

Macedonian Call

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

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Little Kindnesses

You gave on the way a pleasant smile,
And thought no more about it;
It cheered a life that was sad the while,
That might have been wrecked without it;
And so for the smile and its fruitage fair
You'll reap a crown sometime—somewhere.

You spoke one day a cheering word,
And passed to other duties;
It warmed a heart, new promise stirred,
And painted a life with beauties,
And so for the word and its silent prayer
You'll reap a palm sometime—somewhere.

You lent a hand to a fallen one,
A lift in kindness given;
It saved a soul when help was none,
And won a heart for heaven;
And so for the help you proffered there
You'll reap a joy sometime—somewhere.
—Unknown.

A Visit to Boyhood Scenes

I confess that my heart was beating much faster than usual as our car drove into the village where I had spent most of my boyhood days. It had been forty-five years since I had lived there, and thirty-five years since I had been there, and now for a few hours I was to live those days again.

Richwood, O., is a town of about 1,800 people, located thirty-five miles northwest of Columbus. My father brought his family here when I was eight years old, and remained till I was fifteen, and thus nearly all of my "grade" education I obtained in this little burg.

It was late in the afternoon, and the friends who brought me kindly offered to drive me over the town; but I answered that I wished to walk it and alone and reconstruct little by little as best I could the shadowy events of the long ago.

We drove our car right up to Duke's drug store (as it was called back yonder), where hitch racks used to be, and the corner where the boys used to loaf. I was a Christian Scientist in those days, for immediately back of the drug store was a dentist's office (or was it a doctor with a big pair of forceps) to whom I went with a thumping toothache, but just as I put my foot on the doctor's door step the troublesome tooth ceased aching! I went home without seeing him. But my Christian Science was short-lived, for I had to return in a few days and let him remove the tooth.

The old flour mill long ago burned down, but the warehouse back of it still stands. The wheelwright shop

of the old German, across the street, still is there. The livery stable in the rear of which boys often engaged in boxing matches (sometimes ending in a fight) is now a garage. New buildings have been erected on then-vacant lots, marring somewhat the picture in my memory.

The old gravel pit where the railroad company obtained gravel for its roadbed, has become a good-sized lake now. One early winter morning on my way to school I took a short cut through the pit, and seeing smooth ice on the little pool where we used to paddle in the water in the summer time, I ran for a slide. But the ice was thin, and boy, ice and water were soon all mixed together. A scar is still on my nose where I struck the sharp ice. Then and there I learned that not all that is smooth is safe.

As I passed by the first house we lived in there, I looked in vain for a shed in the rear. It was on that shed that I was blowing soap bubbles one day, when I was about eight years old, and as I stepped back to admire one as it floated outward and downward I fell off a corner of the shed on a wheelbarrow on my head. Often since then I have thought that when one admires his bubbles too much he is headed for a fall.

As I sauntered down South Main street, I was unable to identify the tree which threw me down. You see, we had a cow, and the pasture was at the south end of Main street, and we boys would go on our bicycles to milk. One morning I was returning with a bucket of milk on my wheel, when I struck a tree with the handle-bar, and wheel, rider and milk instantly amalgamated. I fancy I looked like the wake of a German blitzkrieg. When you know that that was a "high wheel" with a big wheel in front and a very little wheel behind, and that the rider was up in the air about twice as high as one on a bicycle today, you understand better the extent of my calamity.

If I had been a week or two later, I should have never seen the old school house again. As it was, the top and inside had been torn away, yet the walls remained and gave much the appearance that it did when I was a boy. I walked around it slowly, recalling little events that happened in this room and that room, for I was in them all except the high school room. Yes, there's the same old school ground where we played "black man", "stink base", "three old cat", and other games of those days. Out there is the hedge where the principal gathered his switches (for teachers then were Solomon-ites). Don't ask me if any of them were used on me, for a witness need not testify against himself!

As I wandered over the grounds I recalled to memory as much of the poem as I could, which I learned in the school book there:

I've wandered to the village, Tom,
I've sat beneath the tree,
Upon the school house play-ground
That sheltered you and me;

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But none were left to greet me, Tom,
And few were left to know,
Who played with us upon the green
Some forty years ago.

And there on a corner in the main business section of the town is the two-story brick building where the Review was published about seven years. Father bought the American Christian Review and brought it to Richwood from Cincinnati, and changed the name to Octographic Review. He paid twelve thousand dollars for it, entirely too much. He borrowed all the money, and spent thousands of dollars in interest till finally it was cleared up by gifts of brethren after two or three decades of worry.

There were four of us boys, the oldest and youngest being not more than five years apart, and we all worked in this office. I began setting type when I was eight years old. I stood on a box at the type case, often in my bare feet; when I tried to escape from work on the plea that flies were biting my legs, father would tie papers around my legs. We worked through vacations, on Saturdays, and some of the time both morning and evening before and after school. In fact, I was kept out of school so much to help get the paper out that I fell behind in my studies and thus lost a year's schooling. Often the older boys would work far into the night, and sometimes all night that the paper might be gotten out on time. It was not pleasant to see other boys going fishing or swimming while we had to work in a hot office, but it possibly did us no harm, for Jeremiah said, "It is good for a man that he bear the yoke in his youth." I now think we were fortunate to have something to do to help keep us out of mischief.

If fathers do not have anything for their children to do, they should find something, for a "vacant mind is the devil's workshop."

The top story of the old brick building was where the type was set and the basement was where the press and folder and engine were, while a Jew had a clothing store between. Often the steam engine would not work, and a couple of strong men were hired to run the old Prouty press by pulling one on each of its arms. And there is the glass door to the press room through which in a scuffle I threw my arm one day, and on my wrist is the scar yet made by the broken glass.

It was hard to hold down four lively boys as we surely were. Sometimes a war would be waged by dipping old papers in the dirty water printers only can make when

they wash their hands, moulding the mass into a ball, and throwing such soppy hand grenades at each other. No wonder mother's hair turned prematurely grey! Richwood had seven saloons and several pool rooms, and was a pretty "tough" place, and mother did the work of the absent father in trying to guide these boys aright. Details of the paper to look after, subscribers who were often indifferent, note-holding brethren to satisfy with what interest money could be scraped up, and a bunch of lively, mischievous boys to corral—these were some of the minor (?) duties before my mother.

But now I am in the bus on the corner at Duke's drug store, ready to leave the old home town, possibly forever. Yes, there is the old loafing place where the talk among the loafers was not very spiritual, where mischief was often hatched, and where, my mother knowing this, often came and took us away. I thank her for it. Had she failed to do that I might never have preached the gospel for forty-three years. She did more than anyone else to encourage me in the Christian life and the active ministry of the Word. Like Abel, though dead she still speaks.

The old school house may be torn away, the old home town itself fall into decay or be torn to pieces by war, friends of childhood may die or be forgotten, former friends may even become enemies, parents may become unmindful of their children and children may neglect their parents—but Christ remains the same yesterday, today and forever.

Every human tie may perish,
Friend to friend unfaithful prove;
Mothers cease their own to cherish,
Heaven and earth at last remove,
But no changes can attend Jehovah's love.

—D. A. Sommer.

A Missionary Program

It might be of interest to state that this work was started without a meeting of the usual type. It was done by personal work. **Good and appropriate literature was used freely.** There is no way to estimate the increased advantage of this manner of approach. After one week of personal effort, we came together on the Lord's day for worship. To date I have continued with this plan with gratifying success. There were about thirty members who observed the communion last Sunday. It is doubtful if the ordinary evangelistic meeting would have resulted in the establishment of this congregation. I am sure that I had certain advantages by the manner of approach used. It is hard to equal the preaching which can be done by taking one home at a time and presenting the plea of Christ with the view to answering all questions pertaining to the New Testament church. By this plan one can help to locate and mark all scriptures involved. Then when the time comes to go to the next home, **nothing is better than to leave a good supply of the very best literature.** Just as a doctor knows the kind of medicine to leave his patient, a teacher of the word of the Lord can know the kind of literature to leave. Some people know more about the New Testament plea than others. Of course, when conditions are favorable, it is good to have group meetings at night. It is wise to have the regular type of evangelistic meeting.

But if the greatest success is to be had, personal work must be kept going. . . .

