

Macedonian Call

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

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No. 6

Is
This
YOUR
"Victory
Garden"
for
God?



A TERRIBLE war is on. Not only are shells and air-planes and guns necessary, but FOOD is just as essential to win. Millions of "Victory Gardens" have been planted to help win the war. A still greater War is on. It is universal, and has been going on for thousands of years. EVERYONE is involved. It is the war against Sin. FOOD is necessary to win it, too. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." "The seed is the word of the kingdom."

Your garden in your back yard, side yard, front yard, must be hoed, and the weeds must be kept out. Your garden for God must be nourished and the weeds of sin must be destroyed, if you would bear fruit for God, and through the fruit would help feed the world.

Jesus said in the parable of the sower, Matthew 13, that

the "care of this world chokes the word." I know you have several children and it consumes your time, but you certainly can find at least ten minutes a day when you can read God's Word and meditate on the better life. Yes, you have had reverses in finances, but the Bank of Heaven has not gone to the wall, and your deed to a mansion in the sky is safe so long as you are faithful. Why worry? You work long hours, yet you find time for trivial things, time which should be devoted to eternal things. You work every day, and weeds of indifference, too, grow every day, unless you pull them up. The "care of this world" chokes the Word in millions of lives. Grab your hoe, my brother and sister, and bend the back, and clear the ground for the Word of God in your "Victory Garden" for God.

To get a full crop of weeds in this garden, you don't

need to plant and nourish them—just fail for a little while to read God's Word and pray, or to attend divine services and help the needy—means which God has provided for cultivating purposes—and the weeds and briars will soon tower over the seed of the Kingdom.

The Lord of the harvest has warned that "the deceitfulness of riches", too, choke the Word. The glare of money makes you see only the shining side of gold—causes you to think that the glittering metal will make you happy! But happiness is not in what we possess but in what we think. The Easy Street you are longing for, is lined with broken down houses of discontent, dissatisfaction and despair. "Deceitfulness of riches"! Cut down this weed, rather pull it up, and throw it over the fence, and cultivate the Word of God which has been sown in your heart. The world needs this spiritual food from your garden, to help win the war against sin.

The Lord of the vineyard says, too, that "the pleasures of this life" choke the Word. Men and women do not have spiritual feelings while swinging around the floor of the dance hall in each other's arms. They are not brought closer to God by feasting on the suggestive motion pictures so common today. We workers in God's "Victory Garden" are exhorted to "give thanks in all things"; but would you do that at the beginning, and especially at the end, of a bingo party? Yet many professed Christians give their strength to these gambling and revelling parties, which grow up and, with the evil-suggesting scenes on the screen, sap the strength of the Word of God in our lives. All these people are so drunk with the spirit of the world that they can not tell the difference between the Word of God and the weeds which destroy it—they can't see straight. A worldly Christian is no Christian in the scriptural sense. A worldly church is no church at all, for the word "church" means "called out", and they are not called out of the world. How can the Church convert the world when the world has already converted the Church? What a garden from which to try to feed famishing humanity!—famishing for the pure Bread of Life which God planned to grow in it!

The Chief Gardener says also that "the lusts of other things entering in, choke the Word." Lust is simply unbridled desire. All our lusts start with good desires. All persons should have some regard for what other people think of them and their lives. We should walk honorably toward them who are without. We should try to lead others aright. But when we fail to curb an ambition or desire for esteem of others, and we love the praise of men more than the praise of God, then this chokes the Word in our lives and we become unfruitful for God.

When our victory garden for human liberty flourishes, we gladly lend our friends to it with pride; but oh, brethren, if the Lord of the harvest should ask to see our "Victory Garden for God", would we blush with shame at the weeds and thorns, and at the dwarfed plants of the Word of God?

Look at the lazy Christian in our illustration. He planted his garden all right, but went to sleep on the job. The Word started to grow, but was choked by the weeds of sin and indifference. The weeds have almost become trees. These weeds have sapped the ground and crowded and shaded it so, that the neglected seed of the kingdom has only gotten a start with no prospect of getting bigger. And this fruit is to feed the famishing world! Little wonder that the world is dying for want of the Word of God! The lazy Christians are to blame. And will he say to such at the close of the harvest: "Well done, thou good and faithful servant"? I fear, oh I fear, that he will say to many of us, "Ye wicked and slothful servant!"

If we prefer to sleep late in the mornings, and run after pleasures in the evenings, instead of trying to keep the weeds out of our gardens for our government, we can get a glimpse of what our weed patch for God will look like when we permit the care of this world and the deceitfulness of riches and the pleasures of this life, to crowd religion out of our thoughts. "Take time to be holy." "It is high time to awake out of sleep." (Rom. 13:11.) "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5:14.)

Said the soldier in sadness as he departed to his distant field, "Tell the brethren to keep something worthwhile (good clean gardens) for us to come back to." But what a garden, Christian life, some Christians will present to the soldiers when they walk wearily home from the battlefields!

What a garden some are presenting to God!—nothing but weeds! And to think—it is for ETERNITY!

Is it YOURS?

Meditatin'

All, both man and beast, within the city were slain by Israel, and the city burned, saving only those portions of the spoil which were consecrated unto the Lord, these were put into the treasury of the house of the Lord. Thus did God command when he sent them to take Jericho. Achan had been there when Joshua gave the instructions; and as he passed by the place where the spoils lay, he knew that none of that was for him.

But within himself he argued, "There was nothing said about looking over the spoils. There surely is no wrong in that. After all, it isn't as if I intended to take something." Casually he permitted his glance to fall here and there among the spoils, feasting his eyes upon the rich treasure that had been taken. Certain things caught his eye . . . a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold . . . the fleeting glance, free from desire, became a lingering and fascinated examination. "Then," says Achan, "I coveted them, and took them." Achan fell, not because some duty brought him past the place where the spoils were left, but because he paused to admire that which God had said he could not have.

Let the experience of this man teach you. Paul taught young Timothy to "flee also youthful lusts." He put into words a rule of action which will leave that monster, LUST, standing empty-handed. It is not a coward's part to run from lust. The man who wrote that precept proved his courage too many times for us to question it; but he concluded that it was an act of foolishness to tease such a monster as lust. To flee from youthful lusts is the wise course.

In a beautiful natural baptistry at the bend of a clear swift mountain stream I had baptized the young man into Christ. A few days later he and I were in an earnest conversation about the life he had lived before, and about his plans for the future. He told me that the hardest task he would have would be the giving up of dancing. (Not for one minute did he seem to question that dancing was a part of the life he was leaving, and would have to go with the rest.) As we talked, he said, "I wonder if it would be wrong for me to dance when there is no one else around. When I hear music it makes me want to dance. I have always danced. I like it." I replied that I knew of no wrong in his dancing when he was alone, EXCEPT that "by dancing when you are alone you will keep that desire alive. Someday that desire may become your master, and it might be your downfall." I tried to point out the danger of such ideas ("I can't see any harm in it"), and warned him of the necessity of starving our inordinate desires, of CRUCIFYING the flesh with its affections and lusts.

The daring and the foolhardy may wish to walk at the very brink of the precipice. But in my life, I have never been so sure of my balance but that I wanted to keep a safe margin between my feet and the precipice. Sometimes in my blindness I may have stumbled, or wandered too near the edge for safety, but where I had clear vision the risk seemed foolish to me.

I never knew the tobaccoo habit, so this is not the voice of experience, but it seems to me that if a man wishes to quit using it, the "gradual" process is certainly a poor one to use. As long as he uses tobaccoo the taste is cultivated and kept alive; he doesn't give his taste for it a chance to die. Sometimes it is like a man trying to break up a partnership with an old friend, and he is afraid he will hurt the friend's feelings. The same would be true in regard to any other affection of the flesh.

