

Macedonian Call

Volume 19

INDIANAPOLIS, INDIANA, FEBRUARY, 1945

Number 2

A Poem That Helped Make Lincoln Great

The following poem was a particular favorite with Mr. Lincoln. Mr. F. B. Carpenter, the artist, writes that while engaged in painting at the White House, he was alone one evening with the President in his room, when he said: "There is a poem which has been a GREAT favorite with me for years, which was first shown to me when a young man by a friend, and which I afterward saw and cut from a newspaper and learned by heart. I would," he continued, "give a great deal to know who wrote it, but have never been able to ascertain."—William Cullen Bryant in his "Library of Poetry and Song."

O, WHY should the spirit of mortal be proud?

Like a swift-fleeting meteor, a fast-flying cloud,
A flash of the lightning, a break of the wave,
Man passes from life to his rest in the grave.

The leaves of the oak and the willow shall fade,
Be scattered around and together be laid;
And the young and the old, and the low and the high,
Shall moulder to dust and together shall lie.

The infant a mother attended and loved,
The mother that infant's affection who proved;
The husband that mother and infant who blessed,—
Each all are away to their dwelling of rest.

The maid on whose cheek, on whose brow, in whose eye,
Shone beauty and pleasure—her triumphs are by;
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the sceptre hath borne,
The brow of the priest that the mitre hath worn;
The eye of the sage and the heart of the brave,
Are hidden and lost in the depth of the grave.

The peasant whose lot was to sow and to reap,
The herdsman, who climbed with his goats up the steep;
The beggar, who wandered in search of his bread,
Have faded away like the grass that we tread.

The saint who enjoyed the communion of heaven,
The sinner who dared to remain unforgiven,
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes, like the flowers, or the weed
That withers away to let others succeed;
So the multitude comes, even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been;
We see the same sights our fathers have seen—
We drink the same stream and view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think,
From the death we are shrinking our fathers would shrink,
To the life we are clinging they also would cling;
But it speeds for us all, like a bird on the wing.

They loved, but the story we can not unfold;
They scorned, but the heart of the haughty is cold;
They grieved, but no wail from their slumbers will come;
They joyed, but the tongue of their gladness is dumb.

They died, aye, they died; and we things that are now,
Who walk on the turf that lies over their brow,
Who make in their dwelling a transient abode,
Meet the things that they met on their pilgrimage road.

Yea, hope and despondency, pleasure and pain,
We mingle together in sunshine and rain;
And the smiles and the tears, the song and the dirge,
Still follow each other, like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath,
From the blossom of health to the paleness of death,
From the gilded saloon to the bier and the shroud—
O, WHY should the spirit of mortal be proud?

—William Knox.

NOTE: Though Mr. Lincoln loved humor, yet unlike so many today, that was incidental in his life; and the underlying principle which sobered him was the thought of death and what lies beyond. Our present generation hates such thoughts, yet death and the judgment lie before EVERY ONE OF US! The evidence is that such thoughts helped take away Lincoln's pride and selfishness, and through him, to make the world better; and that this poem helped do that for him.

If we all would have OUR children memorize this poem, as Lincoln did, maybe the world would have more Lincolns and fewer Hitlers. And its lesson against pride will help each one of us, if we will "learn it by heart." The poem may help us realize that "it is appointed unto men once to die, but after this the judgment." (Heb. 9:27.)

We must do something quickly to help counteract the influence of irreverent, silly, nasty, murderous radio programs and motion pictures, seeing our doped censors don't care.

The poem and remarks above are printed on a neat six-page folder, along with a short essay on "Lincoln's Religion, and Christian Unity." There is room to stamp your address. We are printing four or five stanzas of this poem in the Indianapolis Star, the day BEFORE Lincoln's anniversary birthday, with offer to send us many FREE copies of the folder as the readers will use. To help pay for the thousands of FREE copies we send out, we find it necessary to ask those who can, to send a Dollar (bill at our risk) for 50 copies.—D. A. Sommer, Box 5838, Indianapolis 8, Indiana.

MACEDONIAN CALL

Devoted to the work of establishing and developing New Testament churches.

Published Monthly by

D. A. SOMMER

918 Congress Avenue
INDIANAPOLIS, 8, IND.

Subscription Price, \$1.25 a Year
New Names in any number, \$1.00 each.
Old names in clubs of five or more,
\$1.00 each.