There are hundreds of towns and cities that know nothing of the simplicity of New Testament Christianity. Yes, there are literally thousands of the very best people who are ready to receive the gospel of Christ just so soon as we take it to them. A few months ago I baptized a fine woman seventy-five years of age who had taught in the Baptist Church for fifty years. Over and over she said, "Brother Sherrill, why did I have to waste my life before I heard the plain truth of undenominational Christianity?"

If each Christian can realize that he is a missionary, this work will have a far-reaching influence in leading many from darkness to light. If we are to hear the Lord say, "Well done," we must help to carry the message of eternal life to the world. Many are satisfied not to help in missionary efforts, because they have never seriously considered the matter. Many excuses may be offered, but such will not change the will of Christ. This is the biggest job of Christianity. There is no work given to man so important. Man will be richly blessed, if he is faithful to this charge, and only punishment awaits the negligent and disobedient.

"Every book of the New Testament was written by a missionary. Every epistle in the New Testament that was written to a church was written to a missionary church. Every letter in the New Testament that was written to an individual was written to a convert of a missionary." "There are 400,000,000 more non-Christians in the world than there were one hundred years ago. Real Christianity, the kind revealed in the New Testament, is essentially missionary, just as ice is necessarily cold."

"The Bible declares that Christ died for all; that the gospel is for all; that the church is God's missionary agency."

"A hundred thousand souls a day
Are passing one by one away,
In Christless guilt and gloom
Without one ray of hope or light,
With future dark as endless night,
They're passing to their doom."

—T. H. Sherrill in Firm Foundation.

"The Crash of Nations and the Crash of Worlds"

This will be the title of the first article in the July Missionary number of the M. C. It will tell of the fall of nations in Europe today, the fall of all the nations in the end, the time when the rich and noble and wicked shall call for the rocks and mountains to fall on them and hide them from the wrath of Him that sitteth on the throne, the time when the heaven and earth shall pass away with a great noise and the elements shall melt with fervent heat. And it will tell of the "kingdom which can not be moved." It will be an exhortation to the non-Christian as well as the Christian. Of course, the No. will have teaching on that kingdom which will last forever. The heading and exhortation ought to make the careless think. But it must be put into their hands. How many will you circulate? The gospel records were WRITTEN that people might believe, and the rest of the new Testa-

ment was WRITTEN to confirm them. Hence, LITERATURE has a distinct place in God's plan. Often the PRINTED page has a better chance to save people than the spoken word, for they do not forget that but can look up the scriptures cited. A personal talk followed with a tract such as this July number will be, may save a soul. Often the printed page can slip in where the living person can not. Some send for issues when they are all gone. This will be a good one. As we shall print this issue early, BE SURE TO HAVE YOUR ORDER HERE BY JUNE 25. Order your Missionary paper for the fall, for it will be the middle of October before the next one is printed.

A Timely Warning

"Heigho," sighed Jack, the farmer's son, as he led the old horse down the lane to the pasture. "What a life! Work, work from morning till night. Why, there is Cousin Dave," he continued, turning appealingly to Bob, who blinked his big, sober eyes, in dumb sympathy. "He's been in the city since fall, having a glorious time, I suppose—so different from my humdrum, stupid life. If I could only get to the city! I would be so happy if I only had the courage to—" Jack finished the sentence by letting his eyes wander off to the blue haze of the distant mountains behind which lay the city of his dreams. The hum of the insect world around him sounded for a moment like the busy traffic of crowded streets, the rushing of many feet. A gentle pull at the halter brought him back with a start to the narrow lane in front of the picket fence.

"Well, well," he said, heaving a deep sigh as he unfastened the bars, "here we are. You've got nothing to complain of if I have, Bob."

Jack was right. If ever there was a paradise on earth for horses, it must have been in this self-same pasture where stood Bob, the old horse. It lay before him one unbroken carpet of green, interspersed at pleasing intervals with patches of fragrant clover, golden buttercups, and juicy thistles. Widespreading oaks cast long, dark shadows, offering delightful retreats from the heat of the sun, while a little babbling brook tinkled in its own pretty way the bells of blithesome summer.

But do you think old Bob was any more satisfied than Jack? No, indeed. He crushed the purple clover heads under his feet, turned disdainfully from the thistles, passed the little brooks without so much as a backward prick of the ears, and wandered off to the lower end of the field where he could look over the fence to the highway.

"How unfortunate I am," he said to himself, "to be shut out from the pleasures of the road. I long for a canter on the hard earth. One tires of grass, and as for that chattering of the silly brook, it is insufferable. I wonder how those curious herbs taste? Some are growing almost within my reach."

Here Bob stretched his neck and tried in vain to obtain one little bite. Irritated at his defeat, he tossed his head angrily, saying, "My masters are cruel tyrants. I will no longer submit to their injustice."

With these thoughts Bob leaped over the fence, and, with the exception of a bruise on one leg, landed safely on the other side.

"What care I?" he thought, joyfully, though he winced with pain. Better to limp on the high road of freedom than fly like an arrow in the fields of servitude."

This fine sentiment so elevated him that he began to neigh proudly, inflating his nostrils with the fresh air from the mountains, pawing the ground and tossing his mane with the grace of an Arab steed. At last he raised such a dust that he was obliged to desist, else he would have suffocated. As it was, his throat became dry. Then he remembered the spicy herbs.

"Now for my breakfast," he thought as he walked toward the coveted dainty. Alas, it was only a common wayside shrub, covered with prickles, most bitter to the taste.

"Oh, I am poisoned!" cried Bob, quaking with fear. Then he ran hither and thither in a distracted manner after water, but no water was to be found anywhere.

Then the foolish horse began to suffer from the pangs of hunger and thirst. The sun was high in the heavens, casting its fierce rays without pity on the shadowless roads. The bruised leg began to swell and cause intense pain.

"I will return to the pasture," said Bob at last, after he had searched in vain for a resting place. "I will return that I may quench my thirst in the cool waters of the brook. Never have I tasted sweeter clover than that which grows on its banks. Yes, I will return, and leave it no more."

He attempted again to leap over the fence, but owing to the stiffness caused by the injury he had sustained, as well as his exhausted condition, he found it impossible to spring the necessary height. All that summer day he was obliged to stand out in the hot, dusty road, while on each side, but beyond his reach, the green fields smiled and the running waters rippled.

Once an officer in gay uniform rode swiftly by, and seeing the horse, struck him with his whip, saying, "Out of my way, you ugly beast!"

Later on a carriage full of merry children passed. "See that beggar horse! Let's throw it a copper," they cried, laughing. Then the horse realized this was well-deserved punishment, and bitterly lamented the base ingratitude that had prompted him to leave his pleasant pasturage for the dusty high roads—his kind masters for the insult of passing travelers. He trembled as he thought that perhaps Jack would be unable to discover his whereabouts, and that he might perish with hunger and thirst.

"Fool that I was to leave my home," he kept thinking during the long, dreary hours of suffering and suspense.

That evening Jack found the old horse looking over the fence from the roadside, a sorry object covered with dust.

"Ho, ho!" he exclaimed as he let down the bars, "so you wanted to leave home, too, did you?"

At that moment he caught sight of a figure wearing a ragged cap.

"Dave, Cousin Dave!" Jack cried breathlessly, looking in pity at the pale face and sunken eyes.

"Yes, Jack, I've come back to the old farm; this is my best friend. The city is full of sin and misery."

Jack looked from the horse to Dave, and then again his eyes wandered off to the distant mountains, no longer hidden in a purple haze, but standing out clear and sharp like warning figures. He put his hand in Dave's, and in a tone of one who has learned a deep and precious lesson, he said: "You are right, Dave, we will never leave the farm. What do you say to that, my boy?" turning to Bob.

The horse neighed joyfully as he felt the cool grass once more beneath his feet, and the voices of the lads rose loud and clear in a song of joy as they wended their way toward the old homestead, made beautiful by the crimson flood of the setting sun, and the lovelight of happy, contented hearts.—Ram's Horn.