One of the dangers of attending the movies is that it keeps us on TOO FRIENDLY terms with worldliness. Adolescents, boys and girls, will read the pulp magazines and "True Romances", never dreaming, and to the shame of parents and preachers and elders, often never warned, of the dangers that lurk between the pages. (Did I hear an echo, Adolescents?) A girl of my acquaintance became interested in the dance after she became a regular attendant at the roller skating rinks. The use of, and the insinuation that goes with, the term "bathing beauty" should be to Christians a warning, a big red STOP sign.

Achan said: "I saw, I coveted, I took." He knew that he shouldn't take it. He didn't intend to take it. What harm could there be in looking over the spoils???? He SAW! THEN he COVETED! and TOOK! Let us be careful not to plant or cultivate the seeds of fleshy lust and worldly desire in our hearts. "Flee also youthful lust; but follow righteousness, faith, charity, peace, with them that call on God out of a pure heart."—Kenneth Morgan.

"Here am I; send me"

When the Lord asked, "Whom shall I send, and who will go for us" (Isa. 6:8), Isaiah's reply of "Here am I, send me" is one verse of scripture that should be imprinted upon the heart of every disciple. I fear that if this passage was written according to the attitude of the greater percentage of the people it would read something like this: "There is the other fellow send him." That of course is following the way of least resistance, which is not according to God's plan. Perhaps the greatest thing in Isaiah's answer to the summon of the Lord is the willingness and voluntary action on his part. He didn't ask what he was to do—or where he was to go—or under what circumstances it was to be. Those facts didn't enter insofar as his decision was concerned. Whatever God deemed best that he do Isaiah was there with the reply "Here am I". Should not our attitude be of the same nature when there is work to be done for the Lord? But oft times selfish interests and unwillingness to sacrifice motivates the spirit—I'll work for the Lord if everything is just so. If it's not too far from home, and if the work is not too gruelling, and if it's with a large congregation. In other words if it is the proverbial "bed of roses" they'll say, "Here am I; send me." Some fear the mission fields, because of the great odds that are against them; afraid of so-called failure. But the greatest failure in the sight of God is failure to TRY!

No doubt the "I can't" attitude is one of the most powerful weapons of Satan. God does not altogether look upon success as man. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16:7.) Any act of service done to the best of one's ability and with the right motive meets God's approval! What God wants is eagerness and willingness on our part. The "Power" of evil is not ignorant of this and his ever ready tactics are ushered in to confound our good intentions. Luke records an incident of this—Luke 14:16-23—When those individuals were invited to the supper, note how quickly they offered excuses and alibis. Every time satan can get us to offer an excuse for not doing God's will, it's just one more victory for him. Never did the Lord set forth the teaching that a person's destiny depended upon his accomplishments. The woman who came to anoint the Savior beforehand (Mark 14:8) was not commended because of the greatness of the deed but because she hath "done what she could."

Let's ask ourselves a question—What am I sowing in the harvest field of God? This is not for preachers and teachers only but for everyone that professes to be a child of the King. "Say not ye, there are yet four months, and then cometh the harvest? behold, I say unto you, lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35). Let's all say, "Here am I; send me." —Winford Lee.

Hitting the Parents, Again

There is a fine clay in most of our boys and girls, and if some of them are "luckless pots . . . marr'd in making," here would seem to be more than a hint of the reason.

It begins to be undeniable that not all of our homes and schools are doing their job. J. Edgar Hoover has repeatedly called attention to the alarming proportion of adolescents among criminals throughout the country. Speaking before the Federation of Women's Clubs at Kansas City, the director of the FBI said: "Discipline is

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more and more the need of the modern home. Either you will teach your children discipline or the world will teach them discipline in ways that will be destructive of their individual happiness." Among the millions of young men in our armed forces, taken from everywhere and of all races and classes, serious misbehavior is rare. Reflecting upon what I have written above and upon wide observation, it seems to me fairly apparent why a year's military training accomplishes what, in too many cases, we fail to accomplish in the 17 or 18 years between birth and graduation. . . .

There is such a thing as "making it too soft for our children"; I have seen many youths spared the least of the hardships of their fathers, but few of them who afterwards equalled their fathers in character and achievement.

Dr. Nicholas Murray Butler devotes a page of his current report on Columbia University to "discipline leading to self-discipline" as an essential of true education. He condemns some of our newfangled theories as "the turning-loose of youth in the world to express themselves," than which "nothing could be more reactionary or more damaging to youth. . . . This has been very properly described as the rabbit system of education. The rabbit is at liberty to run about the garden where his life is passed and feed upon such plants, weeds and flowers as may attract him, and occupy himself as seems inviting from moment to moment. To call any such process education is in the highest degree absurd." . . .

Most important of all for parents to remember is that education begins with example in the home. I can't be hopeful of one youth who recently boasted to me that he had lost his month's allowance "shooting craps." When I asked, "What did your father say?" he answered, "Oh, he was shootin' too!"

In "Shake Hands with the Dragon," Carl Glick remarks of the tenements in New York's Chinatown that "in a recent year, only one Chinese child was arrested. A police captain gave me a reason. Chinese children are trained to respect their parents and uphold the family ideal." [And they are "heathen" and we claim to be Christians! Shame on us!] This is the education that seems to me most essential of all—but it is successful only when parents and teachers themselves have the character, the spiritual and cultural interests, the power of logical thinking and the passionate faith in our country which it is their job to instill.

Discipline can be either "preventive medicine" or the more drastic treatment that attempts to cure. An untrained man, obedient only to his own impulse and de-

sires, is in as much danger as an untrained and disobedient army. At a dreadful cost, this war, which has necessitated physical, mental and moral training, may be the turning-point for Young America.—Channing Pollock in "This Week".

("Tell the brethren to keep something worth while for us to come back to."—*Soldier Boy*.)

Problems of Young Preachers—No. 8

With the penning of this article the series titled as above comes to an end. We have striven to increase zeal, assist in development of ability, and faithfully counsel those who are launching forth in the great work of soul saving. I know of no better thought upon which to elaborate in conclusion than one of the closing sentences of Paul. "Make full proof of thy ministry".

This particular charge was given immediately after the great apostle to the Gentiles had cautioned the young preacher, Timothy, that the populace would not endure sound doctrine, but would reject his messages and heap to themselves teachers, having itching ears. The term "heap" indicates that they would multiply their teachers of religion, running from one to another, seeking only those who would "pander to their lusts". It implies that there would be more of such teachers than there were of the one faith. The term "to themselves" indicates that the people would appropriate such teachers as their own without giving consideration to God's wishes or will in the matter whatsoever. Regardless of how such a preacher appeared in God's sight, the only requirement for his elevation in the eyes of mankind would be his willingness to justify the desires of those who called him. Under such conditions, Timothy was to "make full proof of his ministry".

With the same conditions existing today, that command also applies to us. Then what is its significance? How can we accomplish the specifications and requirements laid down? The meaning of the command here given is that a minister of the gospel is to furnish full proof or provide complete evidence of the design of the ministry of the gospel preacher, and likewise to show what that ministry is adapted to accomplish. This he must, and can only, do, by the strictest adherence to the Word, and the faithful discharge of every duty imposed upon him.

It is not straining the scripture to say that Paul here implies that the world will be watching our ministry to see how it compares with the ministry of the teachers which have been heaped unto themselves. Upon the gospel preacher then is laid the solemn responsibility of discharging the obligations of the office of evangelist in such a manner as to provide a fair illustration of what the ministry can do, and thus to show the wisdom of the Savior in so creating the office. This should be the goal, the aim, and the hope of every gospel preacher, that in his hands, the truth may be so handled as to provide for the world a fair sample of Christ's intention in creating the office of evangelist.

As you look at your preaching career then, what proof are you offering to the world of the design of Christ in setting up this divine commission? Here are some questions you should ask yourself to enable you to determine if you are making full proof of your ministry.

