

Macedonian Call

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Send the Light

There's a call comes ringing,
O'er the restless wave,
There are souls to rescue,
There are souls to save.
We have heard the Macedonian
Call today,
And a golden off'ring,
At the cross we lay.
Let us pray that grace
May everywhere abound;
And a Christ-like spirit
Ev'rywhere be found.
Let us not grow weary
In the work of love,
Let us gather jewels
For a crown above.
Send the Light! Send the Light!

Home and Church

WHY ARE THE PEWS EMPTY?

I have walked under the canopy of St. Paul's in London. I have climbed as high as I could in the towers of the Cologne cathedral. I have gazed with awe at the magnificent church building in Milan, with its 2,000 life-size statues of "saints" and with its seating capacity of 40,000. I have loitered in St. Peter's in Rome, and wondered at it. I have roamed through many such church edifices in the world. And always there has drifted into my mind the solemn, neglected warning of Stephen, "Howbeit the Most High Dwelleth NOT in Temples Made With Hands." (Acts 7:48.)

I stood in meditation on the temple plateau in Jerusalem. I scrambled up Mt. Gerizim, the sacred place of the Samaritans. I peered down into the well near this Mt. Gerizim, where Jesus talked with the woman of Samaria. I remembered how He separated God's worship henceforth from the revered mountain and from the sacred temple in Jerusalem, and centered it on the heart and on accordance with His truth. He said to the woman, "Ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. The true worshiper shall worship IN SPIRIT AND IN TRUTH." (John 4:20-23.)

Don't misunderstand. We need church houses, which are comfortable and commodious; but they should be in harmony with the plain Man of Galilee, and should not be temples of pride.

Many today think you have no "church" unless you have a magnificent building; but Paul said, "YE (Christians) are the temple of God." (1 Cor. 3:16.) The word "church" in the New Testament is

always used of the people not a building. The disciples at Troas met in an "upper room." (Acts 20:7.) The believers returned from Christ's ascension to Jerusalem and met in an "upper room." (Acts 1:12, 13.) "The church in thy house" (Philemon 2), seems to have been a common place of meeting in those triumphant days. For several centuries the churches had no buildings of their own, but they had faith, and they won.

Since Constantine the passion for great church buildings has grown, and spiritually has declined. Today one denomination vies with another to have the biggest house, the most beautiful windows, the most melodious organ; and they assess and beg till they drive people away, and the poor go hungry by their doors.

Shows, festivals, bazaars, fortune wheels, raffles and a score of such worldly and even ungodly devices are resorted to, to obtain money, even to the disgust of civil authorities who try to stop ALL gambling. Baedeker says that the Cologne cathedral was paid for in part by "the proceeds of a lottery." Paul warns, "Provide things honest in the sight of ALL men." (Rom. 12:17.) And the world looks on and laughs!

Jesus spent His days in preaching His gospel of a pure and consecrated life, and in helping the poor. The collections of the early Church were "for the saints." (1 Cor. 16:1-3.) The apostolic Christians so loved each other that they sold their possessions and gave to the poor. (Acts 2:45.) But today we drive God's poor away by the cry of "Give, Give," whenever the doors are opened.

The Church is commercialized instead of spiritualized. And then we wonder why skeptics increase and pews are empty!—D. A. S. in *Indianapolis News*.

"But I Don't Believe the Bible—"

"So why quote scriptures to me? I believe in God but not in the Bible as the Word of God." Thus speaks the "doubting Thomas."

It is inconceivable to me that the all-wise God would make man, then leave him to flounder regarding his origin, duty and destiny. A great religious teacher once said that he could take Isaiah 53d chapter, (read it carefully), and could confute any infidel in the world. It portrays in detail the life, suffering and atonement of Christ, hundreds of years before he lived. At least Isaiah must have been inspired.

The Unity in the Bible shows its divine origin. In the Bible there is one great nation, one great Person, and one great

thought, permeating the whole. That nation is the ancestors of Christ, that Person is Christ himself, that thought is the salvation which Christ brings to the world. The lambs offered were ordained to point to the "Lamb of God which taketh away the sin of the world" (John 1:29). In type, Christ was "the Lamb slain from the foundation of the world" (Rev. 13:8). Everything in the Old Testament, directly or indirectly, points to Christ and his atonement.

And everything in the New Testament refers to Christ. The Lord's Supper points to his death. Baptism represents his death, burial and resurrection. Christ died, and we die to the love and practice of sin; Christ was buried, and "we are buried with him by baptism into death" (Rom. 6:4); and "like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). Commenting on this passage in his "Notes on the New Testament," John Wesley said: "'We are buried'—alluding to the ancient manner of baptizing by immersion."

When one is SCRIPTURALLY baptized, he goes through in a "form of doctrine" (Rom. 6:17), the death, burial and resurrection of Christ.

This Unity is a miracle. The Bible was written by about forty different men in different ages of the world, and their writings were brought together little by little through the ages. And when they were completed, they form a systematic whole, with one nation, one Person, and one thought brought out pre-eminently through it. Was this Unity a mere accident? It is easier to believe that there was a divine Mind guiding those men who wrote the Bible and gathered it together, than to believe it is the work of mere man. All "objections" to the Bible fade into insignificance compared with this Unity in it.

If we treat the Bible as the revelation of God, the world has been made better by us; but if we treat it as a mere human deception, and it turns out that it is divine, we have lost everything, and that, too, forever.—D. A. S. in *Indianapolis News*.

It's Useless to Worry

Fussing, fretting, stewing, nagging! Does it get you anywhere? Did worry ever pay a mortgage on a house? Did it ever secure an education, or preserve a loved one? No, not one! No, not one!

Jesus puts the matter to you flatly. "What man of you by taking thought can add one cubit to his stature?" Will you step forward and say you can do it? Suppose you were a little short fellow, almost a dwarf, and everyone you met pushed you off the sidewalk, just because they were big enough to do it. Naturally, you'd want more than anything else to grow

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taller, wouldn't you? How would you go about accomplishing your purpose? Would you refuse to eat, and walk back and forth all night across the floor, pacing from one room to another, trying to figure out why you had been born with such a small stature? If you did, what would be the result? The next day you'd be shorter than ever, because you'd have worn your shoe soles down, and you'd weigh less because you didn't eat, or couldn't digest your food on account of worry!

Never worry about anything you can't help! If you can help it, do so, and keep still, but if you can't help it, then why worry? I stayed in a home once where a woman worried about things that never came to pass. She entered a contest over the radio and sent in a slogan to a certain advertising company. But it had been sent so long she forgot about it! One day a Western Union message came. When she saw the messenger, she grew white, and almost fainted. She handed me the envelope and said, "Read it for me! Something dreadful has happened to my mother! Oh mother, why couldn't I have been with you?" When I opened the telegram, it said, "Congratulations! Your entry has won our twenty-five dollar award. Check follows in mail!"

Jesus gave a remedy for worry! He said, "Consider the lilies of the field". The next time you worry, take a walk through the field! The exercise will do you good!—W. Karl Ketcherside!