Questions and Answers

(72) M. M. M.—What was the gift of the Holy Ghost in Acts 2:38? Ans.—If I promised you the gift of a car you would expect to receive a car. And so when a Christian was promised the gift of the H. G. he had right to expect to receive the H. G. And by consulting Acts 10:44, 45, you will see that the term H. G. and the term gift of the H. G. are used interchangeably. This requires conclusion that the promise to baptized believers the gift of the H. G. meant just what it said. And by further consulting Acts 8:15-18 and 19:6 it will be seen that actual cases are recorded where baptized believers did receive the H. G. as was promised in 2:38. (73) Is it scriptural to use whole wheat light bread cut in small cubes for the loaf? Ans.—There is no legislation in the apostles' teaching as to the kind of bread to be used in the communion nor as to the form in which it is to be brought to the table. Therefore, when we make specific regulation we are more definite than were the apostles. However, on principle that we must "give none offence" it is well to use unleavened bread and brought to the table in one piece. For while this is not required, yet all agree to it and thus no friction will occur. (74) What is the ordinance in Jer. 31:36? Ans.—The ordinance of the order in nature referred to in previous verse. (75) Explain Jer. 31:36-40 as to Israel ceasing as a nation. Ans.—Key to this is the word **all**, verse 37. This was written at the time the nation was in captivity. And while it was destined to be greatly reduced by the captivity, yet not **all** would be lost but there was to be a "remnant" brought back to their native country. And God here declares this to be as certain as that the foundations of the universe are certain and fixed. (76) Before the church is set in order who is to hear charges against a sinful member? Ans.—Since hearing charges against a sinful member is just one form of church work, whoever is in charge of the local services at any other time would be authorized to lead the church in its work on this subject. (77) Who is the elect lady 2 Jn. 1? Ans.—She was a Christian woman by the name of Cyria, according to Thayer. (78) What is the doctrine of 2 Jn. 10? Ans.—It is the one mentioned in previous verse. It is in possessive case and that means Christ's doctrine, not merely the doctrine about Christ as the "open door" folks try to make out. Whatever doctrine the apostles taught would come under this according to John 13:20 and this would be the doctrine of Christ mentioned in your question. (79) What house is meant in 2 Jn. 10? Ans.—Any house in which disciples engage in teaching and being taught, whether this be a private home, a rented hall, or church house.

(80) J. T. G.—What is Christian unity and will it be attained? Ans.—The term is used for the condition where professed Christians are united on the basis of the Lord's standard which is the New Testament. The time will never come when all who profess to be Christians are so united but those who are really converted

to Christ are always one. (81) Can a professed Christian be saved without immersion in water? "The Review says he can if he makes the Supreme Sacrifice. What say you? Ans.—There is little surprise that said paper says this for it has given up about all its former advocacy of Truth and has done this for the sake of financial success according to its own admission. But when Jesus says "He that believeth and is baptized shall be saved", it violates this to say one can be saved without baptism. (82) Do you teach some will be saved in all denominations, even if they remain there, if they are baptized? Ans.—I do not because the Lord says "come out from among them * * * and I will receive you." Even though it may be admitted the Lord has people mixed up in denominationalism, yet he will not receive them unless they come out. (83) Do you teach that we should speak where the Bible speaks and be silent where it is silent? Ans.—I certainly do, for Peter says "if any man speak, let him speak as the oracles of God." This is in 1 Pe. 4:11. And to speak where the Bible is silent would not be obeying the above quotation. This means that we must not teach nor practice anything which the Word of God does not teach. To do so would be a sin according to Rom. 14:23. (84) How is saving faith obtained and maintained? Ans.—In Rom. 10:17 we are informed that faith cometh by hearing the Word of God. This is how faith is obtained. Where the Word is silent on any subject we cannot have any faith on that subject. Logically then, faith is maintained by abiding within the teaching of this Word. (85) How many of Christ's commands must we obey to be saved? Ans.—All of them. See Jas. 2:10. (86) What is it to be saved and come into knowledge of the truth as of 1 Tim. 2:4? Ans.—In John 17:17 we learn that God's Word is the truth. A knowledge of this is necessary to salvation. See answer to question 84 above. Since one cannot be saved without faith and since faith comes by the Word of God, it follows that no salvation is promised outside of knowledge of this Word.—E. M. Zerr.

(To be continued)

"The Whole Congregation" Was How Many?

In Nehemiah 7:66 we read this: "The whole congregation together was forty and two thousand three hundred and threescore."

That was quite a large congregation and that number we do not get in this chapter, though we may add all that are mentioned, so we must harmonize this as we do the commission as given by Matthew, Mark and Luke. Skeptics use this often in criticizing the Bible. But when we add 29,818 in Ezra, the 1,765 mentioned in Nehemiah, and to the 31,089 enumerated in Neh. 494, the overplus in Ezra not noticed by Nehemiah, the account will correspond and make sense. Here they are:

Number in Ezra 29,818. Add from Neh. 1,765 and we have 31,583. Then we must notice the number in Nehemiah 31,089. Surplus in Ezra 494, which makes 31,583. But we haven't enough yet, so we notice the 10,777 supposed to be of the other tribes, then we have the full number of 42,360.

This makes the exact number mentioned in Neh. 7:66, so our brother who asked for an explanation will, we

trust, be satisfied. Read the second chapter of Ezra with care. The 64th verse mentions the whole number as Nehemiah does. In verses 66, 67, we learn they had 736 horses, 245 mules, 435 camels, 6,720 asses, thus making 8,136 beasts of burden. So they not only had an unusual large congregation, but their animals also makes a large "congregation" of them.

We too often read the Bible without studying it. We can not study without reading, but we can, and often do, read without studying. Let us study the Bible more. I have been reading and studying that Book for many years, but still have much to learn. I have to keep studying and he who quits studying is going back, back and back until he will soon forget much he has learned. Let our young preachers not think they can quit studying the Bible, hence when in meetings simply preach and do but little if any studying. Boys, you must study and study hard so that you may be more able to meet all the issues that may come up much better than some of us have met them.—W. G. Roberts, Hammond, Ill.

Getting Ready For Our Meeting

Soon we are going to have the pleasure of cooperating in one of the greatest works ever given to man to perform; that of declaring the glorious gospel and leading souls to Christ the Lord. Since it is impossible for me to be with you personally before the work begins, and thus to assist in the plans directly, I am taking the liberty of writing the following suggestions which experience has taught me will aid in accomplishing the Master's will.

Scriptural Unity—Since this work cannot be successful without harmonious consent of all, we should all make a firm resolve to subjugate our personal desires as to incidental details, to the wishes of the Body. Let us resolve that we will cooperate 100 per cent in every scriptural endeavor—and we will all work for Christ as one big family.

Singing—Song service is a most important feature of our meetings. It is not fair to the preacher, the church or our friends to enter a meeting with no attention given to this matter. The elders or leaders should definitely name the one whom they believe to be best qualified to handle the song directing; and regardless of whom they select, all other singers and leaders should pledge their support to him. The one selected should be chosen because of his qualifications to lead, as well as his knowledge of music. Many good music teachers are not suited for leadership in a meeting, so the point should be carefully considered. A man should be chosen to lead, who can be present every night, and just as it is not wise to "change horses in the middle of the stream", so it is not good policy to alternate leaders in a meeting. However, because emergencies may arise, necessitating absence of the leader, a substitute should be selected to function in event of absence of regular song conductor. The secret of successful work is to leave nothing to chance.

The church as a whole should come together for at least six song practice sessions, before the meeting begins. Since the prayer meeting service will be postponed during a meeting, perhaps that night may be used for a six weeks preceding the beginning of the series. Concentrate in each practice session on Invitation Songs as well as others.

Advertising—At least two brethren should be selected to handle this vitally important feature of the work. The elders should select men with business or executive ability, who can correspond with the evangelist and handle details according to directions. It is wise also to determine about the amount available for advertising purposes. The good done in a meeting will be increased or decreased **IN PROPORTION TO ADVERTISING CIRCULATED**. We have found that in a city of over 50,000 the minimum amount to do the desired good will be about \$20.00. Where less is available, other methods must needs be worked out. But the evangelist can be governed in his suggestions by having an estimate from the church. As soon as brethren have been selected to act as an advertising committee, they should contact the evangelist at once, so arrangements can be made to lay the groundwork immediately.

Personal Work—This must be done partially before the meeting begins and of course it is thus up to the local membership to volunteer. A house-to-house canvass should be made of the territory for several blocks in each direction from the church location. People living in that territory should be given a kind, cordial invitation to attend the meetings, and the type of advertising selected by the evangelist and advertising committee should be left in each home as a reminder.