(1) Am I committing the things which I have learned to brethren who have ability to teach them, and who are faithful beyond question to the truth as it is revealed in

the New Testament? (2 Tim. 2:2). Can I freely give the knowledge that I have accumulated, knowing that others may accomplish more with it than I have, and realizing that in the fickle eyes of the world, they may receive credit for what I've spent arduous hours and years in digging out? Can I then regard those to whom I have committed this knowledge without the least sign or semblance of jealousy or envy, but with thankful heart for the superior talent which God has created within them?

(2) Am I striving to preach myself "into" instead of "out of" the churches with which I labor? Am I "sounding out" or merely "sounding in" the gospel all of the time? Can I make full proof of my ministry (which consists of edifying—building up—the church) when after years of labor, the church still needs me more than it did when I began? Does my plan of evangelizing present a constant challenge to the pastor system which I oppose, or do I drift into a semi-pastoral state, and feel a possessive, patronizing air toward the churches which support me? How many elders and deacons have I helped to develop? Have I been as ready to go and assist churches when they were in difficulty as I was to help those same churches when all was running smoothly and the work was unmarred by internal friction or external danger?

(3) Can the world by contrasting my method of labor with that of the sectarian ministry declare, "This is God's way of doing things through the church, and permitting the church to derive the glory for what is accomplished"? Will the church be reproached by my slovenliness, my lack of interest, my conduct out of the pulpit? Will I saddle a burden upon the church by my actions, or will I relieve the burdens which the church has already been called upon to bear?

It seems to me that all of these things enter into the matter of making proof and "FULL" proof of the ministry. Careful attention to these will demonstrate that a lot of so-called faithful preachers have not been faithful at all. It will show that a great many have been called evangelists, who in God's sight are undeserving of the designation. It will demand that those of us who call ourselves evangelists should either get busy and edify the church or get out of the way and let someone work who will do it. The church has been reproached in the eyes of the world by the lazy, indifferent, indolent methods of some ministers of the gospel. Why fight priestcraft with its multitude of beggars parading under the name of religion, and then develop among ourselves another priestcraft "a kingdom of the clergy" interested only in their own personal welfare. I thank you!—W. Carl Ketcherside.

The Vatican and Victory

The thirteen-acre Vatican City is a very diminutive state among the nations of the world, but its priest-king, Pius XII, is the most powerful potentate on the earth. While he has no armies and navies at his beckon, he wields a mighty politico-religious influence over the rulers of the nations. It is so strong that President Roosevelt in 1939 sent Myron Taylor as his representative to the papal see. Mr. Taylor has made three trips to Rome to dicker with the pope for Mr. Roosevelt. Recently F. J. Spellman, Roman Catholic archbishop of New York, after a conference with the President, left for Rome and was accorded abroad the honors given an American diplomat.

The eyes of the world are watching with keen interest to see what will result from the President's negotiations

with the papal see. Eleanor Packard, who was second in command of the United Press news agency in Rome before she was sent home on the S. S. Drottingholm, wrote for "The American Magazine" of January, 1943, a very interesting article entitled "The Pope and the War."

The author had 95 inches of columnar space devoted to the subject. Her main objective appears to be that of making the people of the United States believe that the pope is all out for the United Nations and against the Axis. Nevertheless, in a few brief lines she betrays the weakness of her arguments by saying:

"I am probably one of the few non-Catholics in the world who have read through all the Pope's important public speeches and writings—and many of the unimportant ones—from the time Pius XII was elected until the end of 1941, when I was arrested as an enemy alien because Italy had declared war, a period of nearly three years. Obviously, among those hundreds of thousands of words there is no single quotation I can pick out of the text and say, 'Here. This shows the Pope is on our side.' It would be utterly contrary both to Vatican tradition and the pope's announced war policy to make such a blunt statement regarding temporal affairs."

To put it simply, the pope is sitting on the fence and is waiting until he is sure who the winner will be. When that is certain, he will endeavor to turn the victory into an enhancement of his own power. "Time" of February 22 (page 31) publishes a suggestion that "one means of opposing a Russian sphere of influence would be a Catholic Federation, pivoted on a Catholic Austria-Hungary, . . . Poland would be a northern anchor, Italy the southern anchor of such a federation."

All indications are that the Roman pope intends to steal the show when victory comes. Watch the Vatican!—Message Magazine.

What About John 3:16?

I can think of no sweeter verse in the Bible than John 3:16. From any translation, it is a very outstanding verse to anyone who believes anything religiously. I especially like the wording by Moffatt: "For God loved the world so dearly that he gave up his only Son, so that every one who believes in Him may have eternal life, instead of perishing."

Every one who has at any time read this verse or heard it quoted, noticed the word love but seemingly many have not noticed the word believe—or have completely ignored the word. With such understanding, one would accept God's part in salvation and ignore man's part. If God had planned for us to understand his word in that manner, he surely would not have warned us so much about Satan and the terrible reward for the wicked because he is not willing that any should perish.

A farmer could believe he has a good farm but if he doesn't believe in that farm he won't plant the grain in the soil and expect a harvest. Likewise, we should believe in God and not merely believe that there is a God. We must place our trust in him, believe what he says to us in his word.

We can easily understand why men and women get married simply because they love each other, each individual believes in the one of the other sex, each accepts the word of the other as being true. I contend that we should be just that fair with God because he loved us. So we should believe in him, follow his simple instructions, "Be married to him who is raised from the dead," (Rom. 7:4). Surely, our Master foresaw that many had and would

always be ready to pick out the part of his word they liked best. (Much like a hen that is given some feed, a well balanced mixture of many varieties of grain. She jumps in, scratches, picks out what she likes best, ruffles up her beautiful feathers and clucks proudly, as if to say, "I found what I looked for.")

I contend, however, that we are thoroughly furnished in the way of the Lord. For an example of what people do when they believe, read Acts 8:12. We have an example in this chapter of an erring child of God; this example is furnished with the return ticket.

The Apostle Paul and others wrote letters to the Church, teaching the children of God how to live in the Church. If you believe in God, follow his instructions. "For this is the love of God, that we keep his commandments." (1 John 5:3.)

Please be reminded that God expects you and me to accept the entire verse of John 3:16.—Herman Gower, Santa Rosa, New Mexico.

Worldly, Selfish Clerics Which Bible Colleges Are Producing

The Macedonian Call considers that the Kingdom of the Clergy is the greatest evil in the Christian World, and considers the theological seminary, Bible School or College as the incubator of it. H. Leo Boles is former President of David Lipscomb College in Nashville, Tenn., and is a prominent writer for the Gospel Advocate, writing their Quarterly literature for them, as well as other prominent work. Two years ago the publisher of the Macedonian Call challenged him to affirm as scriptural his Bible College, but he would not. I also gave him the following proposition on the Clergy Incubator but he would not deny it:

"Human organizations of schools established by professed Christians to teach religion, or teach the Bible, were largely responsible for the development of the Roman Catholic Church, were largely responsible for the infidelity and apathy in Protestantism, were largely responsible for the digressions of the Christian Church, and are largely responsible for the worldliness and apostasy in professed Churches of Christ."—D. A. Sommer affirms.

Boles spurned and ridiculed the proposition, but now it seems he admits a good part of it himself though mixed up with it. He speaks in the Gospel Advocate, March 25, 1943, thus:

"Worldliness. There is a trend to lean to the world. The church has been called out of the world, and should keep itself unspotted from the world. In some places there are worldly church leaders. They have usurped the authority over the church through political schemes and because of their prominence in worldly affairs. No church can be true to the Lord with a worldly leadership. The church is to keep itself unspotted from the world. **Some preachers are worldly in their own lives, in their home life, and in their work in the church.** A church is in great danger that has such leaders and preachers. All sorts of worldly amusements, recreation, and entertainment are brought into the activities of the church. The church becomes only a social club rather than a group of the Lord's people who are striving to keep themselves unspotted from the world.