Post-News of Pre-Views

The Return

The most outstanding subject in the writings of the prophets is the prediction of the return of the nation from captivity. This was not made only by literal and specific statements on the subject, but was also shown by various figures such as the resurrection from the dead, valley of dry bones coming to life, dry sticks being made to bud, an estranged wife being received back, etc. Following is one of the aforesaid predictions, selected because of its brevity and completeness. "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the end of the earth; say ye, the Lord hath redeemed his servant Jacob." Isa. 48:20. Also Isa. 1:24, 25; 24:22; 27:13; 30:19,

20; 40:1, 2; 42:10-17; 43:1-21; 44:1-8; 44:21-28; 46:3, 4. Jer. 3:17, 18; 12:14-17; 24:5-7; 30:3, 8-10; 32:6-15; 32:37-44; Ezk. 17:22-24; 20:40-44; 28:25, 26; 34:11-16; 36:6-15; Hos. 2:14-20; 14:1-8; Joel 2:18-27. Amos 9:14, 15. Micah 4:6-13; 5:8-15. Zeph. 3:10-20.

Following is the history quoted with corroborating authors. "Upon the capture of Babylon by the Persian king Cyrus, that monarch permitted the exiles to return to Jerusalem and restore their temple. Jerusalem thus became again the center of the old Hebrew worship." Myers Ancient History, page 79. Rawlinson's Ancient Monarchies, vol. 3, page 385. Prideaux's Connexion, year 536.

It is interesting to note that in the fulfillment of the numerous predictions of the return that the Lord used the heathen nations in carrying them out. And also, these nations were unintentionally carrying to fulfillment the sayings uttered and written by the prophets of many years gone by. Some of these nations headed by vicious and immoral kings and others by men of humane and clean moral life. But whichever kind it was, they acted in the capacity of monarchs taking charge of the affairs of their own people and had no innate motive of serving the God of Heaven as such. All this gives emphasis to such passages as that in Psa. 148:8. "Fire, and hail; snow, and vapors; stormy wind fulfilling his word." And "The beast of the field shall honor me, the dragons and the owls." Isa. 43:20. The point in all this is that God can and has used things and creatures and nations to carry out his great plans even though those agencies did not design to serve God. Nor did they reap any material advantage except as necessary to reimburse them for whatever disadvantage they had suffered in the performances.

Our faith in the predictions of God is thus strengthened by seeing the exact fulfillment of them. But it is also given more impetus when we observe the abiding faith which the true servants manifested. As one instance, note the transaction of Jeremiah. Right while the land of his native home was under subjugation by the enemy, his faith in its final return to the rightful owners was proved by the purchasing of part of the very land as a field. See in Jeremiah 32:6-14. Altogether, every serious consideration of the prophecies and their fulfillments should make us more satisfied that God always means what he says. That he is able and determined to make his word good that has been spoken about either the righteous or the wicked.—E. M. Zerr.

Suggestion and Thought

Some one has said, "If we have to give account for all our thoughts I fear there will be but few persons in Heaven". Such Scriptures as these make us think we should be very careful about our thinking: "And Jesus, perceiving their thoughts" (Luke 9:47). Thus we learn He knows all our "thoughts." ". . . if perhaps the thought of thine heart may be forgiven

thee", also shows God knows our thoughts and that we will have to repent of evil thoughts. (Acts 8:22.)

"For from within, out of the heart, of man proceed evil thoughts." (Mark 7:21.) This shows that all sinfulness are thoughts first IN THE HEART and will have to be repented of. Read verses 18-23.

Again: ". . . that the thoughts of many hearts may be revealed". (Luke 2:35.) This is enough to show that we will meet all our evil thoughts in the judgment of our God.

But what is "Thought?" It is an "act or state of thinking; reflecting, meditating. The function of conceiving, judging, and reasoning", so Buck says in his Theological Dictionary.

So a "thought" implies thinking, reflecting and meditating. Where there is no thinking and meditation; no stopping and reasoning in our minds there is no "thought".

Having learned what a "thought" is, if we didn't already know, we are now ready to look at the word "Suggestion". It is to "present (a matter or problem, etc.) usually indirectly, to the mind; intimate; hint. To seduce; tempt. To give rise to or present ideas through association".

So a suggestion is something "presented" to us. It is presented to the mind, hence a suggestion either for good or for evil. But that "suggestion" is NOT a "thought" unless taken into our minds and meditated and reasoned on, etc. When we listen to the tempter and begin to reason and meditate on what is presented to our minds, then, and not until then, does it become a "thought".

All men and women have those "suggestions" coming up before them often. Even Jesus was "tempted in all points, like as we, yet without sin". He didn't harbor those suggestions in His mind and allow them to become thoughts, for harboring and thinking on evil suggestions become evil thoughts for which we will be ashamed in the day of Judgment. Had Eve, in the Garden of Eden, said, "Get thee behind me, satan" and refused to harbor his suggestions in her mind she never would have been driven from the Garden, because she would not have sinned. But she harbored and debated them in her mind; listened to him calmly and finally decided to take a bite of the "forbidden fruit", and right then she transgressed God's law and was driven from the Garden.

We cannot help those suggestions being placed before us, but we can keep from harboring them and reflecting on them, as Eve did. Lots of truth in the old saying that "We can't keep the birds from flying over our heads, but we can keep them from building nests in our hair". We can't keep the suggestions from appearing before us, but we can keep them from becoming thoughts in our minds by refusing to stand and listen to the tempter who is trying to get us to do evil. We can keep those suggestions from becoming thoughts. Remember, a "Thought" is one thing and a "Suggestion" another. We must distinguish between them. Remember, the "suggestion" of itself is NOT a "thought". We do

not have to give account for the "suggestions," but we do have to meet all those "thoughts" in the last Great Day. This is a part of the Christian's warfare; in fact, it is the greater part of his or her warfare. Let all the younger members of the Body of Christ shun all those evil suggestions; and older members, too.—W. G. Roberts, Hammond, Ill.

Worshipping God

The Samaritan woman, who, coming for water, found Jesus sitting alone on the curbing of the well, was very fortunate. Think, if you or I could sit thus with him, in an environment so conducive to earnest, straightforward, heart to heart talk, and speak with him about religion. But note—before one talks with Jesus he should be prepared for plain speaking. Jesus is of all the kindest, yet not once would he consent to hide a man's errors from him. In the conversation with the woman Jesus told her, "Ye worship ye know not what." How many might be told the same today! For in the so-called Christian world the simple teachings of Jesus are distorted today into an hundred shapes. Many worship blindly, ignorant of the New Testament of God, our salvation: devout men going along, differing, warring, deceived by unscrupulous leaders, and as often by sincere leaders; opposing themselves, destroying themselves: the while, professing themselves to be wise. Who among us asks only, "What does the Lord say?" Is not he the wise one? Does not Jesus say, "In vain do they worship me, teaching for doctrines the commandments of men"? Is it bigotry to insist upon the simple plea: Give heed to Christ; let your mouth speak his words, and your life live his deeds; let his church be as he designed it?