Ushers—While it is the duty of all to make strangers feel at home, yet "what is everybody's business is nobody's business". For that reason an usher or ushers should be selected, whose duty it will be to properly seat the audience and especially to see that no one enters or leaves without a welcoming smile and invitation to return. My suggestion is that one brother be chosen to manage this matter, and that it be left strictly to his charge; thus he may call upon extra help as needed. However, the responsibility for seating the audience with the least amount of confusion will be upon his shoulders, and others should not jump up and take the work in hand; as sometimes there will be more ushers than there are persons to seat.

GENERAL SUGGESTIONS

a. During the services all can assist greatly by remaining as quiet as possible, and with as little moving in the aisles as is necessary.

b. Under no condition should anyone leave or enter the room during the extending of the invitation, or singing of the final song; except in case of illness, or other unavoidable reason.

c. Members of the church should be ushered to the front seats where they can cooperate more fully in the song service, and at the same time leave rear seats for strangers and late-comers.

d. Mothers with babies should bring their children to church when possible. It is part of the child's training in spiritual things. Children should be taught to attend to nature's wants, secure a drink, etc., before services begin. If a baby cries and disturbs those sitting near, the mother need not feel embarrassed to arise and take it from the auditorium until quieted. The ushers and all others should be ready to assist by pointing out locations of rest rooms, etc.

e. Do not wait until meeting is in session to start inviting people. As soon as you ascertain the date set, start preparing the minds of friends and others for the time.

f. Write down names and addresses of persons who were once members of the church, but have become indifferent; those who seem very interested, etc., and hand your list to the elders before the meeting begins. This will give the preacher a working list of prospects upon arrival.

g. Have your church record as clean as possible before the meeting starts. Under no circumstances leave over a group of delinquents for Bro. _____ to handle when he arrives. If your congregation has elders, they can take God's Work and settle any little difficulty that arises. Don't start a meeting with petty envies, jealousies, etc., in your hearts. These things not only are contrary to God's word, but indicate we are not fully converted to living the Christ-life, and they distinctly hinder a meeting.—Bulletin by W. Carl Ketcherside.

WHY I AM A CHRISTIAN

I am a Christian because I know without a doubt that there must be a great and magnificent creator in the heavens who has created all things, and by whom all things consist. Consider the human body and mind. Of all the things that man has done in this world there is nothing that man has ever done or invented out of the raw materials which God gave him that would compare to the human body and mind. The way the mind, muscles and nerves all cooperate together is greater than any electric system ever known. As I write these words to you every thought must originate in my mind, be transferred some way to my arm and hand, and formed on paper before you can receive my thoughts.

Consider the very, very small and large animals that God has created. We all know the wonderful power of some of the large and strong animals of the world. The thing that impresses me is the way the very small animals that God has created have such wonderful intelligence and know just how to do the thing that God intended for them to do. Take the ant for instance, a very small animal and yet so active. Those that have studied the life of ants say they store up food for time to come, and sometimes have ant wars just as human beings do.

There is one thing sure, brethren, and that is "that something does not come from nothing." "And the Creator must be greater than that which is created." Therefore I say that our God is wonderful, magnificent and truly worthy of our worship and praise.

I am a Christian because I feel that with the wonderful blessings we enjoy in this day and age of the world if I did not worship and praise God for them I would be an ungrateful and non-appreciative being. We enjoy so many temporal and spiritual blessings today that our forefathers before us had not the privilege of having. In a temporal way we have: the telephone, the automobile, the airplane, the radio and many others which those that lived a few hundred years ago never knew. In a spiritual way we have every convenience to make our worship easy and desirable. There is no one being burned at the stake for preaching Christ in the U. S. A. today. We should not forget what God has done for us.

My third reason for trying to live a Christian life is that I believe that this same God that created this world in all its beauty and splendor has prepared an even greater place for those that do his will on this earth. The Savior made some great promises to his followers in the

14th chapter of John's gospel record, some of which have been fulfilled and some of which are yet to be fulfilled. "Blessed are they that do his commandments that they may have a right to the tree of life and enter in through the gates of the city."

Most of us are engaged in some kind of business. Before we engage in any business we always consider the advantages and disadvantages and see whether it will be profitable to engage in such business. We should do the same with our life and soul which is the most precious thing that God has given to us. Let us consider the Apostle Paul who should be an authority since he was inspired of the Holy Spirit. We remember he gave up a great many things to be a Christian. Yet he says he counted them all but loss for Christ. Read 2nd Corinthians 11:24-29. If the hopes of eternal life were so great that they would cause him to undergo those things, certainly we should make every effort to do the Master's will.

My 5th reason for being a Christian is that I believe in taking advantage of every opportunity. Christ's life, death, burial and resurrection is the sinner's great opportunity. It's a chance to gain the grace and blessings of God that have been lost through sin. But woe is me if I do not take advantage of this opportunity. I believe what God says he will do to those who refuse to do his will just as I believe what he says concerning those who do his will. Read the 25th chapter of Matthew. Also Matthew 5:29-30; Matthew 23:33; Luke 16:19-31. Just as sure as there is heaven for those who do the will of God there is hell for those who refuse to do what God has commanded. Truly, brethren, we should work out our salvation with fear and trembling knowing the terror of the Lord.—Fred Sloop, Topeka, Kans.

CHRIST THE GOOD SHEPHERD (John 10:11)

There are certain titles which the Lord has chosen for himself which teach us the relationship between God and His people on earth.

We learn from the Old Testament that Israel was a pastoral people and we are not surprised that they knew God as the faithful shepherd who had led them forty years across the wilderness to the promised land (Deut. 8:2).

The psalmist David had lived among the sheepfolds and knew the shepherd's faithful care for his flock. No psalm has such a universal appeal to the human heart as the 23rd psalm and multitudes have learned to say with David, "The Lord is my shepherd, I shall not want."

Turning to Isaiah 10:11 we see Isaiah with breaking heart looking upon the captivity of his people, when all earthly hope had failed there came the glad summons, "Behold thy God." Isaiah saw Him not as a God of vengeance, but as a kindly shepherd gently leading his flock across the desert sands.

Christ uses this title when he tells us, "I am the Good Shepherd," in John 10:11. "I know my sheep and am known of mine" (John 10:14).

The oriental shepherd knows all the peculiarities of his sheep and has a name for each. Christ knows us not only as a flock, or body, but He knows us individually and by name. One by one he calls us to a closer walk with Himself—a life of separation of communion service.

The faithful shepherd is not satisfied with the ninety and nine safe within the fold. He went out into the wildest night this world has ever known to find the lamb outside. Christ the Great Shepherd laid down his life for his sheep.

As the Great Shepherd he rose from the grave, and as the Chief Shepherd He is coming again.

This is the hope of the Christian, the comfort for all life's ills and the incentive to every good work. We need not fear our tomorrow, for Christ our shepherd will lead us all the days of our life and at last receive us into his sheepfold on high, if we faithfully serve Him.—Clarice Fox, Hartford, Ill.

MANY CHRISTIANS ARE LIKE SPONGES

Not long ago I heard a professed minister of the gospel lamenting the loss of power of the church today. It recalled to my mind this quotation, Luke 4:32, "And they were astonished at his doctrine: for his word was with power." There is much being preached from pulpits and otherwise that is labeled the gospel of Christ, but is so foreign to His teachings that it does not even seem akin to the Word of God.

Christ said: "And I, if I be lifted up, will draw all men unto me." The "modern" church says: "Let's fill our basements so full of games and amusements so we can draw the young people and thereby fill our empty church pews." Soon, in order to force church attendance there is a penalty of having to attend so many church services before they are entitled to take part in the amusements. Can any one imagine an honest, converted Christian being penalized by attendance at church services? If they are Christian they will be there and suffer hardships to do so. Soon those who have to attend as a penalty, want this and that and the other changed to suit their desires. In order to hold them the officers listen to their rules and regulations rather than the Word of God and in order to cover up their lack of spirituality and godliness, they label themselves as "broadminded" and expect every one to recognize them as such. No doubt it takes a "broadminded" man or woman to travel the broad way, for if they will trim down to the narrow way, they can not be broad enough to carry the world on one hand and try to carry the church on the other.