Entered as second class matter May 1, 1936,
at the post office at Indianapolis, Indiana,
under the Act of March 3, 1879.

Mercy

Definition of mercy: "The disposition to forgive, spare or pity." Since all have sinned and come short of the glory of God (Rom. 3:23), if it were not for the mercy of God, or in other words His disposition to forgive, spare or pity us, we would have no hope whatsoever.

Not just a select few, but all men may be the recipients of God's mercy. (See Rom. 11:32.) However, in studying this subject we should not lose sight of the question how and when God forgives and spares us. It is the part of God's mercy to give a law of pardon, even when we have done nothing to deserve it, but we must obey that law before we benefit from His mercy. In the Lord's dealing with the people in Old Testament times, it was His mercy which many times spared the people from destruction until they had a chance to repent of their sin, but they were afterwards punished if they did not take advantage of the opportunity to reform their lives.

Examples: (1) Adam and Eve. (Gen. 3.) God's mercy is evidenced even here, for while they were driven out of the garden and away from the tree of life, God began a plan of redemption which reached through the ages, finally culminating in the death of Christ on the cross, by means of which man may regain the tree of life. (See Gen. 3:22—Rev. 22:14.)

(2) Noah. (1 Pet. 3:20.) For over a hundred long years the Lord held back His punishment on a wicked world in order that they might have a chance to hear the preaching of Noah and repent, also that Noah, who was a righteous man, might have time to prepare an ark for the saving of himself and family.

(3) Sodom and Gomorrah. (Gen. 18:16-32—19:12-22.) Although these cities were desperately wicked, God's mercy permitted Lot and his family to escape. They had deliberately chosen this place to live, but because of Lot's righteousness and Abraham's pleading they were spared.

(4) The Israelites in bondage. (Ex. 2: 23-25—3:15-17.) It was God's mercy which prompted Him to send Moses to deliver them out of Egyptian bondage, although they had done nothing to deserve it. Later they showed their ingratitude by worshipping an idol god and were punished at Sinai. (Ex. 32:21-28.) They also rebelled against God and Moses in the wilderness.

(Num. 21:4-9.) Once again their rebellion merited destruction but the mercy of God provided a plan, so that they could look upon the brazen serpent and be healed.

When Christ came into the world, man had gone so far from God he would have been destroyed if God's mercy had not provided a plan of salvation through Jesus Christ. (John 3:16.) We received this through obeying the gospel. (See Titus 2:11-14.)

Conclusion: There will come a time when all of us will need the mercy of God. There will come a time when we will want that mercy. But if you spurn His proffered mercy now, you need not expect to receive His mercy then. There is a point beyond which mercy can not go. It is then justice begins. But that subject will be considered in a future article.—Roy Harris.

Post-News of Pre-Views

Fall of Persia

The predictions of the fall of Persia are not as specific and full as are the ones concerning the other world powers. This is doubtless because it never was as important as the others and also the overthrow of this power was a shorter process than might have been expected. But the fact that such did happen and that Persia was succeeded by another power is seen in following quotations: "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth." Dan. 2:39. "But the prince of the kingdom of Persia withstood me one and twenty days. But lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. Then said he: 'Knowest thou wherefore I come unto thee? And now will I return to fight with the prince of Persia, and when I am gone forth, lo, the prince of Grecia shall come.'" Dan. 10:13-20. A few words will be useful to clarify above predictions as pertaining to the Persian power. From the vision of Nebuchadnezzar and the four living creatures of Ezekiel it is plain that four world powers were to come with Babylonia as the first. This would make Persia the second and the one considered in above predictions. Then, the second quotation clearly shows that Persia was in trouble and that the Lord was having a hand in the affair. And not only so, but the angel lets it be seen that the Lord is on the side against Persia and that the instrument to be used in the aggression against Persia was the prince of Grecia. And so, to connect the prediction with the proper fact in history, it will be necessary to learn who this "prince of Grecia" was and see what history says about him. For this purpose we will now give the quotation from history:

"The Decline and Fall of the Persian Empire.—The power and supremacy of the Persian monarchy passed away with the reign of Xerxes. The last one hundred and forty years of the existence of the empire was a time of weakness and anarchy, and presents nothing that need claim our attention at this place. In the year 334 B. C., Alexander the Great, king of Macedonia [a Greek country, E. M. Z.], led a

small army of Greeks and Macedonians across the Hellespont intent upon the conquest of Asia. His succeeding movements and the establishment of the short-lived Macedonian monarchy upon the ruins of the Persian Empire are matters that properly belong to Grecian history." Myers Ancient History, page 94.