You possibly will not find Jesus at the well, but it is rather my guess that he is a guest in your home, though the hospitality may be doubtful! Do you not own a Bible? Jesus is its entire theme. The New Testament is Christ. Do you really think a heart to heart talk with him about religion would make clear some modern religious puzzles? I know it will! Why not spend some of your leisure listening to him talk.

You and I know, though, that the preacher who is willing to let the Bible speak for itself is more often than not a "narrow minded bigot" to our neighbors, and friends. Though Christ's words be ever so plain, men will make many interpretations and spend the day comparing or debating, ever learning, but never coming to a knowledge of the truth, confusing and dividing themselves. How simple this word of Jesus: ". . . and preach the gospel to every creature, he that believeth and is baptized shall be saved." Yet scholars will struggle for years with this simple statement, disputing, and end by saying that they do not know just what it means, but they are sure that it doesn't mean that the one becoming a disciple must be baptized. Withal, when they are done, we still read Jesus' words, ". . . he that believeth and is baptized shall be saved." And who fails

to understand? To you, Honest Man, it admits of but one interpretation.

When disputes about words becloud the sight there are three alternatives: 1. You might like the ostrich bury your head in the sand (atheism, deism, or what have you?); "escaping" reality: but God lives! 2. You may stumble blindly on clinging to the first hand that seems to lead, knowing not that your leader is often as blind as you. 3. You may open your eyes to the fact that the simple words of Christ have not been affected by the disputes, but like the brilliant beam from the lighthouse they pierce through the fog, to warn away from reefs, to guide you safe to port.

If you would be a disciple of Jesus, hear him, ". . . preach the gospel to every creature, he that believeth and is baptized shall be saved." Then consider of his plan of life, "And the Lord added to the church daily such as should be saved." Keep thyself pure; walk in love. "And the God of peace be with you."

Yes, hear Him. Why ask, or argue about, what Luther or Wesley said? What does it matter, when Jesus spoke plainly? You can believe him. If you cannot . . . Then all the words of preachers mean nothing, for they profess to have their knowledge from him.

"And the Lord answered me and said, Write the vision, and make it plain upon the tables, that he may run that readeth it."—Kenneth Morgan.

Don't Crowd

Don't crowd! this world is large enough
For you as well as me;
The doors of art are open wide—
The realm of thought is free.
Of all earth's places, you are right
To choose the best you can,
Provided that you do not try
To crowd some other man.

What matter, though you scarce can count
Your piles of golden ore,
While he can hardly strive to keep
Gaunt famine from the door?
Of willing hands and honest hearts
Alone should men be proud!
Then give him all the room he needs
And never try to crowd.

Don't crowd, proud miss! your dainty
clothes
Will glisten none the less,
Because it comes in contact with
A beggar's tattered dress;
This lovely world was never made
For you and me alone;
A pauper has a right to tread
The pathway to a throne.

Don't crowd the good from out your heart
By fostering all that's bad,
But give to every virtue room—
The best that may be had;
Be each day's record such a one
That you may well be proud;
Give each his right, give each his room,
And never try to crowd.

—Alice Cary.

Seasoned Speech

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:6.) Christians are to be the salt of the earth. (Matt. 5:13.) It is very easy to discern the difference between food that is unsalted and that which has the proper amount of seasoning. Salt adds flavor, purifies and also preserves. While the Christian should have the qualities of salt in his entire life, let us at this time give consideration to one phase of his life which should be well-seasoned, that is, his speech.

First, if his speech is seasoned with salt it will make it more tasteful, or pleasant to the ear in many instances. It should cause him to be more tactful in his dealings with his fellow-man. He will consider his words before they are spoken to see whether they will bring needless sorrow or stir up unnecessary contention. Strife in the church could many times have been avoided and yet the desired result have been achieved if the one who was attempting reformation had used more tactful words and methods in carrying it out. There are no doubt many occasions today when it is still necessary to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob their sins." (Isa. 58:1.)

Yet we should remember the apostle Paul's admonition to "speak the truth in love," (Eph. 4:15) and love will not allow us to speak words that rend another's heart or wound another's feelings unless it is absolutely necessary for the accomplishment of a good purpose. Many times it is not so much what we say as the way we say it that needs correction. Loose gossip, too, would be excluded from seasoned speech. The only thing that could move a Christian who heeded our text to say anything against another's character would be the thought that good might be accomplished by so doing. Such cases are rare and far between.

We are told by one uninspired writer before any word of slander, criticism, etc., passes our lips it should be made to pass three gates of gold. First, is it true? Second, is it needful? Third, is it kind? The next time you are tempted to speak slightly of some brother or sister, suppose you test your words with these three measuring reeds. Probably two-thirds of your speech would not pass. Consider the first, Is it true? Are you sure it is, or did you only hear that it is so? Perhaps not from a very reliable authority. Possibly someone told you he heard that someone said that it happened. If so, keep it to yourself! You do not know whether it is true or not.

The second. Is it needful? If it will serve no good purpose to speak it would surely be better to keep quiet. There are times when it is necessary to speak out against error in order that it might be corrected in the one who is guilty and that others might be warned against making the same mistake. Speech that will serve that purpose is needed.

Now the third. Is it kind? "Be ye kind one to another." (Eph. 5:32.) Some per-

sons say: "I always say just what I think." Frankly, I do not think much of the person who too literally follows that policy. Saying anything you think is all very well, provided you always have proper thoughts. But until you learn better control of your thoughts, it is well to use some discretion in translating those thoughts into words. Let us remember, though, there are times when severe denunciation of wrong may be an act of kindness both to him who needs to improve his life and to those about him who need to be warned against doing the same thing themselves.

Speech, like salt, should preserve, or save. So we should use "sound speech, that can not be condemned." (Tit. 2:8.) We should weigh the words we preach and teach, both in the pulpit and in everyday life. They should be words of instruction, warning and admonition; they should above all be in harmony with God's Word. Every Christian should "not shun to declare all the counsel of God," (Acts 20:27) in order that others might be saved.

Lastly, and the thought that is perhaps needed by members of the church as much as any portion of this lesson, our speech should purify. This would prohibit the many jokes and stories of an "off-color" nature which warped and corrupted minds seem to find joy in telling. There are some persons in the world whose mind and conscience are defiled till they can scarcely see any purity in anything that is said. They attach a double meaning to practically every conversation. They are condemned by the apostle Paul in (Eph. 5:4) when he forbids "jesting." We are told by students of the Greek this word means "low, double meaning," jesting. In Moffatt's translation of the New Testament this verse reads: "indecent, silly, or scurrilous talk—all that is improper." On the other hand, there are some who consider it beneath their dignity to indulge in such language themselves, yet take great pleasure in listening to others who do. They should read (Rom. 1:32) which censure those who "have pleasure" in those who do evil.

Our final consideration will be given to the appalling prevalence of what we may call "substitute swearing." This was the thought which caused me to begin this article. It seems to be the one "besetting sin" of several members of the Church of Christ, sometimes affecting even leaders, elders and teachers. There is no honest student of God's Word who would say it is right to "curse" and "swear", that is, take the Lord's name in vain. It is a name which should be held in reverence. Yet there are many by-words in common use which bear a strong resemblance to "curse words." It has been said that curse words, and even by-words, at least display the ignorance of the one who uses them, since many times he uses them merely because he can think of nothing else to say. More than that, their usage becomes a fixed habit that is hard to break and often creates a bad impression in the minds of non-members.