I asked one of these "broadminded" people why they used a certain practice foreign to the teachings of the Word of God and if they could not see that it was condemned by Christ and the Apostles when they studied the Bible. She replied, "Oh, we do not need to study the Bible, we have a minister to do that for us." If it is possible for people to live in this age of such enlightenment, and still be so ignorant of God's word, why can't the Church of Christ do as the denominations in this one point alone. During the summer months in this country they send a man or number of men to teach each Sunday in school houses or in abandoned church houses and it is not long until they have established a church of their denomination. Some one will say that they will soon lose interest and die out, but the denominations to a great extent stick, so why couldn't truth as well as error stick in some places.

There are many churches of Christ that have been established for years that do not try to expand, other

than to meet each Lord's Day, and have preaching once or twice a month. They have well educated people in their number that could give worth while discussions at any of their meetings if they would only take a little time and thought to prepare, but instead they would rather hire a preacher to do it for them. If these congregations would develop their own talent and send the preacher that usually preaches to them into some field that has had no New Testament Church, think how much more good they could do. Many Christians are like sponges, they soak up all the preaching and teaching they can and you have to squeeze them very hard to get it out and unless they are continually soaking up the preaching, they become dry and useless as the unsoaked sponge. Remember in Christ's time the people "were astonished at his doctrine: for his word was with power", don't you think there is lots of room yet for people to be astonished at the power and doctrine of Christ?—* * *

THE CIGARETTE HABIT

The U. S. Government forbids the sale of cigarettes to minors. It knows that "the 19 deadly poisons in the cigarette stunt their growth and dwarf their immature brain cells." In a survey of city high schools it was found all the honor students were non-smokers. Also that the majority of pupils dropping out without finishing the course were smokers; also that all murderers and practically all criminals were smokers of cigarettes. It seems that cigarettes and alcoholics are twin brothers in crime and in lowering regard for the amenities of life.

The New England Mutual Life Insurance Company, keeping a record of tobacco users as compared with abstainers from tobacco, found that the death rate among its 180,000 policy-holders showed only 59% of life's expectancy among those not using it and 93% among its users. Ask the coaches of the BIG baseball teams what they think about it. Pittsburgh and St. Louis street rail-ways for years refused to employ smokers. More than a score of leading coaches will not accept a cigarette smoker for a member of their team. My dear young people, is the above not enough to persuade you never to touch a cigarette, or if you are among the 85% of the young people who have already been trapped into its use, would it not be wise to break the habit before you become enslaved to it? God help you to decide.—The Index.

I UNDERSTAND

(Ps. 50:15)

Hast thou been hungry, child of mine?
I, too, have needed bread;
For forty days I tasted naught
Till by the angels fed.

Hast thou been thirsty? On the cross
I suffered thirst for thee;
I've promised to supply thy need,
My child, come unto Me.

Perhaps thy way is weary oft,
Thy feet grow tired and lame;
I wearied when I reached the well,
I suffered just the same.

And when I bore the heavy cross
I fainted 'neath the load;
And so I've promised rest to all
Who walk the weary road.

Doth Satan sometimes buffet thee,
And tempt thy soul to sin?
Do faith and hope and love grow weak?
Are doubts and fears within?

Remember I was tempted thrice
By this same foe of thine;
But he could not resist the Word,
Nor conquer power divine.

When thou art sad and tears fall fast
My heart goes out to thee,
For I wept o'er Jerusalem—
The place so dear to me.

And when I came to Lazarus' tomb
I wept—my heart was sore;
I'll comfort thee when thou dost weep,
Till sorrows all are o'er.

Do hearts prove false when thine is true?
I know the bitter dart;
I was betrayed by one I loved
I died of broken heart.

I loved My own, they loved Me not,
My heart was lonely too;
I'll never leave thee, child of Mine,
My loving heart is true.

Art thou discouraged in thy work?
Doth ministry seem vain?
I ministered midst unbelief,
Midst those with greed of gain.

They would not hearken to my voice,
But scoffed with one accord;
Your labor never is in vain
If done unto the Lord.

Have courage, then, My faithful one,
I suffered all the way;
Thy sensitive and loving heart
I understand today.

Whate'er thy grief, whate'er thy care,
Just bring it unto Me;
Yea, in thy day of trouble, call,
I will deliver thee.

Reports of Brethren

"Some are bystanders to the Church.
Others are standbys to it.
Which are you?"

Texas—I received the copy of the May issue of The Macedonian Call and am trying to absorb it. I am enclosing a stamp for tract on Christian Liberty.—I. H. (a sister).

Brookport, Ill.—The church here continues to advance. We have several young brethren taking active part in the worship. The church closed a successful singing school with Bro. Roy Harris of Gainesville, Mo., as teacher. The term was two weeks and it did the congregation much good. Churches all over the United States should keep this young man busy. He preached over three Lord's days while here.—A. T. Kerr.

St. Louis—Your meditation placed under the picture [of the little girl] made this M. C. an outstanding contribution to literature of the brotherhood. I consider you are producing a finer journal all the time, and its make-up is excellent.—Carl Ketcherside.

Berkeley, Calif.—Our new place of meeting is Vasa Hall, 1908 Addison St., Berkeley.—Geo. A. Robinson, 2223 Union St.

Elmwood Park, Ill. (Suburb of Chicago)—We are planning on having Lloyd Riggins with us the fifth Lord's day in June.—Leon A. Munger, 2220 N. 74th Ave.

Lovell, Okla.—After doing what I could to encourage the work in many places in Illinois (baptized a woman at Cooksville), I began here Lord's day April 21 with full house; left here with good interest prevailing a year ago. After here I am to go to a second meeting at St. Francis, Kansas. Hope to do good.—R. O. Webb, Secor, Ill.

Riverside, Calif.—The crowds kept increasing till we had over a hundred every night. Bro. Turner did the plainest preaching I ever listened to, but the people kept coming. He certainly went after worldliness and tobacco users. There were ten came forward, two that confessed wrongs, one from the sects and three to take membership and four baptisms.—Mrs. W. J. Stone.

Compton, Calif.—Good meetings in southern California. Bro. Turner is using two powerful weapons in this fight—the Sword of the Spirit, and a godly life. The powers of hell tremble before him!—Wm. Ketcherside, 3620 Jefferson St., Riverside, Calif.

Hammond, Ill.—The 3rd I was called to Sullivan, Ill., to preach the funeral of Sister Caroline Bolin, who died at the ripe old age of 80. Her membership was with the Sand Creek congregation. Her husband used to be an elder there, I believe, but he preceded her into eternity 15 years. Bro. Harold Chasteen preached here Thursday, Friday and is to preach again tonight. He is improving rapidly. He is a young man, but is going to be one of our good preachers if he continues. He is a good preacher now, but will, of course, be better. We all like him.—W. G. Roberts.

Topeka, Kans.—I go to Green Mound congregation for a short meeting, beginning May 26. I wish to say to the brethren that I have disposed of our service station here in Topeka and I can give my time to preaching and Bible drill work. My time is now available. Let me hear from you if you can use me.—J. A. Freed, 425 Leland St.

Hammond, Ill.—Closed a meeting at Bolivar, Pa., April 21 with four baptisms. Rained and snowed most all the time I was there; also much sickness which kept several away. Bro. Benney, who is about 83 years old, did the baptizing for me and did it well. I stayed at night with Bro. J. R. Cummings and they were as good to me as if I had been one of their own. I have moved to Hammond, Ill., so will get my mail there for some time.—W. G. Roberts.

Kansas City, Mo.—Two recently restored at 59th and Kenwood. Work moves forward with brethren able to edify and admonish one another. Development class for brethren two nights a week. Some good material discovered and progress being shown.—Robert H. Brumback.

Cincinnati, O.—I received this morning my copy of Simplified New Testament, and while I haven't had time yet to examine

it thoroughly, I am in love with it and expect to receive much good from it.—George T. Stantner.

