 and the imitation leather is \$2.40. If you wish a copy send to D. A. Sommer, 918 Congress Ave., Indianapolis, Ind. Hundreds of people have written us unsolicited commendations of the book, telling of the help it has given them. It may help you, too, in your study of the deeds and teaching of the greatest soldier that ever lived.

Ever See a Scripto-Song Book?—The Protracted Meeting Song Book contains 118 of the old songs which have been sung by millions of people. Ten invitation songs have just opposite them a page each of scripture warnings printed in large, readable type. And at the end of the book there are two pages on the subject, "The Church Which Christ Built." Thus the songbook is a combination of a tract and songbook, and makes a good book to give to outsiders. Send for a copy. Price 20 cents. Send to D. A. Sommer, 918 Congress Ave., Indianapolis, Ind. This may help in the fight against the devil.

The End of the Fight.—Some day the end of this fight against the devil will come, just as it did for Paul. How shall we wish then that we had lived. Near the end of his, Paul said, "I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God." Can we say the same now, or have we catered to others for the sake of gold or glory? Jesus has been our captain in all this fray, and he tells us that he that endureth unto the end shall be saved. Some day we shall see face to face the One who has been leading us in this mighty fight against sin. Oh happy thought!

"I know not now how soon 'twill be when I shall reach that vast Unknown. I know not how, I can not see the entrance to the heavenly Home. Alas! alas! 'tis better so, for time moves on with rapid pace. Yet this I know, when I shall go, that I shall see Him face to face.

"For life must come and life must go. The winters pass, the spring flowers grow. And though the bliss be but alloy, 'tis less of pain with more of joy. It matters not—a few years more. It matters not how quick the pace. For this I know, on that fair shore that I shall see Him face to face."

A poem That Helps Along the Way.—Sorrow as well as battles beset our path in life. Paul comforts us by saying, "All things work together for good to them who love the Lord, to them who are called according to his purpose." In harmony with this, someone has written the following poem which has been a comfort to me through most of my life as a Christian:

Sometime.

Sometime, when all life's lessons have been learned,
And sun and stars forevermore are set,
The things which our weak judgments here have spurned—
The things o'er which we grieved with lashes wet—
Will flash before us, out of life's dark night,
As stars shine most in deeper tints of blue;
And we shall see how all God's plans were right,
And how what seemed reproof was love most true.

And we shall see how, while we frown and sigh,
God's plans go on as best for you and me;
How, when we called, he heeded not our cry,
Because his wisdom to the end could see.

And even as wise parents disallow
Too much of sweet to craving babyhood,
So, God, perhaps, is keeping from us now
Life's sweetest things because it seemeth good.

And, if, sometimes, commingled with life's wine,
We find the wormwood, and rebel and shrink,
Be sure a wiser hand than yours or mine
Pours out this portion for our lips to drink.

And if some friend we love is lying low,
Where human kisses cannot reach his face,
O, do not blame the loving Father so,
But wear your sorrow with obedient grace!

And you shall shortly know that lengthened breath
Is not the greatest gift God gives his friend,
And that, sometimes, the sable pall of death
Conceals the fairest gift his love can send.

If we could push ajar the gates of life,
And stand within, and all God's workings see,
We could interpret all this doubt and strife,
And for each mystery find a key!

But not today. Then be content, poor heart!
God's plans, like lilies, pure and white unfold,
We must not tear the close-shut leaves apart;
Time will reveal the calyxes of gold.

And if, through patient toil, we reach the land
Where tired feet, with sandals loose, may rest,
When we shall clearly know and understand,
I think that we will say, "God knew the best!"

The publisher of this tract expects to go to California for some meetings beginning January 5. If any churches or mission points would like for him to stop on his way back to Indiana, please write soon at his home address so that he can make arrangements if it is possible.