I would not be an extremist on this matter. Perhaps there are some by-words that are harmless but some are nothing but substitutes for the real thing, and come

very close to the real thing. For instance, "gosh" is only a substitute word for the name of the Heavenly Father. "Darn" and "dern" which, believe it or not, are common by-words for a great many are only substitutes for the word "damn." Put the substitutes "gosh" and "darn" together, as many people do, then consider the "real" words in place of the "substitutes" and ask yourselves, you who use them thus, if your speech is any better than that of the ones who just use a plain "cus word." Perhaps your version sounds a little better to the ear; it may soothe your conscience because you do not literally take the Lord's name in vain. Another very common by-word is the word "heck." Anyone can tell by looking at it or hearing it spoken it really means "hell." While we are not taking the Lord's name in vain when we use it, yet we know it is not a subject which should be treated carelessly, nor a word which should be used unthoughtedly.

The question arose among a certain group of men whether an acquaintance of theirs was a Christian. One said: "I don't think so. At least the language he was using the other day in his place of business didn't sound like a Christian's." Another said: "Yes, I think he is; anyway he is supposed to be. He just uses pretty strong by-words." Brethren, let us think on these things!—Roy Harris.

Our "Newspaper Broadcast" Becomes Radioed!

At this writing we have had ten articles in the Indianapolis News with its 150,000 circulation and have reached many thousands of people. We are constantly meeting with people who have been reading them. Letters come to us that people are looking forward to them. It is a most interesting work. A lady called yesterday on the phone to make inquiry, and she seems to be a leader in a group of people who meet only in homes. She said there seems to be a spiritual awakening among the people. A few churches, but mostly individual brethren and sisters, have helped put this over. One sister who a few months ago was gladly accepting charity, now gives two dollars a week since she got a fairly good job. She puts to shame many who think they are really doing something. We thank all who have helped in this, and are encouraged to go onward. These thousands of tracts, as we might call them, are bound to accomplish great good. It is our business to sow the seed. There are certain respects in which the newspaper is better than the radio. The reader can take his time to it, and can look up the references.

But the radio is possible to all. There are thousands of rural people in Indiana who do not take our newspaper, and I should like to reach them. Many are members of churches of Christ which need to be aroused. We should like to reach them as well as worldlings. And so we have made arrangements to speak 15 minutes over WIBC (1070) every Thursday, 6:15 a. m., beginning May 18. This is the only time

we could get. Farmers will be eating their breakfasts about then, and possibly war workers, too. We should like for the folks in eastern Illinois to try to get us, and let us know if they do. The title in the radio programs in the papers will be "HOME AND CHURCH." The last two articles in the Indianapolis News will announce the change to radio program so that those interested can tune in.

When you hear these sermons, or talks, and find them really edifying, why not put good advertisements in your local paper, calling attention of the people to them, giving station and time, just as you would do if inviting them to come to hear a preacher in your meeting house? We can't have many protracted meetings now, it seems, for lack of gas, but we can take the gospel to the people in this way. We need the prayers and contributions of faithful brethren and sisters that we may "fill Jerusalem (Indiana) with the doctrine," as early Christians did.—D. A. Sommer.

OUR ATTACK BY AIR

Such an expression, as the above, has become quite common during this present world conflict. May God grant courage to the Church of Christ, so in our spiritual war against sin and false doctrine, we may say the same.

The brothers, who have already seen the need and value of broadcasting the gospel by radio, are establishing an important bridgehead against God's enemies, which should be backed both financially and morally by all Christians. A failure to do this will result in loss and not gain.

As we attack by air let us not lose sight of the fact that we are advancing against sin on not one front but on many. Standing as a Goliath is false doctrine. It too has an air attack, which is deceiving the minds of many honest religious people with such soul destroying doctrines as: "Just believe" and "The church is not important." An example of the above will be found in "The Old Fashioned Gospel Hour" and "Back To The Bible Broadcast," national hookups entering homes by the thousands each week. On these programs we hear the "director" call forth, amid the jazzy tinkling of the piano, his plea for all sinners to give their hearts to the Lord right beside their loud speakers. "Fall down and pray God, he will save you,—(no baptism, just believe). Write us and let us know all about it. (Often wondered if this was one way used to keep the program on the air, through an invitation plea.) After you are saved join some good church."

Thus week in and week out such propaganda, in the name of Christianity, poisons the minds of honest, religious people. Can we sit by and let such continue without giving the full truth?

Some brethren are already leading the air attack for God. In Des Moines, Kansas City, and St. Louis brethren have done something (Bro. Sommer via Indianapolis News). This is our beginning; let's talk it, plan it, and above all DO IT.—William Hensley.

Man's Richest Pearl

Man's richest pearl is not his wealth,
It's not his strength and robust health;
It's not his intellect and skill,
Nor great position he may fill;
It's not his education grand,
Nor power to rule his native land;
It's not his brilliancy and fame,
Nor ancestry from whence he came.

While these are held in high esteem,
And earthly glories from it gleam—
For wealth is great, and health a gem,
And knowledge is a diadem,
Climaxed with fame or power to rule,
If such has made you not a fool.
Howe'er, the pearl of sweetest bliss
Is greater, richer far, than this.

It is the heart that's filled with love
Which comes from God in Heaven above;
The noble life that's free from pride,
In which both God and men confide;
The spirit that is sweet and pure,
That can, with Christ, all things endure;
The soul made white as driven snow,
Prepared to meet the God we know!

—Selected.

"Every Individual Christian Was a Missionary"

"Those early triumphs were not brought about by 'preachers' alone. Truly there were preachers in those days, men who could hold the attention of multitudes, some of whom—if they were here now—would draw hearers from the 'River to the ends of the earth,' but even great preachers could no more do the work than they can now. It was not the work of any one class. Real New Testament missionary work did not contradict itself by calling men and women into the service of the King and then tying their hands and prohibiting them from serving. Though no effort was made by them to give a complete list of the workers, a very respectable register could be compiled in which we would read the names of Zebedee's 'sons of thunder,' James and John; Barnabas, the 'son of exhortation'; the eloquent Apollos; the stalwart Simon Peter; Andrew and Philip who each brought a brother to Jesus; and there would be Stachys, Timothy, Titus, Silas, Clement and many more 'whose names are in the book of life'.

"Nor would it be a golden galaxy of men only for we would find there Priscilla who taught the Alexandrian orator; Tryphena and Tryphosa who labored 'in the Lord'; the beloved sister, Persis, 'who labored much in the Lord'; Mary 'who bestowed much labor on the saints at Rome; with Euodia and Syntyche 'who labored . . . in the gospel' with Paul, and still others. In fact, all were to be teachers (Heb. 5:12).

"Churches were born of missionary activity and manifested the characteristics by sending the message on. The faith of Rome was 'proclaimed throughout the whole world'; from the Thessalonians the word of the Lord was 'sounded forth' in Macedonia, in Greece, and elsewhere; and the church at Philippi early took up missionary work and persisted in it. The remarkable accom-

plishments of those days were not brought about by a few.