"Preachers as Troublemakers. Another trend in the churches of Christ today is the strife now found in many churches. The number of located preachers has increased rapidly within the last decade or two, and with this increase in the number of the located preachers, division

and strife have multiplied. A part of the church becomes dissatisfied with the preacher and wants to change preachers; another part of the church wants him to continue. So we have strife over the preacher. It may be that his son or daughter is about to marry some young person in the church, and this becomes one of the chief interests of the preacher and one faction of the church. It does not suit the preacher to make the change that is desired on the part of some, and so he makes his plans to continue. Some have gone to the extreme of 'ousting the elders' who are opposed to his remaining with the church and putting in elders who are favorable to his remaining with it. This causes trouble. Some elders have even left the congregation and gone to another place of worship because they failed to get rid of the preacher and save a division in the church. The preacher sets the example of disrespecting the eldership of the church, and thus sows the seeds of division. It would be difficult to find a church fuss or division today where some preacher is not connected with it. Preachers in such cases think but little of the peace and harmony of the church; they are more ambitious to hold their jobs than they are to please the Lord.

"Hired Preachers. It is a strange thing that has come into the churches of Christ today for 'a preacher to be hired and fired.' There is nothing like it in New Testament teaching. One preacher complained that he was 'fired by the deacons of the church,' and not by the elders. It seems, brethren, that the standard of preachers has been lowered within the last quarter of a century. Preachers are out 'hunting for a job' with a church; preachers are looking for 'a vacancy' in the church. It is reported that there are some preachers among us who hold prominent positions that have received commission for helping a preacher get a job or locate. Some preachers have talked together and agreed to help each other get jobs. Young preachers in college begin looking for a good church with which they can 'locate', rather than look for the opportunity of doing the greatest good. Even the colleges sometimes promise to help young preachers get a job if they will come to that college. Need we say that all such tendencies and practices are contrary to the spirit and teaching of Christ? Some preachers attempt to get the most money for their services; they claim that they have spent time in college in preparation and have a degree and should demand good salaries. Again, some preachers make reports to the paper and exaggerate the results of their labors. They emphasize that 'the contributions have doubled or greatly increased since they began working with the church.' Moreover, they exaggerate their reports of additions and restorations. Someone kept check on a preacher's reports for two years, and had occasion to visit him and the church, and could not find as many members as had been reported by the preacher."

If that whole thing is not Babylon, what is it? Thank God, the Macedonian Call and those who endorse it are free from this confusion. God has a people in that part of Babylon, and we should call them out.

Whipping the Devil

You can't whip the devil with the devil. This bit of homely philosophy, which contains much material for thought, was expressed by a brother in Christ at an all-day gathering of the church this past summer. The talk had been centering around the present problems of the church and how to meet them. His statement was by way of warning that we can not stoop to the same tactics

nor use the same weapons Satan oftentimes uses, to overcome the works of Satan.

Temptations are rife. We come in contact with the work of His Satanic Majesty in our every-day living, at our occupations or in traveling. Many seem to think the only way to rid the world of evil is by yielding to temptation in a small degree, thus, to convince an associate he should not become a drunkard, drink with him moderately occasionally; to induce him to attend the worship of the church and impress him with its importance, miss a service now and then in order to attend a social gathering or worldly amusement in his company.

By this same line of reasoning (?), in order to show our disapproval (?) of licentiousness we must frequent theaters and similar places where unrestrained immorality is suggested, openly approved or even glorified. Remember the words of Paul: "Have no fellowship with the unfruitful works of darkness, but rather reprove them." (Eph. 5:11.) The "reproving" we might not always have the privilege or feel capable of doing by word of mouth but could at least register a silent protest by our actions, sometimes more effective than words. We may encourage sin by even receiving pleasure from it. (See Rom. 1:32.)

You have perhaps taken note of the person who feels himself above certain practices, yet is greatly entertained by the one who does them. To give a definite example, witness the man who deems it beneath his dignity to tell an unbecoming anecdote or filthy joke himself but can eagerly listen when others are relating those same vile tales and laugh louder than anyone else in the crowd. We are sometimes forced to associate with people of the world who seem to find it almost impossible to carry on a conversation without injecting impure thoughts, for "unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." (Tit. 5:15.) It is very easy, if we are not careful, to allow the effects of such association to creep into our own conversation.

We see a church, its members dwindling and members becoming uninterested. What is the remedy? Some people will say special entertainments, raffles, plays and such like mixed with the worship in order to attract people to the church. The question is, how can the church whip the devil if the inventions of the devil are used inside the church?

Have we tried arousing the lagging interest by trying to improve the song-service, making the Bible study more edifying and a general increase in activity, or are we drifting with the rest?

When churches, or individuals either for that matter, require something other than God's Word to keep them alive, the most decent thing they can do is quickly and quietly die. When a religious institution becomes unscriptural in its practices it no longer has any divine right to exist. We should not make the mistake of attempting to overcome evil with evil, but "overcome evil with good." (Rom. 12:21.)—Roy Harris.

The Big Five of Religion

Not long ago it was brought to my mind that religion true or false has five essentials: **Hearing, believing, obeying, a soothed conscience, and a joyful heart.** Combine these five and you have a religion—true or false, vain or pure. (Jas. 1:26, 27.)

The Hindu mother had a religion. When she tossed

her new born infant to the crocodiles she returned home feeling she had done her duty. This mother had heard something, believed it, obeyed it. She was able to toss her young one to death and walk away with a soothed conscience and a joyful heart. Yes it was a religion, but a vain one. Many people today, as years before, are following a religion that is indeed false. Yet they are sincere and zealous in what they believe. They remark that their heart tells them they are right as it is filled with joy. Yes they have heard something, but what? Saul of Tarsus was a zealous and sincere enemy of Christianity. He attempted to wreck the Church in all good conscience (Acts 23:1). He had heard Judaism, believed it, obeyed it, and could without any doubt oppose the Church and Christ with a soothed conscience and a joyful heart. Saul's religion was vain. Paul's (after conversion) was true. Apollos without much doubt believed his teaching of John's baptism when it was void. Because he believed it, that did not make it right. It took Aquilla and Priscilla to "expound unto him the way of God more perfectly" (Acts 18:26). The vital question to all sincere people in this modern age should be: Is the religion that I am following true or false? Remember it can only be true when it is in full harmony with the Gospel.

To find the true religion we must first look for the truth. The truth is found in the Gospel (John 17:17). Once we have the truth, let us read and learn. In Hebrews 11:6 we are told to seek him (God) DILIGENTLY. In other words, we are to seek God and the truth correctly. All false religion would vanish if mankind would only first seek for the right instead of the wrong. Commands of men are vain to God. (Mat. 10:32.) Knowing the truth is the way to combat the false doctrine as the truth can set us free. (Jno. 8:32.)—Bill Hensley.

"Landing at Syracuse"

The success of the allies in Tunisia has sent the counterfeit-Caesar, Mussolini, running to his overlord, Hitler, begging for immediate assistance and pleading that the Italians shall be evacuated with and on the same terms as the German soldiers. He asks protection for his vassal-state and the islands of Sardinia and Sicily. Well might he do so for both of these insular possessions provide stepping stones toward the mainland and the puncturing of the "soft under-belly" of Axis-held Europe. Bombings of Trapani, Palermo, Messina and Syracuse show that the allied nations recognize the importance of Sicily as a springboard into Italy. It may be altogether possible that some of our boys may, after the clearing out of Tunisia, write home to their folk, "And landing at Syracuse, we tarried there three days". If they do so, they will be quoting exactly the words of Luke in Acts 28:12.

Then, those soldiers who went to church back home, who studied the Word of God and attended Bible Readings, will have it all over the rest of the troops when it comes to finding something interesting to search for. Syracuse provided a harbor for the apostle Paul and company after the shipwreck described in Acts had cast them ashore upon Malta, and they had again re-embarked towards Italy and Rome. How real it will all seem to those who are permitted to step ashore in that same harbor where Paul, Luke and other New Testament heroes walked about.