Reedley, Cal.—Our meeting with Bro. C. R. Turner, assisted by Bro. Wm. Ketcherside, closed Feb. 18 with 16 added to our number. Later during his meeting at Exeter, Cal., Bro. Turner baptized a young man from our city. His membership is with us. Three years ago we started worshipping in our home, with Bro. Walter Weekly of Exeter assisting us. We were five in number. We now number 29. We were not only strengthened in number by this last meeting, but in faith and zeal as well. We ask the prayers of all the faithful that we may press on continually, never being satisfied with our present attainments. We pray that God's blessing may continually rest upon all the faithful; especially on these faithful ministers of the Gospel who have helped us in the Lord's work. May they never depart from the true way. And our prayers go up to God for their families who are making a great sacrifice that we may have the Gospel preached to us. If any of you people of the east are planning to come to sunny California you have a cordial invitation to locate at Reedley. We wouldn't encourage anyone to leave a good livelihood back there and come here. For California is not all sunshine and roses. But those who are coming should try to locate near a faithful church. And while people in California in many cases are having a hard time making a living, we believe Reedley is as good a place as can be found in the state as far as prospects for work is concerned. And you can be assured of a faithful church to worship with us.—Mr. and Mrs. Ralph Shearer, 1137 K St.

Nevada, Mo.—Bro. Carl Ketcherside was called to Nevada to conduct the funeral of Bro. Orr on March 14. Bro. Orr's home was at Harwood but his membership was at Nevada. We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.—Mr. and Mrs. W. R. Sterner.

Topeka, Kans.—We were well pleased with March issue of M. C. The picture of your father and historical data covering first page was very appropriate. Then nothing would seem more fitting on second page than "A Tribute To My Father." What valuable lessons and worthy examples are set forth in that tribute, which is so eloquent in its simplicity! I only wish that all who sincerely desire to learn the truth, for truth's sake, could have the privilege of reading this tribute. After considering it, I recalled Paul's instruction to Colossian brethren: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer each and all." (R. V.) But the entire March issue of M. C. is worthy of careful consideration, and we have had so much valuable instruction in recent months. Let us keep the good work moving right along! Emily Baker. (Our older readers remember Sister Baker as one who conducted a page in the Review for children about twenty years ago. Many of them were helped by that page through the many years she wrote.—Pub.)

Long Beach, Calif.—Brother C. R. Turner assisted Compton in conducting a meeting. Bro. W. Ketcherside was with us three weeks doing personal work. We find both men faithful and energetic workers—very few their equal. Bro. Turner strengthened the church with the presentation of the plain gospel and condemnation of worldliness among brethren. Six have been added to the Compton Church.—Paul McKenzie.

Neosho, Mo.—Bro. D. A. Sommers closed a two weeks' Bible reading here and left the church in good condition to grow. We can't begin to tell how much good Bro. Sommers did us. But we feel like every congregation should have a Bible reading. That's what teaches you scripture and teaches with preaching also. The church at Neosho sends greetings to all the faithful.—L. A. C.

Carrollton, Mo.—You asked me to write concerning some one who had proven themselves true workers for the church. L. L. Ballenger is and has been for years an example of true faith and practice, as in Timothy 2:25, "In meekness instructing those who oppose themselves." He has given his time and talent helping build congregations and strengthening those already built. Being as in 2 Timothy 4:2, "instant in season and out of season," he teaches at his work, and visiting in homes and hospitals, the physically and spiritually sick, bringing the comfort of the word of the Lord. As I review his work through the years an old song comes to my mind. I will give the last part of the chorus:

Oh! ye watchman on Zion,
Oh! workman divine,
List: the Master saith
Ye must hew to the line.

—Mrs. W. S. Crank.

Arkansas—A copy of the M. C., May issue, was handed to me this evening by my brother-in-law. It was a pleasure to read it. So far as I am acquainted with the publications of the church of Christ brotherhood, I believe that the M. C. is the only one that fully states my position, or rather belief of what the Scriptures teach on the subjects covered. I happen to be the only evangelist of the church of Christ residing in this block of territory, which comprises more than 10,000 square miles. There are a few small congregations located in this area, some of which have assisted me in establishing several missions; at two of which we are preparing to erect suitable houses of worship. Please send me the M. C., starting with the June issue. In the meantime I shall see what I can do towards securing some subscriptions for it among the membership in this section. —J. H. Baird.

Lovell, Okla.—The church which meets at Fairview school District 8 rejoices greatly over the results of the three weeks' meeting which began April 21st and closed on Sunday night, May 12th. Bro. R. O. Webb, of Secor, Ill., did the preaching, also much personal work in the homes, which was well received. We feel much encouraged to press onward in our feeble efforts to let our light shine in this community. Visible results of meeting were five young people baptized and meeting closed with better attendance and outside interest than we have had for some time. We pray that Bro. Webb from Secor, Ill., may be permitted to labor for many more years in the Lord's vineyard.—F. A. Hall.

Walnut Bottom, Pa.—We are glad to say that since the church in Shippensburg, Pa., rebuilt their place of worship the work has taken on better prospects. We now have a plain, warm, comfortable meeting house which we did not have before, for the old one was getting badly in need of repair, and so we started last fall thinking that we could repair without much trouble, but when the carpenters began we soon saw that the most economical thing to do was to rebuild and salvage all we could to use in our present building. This has been done at a moderate cost of \$975 and gives us a room large enough to seat 100 people. We have not had a meeting since the spring of 1938, when Bro. Johnny Rhodes was here, so we saved from then on towards the building and were able to pay \$525 on the cost of the work, reducing our debt to a balance of \$450. As I have stated at the beginning of this, prospects now look brighter for the building up of the cause of the Church in Shippensburg, Pa., than they have for some time, for there are several fine families attending our morning services and expressing good interest, which to us is much encouragement; and we believe that there ought to be a meeting this spring, so we have the promise of Bro. Harold Shasteen of Sullivan, Ill., to come and do this work. But, dear brethren, to meet our obligations of this debt and support Bro. Shasteen will be a heavy burden for the 10 members who meet in Shippensburg, Pa., to carry, especially when three-fourths of them are not financially able to give much to the cause; so we are asking our brethren to come over and help us, either for the debt or towards the meeting. Any contribution, matters not how small, will be thankfully received and used as the giver directs. We are not discouraged but have confidence in our brethren that all things will work out to the glory of God in Shippensburg, Pa. Send to C. J. Beidel, Walnut Bottom, Pa. (Readers will do well to help Bro. Beidel in this meeting, for he has indeed sacrificed much. —Pub.)

Bonne Terre, Mo.—I began a meeting in Waukomis, Okla., April 7th, and continued over the 28th. While there were no baptisms, yet 8 were added to their number by restoration and membership. The church there has been suffering from internal trouble for some time, caused mostly by preachers, hobbyists of almost every description. I had the cooperation of nearly every one in the congregation in doing all I could to bring about peace and harmony. The interest and attention was good throughout. At our first business meeting of two hours' duration, we discussed the things that had troubled the church and decided what was wrong. Then at our next we discussed how to go to work and prove our faith in the things that are right by our works. Brethren and sisters showed much inter-

est and a willingness to carry on the work, with Bro. Sieber as leader. I will return to assist them in another effort in October, the Lord willing. With the assistance of brethren from Bonne Terre and Flat River, I will begin a mission meeting soon about 10 miles south of Fredericktown on Highway 67.—H. L. Carlton.

The main purpose of the Macedonian Call is not so much to teach specified doctrines of the Church as it is to establish God's system of teaching in the Church and in the home. You may soon forget what you read in the M. C., but if you keep on reading the Bible you will know all that our writers know about God's Word. So our purpose is to develop teachers. The hope of the world is the life-giving Word of God—it will remedy all the ills of the human race. If every local church has well qualified teachers of that Word, if fathers and mothers are able and inclined to teach it to their children, if EVERY Christian becomes a teacher and like early Christians goes everywhere preaching the Word—then the powers of evil must come tumbling down. The May College-Clergy issue was to help in this work. Send for as many copies as you can use—they are free to you for the postage. This has been the aim of the publisher all along, and he rejoices at the progress.

Riverside, Calif.—Since my last report I have conducted meetings at the following places: Reedley, Exeter, Compton, and Riverside, Calif. Three weeks at each place. We had good meeting at each place. Sixteen additions at Reedley by membership. Five of them confessed neglect of duty. At least twelve of them were from the college brethren. Eight additions at Exeter, two by immersion, six restored. A fine young man from Reedley came to Exeter and was baptized. I am sure he will make a good worker in the church at Reedley. Eleven additions at Compton, two by immersion, three restored, and six placed membership. Six additions at Riverside, two by immersion, one from Christian Church, two confessed neglect of duty, one placed membership. Also immersed a young lady who intends to place membership at Compton. I enjoyed my work at all these places and feel that much good has been accomplished in the Master's name. Bro. Wm. Ketcherside helped much in the above meetings by doing advanced advertising and helping in personal work. The harvest is great and the laborers are few, that is the faithful. Let us pray that we develop more faithful men who shall be able to teach others also.—C. R. Turner, 2214 Blackwood, Sullivan, Ill.