"Not only apostles and evangelists and teachers, but merchants, and miners, and sailors, and soldiers, and craftsmen, voluntarily made it one of their chief objects, whether at home or abroad, in private and public life, to extend the gospel message. . . . Garrisons along the borders of the Empire. . . . became outposts of Christian civilization . . . centers from which Christianity spread outside the civilized world, and these isolated spots . . . became oases of the faith. Women as well as men were active agents. . . . Then, as in no period since, every individual Christian was a missionary, and it was to this individualistic evangelism that the marvelous extension of that time was due." (McLean).—Missionary Messenger.

Every Christian is a "Priest"

Recently, Dave Boone, humorist, said that on the previous Sunday in 500 American churches, "members of the congregation delivered the sermon while the pastors were out front." He endorsed the experiment as good, adding: "While every institution with a pagan side is working 24 hours a day to capture public interest, too many churches are not only going along in the slow-motion ways of yesterday, but actually getting less effective, I fear."

Here a "layman" sees one of the most vital truths of Christianity. By what authority, anyway, does the clergy monopolize all the public teaching? There are men in every large congregation with just as much brains and education and devotion as the preacher, who, if they would study the Bible as every Christian should, could interest and instruct the audience just as well, or better.

"The idea of the 'layman' taking public part is not new, however, for it is the apostolic method. Paul said to Timothy, a preacher, "The things which thou hast heard of me among many witnesses, the same commit thou to FAITHFUL MEN who shall be able to teach others also." (2 Tim. 2:2.) The fact is that it is the duty of every Gospel preacher to develop "faithful" men for such work, and then he himself can go on to new and weak fields, as Paul did.

In the past 50 years thousands of churches in little towns and country (churches which have been the backbone of the nation), have closed their doors partly because preachers merely preached to them and did nothing to develop "faithful men" into teachers or scriptural elders. The group had "no money to pay the preacher."

The Schaff-Herzog Encyclopedia, an old, standard work in the Christian world, though favoring a clergy, said this under that word:

"It may be considered settled that there is no order of clergy in the modern sense of the term in the New Testament; i. e., there is no class of men to whom spiritual functions exclusively belong. Every believer is a priest unto God. Every believer has as much right as anybody else to pray,

to preach, to baptize, to administer communion."

Three of the proof texts this writer gives are: "But ye (Christians) are a chosen generation, a royal priesthood," (1 Peter 2:9); God "hath made us kings and priests" (Rev. 1:6, 5:10). The New Testament Church had elders, but they were not a clergy. (1 Tim. 3; Titus 1; Acts 14:23.)

Strange that we spend hundreds of billions of dollars, and millions of lives, fighting dictators in politics, yet without a word we nourish them in religion, the most important thing of all! Has not this monopoly by the preacher of all the public teaching in the assembly helped much to bring the stagnation in the Christian world with its consequent corruption and neglect of righteousness?

Note—Many write that they are showing these articles to others and discussing them. Show this to your elders. Let's mean it when we talk about getting back to the Bible. The free booklet, *Fight of Faith*, contains this article. Is this the Bible doctrine? What do you think?—D. A. S. in Indianapolis News.

The Black Market

"Sam, I think it is up to us to do something about the Black Market."

"What do you have in mind?"

"I have worked out a plan to license it."

"License it? Man, you must be crazy!"

"No, I am not. Trying to enforce ration regulations, pure food laws, and all these war rules has brought about great disrespect for the constitution. It makes many of our best citizens criminals when they buy a steak without surrendering points. The appetite for meat has increased a great deal since it was rationed, and ordinarily good people are patronizing the Black Market. It is getting smart to serve diseased meat to your friends. Look at all the money that is going to criminals, and then, too, by taxing food bootleggers we could probably collect a billion in taxes—"

"Now, I get you. You are ribbing me because I thought we could cure disrespect for the constitution, make people law-abiding, and raise tax money by bringing back the saloon."

"That is the general idea."

"I was wrong about the saloon. I am sorry we ever brought it back and it is a problem."

"The Black Market should and can be stamped out. Good Americans will not patronize a liquor bootlegger. The way to stamp out any evil is not to declare it legal, license it, collect taxes through it and to let it compete with legitimate business. The way to stamp it out is to enforce the law."—The National Voice.

Justice Faces the Vatican

Not in a century has the Papacy faced justice so directly as it does now. As the political and military stature of Russia grows, dismay grips the Vatican. With unutterable dread does the See of Rome

contemplate the towering influence of Stalin in the peace arrangements.

The wily diplomat and politician now on the Pontifical Throne knows that Stalin is a man of few words but ruthless action. Pope Pius XII knows that Moscow has plenty of just scores against him and his government. It now looks as if those scores will be rigorously settled after Berlin and Tokyo surrender.

If proof were needed, the brief but terse indictment of the Vatican in the official newspaper of the Russian government Feb. 1st affords proof that Stalin well understands papal duplicity in this war. The indictment will come to trial in the peace conference. The article in Izvestia, the official newspaper, said:

"Catholics who live in England, America, Spain, Poland and other countries, as well as the Italians, are becoming convinced of the pro-Fascist character of the Vatican's policy. The Vatican has assumed the position of direct accomplice of Fascism.

"The Pope's declaration of equal love for all people on the fourth anniversary of the war and on Christmas, 1943, does not conform with the Vatican's practical policy, which not only has maintained diplomatic relations with Hitler, but helped Hitler strangle the Italian people, including Catholic groups, opposed to Fascism in Germany as well as in Italy."

That statement could not have appeared in Stalin's official newspaper, without his express approval and direction. It speaks his views. What is even more important, it correctly states the truth. It leaves no doubt that Moscow fully understands the papal duplicity. It makes the See of Rome aware that its sins have at long last found it out.

Thus detected, the Papacy quickly put forward its favorite advocates to make public denial. Of course the hierarchal press supported them with the declaration that they had refuted the Moscow charges. Meanwhile editors and columnists in the daily press dared no more than express wonder what incentive Stalin had in making the indictment. None inquired whether the counts against the See of Rome are true.

In Russia alone among great western nations the Papacy has not sufficient votes and financial power to restrain the press and politicians. It was therefore from Moscow alone that the indictment was uttered. The other great capitals were silent. At Washington the hierarchy put forward Monsignor Fulton J. Sheen of Catholic University to make public denial of the charges. But the following are among the facts which prove the charges true:

When Franco was fighting to supplant the elected democratic government of Spain with his Fascist system, the Pope joined Hitler and Mussolini in recognizing and supporting Franco. He then well knew that both Hitler and Mussolini were supporting the Spanish rebel with their armed forces. This writer then predicted that the Pope would excuse his alignment by protending that the Spanish democratic government was Red and had Russia's support. He did. Stalin of course knows this.

Immediately after Pearl Harbor the present Pope rushed into diplomatic relations with Japan. He already had such relations with Hitler and Mussolini. It then looked as if Japan would quickly overrun and dominate the Pacific Ocean. The Vatican evidently thought so.