I think we can make an interesting and useful reflection on the above bit of history. We have previously seen that Cyrus was at the head of the Persian Empire at the time of Babylon's overthrow. He was a fine character and always manifested an attitude of respect toward God. It was through him that the Jewish institutions were restored, and endowed from government funds. Notwithstanding, the great empire of which he was the founder finally had to go. The successors of Cyrus were not good men, and some of them were vicious. And when the time came for the next change of world power government, God's predictions were fulfilled. The righteousness of Cyrus could not prevent the punishment and downfall of the unrighteous members of his kingdom. The general moral is that righteousness in us at one time will not excuse unrighteousness in us at another. Neither will the goodness of one man cause God to overlook the unrighteousness of others. Each man must stand on his own responsibility before God.—E. M. Zerr.

" . . . Think On These Things "

I offer the following, much of it word for word as I find it spoken by men of the past, who knew the importance of thinking on such as Paul the apostle advised in Philippians 4:8:

It is of the highest importance that we know how to have good memories. It has so much to do with our happiness, with our judgment, and with our use of the present and our preparation for the future. We are making memories all the time, for what we think and say and do and see will be brought up by memory and we are therefore storing up happiness or unhappiness all the time.

We may never forget anything, but we may select the memories most worthy to be cherished, and by effort can keep the desirable things more vividly and powerfully in memory. When we can have memories that enrich the mind and empower the life why should we cherish those that only impoverish the mind and enfeeble the life? A good literary or artistic memory is not like a post office that takes in everything, but like a very well-edited periodical which prints nothing that does not harmonize with its intellectual life.

The following is a brief and incomplete classification of memory items, but it will give us an idea of the sorting we must do in order to have good memories:

Memories that enrich the mind and empower the life: Thoughts of goodness shown us by others; thoughts of the good of those who have seemed to mistreat us; noble memories of the great and good people who have gone before us; great and good poems and quotations from other good literature

(and let us not forget that our very best literature is—the BIBLE; 1,000 choice verses memorized from the Bible and cherished effectively is a priceless contribution toward a good memory AND toward leading the soul in the direction of HEAVEN.)

Memories that impoverish the mind and enfeeble the life; memories of misfortune; memories of an unhappy past; of past weakness or failure; of wrongs which we think others have done us (to forget a wrong is the best revenge); current gossip—it may not be true, and how expensive it is to hold such tainted morsels of thought in the memory for ready reference as when one gossip-monger meets another! Memories of obscene pictures (precaution: avoid the popular shows at the theaters; for popular vote chooses lust, and, the movie industry seems ready to oblige their choice.)

"We should be gathering the rosebuds to press within the leaves of the book of memory, and not a thorn or nettle or poison bud would be there to sting and weaken us or any one else."

"To have a good memory one must have a good character . . . the man makes his memories. Make yourself first of all a good man."

"Finally, brethren, whatsoever things are TRUE . . . HONEST . . . JUST . . . PURE . . . LOVELY . . . OF GOOD REPORT, if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.—Ragene Sims.

"All Power"

"All power is given unto Me" (Matt. 28:18), says the Christ. These seem to be the most astonishing words ever spoken by any one on this earth. Who said these words? A Jewish peasant, a Jewish carpenter, you say. This man was, perhaps, a carpenter like his foster father, a poor man without a place to lay his head (Matt. 8:20), a man who had never been educated in the schools. He, some suppose, was educated in the carpenter's shop. He may have helped to make yokes, boxes and build houses.

And then He addicted Himself to the ministry and labored among the common people, which seemed to cause the "high ups" to look down upon him, and some said he was a glutton and wine-bibber, a friend of publicans and sinners—a man who did not keep good company. They said all manner of evil against him.

Some said He had a devil, and some said He was a mover of sedition. The general opinion of the "upper tens," the supposed "better class"—the scribes and pharisees, the noted men and chief priests—was that he was a poor man and did not amount to very much. He had a few followers, however, but they were fishermen and tax-gatherers and mostly poor people. He was called an imposter and a deceiver. He was finally hung up on a Roman cross tree and died between two thieves—He died for those who slew Him as well as for others.