Syracuse is noted in profane as well as sacred history too. It was the home of Damocles. This man was a

smooth courtier and flatterer of the tyrant Dionysius the Elder. He extolled the greatness, enlarged upon the happiness and preached the virtue (mostly imaginary) of the ruler to all and sundry in the marketplace. The monarch invited him to a magnificent banquet prepared in his honor and where he would be regaled with regal fare and kingly recognition. Filled with pride and almost bursting with grandeur Damocles attended. Then during the feast, he happened to look upward and perceived a naked sword suspended over his head by a single hair. He was filled with dismay, but the king had taught him the lesson. That lesson was the cost of mental peace and personal security by which the enjoyments and splendors of royalty must be purchased. We should remember in times of pride and worldly enjoyment that the Damocles' sword of death hangs ever over our heads. May God grant that our soldiers will not be so flushed with pride or swelled with victory that they shall be guilty of the unbridled lust of conquering armies. There is but a step 'twixt us and death, as said David.

Archimedes, great physicist and geometricalian, was a native of Syracuse. His great discoveries still govern mathematics of today. The inventor of the compound pulley, the endless screw, and other instruments dealing with the science of leverage, he is probably best known for his expression at a single discovery. He first taught the principle "that a body immersed in fluid loses as much in weight as the weight of an equal body of the fluid". By application of this reasoning he discovered that an artist had fraudulently mixed too much alloy with the crown of King Hiero who had ordered it to be made of pure gold. Now where do you suppose Archimedes learned the principle of weight as applied to a body immersed in fluid? He was in the public bath! So excited was he with the discovery that he climbed out of the water and ran home without any clothes on, yelling at every step, "Eureka, Eureka! I have found it! I have found it!" I think of him sometimes when I've been on the trail of some elusive idea in my studies of the Word of God and all of a sudden come face to face with it in all of its brilliant force. I trust I shall not so forget myself that I will create a sensation in the same fashion as did Archimedes. But wouldn't it be a good idea if a lot of people would show some of the same enthusiasm at least in their discovery of the saving power of Christ?

I shall have to tell you another story about Archimedes which I use as an illustration in my talks to High School and college assembly groups. When Rome besieged Syracuse from the sea, the citizens turned in terror to Archimedes. He surveyed the situation, saw the powerful fleet of sailing vessels, and then went to work grinding glass. The populace was disgusted. But soon Archimedes went down to the harbor and climbed on a rooftop. Catching the sun's rays just right on the huge lens he directed a shaft of light against the sails of the ships lying at anchor far out in the blue waters. A wisp of smoke curled up, the sail burst into flame. Soon another ship was afire. Those who jumped to put out the fire, jumped again when the hot spot hit certain portions of their anatomy. This teaches the grand lesson of concentration. The sun rays used by the scientist were the same that had been shining on that harbor every day. But they hurt no one, and had no force until they were focused on a certain definite objective. One hour of focalized study is worth a week of casual reading. Concentrate your life, your time and your energies on Christian living and you can set your part of the world on fire.

But Rome captured Syracuse. At the time, Archimedes was sitting in the market-place lost in thought, contemplating some figures he had drawn in the sand. A Roman soldier came up, and Archimedes cried out, "Disturb not my circle", but the rude soldier kicked sand over the drawing and slapped the old scientist down into the dirt. So often the brutalities of war destroy the finer things upon which civilization depends. We can and do get along without Roman soldiers but we could not long survive without circles. Look around you and see.—W. Carl Ketcherside.

The Lord's Money

Jesus says in Matt. 5:20, "That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." Rather positive language, is it not? But you fail to connect that passage with giving! What is righteousness? David said in Psalms 119:172: "For all thy commandments are righteousness." The question naturally follows: Is 1 Cor. 16:2 a commandment? If you believe that it is, now you know to what degree you must give—"exceed the righteousness of the scribes and Pharisees."

In figuring the amount to give, remember that when those of old gave a tenth, that still wasn't all. There were many other gifts and sacrifices to be made to God. So let's not buy clothes, cars and homes so that we're so deeply indebted we have to take the Lord's money to satisfy our greed. Let's not, Ananias-and-Sapphira-like, sneak up and lay by one dollar when we should give five or ten. In a manner of speaking, we are saying, "Here, Holy Spirit, is all I have," when He knows you are lying! Oh, you won't fall dead. Perhaps it's a good thing or there might be many church houses full of dead people on some Lord's Day morning.

Once again, take care how you keep the Lord's money for your own purposes. All the money you have in your possession is NOT yours. It is first the Lord's and then yours. You must not satisfy your every whim and get to the Lord's house with a few paltry coins left. The Lord is first, whether you believe it or not. He will not be shoved back to last place. After His share is taken out first, then spend on yourself and family what is left.

Christians, this is a serious matter. Don't keep justifying yourselves by saying, "I really don't know how much to lay by. I wish there was a definite standard," and go on, year in and year out fooling yourselves and robbing God. There is a standard; we but have to recognize it. Please read Mat. 5:20 again and consider it carefully. Jesus does mean YOU.—A Sister.

Do Dead Friends Come Back?

"Get your morning paper! Read about the great Houdini!" The newsboys were shouting on every corner, and rapidly pocketing the nickels. The public knew the magician had disappeared in the icy waters of the Detroit River, and many who had seen him go down supposed he was drowned.

The truth of the matter was that the magician had been handcuffed by the police, had jumped off the bridge into a hole in the ice cut by workmen, and had disappeared under the water in the view of thousands of spectators lining the river bank. After having been under the water for eight minutes, so that everybody thought he was dead, and while a diver was preparing to descend

on a rope to search for his body, his head suddenly bobbed up, and he climbed out of the water minus the handcuffs.

Escape from the handcuffs had been no problem, but the current had carried him down the river so that he came up under the ice. He knew, however, that there was about a half inch of air between the ice and the water, and by lying on his back and keeping his nose in this tiny space, he contrived to get enough oxygen to keep himself alive until he could find the opening.

It was sensational escapes like this which a generation ago earned for Houdini the name of "Hairebreadth Harry." Captivating the imagination of the public, they brought thousands to his performances to see him escape from handcuffs, chains, ropes, trunks, packing boxes, barrels, and other contrivances designed to hold him. He was buried in sealed coffins, sewed up in canvas bags, stuffed into milk cans and beer barrels, and even riveted into boilers. He always escaped.

Houdini's real name was Ehrich Weiss, and his home was in Appleton, Wisconsin. He ran away when he was 12 years old, and after working at odd jobs, launched into the career of a magician. His supposedly impossible feats made him world famous.

But while Houdini escaped from every bond and enclosure intended to hold him, he never escaped from the grave. He spent the last years of his life in exposing the trickery of spiritist mediums, and then, curious to know for himself and communicate to his wife the secrets of the world beyond, he entrusted to her before his death in October, 1926, certain secret messages, with the understanding that after he had passed away he would attempt to communicate them to her.

Faithful to her part of the bargain, Mrs. Houdini attended hundreds of seances, and kept a light burning before her husband's photograph for years. Every year, on the anniversary of his death, Mrs. Houdini made a futile effort to communicate with her deceased husband. But no message ever came, and on February 11, 1943, on a train near Needles, California, en route to New York, she died without ever having had one word from the dead.

But what answer shall we give to those who tell us they have been visited by spirits of dead mothers, or wives, or brothers? They know that intelligent beings who looked and talked and acted like their dead relatives came and conversed with them. While Houdini was exposing the quackery and deception of so-called spiritist mediums, Sir Arthur Conan Doyle was preaching spiritism as a religion.

Houdini was a trickster, and so also is many a spiritist medium. Many of them he exposed. They were pure fakes.—Message Magazine.

Some Church News

Brookport, Ill.—Closed a three weeks' meeting here May 23. Bro. Turner did some sound preaching and the church was strengthened spiritually. The meeting was a success in every respect.—A. T. Kerr.