When Mussolini stabbed prostrate France in the back, the See of Rome uttered no word of protest. Our own Government denounced the cowardly deed, but the Pope was silent.

The traditional attitude of the Papacy towards Russia has never been cordial. Its attitude towards Britain is little more so. When Britain is in a diplomatic or military crisis, papal influence seldom fails to stir sedition in Ireland. That is doubtless why DeValera refused to let Britain use Irish harbors for defensive purposes in the recent Battle of the Atlantic.

Rivalry of the Orthodox Church helps to explain Vatican enmity to Russia. Papal stake in Poland intensifies it just now. But the hostility dates back to the early papal centuries. Following the age of Constantine, the five great sees of Rome, Constantinople, Antioch, Jerusalem and Alexandria vied for ecclesiastical supremacy.

But spread of Mohammedanism swept away the claims of Antioch, Jerusalem and Alexandria, leaving the rivalry to Rome and Constantinople. With the Greek profundity in philosophy, the churches aligned with Constantinople accepted an elaborate theology and came to be known as the Orthodox Church; while the Roman genius for law and government built in the West a mighty and imperial policy. Proud of its extended iron sway, the western See took the name of Catholic, meaning Universal.

Following the example of the Roman Empire on which it was modeled, the Church parted asunder in the eleventh century. Thenceforth the East was called the Orthodox Church, while the West took the name of Roman Catholic. Bitterness engendered through the centuries of rivalry continues to rankle in the papal heart.

For centuries the strength of the Orthodox Church has been in Russia. In consequence that nation has inherited much of the Papal hostility to the rival Orthodox Church. It has mobilized the combined might of Germany, Austria and Spain as an offset to the power of Russia. International policies of the See of Rome have risen out of this historical background.

In the present titanic struggle between Germany and Austria and Spain on the one hand and Russia on the other, the Papacy could not be neutral if it tried. Its traditional friends are in a fight to the death against its traditional enemy. Partnership of Japan with its western allies, of course drew the See of Rome into diplomatic ties and co-operation with Japan.

Before the French revolution France was usually associated with the papal group. But that mighty upheaval of democracy broke the Vatican grip on the French Republic. A strong anticlerical party now exists there. Its present baptism of fire may further estrange France from its former associates. Cleavage between the Vichy puppet government in France and the followers of General Charles De Gaulle

is due largely to Vatican alignment with Vichy.

Britain was the cradle of liberty and democracy in Europe. Even before the Reformation, freedom was germinating there. It brought forth the Magna Carta three centuries before the age of Luther. But it was the Reformation that finally severed all comity between London and Rome.

Furthermore, the Papacy itself is essentially totalitarian. In many high official utterances the Popes have condemned government by the people as inherently wrong. Spread of liberty has laid the ax at the root of the cherished prerogatives of the See of Rome.

The only possible alignment of the Papacy is now with Germany, Italy, Spain and Austria and Japan as their totalitarian ally. While enemies of democracy were triumphant early in the present war, the See of Rome exulted in the apparent certainty that democracy would perish from the earth. But now that the fortunes of war have shifted, it would like to cover its past record. But Stalin knows. He has spoken the truth. He may class the Pope with the other totalitarian malefactors.—Judge Gilbert O. Nation in The Fellowship Forum.

The Goddess of Fashion

"And be not fashioned according to this world . . ." (Rom. 12:2). The fashions in this country are hatched out of the old nest eggs from under the mud sill of Hollywood, and they are set on, and hatched out, and feathered out, and shipped out, by the devil himself. During the past thirty years Hollywood has dumped more filth and slush and slime into the laps of our boys and girls, than any other evil agency has in the last hundred years.

The silver screen is the greatest devastating influence in America today. Scenes of jesting and unseemly sex affairs and bedroom scenes, smoking, drinking, and the technique of crime have done more to corrupt our young people and lower the standard of morals in general than any other forte in the land.

Mr. Henry James Forman in his book entitled, "Our Movie Made Children," gives case histories of those who became criminals, and sex-delinquents through the influence of the movie. In this book he lists thirty-two important items in crime technique which were learned from the movies, and gives a number of case histories of girls from fourteen on to maturity who were so aroused sexually after seeing certain movies that they went out and committed adultery.

That the movies are contributing factors in the alarming crime wave sweeping our nation goes without saying. There is too much evidence to deny it. The following is clipped from the editorial page of a recent issue of "The Montgomery Advertiser," and is revealing with respect to crime.

Crime Among Women

Editor, The Advertiser:

I have just had occasion to read your editorial "Women and Crime" which was carried in the Feb. 13 issue of the Adver-

tiser. While it is true that there is an alarming increase in crime among adult women, we have cause to be more concerned over the rising increase in crime among girls under 21 years of age.

A study of the fingerprint cards received at the FBI during 1942 reflects an increase of more than 55 per cent over the 1941 figure in the number of girls under 21 who were arrested. Prostitution and commercial vice among girls increased more than 64 per cent and those arrested for other sex offenses increased 104.7 per cent. This is certainly a problem the seriousness of which cannot be overemphasized.

I feel that editorials such as yours which bring to the attention of the public the existence of this problem will go a long way toward arousing a public consciousness of the need for increased recreational facilities, strict parental supervision and discipline and a return to God.

J. EDGAR HOOVER, Director
Federal Bureau of Investigation.
Washington, D. C.

J. Edgar Hoover is right when he calls upon the people to return to God, and to return to God is to return from the movies. The movies are directly responsible in a great measure for the wave of crime, prostitution, and commercial vice among girls under 21 years.

True Christians will not attend the movies, and loyal gospel preachers will not condone them.

We are all out against movies.—Sound Doctrine.

CHURCH NEWS

Gallatin, Mo.—Good meetings. Good local outside attendance at any evening service with requests as to having evening service each Lord's Day. Regular work of Bro. James W. Truitt well received by those outside, giving the church a chance to become a strong force in this town and spread the Kingdom more and more as time passes, if we do our part. The question box privilege seems of special interest. A number of Macedonian Calls, some leaflets and books are being handed to some. The K. C. broadcast of the Gospel in word and song is announced weekly in our notice in local papers. The local field outside His church is large, and the laborers in his vineyard are few, but if we work and faint not, we believe the Lord will send a bounteous harvest of souls in due season. Our development program gives in turn, both the old and young men members, opportunity to do all parts in our meeting on the first day of the week. We have suitable scripture study for children. Bro. W. E. Ballenger, of Hale, gave two splendid sermons recently and is expected June 4 for two weeks' meeting. Pat Tolen, a young brother of this congregation, met with Spruce, K. C. church recently, while Bro. and Sister Hobart Stretch and Sister Donald Wilmot of K. C. met here with us. The "know your neighbor" idea is very interesting and helpful. May we never grow weary in well doing and work till the night cometh, and to God be all glory and praise.—D. Patterson.

I'm enclosing \$2 for 2 more of the Streamlined Editions of "The Church of Christ." I received the three and have given 2 of them away. I want one for myself and family and these two I want now

to give away. I think they are fine and I believe they surely will do a lot of good. May God bless you in your good work.—Jewell M. Messick.