Riverside, Calif.—Our meeting at Riverside with Bro. C. R. Turner preaching and Bro. Wm. Ketcherside doing personal work and otherwise assisting closed April 21. Visible results were 3 baptized and 3 restored. The church was much strengthened by the work of both preachers. The doctrine of the church and the life work of the Christian was taught the clearest and strongest I ever heard it. Cooperative work among the churches was also stressed. We were wonderfully encouraged to extend our work into nearby territory where new congregations might be established. You no doubt remember that you recommended a few years ago when you were with us that we put out local talent to work establishing new congregations and we should have done so.—L. H. Sorey.

THE TWO PRAYERS

Last night my little boy confessed to me
Some childish wrong;
And kneeling at my knee
He prayed with tears:
"Dear God, make me a man
Like daddy—wise and strong,
I know you can."

Then while he slept
I knelt beside his bed,
Confessed my sins,
And prayed with low-bowed head:
"O, God, make me a child
Like my child here,
Pure, guileless,
Trusting thee with faith sincere."

—Exchange.

Kansas City, Mo.—Bro. Oscar Paisley, of Blackwater, Mo., is requesting work in the Master's vineyard, either meetings or an opportunity to preach over Lord's day and instruct in the Bible. I have been associated with Bro. Paisley in the work

at La Mine, Mo., his home congregation, for a number of years and can vouch for his loyalty and soundness. While at one time Bro. Paisley lived among those who favored the Bible colleges to do the Lord's work, he came to see their unscripturalness and so left such things for the simplicity that is in Christ. Here is a brother who is worthy of our confidence, a good song leader, a sound Bible teacher, and with his godly wife and daughter would be a great help in any congregation. Can't Missouri churches hold up this brother's hands while he does the Lord's work? Bro. Wm. Ketcherside and Bro. Riggins are acquainted with Bro. Paisley and I am sure both will vouch for him. Write him at Blackwater, Mo.—Robert H. Brumback, 3931 Harrison St.

Lamine, Mo.—The church at Lamine is still holding its own, though weak in number, and surrounded by bitter enemies towards the cause of Christ. We have several brothers with teaching ability and are striving to develop speaking talent among the younger brothers. Unfortunately for us but probably fortunately for the cause as a whole, we are soon to lose our most able leader, Brother Oscar Paisley, who is entering the evangelistic field in the near future. We do not hesitate to indorse Brother Oscar Paisley as a sound and able preacher with few equals or superiors to him in the knowledge of God's word. Although formerly somewhat uncertain regarding the Orphans' Home and Bible College questions Brother Paisley has finally taken his stand firmly against such man-made institutions even at the personal sacrifice of an excellent position offered him by one of them if he would take his stand in their favor. To my way of thinking, that would test any man and to come through so bravely stamps Brother Paisley as a safe man anywhere. We are discussing a new plan of mission work in our community and if we decide in its favor, you can expect a list of subs for those who we think might be fertile fields for the word.—D. T. Weekley.

"ALL ROADS LEAD TO NEVADA"—We have been instructed by the faithful Church of Christ at 630 North Main, Nevada, Missouri, to issue this invitation to all brethren in the United States to come to the three-day mass meeting in our city on October 2, 3 and 4! Those of you who have been at like meetings in other places will not need to be shown the advantages accruing from such fellowship and teaching as will be enjoyed by all who come on the above dates. It is our hope that we may make this one of the best meetings of its kind ever held, and with your cooperation, we are sure that can be done. Some of the best preachers in our brotherhood will be present to tell the old story of the gospel, and it is our desire in working out the program to make it one of the utmost practical benefit to the church as a whole! Special attention will be paid on one day to the young people of the church, and their work and problems. Many of the younger brethren who are out waging such a valiant fight for truth will be here to uplift and encourage all those of their age who attend. The future of the cause of pure, undefiled Christianity looks brighter, and we hope to help it look even more so by meetings like these! Lay your plans NOW to be in Nevada on October 2, 3 and 4! Write to the undersigned for further information, or take the time to drop us a card or letter, and tell us that you plan to attend if possible. We'll then send you a program and further bulletins as time goes on.—G. E. Smith, Russel Phelps, C. H. Ephland. Address all correspondence to C. H. Ephland, 1002 North Ash, Nevada, Mo.

This is what you will get when our Open Door brethren get linked up with the Christian Church: "Carrollton, Mo.—Holy communion Easter Sunday. The Christian, Presbyterian and Methodist churches will come together Easter Sunday morning at 7:30 for a celebration of Holy Communion. The ministers of the three churches will act as celebrants. Holy Communion chants and responses will be given by the choir of the Methodist church, under the direction of Mr. Horace Newkam. The ritual of the Methodist church will be used." The sister who sent this says: "I wish the Review folks would read and digest it. It shows how far the Christian Church will go to be popular."

Walnut Bottom, Pa.—Bro. Sommer, there is something that I would like to see worked out before it is too late—that is, that the strong, sound and true churches and the strong, sound and true preachers out your way turn their attention this way to help build up strong, sound and true churches in the east. I refer to churches and preachers who are able to stand on two feet and fight this movement of what I call a sit down

strike of members allowing a minister to do all. We do not have in the east near the sound churches you do out there else we could help ourselves so we must ask for help from out there. We are sure we could get help from congregations and preachers in here but they would by that expect us to grant them consideration. Once we can get the sound preachers to work with us in Shippensburg I think all will understand our position and we will not have much trouble.—C. J. Beidel.

Tennessee—Dear Sir and Brother: I sure do appreciate the paper you sent me which is called the Macedonian Call (May issue). I am a colored preacher that you sent it to. I am not a scholar and am no college graduate, but I am just a little common man and have studied the Bible well and still studying it. I am one that believes the Bible from every angle. I became a member of the body of Christ in 1928. I have visited a few churches and I have found them to be just as your paper reads and it is true that we cannot endure sound teaching ourselves and oh! if every one of us could get this most excellent paper from you. I have read it and if the Lord wills I am going to read it again. I have said myself that I wish I could get into a congregation which is called the Church of Christ that taught the word of God the way you teach it here in this fine little paper. I am nothing but a poor man but I am going to take this paper in the near future for one year. I know it will help me much. I found that we have really forgotten the things that Paul wrote to Timothy. But Bro. Sommer, I believe all the things that Paul wrote to Timothy and I am willing to accept them because all scripture is given by inspiration (2 Tim. 3:16). Oh! that we all could come together as the Macedonian Call calls our attention to the Bible. I am closing now, praying for you and all that holds to the word of God. I am your brother in Christ.—D. S.

Little Rock, Ark.—I want to thank you for the bundle of papers you sent to me (May issue). When they came I was acting as moderator in a debate on the Kingdom question between a preacher from the Church of Christ and a Christadelphian lecturer. This afforded me an opportunity to give them away to people who are members of the church and have not had this clergy question properly taught to them. One old brother liked that issue so well that he told me that he was going to subscribe for the paper. He described it as "the best religious paper that he had ever seen". I have discovered that here in the south there is a group of people who have come out from these college churches on account of their innovations and deny that they have anything in common with those innovators. They object to the Sunday School, the one-man pastor system, and denounce the use of auxiliary societies such as colleges, etc., generally. Their system of worship is taken from the 14th Chapter of I Cor. That is, when they come together on the Lord's day the teaching is not delegated to one man; but all who are able to take part, "one by one" (I Cor. 14:31). * * * I never go near one of those college churches and there is not one farthing of my money going to the support of the "Kingdom of the Clergy." There is always a few Christians who will not submit to error, and naturally those college groups will drive that kind out with their error and malpractice. There are about thirty disciples here in Little Rock who have had the nerve to come out from among them. We sometimes think that the condition of the churches in the north is bad. But when it comes to apostasy, corruption, and graft among them the north is a paradise in comparison to them. If there was ever a place where sound teachers are needed it is here in the south. No one can realize just how far they have gone until he lives down here for a while and really learns the truth of the conditions.—F. V. M.