Think of this man, who had so many enemies, saying: "All power is given unto Me!" Just think of it, a poor carpenter saying that! A poor preacher, without a pulpit, without a college education, without a salary; a man who did not have a good standing among the "better class"—such a man as that saying: "All power is given unto Me." Did you ever stop to think of how much power there is on earth? There is the power of the waves. See them removing the railroad rails, destroying large cities, etc. Here is great power, but He has greater, for He controlled the waves of the sea, so His history informs us. Think of the power of the wind moving everything before it. Do you know of any body who can control it? Jesus can. He has "all power."

Stop for a moment and think of the power of nature: The swelling of the seeds in the ear—the raging, leaping tides; the wonderful strength of the lion, elephant and other strong animals. Then think of the power of heat in which the strongest iron will melt and run like water. The power of the clouds which pours down great floods from above. It is said that an inch of water falling on a square mile means some sixty tons, and all that power showered out so calmly and gently that we call it a shower and hardly notice it. Do you understand it? This poor Jewish carpenter, you call him, who was hung between two thieves has all this power and more.

Think of this earth rolling in its mighty orbit, of the sun, moon and stars traveling steadily on in their eternal pathway. Have you ever thought of the wonderful power that moves all these things? One says he don't know how the sun could be made to stand still at the request of the old prophet. Perhaps not, but you explain to me what keeps it moving and traveling on in its regular pathway, as you say, then I will tell you just how it was made to stand still. Here is the supposed son of a carpenter claiming to have "ALL power" in Heaven and earth. All power in the whole universe; all power over men; all power over saints and devils. Someone somewhere has to have all this power. Do you know of any one, save He who hung on a Roman cross between two thieves, claiming to have all power?

He had power to make friends. Christ has friends by the thousands. How many friends have you? You are rich in houses and lands and belong to the "upper tens." Have you friends in every state and country in the world? When He was born He was laid in a manger, you were born in a mansion or fine hospital. He has friends by the thousands, and only lived in this world a little over thirty-three years and was a poor carpenter, perhaps. You have lived in this world fifty, sixty or more years. He was a poor preacher without a salary or pulpit and among the poorest of the poor financially, but He has many friends. You are not a poor man, but have plenty of money, but where are your friends? How many have you made? I am not asking how many would go to Europe, with you in time of peace if you would pay all their expenses. How many would attend a feast if you would "foot the bill,"

or how many would go up town and eat ice cream with you if you would pay for it and seemingly "love you almost to death" while your money lasted, but FRIENDS, how many have you? I mean people who would suffer with you, who would divide their last dollar with you; who would even die for you. Could you not count them on your fingers who would be willing to suffer for you and then DIE FOR YOU? Say, have you any friends?

Jesus was just that kind of a friend and He has thousands of just that kind of friends. He who hung on a Roman cross between two thieves has FRIENDS, thousands of them who would die for Him. He had and has power to make them; you haven't. He had power to make them, not buy them. Not a person on earth ever heard Him speak to them in person. No one living ever clasped His hand. No one has His picture; yet He has friends by the thousands. How many friends have you? This should put infidelity and backsliders to flight. He has the greatest following of any persons that ever lived on this earth. How many friends have you? Half a dozen? Of course, you thought you had a few, but your money played out and so did your "friends."

He has friends of every nation, of every clime, of every color. Have you? Why is it that you haven't? Christ has friends in palaces; in huts; in caves of the earth; friends in coal mines, gold mines, lead mines; friends on the river banks mending their nets; friends tilling the soil; friends in the school room; friends everywhere. How does He get so many friends? He has power to make them; you haven't.

You have but a very few friends and some you have now you will loose tomorrow. You lost one, maybe two, the other day. When you count them you can count them on the fingers of one hand; maybe you will have more fingers than friends—real friends. Can you tell why it is you have so few friends, while this man whom they hung on a cross between two thieves has so many? It has been more than nineteen hundred years since his enemies hung him between thieves yet He has friends, thousands of friends, friends who never saw Him, who never heard Him, yet who love Him and some obey Him; who would give their last dollar for Him; who would go to the ends of the earth for Him; who would leave loved ones at home and go for weeks and months at a time telling of their love for Him; who would die for Him; who count nothing dear for Him. Say, have you any friends at all? You say he is a dead Jew. Did you ever see a live Jew who had power to make friends as He has? You never saw a live Jew or Gentile who could do that. He alone has such power; you haven't.—W. G. Roberts, Hammond, Ill.