Salem, Mo.—The church at Salem is at peace and we are looking forward to our meeting which will begin the first Lord's Day in May with Brother Bill Hensley as evangelist. Our development program is bearing fruit. We now have four speakers who take regular turns on the speaking program, Herbert Gleghorn, Ted Plank, Elmer Crocker, and myself. All the above also are good song leaders. Interest is good, attendance average, and contributions above average. I have disposed of my business interests and plan to do more public work in the church. I have three meetings scheduled for this summer and fall, beginning with the last Lord's Day in April I will be with Brother W. E. Ballenger for three weeks at Shippensburg, Pa. August 20th I begin a mission meeting sponsored by the Church of Old Antioch in Bethany, Missouri. In this work I will be associated with Bro. C. P. Turner. Then finally, I will be at Hammond, Illinois, with Roy Harris for a meeting beginning September 13th. I would be glad to assist anywhere else I might be needed as song leader, instructor in song, or to hold meetings.—S. Otis Crandell. (The publisher is sorry to learn that Bro. Ballenger can not hold this meeting in Shippensburg, Pa., because of his sickness.)

Hammond, Illinois—For almost two years I have been more of a "house plant" than anything else. I tell my wife that I am about the best looking house plant she has, but I can't get her to agree with me. I have only been bedfast three times this winter, once with influenza, then with double pneumonia, then again with "flu". I am up now, though. I preached here last Lord's Day, so you know I am quite well to what I have been. When I had pneumonia some thought I would die, but I knew better than that. One woman told me I was too stubborn to die, and she had it about right, I suppose. I count on living to be a hundred. But enough about my ills. Hope this finds you and yours doing nicely. Church here is doing fine. We are studying Acts Wednesday nights and much interest is being taken. Springfield had 7 additions and came here to baptize one of them last night.—W. G. Roberts.

Martinsville, Ind.—Almost two of my four months' work in Martinsville are now history. Although the enemy is doing everything in his power to hinder the work, it moves on. Our mid-week attendance has doubled, and we have had four additions to date (one a mother of four children) and one made confession of wrongs. The opposing forces here remind me of Sanballat, Tobiah and Geshem, trying to hinder the work of the Lord in Jerusalem. (Neh. 6:1-8). Also the way some attack the Church reminds me of Isaiah 5:20, 21, "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter! Woe unto them that are wise in their own eyes, and prudent in their own sight!" It grieves us to see professed disciples of our Lord ignore the Lord's commands, misapply the word, and call the work of the Lord evil, then call rebellion against the Lord and his commands a good work. According to Isaiah 5:20, there is a woe of God upon all such. Let us pray that the time may come when all who profess to follow the Saviour, will be abundantly satisfied with the Lord's plan of unity. It will work, if we will work

it. May the Lord bless all the faithful.—C. R. Turner, 824 Blackwood, Sullivan, Ill.

St. Louis, Mo. (April 14): On April 9 the churches in this metropolitan area broke all attendance records, with a total of 697 present at Lillian, Manchester and Hartford, Ill. Over 800 attended the five congregations which include Webster Groves and Granite City. There have been 13 added the last two Lord's Days at the regular meetings of the church. The radio program continues to do a great deal of good in arousing interest. The Lillian Avenue singers plan soon to join the broadcast, along with those from the others mentioned above. Our new radio book called "RADIO TALKS NUMBER TWO" is coming from the press the first part of May, with thirteen short sermons on first principles of the gospel. It may be obtained for 35c per copy or three for one dollar! We are happy to announce also that the church at Lillian Avenue is preparing to appoint additional elders and deacons, about which further announcement will be made later.—W. Carl Ketcherside.

St. Louis Bible Readings: Summer session, six weeks from July 10 to August 18. Simplified course in Old Testament. Open to all adults. Young people who have reached the ninth grade or above are invited to attend! Five days of study weekly, 9:00 a. m. to 3:30 p. m. Special lectures and teaching on Wednesday, Thursday, Friday nights.

Fall Session. One week, November 27 to December 1. Book of Hebrews and correlated matter. Sessions for five days, same hour as above. Special session each night! Arranged especially for those who can take a week of vacation in autumn.

Notification must be given at once of those who plan to attend the summer session, that we may make arrangements accordingly. No cost to any of these, except room, board, etc., while in the city. All who are interested, write for information to Robert Morrow, 7117 Manchester Ave., St. Louis, Missouri.

The church at Spokane welcomes the service men who get to visit with them from time to time, and also their wives who come occasionally to stay in Spokane while their husbands are in the nearby camps. Floyd Acree and wife, originally of Independence, Missouri, are among the recent ones. If the recent increase in attendance is permanent, the personal work that occupied the principal part of the weeks that I spent in Spokane was not in vain. One week we conducted a short series of lectures on the theme "Know Your Bible." We distributed over eleven hundred announcements in the immediate vicinity of the church's meeting place. The response was not so strong, but the church did derive some benefit and encouragement from these meetings. I came to Seattle this week. Pray for us, that our work in all these outposts in the Northwest will bear fruit.—Kenneth Morgan.

The publisher thought he had an article here from Art Freeman, but looking around this is all he could find: "I really wonder why on earth they got along without me. My name is Marlin Arthur Freeman. I arrived April 18, 9:50 a. m. I weigh 10 pounds, 2 ounces. And my parents are Arthur and Mayfred Freeman."

Estacada, Ore.—We have received the 11 books, "Church of Christ," and are re-mitting for same. Have read to 6th chapter and certainly think it is all going to be very good, plain and instructive, and should help all who read it to grasp more

fully the plain and simple plan of salvation revealed to us in God's word. The few disciples here who are situated so they can are meeting regular. Hope conditions may soon change so others may be so privileged. Bro. Kenneth Morgan was here over the week end of Jan. 30th. He encouraged us much with three instructive lessons he gave us Saturday night, Sunday and night. We are looking forward to his future help here. In hope and prayer.—Mrs. A. Douglass.

The Georgia Girl Had It Right.—A Georgia schoolgirl has written a prize essay on the liquor business that should receive a Congressional medal. She writes: "Take one regular natural-born fool, add two or three drinks of liquor (any kind, bootleg or otherwise) and mix the two in a high-powered automobile. After the fool is thoroughly soaked, place his foot on the gas and release the brakes. Remove the fool from the wreckage. Place in black, satin-lined box and garnish with flowers."—Exchange.

Clarinda, Ia.—Things are harmonious at Fairview. We need more life work workers—folks who will come to Clarinda or Villisca and stay. Plenty of good paying jobs. School teachers are scarce—both men and women. We have two manufacturing plants in Clarinda.—D. C. Swisher.

Analey, Nebr.—I am in Nebraska in the home of Ted Florea, adjacent to the Gonge school house, to call in homes in this community, to teach publicly and from house to house. The government has several square miles on one side of us. The planes fly here, drop bombs in their target practice and when they explode they really move the dirt. I hope I may expound the gospel power and see effects. I was with Brookfield in two services en route to here. Enjoyed talking much in homes and in public there, "speaking the truth in love". Old Satan has such sly methods, "cunning craftiness to deceive," that all of the loyal places need to be on guard! Ten thousand foes arise to draw thee from the skies! From Ps. 55:6 I add, our soul's desire is for rest. I can sympathize with the writer. I have had afflictions (boils, nervous strain, etc.), distressing unrest, but I pray my health may enable me to do good here and elsewhere. Only one life, it will soon be past. Only what's done for Christ will last. Live so this epitaph may be yours.