Windsor, Ill.—The church at Liberty is getting along very well so far as I know. We surely miss our members who are in the army and defense work.—Alva O. Reynolds.

Visited the congregation at Dentonia, Kans., and find them up and coming. Assisted them in a week's meeting that proved successful in interest and attendance. One was baptized and others almost persuaded. I believe Dentonia is on the brink of great success in the Lord's work, as they have determination and faithfulness. Also enjoyed two night services with the

Agra congregation. They have a lot of zeal and we can expect great things from them.—Winford Lee.

Spruce Street Church in Kansas City has been getting fifty copies of the M. C. each issue for six months, using many for re-mailing to service men. They write: "M. C. is enjoyed by all and we have had many thanks from service men."

East Peoria, Ill.—I enjoy the M. C. so much. I always look forward to getting it each month. The congregation is getting along good here in Peoria. We are looking forward to having Bro. Harold Shasteen with us through August.—Lura Reynolds.

Topeka, Kans.—Our little congregation here is doing very well, all things considered. Some children's contagious diseases are keeping some at home and some are gone on vacations. Bro. J. A. Freed has charge of our Wednesday evening meeting and is taking us through the New Testament. The effort he is putting forth is very much to be appreciated and I am sure it will be a stronger congregation, better qualified to bear the name of a Christian when he has finished.—Raymond Bubee.

"We would see Jesus for the shadows lengthen
Across the little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the last weariness, the final strife."

"We would see Jesus, the great Rock foundation,
On which our feet were set with sovereign grace;
Nor life, nor death with all their agitation,
Can thence remove us, if we see His face."

Riverside, California.—At a recent business meeting of the church we decided to try the following plan for a few months; provided, of course, that it meets with your approval. Here it is—you may drop from your mailing list all subscribers who are resident members of our local congregation, and instead mail me 50 copies of the M. C. each month. By doing this we can be assured that all resident members will get the paper. Also we will have a few extra copies for strangers, visitors, soldiers, etc. The church in turn will send you \$5.00 per month. We will not mail you \$5.00 each month, but will send it to you 2 or 3 times a year—\$25.00 or \$30.00 at a time, as the case may be. What do you think of this plan? Personally, I see no reason why it should not work to the advantage of all concerned. Surely it will be less work for you and more money than you are now getting. It may be that there are now some who are not getting the paper, or who are delinquent in their subscriptions to you. Under the new plan both of these objectional features will be eliminated. * * *—Earl Fiscus.

In the April M. C., Bro. W. Carl Ketcherside says: "The one secret of spiritual growth is personal contact carried on by a converted membership." How true! We may have many plans for the extension of the Kingdom of God, some of which may be in harmony with the Book. But there is nothing that will take the place of the INDIVIDUAL Christian's talking about Jesus, writing about Him, and spreading literature about Him AT EVERY GOOD OPPORTUNITY. This is the way Christians overturned the Roman Empire.

We sent a Simplified New Testament to a nephew and one to our brother in the service, and they both wrote us these were the best and most treasured of any books they had and made it much easier to understand the Word of God. We sure enjoy the Macedonian Call, and shall try to get a club of new subscribers, for we do appreciate your great efforts in the work.—Harry and Geraldine Mooney.

Gallatin, Mo.—Weekly attendance good. The development program continues helpful. Our building fund increases steadily. Bro. James W. Truitt's monthly speaking appointments are very beneficial. There were several local outside attendants May 18. Also we were glad to have some brethren from Kansas City and Scotland meet with us. We hope to have this congregation recognized more and more as a helpful influence in this community. The harvest is truly great and the laborers are few. May we ever be found working and praying.—D. Patterson.

It seems to me that the service rendered by the Macedonian Call, that is, one of the services, is described by the writer of the Hebrew letter: "Wherefore lift up the hands which hang down, and the feeble knees . . ." It is the gentle and friendly hand laid on the shoulder of the Christian, to encourage in right and restrain from evil. May God give to your work an open door. Fraternally in Christ.—Kenneth Morgan.

REDEEM THE TIME

The time is short!
If thou wouldest work for God, it must be now;
If thou wouldest win the garland for thy brow,
Redeem the time!

Shake off the earth's sloth!
Go forth with staff in hand while yet 'tis day;
Set out with girded loins upon the way;
Up! Linger not!

Fold not thine hands!
What has the pilgrim of the cross and crown
To do with luxury or couch of down!
On, pilgrim, on.

With his reward
He comes; he tarries not; his day is near!
When men least look for him, he will be here;
Prepare for him!

Let not the flood
Sweep thy firm feet from the eternal Rock;
Face calmly, solemnly, the billow's shock;
Fear not the storm.

Withstand the foe;
Die daily, that forever thou mayest live;
Be faithful unto death! the Lord will give
The crown of life.

—Horatius Bonar.

Bloomington, Ind.—On each successive Monday night, we are meeting with a class of young people at Indiana Ave., and are now studying in Genesis. Interest is good and we hope for a large attendance this summer. We visited the Middletown congregation May 18 and truly had a busy day in the Lord's service. We spoke on the second chapter of Ephesians in the morning; had Bible study session in the afternoon, beginning 1 Corinthians; at night we had 15 minutes of questions over third and fourth chapters of Acts along with the sermon.—Ed Uland.

Compton, Calif.—The work at Compton is going along quite well, considering the conditions which the war has brought about. We are planning a get-together meeting at Compton June 19, 20 of the churches on the Coast, to talk over the work and make plans for the future. We are hopeful of a good attendance, and a profitable meeting. May 16 I had the pleasure of meeting with the Church in Oakland, and also enjoyed a good visit in Bro. Robinson's home. The church at Oakland is quite enthusiastic over their new meeting house and are making steady and substantial gain, which we trust will continue.—J. B. Ruth.

The Macedonian Call for April was one of the most thrilling, helpful, enlivening and spiritually-quickenings numbers that you have ever put out. It outclasses anything that I know of in religious journalism, and you are improving all of the time. That is no flattery but my honest, whole-hearted conviction spoken from the heart. I was absorbed with the contents of this issue and read it with joy unspeakable. WE ARE ON THE WAY! May the Lord bless you and yours, and may you ever continue to be filled with the Spirit that we may rejoice in the fruits of your conquests and take new courage by the intensity of your battles.—W. Carl Ketcherside.

The Parents Again!—Do you know that it disturbs the religious meetings for your children to scuffle around on the floor or on the seat, make faces at those behind them, fight back for ten or fifteen minutes, or demand that they be taken out for a drink or to attend to other wants of nature? Parents should see that their children get a drink and attend to other wants of nature BEFORE they start to services, or anywhere else, and see that when they enter the meeting house that they "should be seen, not heard". It may be necessary to take out a baby, rather than have the meeting disturbed. A certain preacher's wife I know pretty well, reared six children while he was away from home most of the time, and she took them all

to services. When they misbehaved, she thumped them on the head with her fingers, and if that failed, she whispered something in their ears, which meant something serious when they arrived home, or maybe before. Let us make our services Lord's day mornings as impressive as possible, and have our children there too, but see that they behave themselves and do not distract others. Mark this item and send to some one who needs it, who may not see it otherwise.

St. Louis, Mo.—We at Lillian Ave. are enjoying good attendance, good lessons and good contributions. It has been our sad duty to exercise discipline in a few cases since I last wrote you [note that, brethren.—Ed.], and our happy privilege to add some names to our rolls. Death has removed from among us two of our members: Sister Mary Lou Scott and Brother Bert Ireland, both having passed on to their rewards. Nine of our young brethren have answered the roll of Uncle Sam and all now serving in the armed forces of our country. Others are helping to allay the man power shortage here and thereby serve the country by working extra jobs in addition to their regular employment. We all feel that now is the time to do what we can, and the most we can do is too little. We must preserve our freedom of worship at any price.—J. F. Parks.