(To Be Continued.)

"The Future of the Church"

A Christian brother recently remarked to me: "It seems a shame that so many of these rural churches have closed their doors; probably it's because they failed to gain the interest of the young people and put them to work." I answered in the

affirmative with the additional remark: "You and I can be thankful that we were given an opportunity while young in years to develop our talents and work in the kingdom, can't we?"

God's plan of Christian society legislates specific regulations for all groups of members. Even in the Old Testament children were under threat of death if they failed to obey their parents (Matt. 15:4). The New Testament stipulates obedience to parents in the Lord, with the promise of it being well-pleasing (Eph. 6:1-3—Col. 3:20). God has also provided a multiplicity of opportunities for all to labor and the extent of our spiritual expansion depends upon our willingness to put our hand to the plough.

Insofar as young people are concerned, the word of God can cleanse our way (Psalms 119:9); teach us how to be an example that none will belittle our immaturity (I Tim. 4:12); and make it possible for us to overcome the wicked one if it abides in us (I Jno. 3:14). The Bible also confirms the fact that it is a good thing for us to assume responsibility in God's work while young (Lam. 3:27). The spirit of Joseph (Gen. 41:38), the well-rounded life of Samuel (I Sam. 2:26), the fearlessness and confidence of David (I Sam. 17:33-7), and the knowledge of Timothy (II Tim. 3:15), provide sufficient testimony that young men can be a great asset in the Master's vineyard. Young women in the church may find an example in Ruth's fidelity (Ruth 1:16-7), Mary's evaluations (Lk. 10:42), and the achievements of the daughters of Philip during the miraculous age of the church (Acts 21:9).

The question of young people's activities either as individuals or groups can be answered by the Bible and many congregations are utilizing that answer (Gal. 6:10—II Tim. 2:15). By way of example and from personal experience, I wish to cite a few of the ways in which we are spending our time as young people here at Indiana, Bloomington, Ind.: The young people here are zealous, enthusiastic and happy in the work of the Lord. For the past two years we have been meeting on Monday nights to study in the O. T. At present we are ready to begin the book of Ezra. At the end of each book, we generally choose up sides and have an oral or written test. Singing and good fellowship are enjoyed by all. The group maintains regular monthly correspondence with our seventy boys in the service, and we have a letter file containing many letters from them.

The young people are also planning a regular bulletin soon to be a monthly publication. Throughout the year we have many social events to enjoy ourselves. We are putting on a drive to get all of the young people to sit up in the front rows during services to assist as a group unit in the singing. One Lord's Day night a month here is Young People's night and they put on the program. Last week-end they led singing, prayed and three of the boys made talks. They are scheduled to conduct services at Maceville, a mission point, one Lord's day afternoon a month. In the Lord's Day morning Bible studies,

the young people are rotating teaching the class. This last week-end, in addition to the program and the Monday night meeting, the young people sang for six shut-ins during the afternoon, and at the poor farm on Monday night. We are always saddened when one of our boys goes to war; but we hope to have them all back soon.

These are just a few suggestions for young people's work and if any other group of youngsters can send some ideas to us, we'll surely appreciate it. Our future depends upon our present, both in this life and the life to come. Pray for us in this great work, and may the Church of Christ conquer the world with the truth.—J. Ed Uland.

Adding to That Pile of Gold

Good morning! Have you added your precious-promise scripture to your pile of gold, yet? Or haven't you any gold stored in your mind to add anything to? Or don't you think the Scriptures are precious?

"More to be desired are they than gold." When the boys face battle in a foreign land, or when you and I face death, gold will not look good to us at all, but the precious promises of God's Word will.

Variety is the spice of life, they say, and we can use that trait of human nature even in the study of the Bible. For a change, I have often suggested to churches when reading the Bible, that inasmuch as Matthew, Mark and Luke are so much alike, they read Matthew, then John (which is very different), then Mark, then Acts, then Luke, then Romans, etc. Or, also, that they study awhile in Old Testament for a change: Genesis, Psalms or Proverbs. The denominations used to have what they called "The Golden Text," to a lesson, which was probably the main verse to memorize, and which was not a bad idea. We have received the following concerning the Nuggets of Gold:

"We received the 1,000 Nuggets of Gold and think it is fine. I am enclosing One Dollar for 50 more of them. I am giving one to each of my pupils and am beginning a study of memory verses on Lord's Day morning with my class."—Mrs. Grace Bowers.