"Thy life is o'er, thy labor done,
The battle fought, the victory won."
—R. O. Webb, Secor, Ill.

On Fire for God

An old negro preacher of the deep South, who never had to worry about pews, always prayed this prayer before his sermon:

"Oh! Lawd, give thy servant dis mawnin, 'de eye of de eagle and de wisdom of de owl; connect his soul wif de gospel telefome in de central skies; 'luminat his brow with de sun of heaven; saturate his heart with love for de people; turpentine his 'magination; grease his lips with 'possum; loosen him with de sledge hammer of thy power; 'lectrify his brain with de lightnin' of Thy Word; put 'pettual motion in his arms; fill him plum full of de dynamite of glorey; 'noint him all over with de kerosene oil of salvation and sot him on fire! Amen."

Some white preachers might well try such a prayer. Anyhow, they're "standin' in the need" of something.—Selected.

Cawker City, Kans.—April 16 brethren met at Dentonia to plan some church work for Nebraska and Kansas. They are now investigating points where the church might be started and reasonably expected to grow.

Bro. Clark, of Agra, Kansas, and Bro. Gates of Concordia, Kansas, are making plans to have uniform highway signs made so that the Churches of Christ can be easily located in this territory. Some of the brethren from Concordia came to Dentonia for the morning worship. The church at Concordia is small in number, but their "zeal hath provoked very many." The two weeks' meeting at Dentonia closed with this afternoon meeting. Although bad roads and a rushed farming season hindered the meeting, William Hensley's time with us did us all good.—H. B. Van de Rilt.

Pomona, Calif.—Just completed 4 weeks personnel work with the W. Riverside congregation. Our time was spent in door-to-door work, endeavoring to interest people in the church. It was a slow process, but one of the best under present conditions. We found a few that considered definite prospects.

At the present time, I am engaged in a meeting with the congregation at Pomona, Calif. Each evening, instead of an opening lesson being read, we are having a short drill on Acts, taking two chapters at a time. This two weeks' meeting is following two weeks of personal work in the immediate area of the church building. During the meeting we are endeavoring to continue our personal work, especially with those that seem interested. I have read part of the "Church of Christ," simplified, and consider it very good.—F. Wilford Landes, 1681 S. Garey.

Perfect in Him

(Col. 1:28, 2:10; 1 Cor. 15:57)

Our completeness is in Christ,

The One who died for sin.

He is the door that we no more
Need fail to enter in.

Our thankfulness be to the Christ—
Redeemer, Friend, God's Son. ✠
To HIM be praise through all our days;
Through HIM is Victory won!
—Everett Webb.

Indianapolis—This year I delivered three talks on Bible Lands on three successive Wednesday nights at 2300 W. Washington St., Church of Christ, Indianapolis, which were well received by the brethren. They always welcome visitors. Highway No. 40 U. S. is the same as Washington Street. I also delivered the same "lectures" at Anderson, 21st and Madison Sts. They have redecorated their house, and, it seems, also rejuvenated the "church", for there is more zeal than ever before. They mean business there, and I prophecy much good to come out of Anderson. Last Lord's Day Bro. Albert Wakefield started a little group at Lebanon, Ind., in a private home. Two of his daughters live there, and he is anxious to have a faithful place for them to worship. He has been trying all winter to find a place to meet. I wish all Christians had the zeal of Bro. Wakefield. Anderson, New Castle and other places expect to help them with talent, etc.—I hope to visit them often.—D. A. Sommer.

Will anyone knowing of service men in Southern California please contact me at the following address. Alton Pace, R. 2, Box 566, Riverside, California, giving complete name and address. Our service men should have as much spiritual food as possible and this is one effective way for them to be contacted and brought out to services. PLEASE BE PROMPT WITH REPLIES.

Kansas City, Mo.—Dear Brother Sommer: First of all I want to tell you how impressed I was with your column in the

Indianapolis News. That is the kind of teaching the world needs today. Certainly it should accomplish good. Keep it going. Our radio program is doing fine. The response is better than we expected. Through it we have secured the names of many prospects. We begin a program over WREN, 1250 kilocycles, Lawrence, Kans., the last Lord's Day in April, the 30th. This station covers Kansas and reaches into Missouri, Iowa, Nebraska, Oklahoma and Texas, so we hope to increase our listening audience. This program will be broadcast every Lord's Day at 1:00 to 1:30 P. M. for a period of at least six months. Brethren, listen in and write to us, telling us how you like it. Thursday night, April 13th, a young soldier confessed his faith in his Savior and was baptized at Fifty-ninth and Kenwood Ave. congregation. The third Lord's Day in April an all day meeting was held at this place. I preached at morning and evening services and the afternoon service was devoted to singing and short talks by the visiting brethren from Twenty-sixth and Spruce St., and Independence, Mo. congregations. At the evening service a young man and his wife placed membership. I recently conducted the funeral of Don Henderson, a sailor boy killed in an air crash at Olathe, Kans. Don was a member at Fifty-ninth and Kenwood Ave. He was a good Christian boy and will be missed by all. April 8th, I was called to Meadville, Mo., to conduct the funeral of Sister Springer, a member of the church for fifty years. Bro. Springer preceded her in death just thirteen days. April the 20th I was called to Camden, Mo. to conduct the funeral of Sister Frazier, a member of the church at Richmond, Mo. This godly woman will be sadly missed by all. She leaves a husband and two small children. Our hearts go out in sympathy for them. She was a sister of Sister Thelma Thomas of the Independence congregation. These things remind us of the shortness of life and of the importance of being ready to meet our Lord. We soon conclude with the study of the church, to which we devote three nights a week. Friday nights are devoted to a development class for the younger brethren. This is held at Twenty-sixth and Spruce Sts. Our present broadcast over KCKN, 1320 kilocycles, Saturday evening at 7:30 to 8:00, gives a full week. Robert H. Brumback, 3931 Harrison St.

St. Joseph, Mo.—In three weeks of work here! Two weeks of New Testament Bible study for all of congregation, and one week of development of public speaking talent, beginning April 30. Good attendance and interest, even though several members are away at present. The brethren have a good future here, as all available members are put to work. Spent several weeks at home this winter. Conducted special study in Heber's and delivered several Sunday night evangelistic type messages. One week at Agra, Kansas, in March. During my stay among those good brethren we had two classes daily for development. A young people's class for one hour after school. The night session for all ages. This is another congregation making progress, as all are put to work. The brethren have planned to spend one night a week in developing the younger members. Before coming to St. Joseph, I spent two weeks at Dentonia. Despite quite a lot of rain, the meeting was well attended by the membership. The highlight of this work was the special all day meeting, held Lord's Day, April 16, to discuss mission work. Concordia, Agra, and Dentonia in Kansas were represented, and Red Cloud in Nebraska.—William Hensley.