Found at Last.—For many years the publisher has sought an artist to put into illustration form, religious truths he had in his mind, and now has found a sister who will help in such work. We introduce Eulamae Hardesty, who made the picture on the front page, and who promises to help us more in the future. We wish to strike evil in all its forms, and her pen will help us. We shall try to make EVERY issue suitable for non-members as well as members. Religiously it seems that God recognizes simply two groups: the true Church and Babylon. The Christian Church people and the Bible college people are all in Babylon. But God has a people in Babylon, yet says, "Come out of her, my people." He recognizes, too, the Church and the world, and says, "Love not the world, neither the things that are in the world." For a century we have been preaching strongly that baptism is "for the remission of sins," which is true; let us now preach the other side of baptism that we are "raised to walk in newness of life." We shall try to make EVERY issue cover as many different phases of sin and faith and hope as possible. BUT THOUSANDS OF NON-MEMBERS SHOULD READ THESE THINGS. HOW CAN WE MAKE THAT POSSIBLE?

Tahlequah, Oklahoma, Route 1.—I was in a meeting with the brethren meeting at the Fairview Schoolhouse north of Crescent, Oklahoma, when I made my last report. That meeting lasted three weeks, an enjoyable work throughout, and it closed with five additions by baptism. Attendance was hindered to some extent by sickness and by mileage rationing, but the interest may be reported good. Since then I was enabled to attend the mid-week services of two of the Saint Louis congregations. Then I preached seven sermons for the congregation at Salem, Missouri. It was my first time to meet with those brethren, and I certainly appreciated the opportunity to make their acquaintance. We had excellent singing, good attendance and attention. The lessons were especially intended to benefit those who were already Christians. As I came through Springfield, Missouri, a stopover gave me opportunity to attend one service of Brother Hensley's meeting there. It was my first time to meet with that congregation. I certainly appreciated the fine sermon that I was privileged to hear. I am now in a meeting with a country congregation in the extreme eastern part of Oklahoma. Three good crowds for the first three services. Gasoline rationing doesn't bother people who have always walked (sometimes two and three miles) to church.—Kenneth Morgan.

Riverside, California.—I am now reading the April issue of the Macedonian Call and want to say that I think it the best I have ever read. I would like to see Carl Ketcherside's writings on Young Preachers in tract form, as well as his writing in the Missouri Mission Messenger on the Eldership question.—Dr. L. H. Sorey. (The publisher of the M. C. says the same thing. Write W. Carl Ketcherside, 7505 Trenton, University City, Mo., if you are of the same mind.—Ed.)

Walnut Bottom, Pa.—Our meeting closed last Lord's day night. No additions but a good work was done in more ways than one. During this meeting our attendance was better on Lord's day nights than through the week, so we have decided to have Bro. Shasteen come on Lord's days and work with us. We would also be glad if some other good, sound Bro. could be sent to us for several Lord's days too. Bro. Shasteen and

wife are leaving for Illinois on the last of June and will be away for several weeks. He is to do some work out there that he promised.—C. J. Beidel.

But brethren—we need more readers, who, too, can be benefitted by what you call "the good lessons in each issue of the Macedonian Call." How easy, how simple, to take a dollar bill out of your pocket, and write the names of three of your neighbors, or friends at a distance, who should be brought to the truth, to Christ—slip that in an envelope and send to us, for six months subscription to the paper! Think of it! What is equal to 24 pages of reading matter of an ordinary book, each month to a person for six months for only thirty-three cents! Or, shall we quit singing, "Here am I, O Lord, send me"?

Just would like to tell you a little about Independence, Mo. We are getting along very nicely, and our building fund is growing. We now have \$1,698.20. We think we are doing fine on it. Each and every member seem to be so interested, and are willing to do their part, when they are called upon. We have sent out letters thanking each one for the contribution, but we would like to add at this time, we are very grateful to all, and may the Lord bless them, is our prayer. We hope some day to have a building to meet in and be in a position to help others. Our average attendance is 45.—Mrs. Geo. Kreeger.

My father is more than pleased with your new book, *The Drama of World Empires*. He is a lover of history. We think your book a very, very valuable source of correct information for teachers of the Bible. I am telling people about it.—Thelma Cook, Pollock, Mo.

I am sure the new booklet, "The Man on the Horse" will be a great help to all Bible students. I appreciate very much the knowledge that our older brethren have gained through the years of study, and I believe it should be handed on to others, not only orally, but in tract or booklet form.—Herschell Ottwell, (an older and preacher.—Ed.).

THE PERSECUTED CHURCH. — What happens to the Church under persecution? An answer comes from Holland, where last year the Reformed and the Roman Catholic Churches made a joint protest, both by memorandum and by a deputation, against the absence of justice and charity and the suppression of freedom. During 1942 the Reformed Church has increased by 11,000 members, and in many places double services are having to be held because of lack of accommodation. As it was in the early centuries, so it is now.—Christian Advocate, Birmingham, England.

Mrs. D. B. Burden, Red Cloud, Neb., sends for ten of *The Drama of World Empires*, and adds, "The April number of the Macedonian Call is so full of fine things! Such a pity every one in the United States can not read it." Every mail, on an average, brings some such sentiment. What is to hinder these 130,000,000 from reading the M. C.? They don't know anything about it. How can they find out? Every issue for six months will be sent to THREE of these people for one dollar, a bill at our risk. How many are YOU willing to help enlighten?

Cedar Rapids, Iowa, has been using several copies of each M. C. through the past year, and now they send five dollars for 14 copies each issue through the next year, to distribute to members who don't take it, or hand or send to non-members.

Miscellaneous.—Read the poetry, for we try to select the best on the best subjects. . . . We shall no longer print the small Missionary No., for we are now trying to make EVERY issue such, for the time being at least. We shall send these issues to our list for that No. If any one for any reason has failed to get missionary numbers as ordered, let us know what is due you. . . . "Christian Liberty, (tract), is wonderful and have showed it to many, and am sending for more soon." (Three for 25 cents). Mrs. Cecil C. Clark. (This tract shows the error of Innovationism on the one hand, and hobbyism on the other; many brethren believe it is the most important thing we ever wrote. . . . Kenneth Morgan, a young preacher, has ordered 11 copies of each issue to be sent to one member of a church to distribute among others, and he reports that the paper is doing good . . . Do you realize that when you enlighten ONE person and make a worker out of him, that in the course of a century thousands of conversions may result from your effort? . . . A number of churches are sending for a bundle of M. C.s to distribute to members who do not take it. It means spiritual uplift to the church as a whole . . . For \$5 we will send 14

copies each issue for a year, which really does not pay for the papers, for without donations we could not exist. We are very grateful to all those who have helped us in the past.

Berkeley, Calif.—Congratulations on recent issues of M. C. We are in no way trying to supplant but rather supplement your good work. Our aim is to get people from East of Rockies to bring their religion with them when they come west. We have now occupied our meeting house in Oakland one year with never more than 18 or 20 local members present and as few as 12—our smallest crowd was 32—largest 57. We are pushing the development and exercise of all available talent. Plenty of "prospects" to work on, but the cares of this life and the deceitfulness of riches choke out much of the seed sown. We need to stress more the development of Elders and Deacons. So many members seem not to "know the right hand from the left". Discipline and Church Government needs to be taught in the churches.—Your humble servant, Geo. A. Robinson, 2223 Union St. (No doubt the "News from Western States", published by Bro. Robinson, is doing much to hold the faithful disciples together out there, and we hope those brethren will stand behind it.—Ed. M. C.)