Aurora, Mo.—Dear Mr. Editor: Recently in one of your issues you stated Judge Gilbert O. Nations of Washington, D. C., was editor of The Monitor. In that you are incorrect as the editor is the writer of this letter. However, the real purpose in writing this letter was not to call your attention to this mistake but to call your attention to a book written by Benito Mussolini. We have secured a perfect English translation of Benito Mussolini's least known because suppressed book, entitled "John Hus, the Truth Teller." The book beside being a brilliant tribute to John Hus, the Czech Reformer, disciple of John Wickliffe and forerunner of Martin Luther, is in large part devoted to a denunciation of the papacy and a severe condemnation of the temporal power of the popes. During the negotiations which culminated in the Lateran Treaty and in the new Italian Concordat (February, 1929) the book was a stumbling block

to both parties—the Vatican and the Quirinal. It had been put on the "Index Expurgatorius" by the Session of the Censorship in the Place of the Inquisition. In the end Mussolini agreed to use all means in order to suppress the book in Italy. For more than a year—afterwards—the secret police, known as N. V. O. R., had raided bookshops and even other stores and private homes in search of the anti-papal volume. In view of the recently strained relations between the Vatican and Mussolini, the book, written by the "duce" on the Roman Question, when he was fiercely opposed to any compromise on the subject, may be destined to play a new and unexpected part. It is well known in the anti-clerical wing of the fascist party that the sentiments, expressed in the book, are the real feelings of Mussolini and that he will not hesitate to annul both the Lateran Treaty and the Concordat, if the people in the final showdown, soon to come, does not obey orders. The Monitor invites you to re-print the instalments of the book, beginning with the issue of June 15th. A postal card will bring you the translation of this rarest of books and you are at liberty to use our serial in its entirety or in part, as you deem best, provided due credit is given us. Very respectfully yours—Mrs. Chas. Murphy.

Miscellaneous—We have a new supply of the tract on "What About the Movies", price 35c which every one should read, especially the young people. . . . If you ask it, we shall send you the name and time of expiration of every subscriber at your postoffice, so that you may get them in your club. If your paper comes in a wrapper by itself, you are the only one there. Don't be selfish, have some one else share the good things our writers will say this year. . . . "Great Songs of the Church," cloth bound, fifty cents each, in any quantity, is used almost universally by the churches, and there is none better. Don't hand old wornout books to non-members—they may think your doctrine is like your song book. Get a supply NOW. . . . Brethren, don't let your meeting house and yard go to rack and ruin. We should not be after the showy things of life, but we ought to keep the house of God neat. It causes non-members to think that you have some interest. Yet, of course, the first thing to do is to make the church (not the meeting house) neat and clean by the lives of the saints. . . . We are receiving many good comments from the South on the special clergy-college issue. We again thank the many who sent money to put it out. Send for as many copies as you can use. They are free. . . . As we wish to print the July issue early, please send your reports for it NOW. Please confine to a dozen lines.

An Open Door—When at Neosho, Mo., I learned that sisters there had, a year ago, taken advantage of the state law to permit children to go to any church they wished on Wednesday for an hour and a half of religious instruction, and had taught not only their own children but quite a number of others who came. But they neglected it the past year, and I exhorted them to take it up this coming year. In Nebraska, they have the same law, and after my repeated exhortations several of the sisters got together at Fairbury and agreed they would take it up there. I consider this an open door, and instead of sending our children to sectarian places, we should show that the church of Christ has good Bible teachers, and many of them. Paul says to be "ready unto every good work", and I consider this a good work, in harmony with the Bible. There is no organization but the church and there need be no entanglement which will do harm, though of course everything must be watched. I hope that EVERY church in a state which has that law will begin NOW to make inquiry of the school authorities and make arrangements to do something. Even if we teach only our own children it will be worth it. Surely sisters (or brothers, if they are not working), have sufficient interest to sacrifice a little time once a week to help guide children aright. If you are doing such work, will you write us AT ONCE, and your example may help others.

Indianapolis, Ind.—I held a two weeks' Bible study at Neosho, Mo., the last of the winter, and the brethren seemed much interested. I did everything I could to stir to greater things for God. On my last trip west I stopped two nights at Topeka, Kans., and spoke to interested audiences, many of whom came from Stull. I was glad to meet these brethren again. The Topeka brethren are looking forward hopefully to future work. It is refreshing to spend a day talking with the Baker Sisters on things pertaining to the kingdom, for I know of none who are more interested in it. The meeting of three Lord's days

at Red Cloud, Nebr., resulted outwardly in the baptism of a Danish Lutheran lady, who greatly rejoiced in her obedience. Bro. Bill Hensley led the singing and has done much personal work there. In June he is to hold a vacation Bible reading with children. Bro. Hensley is enthused with the development work as well as advance work among non-members, and I believe will do any church good. Sister Burden and Bro. Truman Sterner are to be commended for their zeal in the Lord's work. They have used many hundreds of copies of the Missionary number of the M. C., and people have become acquainted with our plea. The little group at Red Cloud is only about a year old. Spent two nights at Dentonia. Bro. and Sister Van der Reit spent three years in college studying to be missionaries in the Dutch Reformed Church, but when they learned the way of the Lord more perfectly they gladly accepted, though it has meant sacrifice and some persecution. They rejoice now in the neat little chapel there. A good crowd of non-members was present the second night. Spent three nights at Green Mound, near Beloit, Kans. Bro. Riggins is held in high esteem here because of the good he has done there. I spent all my time in Bible drill work, to try to outline work which might help in the future. Then I spent three Lord's days at Fairbury, Nebr. Brethren had put out two thousand bills with special subjects, which drew many non-members, more, they said, than they ever had before. Four noble young men and women were baptized and the brethren rejoiced at the meeting. Bros. Wm. Ketcherside and Turner are held in high esteem here because of the help they have rendered the church. The church had a good supply of Missionary numbers of the M. C. at the door and handed to every non-member. At all of these places I found interest and enthusiasm and hope and determination regarding the future. It is our business to sow the seed of the kingdom and leave the harvest with God. The church in Cedar Rapids, Iowa, is taking a religious census of several thousands of homes, and the publisher goes there in July, the Lord willing, to help talk to those who seem interested. They are leaving a Missionary number where there is any interest. In August he goes to Central Station, W. Va., for a meeting, where brethren are also putting forth strong efforts to interest people long before the preacher gets there. Let us make this enthusiasm UNIVERSAL.—D. A. Sommer.

St. Louis, Mo.—Since last October, I have been attending Washington University here in St. Louis. The fellowship of the faithful brethren here has been a great help and encouragement to me. Beginning June 2nd, I expect to help the church at St. Joseph, Mo., conduct a two weeks' Daily Vacation Bible Study for school children. Of course, this will not be our only work together, for we expect to have work that will help build up the church in love. The Lord willing, I will then work with the Hartford, Illinois, brethren in a three weeks' Daily Vacation Bible Study, personal work, development, and a two weeks' meeting. From this time on, I expect to be in the field preaching constantly. I am happy not only that I am entering the work again but that I am doing so with a feeling that the church is gaining wonderfully now and has a great prospect for future growth.—Arthur Freeman, 115 E. 33rd St. Crt., Des Moines, Iowa.

Bicknell, Ind., June 4—We are in the third and final week of these meetings, with excellent crowds present for every service. The seating capacity of the church building has been augmented by the addition of folding chairs on several occasions, and the audiences have been especially attentive. Ten have been baptized into Christ thus far, and one has come from the Christian church. Song service has been capably directed by Beattie McClafin. We have had the assistance of faithful brethren from other points in various phases of the work also. The eldership of this church, consisting of brethren Riley, McClafin and Mundy, recognize the dangers confronting our brotherhood of today, and are doing their best to stand firm against innovation of all kinds. I have had access to the majority of homes of the membership here, and I commend them for their interest and enthusiasm in the Master's work. I pray God's blessings upon them all. I go from here to Lyons, Indiana, for four sermons, and will begin with Indiana Avenue church in Bloomington on June 24, to continue for three weeks. Prior to coming to Bicknell, and since last report, I labored with Farmers Ridge church in Illinois. It was a pleasant experience to be back with a congregation that I preached for as a boy. Pray for my faithful continuance in the service.—W. Carl Ketcherside.