"My nine-year-old boy wishes you to know he is studying and memorizing Scriptures from your "Nuggets of Gold." He can repeat several chapters from memory now. It is amazing to see how quick he can memorize Scriptures and to hear him repeat them; it repays me for all the trouble it took to encourage him and help him in getting started. And the best part of it is, is to know he will never forget them. Thank you, Bro. Sommers, for your suggestion that got us both started to committing to memory choice Scriptures. I wish I had started sooner. (Note that, young people.) — Orville L. White.

A young sister who teaches music some, writes:

"I am pinning a memory verse to my nephew's music book each week and he's learning them. Yesterday I was telling him about Solomon and I copied for him:

"Enter not into the path of the wicked and go not in the way of evil men. Avoid it; pass not by it; turn from it, and pass away." My nephew spoke up: "He's right! I was out on the school ground playing ball with some fellows the other day and they got to cursing, you know (quarrelling) and I just said: "Come on, boys, let's go back to the school house and play something else."

Seems I am learning to appreciate much of the literature of the Bible a great deal more than I used to, especially Paul's letters. I was glancing through them, looking for something I thought would mean most to my nephew's eight-year-old mind and suddenly found myself voicing the spontaneous exclamation: "I think the language in some of Paul's letters is simply beautiful!" directed to my sister-in-law. It certainly is worthwhile to try to help people learn from the source of all good!

(The publisher would be glad to hear from ALL who are memorizing choice Scriptures. Your example may help others. Let's make it GENERAL.)

William P. Reedy Has Gone to the Congregationalists

Jimmie Lovell in his West Coast Christian, published in Los Angeles, writes the following about Wm. P. Reedy and Carl Etter, but I leave out that about Etter, a preacher, as he is not known to our readers:

"Brother and Sister Reedy are natives of Missouri but have been most active in California for many years. For years Bro. Etter and Bro. Reedy have been leaders in the church of the Lord—preachers of the gospel. They have gone astray. I believe, as D. A. Sommer everlastingly points out, that professionalism among our preachers is not only a dangerous trend but a present evil. (The bold face is Lovell's.) The very nature of the elevated position, according to our standards, makes it practically impossible for the preacher to maintain his loyalty and not preach. I am not excusing these, my brethren, who have cast their lots with the Congregational Church, but I do know that for practical common fellowship they have almost been driven to seek such from among others. We stopped using them (professionally) and when we stop using any preacher it appears that we destroy him."

Many of our readers knew Bro. Reedy in the long ago, for he was strong with us against the human organizations of Bible colleges to teach the Bible, part of the work of the Church. The publisher of the M. C. has worked with him in Long Beach, and also worked AGAINST him when he became "Minister," pastor, there.

I think one trouble was that Bro. Reedy struck oil, as well as others, and the leaders in general of the church, along with an old preacher there, drifted away. Paul says that a gospel preacher should be willing to endure hardness as a good soldier of Jesus Christ. One should never preach if his conscience will permit him to do anything else, for otherwise he will probably betray the Cause. I never in my

life, that I remember of, urged a man to preach, but I urge every man and woman, too, to get into the work and do all he can for Him who died for us; and if their zeal and consciences urge them to give all their time to the work, then well and good. One is not much of a gospel preacher who will not preach out in rural districts because they do not have bath tubs and other conveniences, and the sooner they quit trying to preach, the better for the true Church.

Bro. Reedy spent several years going to Yale University, in the study of modernism, for that is what one gets there, and maybe even his college brethren turned him down because they would not stand for teaching that. Yes, Bro. Lovell, it is this professionalism which has led to that, and we saw that in Bro. Reedy twenty or more years ago. The church at Long Beach of which Bro. Reedy was "minister" long ago wandered away from the Bible way and went in with the college people, and now their "minister" has gone only a step farther. Many cried aloud at the fight we made in "the Long Beach church trouble," but here is some of the fruit of the evils we were opposing.