Saint Louis, Mo.—Am home for a five-day interval between meetings enabling me to take care of some Commencement Address work. It was a privilege to attend at Manchester Ave. last night at the prayer meeting service. Singing conducted by Warren Cochran was excellent and Carter Honn taught a good lesson. There were 94 present for the Bible study at this midweek service. One soldier stationed here was reinstated. During my absence others have identified themselves with the church. I begin with the little group at Springfield, Illinois, May 30. Our work at Kirkville, was very successful. The first meeting in their new house, it served to introduce the gospel to many in the community, who had not previously heard it. There were 11 added, making a total of 20 altogether. Students going to State Teachers College should contact Dorothy Ericson, teacher in the Art department. Others may get in touch with the church by contacting William Smith, 1008 E. McPherson. I was ably assisted in this effort by Bro. Roy Harris, who preceded me one week, arranging the advertising schedule, and remained to direct the singing.—W. Carl Ketcherade.

The Champion Killer—Alcohol causes more deaths than any one of the 31 infectious diseases, some of which in the past have assumed the proportions of a plague. How inhuman and barbarous we would consider the Japs if they should distribute typhoid or tuberculosis germs among our armies, yet we license men to distribute alcoholic beverages to our soldiers, and even distribute them in their camps.—Dr. Geo. B. Cutten, president, Colgate University.

(And perhaps a hundred times more people kill themselves eating too much than drinking liquor. The Mayo Brothers said, "two-thirds of the American people dig their graves with their teeth."—Ed.)

No Doubt Even in Sorrow

I will not doubt, though all my ships at sea
Come drifting home with broken-masts and sails,
I will believe the Hand that never fails,
From seeming evil, worketh good for me;
And, though I weep because these sails are tattered
Still will I cry, while my best hopes lie shattered,
"I trust in Thee!"

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise love
Which has refused the things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing
Undimmed shall burn.

I will not doubt though sorrows fall like rain,
And troubles swarm like bees about to hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses
I yet shall see through my severest losses
The greater gain.
—Ella W. Wilcox.

Sullivan, Illinois.—Neglect of duty, no doubt will keep many out of Heaven, but I hope I'll not be condemned for not reporting my work. I was home most of the winter doing some

long neglected work on our home. I was with the Martinsville, Ind. congregation through March, two weeks in personal work followed by a two weeks' meeting. I feel that much good was accomplished. I baptized a young lady, mother of four children, also one confessed neglect of duty. I was with Anderson, Ind. congregation through April in personal development work, baptized one young lady as a result of PERSONAL work. From May 2 to 23, I labored with Brookport, Ill. brethren, preaching publicly and from house-to-house. One placed membership and two confessed wrongs, although they had been regular in attendance. I feel that others should have done the same thing. There is more to living the Christian life than going to church! I'll be with Anderson congregation until early fall (except three weeks at Henderson, Ky.) in "Vacation Bible Study," "Tent meeting," and personal and development work. I notice a lot of brethren are excusing themselves from church activities on account of tire and gas rationing, but the theatres and beer taverns still have good business, judging from the crowds that throng them. I wonder how people have gas to go to such places regularly? SOMETHING TO THINK ABOUT!!—C. R. Turner, 824 Blackwood.

Meadville, Mo.—We are trying to improve on our developing program at Lord's Day worship, and it is working out very nicely.—Frank S. Botta.

If you will slip a dollar bill in an envelope and send to us to pay in part for the "explosives," we will help you drop a bomb into three homes in your community, or anywhere, once a month for six months.

Tower, Ind.—I thought the May copy (as well as all others) was exceptionally good. Some have given expressions of keeping in touch with the soldier boys and I would like to make this suggestion, which if it isn't worth while, can be discarded: Why not have the members of the Bible class from which these boys left send a bulletin to each boy in the service. This could be just one sheet of paper or more as the need would call for. Give the boy an account of the activities of the church, briefly sketching the subjects different members have given in lessons, talks, Bible study classes, etc. Also include any local happenings that might be of interest to him or it could be that each member of the class would write something of say three or four lines and have their names printed or signed to their statements. This might help to keep the interest of the boys in the church and encourage some who might become indifferent. This could be issued weekly, semi-monthly or monthly as the news accumulates.

I especially like this quotation of Susan Coolidge—

"Patriotism"

"He serves his country best
Who lives pure life and doeth righteous deed,
And walks straight paths however others stray,
And leaves his sons, as uttermost bequest,
A stainless record which all men may read;

This is the better way.

—Mae Lee Adams.

Jerseyville, Ill.—Finished eight weeks of work with the congregation in Springfield, Missouri, where we attempted to lay a foundation for building ahead. The brethren in Springfield have a three-fold plan in mind and under way. First, Improving their building to suit all needs, and make a clean, neat place of worship. Second, Developing available talent, especially in speaking, to present an effective service. Proving that God's way of mutual edification is superior to man's "pastor-preacher system." And third, Following a complete systematic program of Personal Work, to interest many to the Lord and his Church. Bro. Bultram conducted a class, before my arrival, in public speaking, which benefited the brethren greatly. I spent some time in this work, but concentrated my efforts mostly to personal work training. We outlined a long range program of personal work which the brethren are eager to carry out. Selecting a district of 300 homes we divided this district into three zones. One of the younger brethren was selected to direct the work in each zone. An older brother was also chosen to act as an adviser for each zone leader. A complete coverage, with literature, is to be made each and every 30 days. Good prospects will be contacted more often by those taking part in this work. The work is just beginning at Springfield, but is just the type of work that is needed throughout the entire brotherhood today. Let us snuff the one argument our college-brethren prefer, "If the plan you speak of is God's way, what are your congregations doing?" The church at work will speak louder than our words ever can speak. At present I am laboring with Bro.

Bershel Ottwell of Martindale, Illinois (who is doing a noble work in this section), at Jerseyville. At this writing three have come forward. Let us not only pray but work as well for our Savior and Master.—William Bousley, Red Cloud, Neb.

Where the Bombs are Dropping

The publisher of the Macedonian Call has been following the course of this war with intense interest, for many of the places where fighting is going on, he visited in his tour of six months through Europe and Palestine and Egypt, before World War I.

The sail up the Rhine River, beginning at Cologne, Germany, can not probably be surpassed in beauty anywhere in the world, with the vineyards crowded on the sides of the hills, with here and there an old castle. A few miles north of Cologne are the cities of Dortmund, Essen, and other places along the Ruhr Valley, where so many bombs have dropped to try to put out of business the manufacturing centers.

Cologne itself was such an important city that England's blast at her was the greatest the world had ever seen up to that time, a few months ago. Many square miles of the city were destroyed.

To the tourist, Cologne was famous for its great cathedral, with its two spires five hundred feet high, almost as high as Washington's Monument in Washington, D. C. It is considered the most perfect type of Gothic architecture in the world. It was hundreds of years in building, and was not finished till within the last century, and then a good part of the money was raised by a lottery! "Provide things honest in the sight of All men," say the Scriptures, but what does Roman Catholicism care for the Word of God. And right here in Indianapolis, and in many cities of O.C.R. country, Rome is carrying on her "divine" affairs by bingo parties, which the civil authorities are trying to squash because they are gambling.

What does the Lord care about big, showy cathedrals, anyway! The early Church overthrew the Roman Empire, and they did not own meeting houses of their own, for they would have been burned if they had. They had faith, and that is the essential thing, of which we seem to have so little today.

From one to two hundred miles further up the Rhine, toward Switzerland, is the state of Hesse. Out of that little state, more than a hundred years ago, John Summer, the grandfather of the M.C. publisher, fled to escape to free America, away from their abominable military system which has twice in twenty-five years well nigh ruined the world. Had he not fled that system of oppression, Daniel Austin Summer might have been clicking his heels and crying "Heil Hitler!"—or been in a concentration camp, or more likely in a ditch with a bullet hole in his back! I thank God for that spirit of liberty in the breast of John Summer.

And the grandson doesn't love the Kingdom of the Clergy any more than John loved the reign of the Hohenlohrs. What doth it profit a man if he gain the world of physical freedom and then become the slave of designing clerics or the slave of his own passions?

Both must be destroyed that the world may be free. While England and America are dropping bombs on the military clique in Germany, will you help us drop bombs on the Kingdom of the Clergy in America and on the Empire of Lust in America?