But, we make another statement: A young preacher who practically lead in the fight against the "minister" business of that church, and even wrote a tract on Mutual Edification as strong possibly as anything the editor of the M. C. ever wrote, in a year or two became minister himself and has since followed the way of Benedict Arnold. He is a professional all right, and stands with Witty in his efforts to break down differences between the Christian Church and Church of Christ. I would not be surprised to learn later that he too has grown as broad as Reedy. When men break loose from the Bible, there is no stopping place. Can you wonder then, Bro. Lovell and others, that "D. A. Sommer everlastingly points out, that professionalism among our preachers is not only a dangerous trend—but a present evil?"

On the same page with this article in the West Coast Christian, is an advertisement of "David Lipscomb College to Offer Standard Four-Year Work," with this inducement: "The supreme purpose of the school shall be to teach the Bible as the revealed will of God to man and as the only and sufficient rule of faith and practice, and to train those who attend in a pure Bible Christianity, excluding from the faith all opinions and philosophies of men, and from the work and worship of the church of God all human inventions and devices."

This statement is also in the first catalogue of the school, and was evidently written by David Lipscomb. Now is not the "supreme purpose" of this school, THE VERY PURPOSE OF THE CHURCH, to "teach the Bible," etc.? So, here is a HUMAN ORGANIZATION established by Christians for the express purpose of doing part of the work of the Church. But Paul says that "BY THE CHURCH" the manifold purpose of God should be made known, not by the human organization of "David Lipscomb College." (Eph. 3:10-21.) This advertisement begs \$600,000 from

Christians to help enlarge this rival organization of the Church for which our Saviour died.

Where is the loyalty to Christ in that, even if it were not set for the development of a clergy, but which J. N. Armstrong said was true of all their Bible colleges.

"Tracks"

"Well, Ben, how did you like that Tract I gave to you one day?"

The Country Parson asked his man Who kept the weeds away.

"Ah, Massa, it was jes' for me,

"It sure did me some good;

"I could not tell why you call 'em 'Tracks'

"But now I'm sure I could!

"For when I read that little book

"It track me everywhere;

"It track me down the cellar steps,

"Hit track me up de stair.

"It track me right out to de barn—

"'Nen to de house it come;

"It track me all aroun' de farm—

"At las—hit track me 'home.'

"Hit track me till I 'fessed my sins—

"Took dat I stole right back;

"It done has tracked me to de Lawd—

"God bless yo' for dat Track!

"I jes abouten wore hit out—

"But — did yo' wan' 't back?

"Hits trackin' Mandy! An' I knbws

"Jes why you call hit 'Tracks!'"

—Effe O. Foss.

(Say, Brethren, let's tract (track) 'em down! Jesus' life work was that very thing. He came to "seek and save that which is lost." He told the Apostles, and hence us, to "go into all the world and preach the gospel to every creature." If you think the tract on first page of this paper will help, why not send for 50 copies and start "trackin'" the sinners down?—Editor.)

"Lovers of Pleasure More Than Lovers of God" (II Tim. 3:4)

The proof of that statement is seen all around us. Jesus said: "If ye love Me, ye will keep My commandments."

The woman (or man) that liveth in pleasure is dead while she liveth (I Tim. 5:6). She has no spiritual life. The children of the flesh, these are not the children of God (Rom. 9:8). The children of the flesh seem to be living to satisfy the desires and lusts of the flesh. That kind of life is proof of their love, because they are not keeping the commands of God given to them by Jesus Christ. The children of the flesh are not children of God, because they have not yet been born of water and the Spirit (John 3:3-5). Or, if some have been "baptized for the remission of sins," perhaps they have gone back to worldly pleasures because they have a desire for incessant revelry, and shall receive the reward of unrighteousness as they count it pleasure to riot in the daytime. Spots and blemishes they are, sporting themselves with their own deceivings

while they feast with you (II Pet. 2:13). The inconsistency of those who have made a start in spiritual life brings reproach upon the truth of God, dishonoring God (Rom. 2:23).

The mother and father who frequent worldly places of revelry and riot, drunkenness revelry and "such like," are doing themselves and their children a great spiritual injustice for the Lord says that they which do such things shall not inherit the kingdom of God (Gal. 5:19-21).

Those who are living the spiritual life are dead to sin because they are "denying themselves all ungodliness." And those who are living that kind of life in the flesh are dead (spiritually) while they live, being lovers of pleasures more than lovers of God.—Mrs. Laura W. Goodin.

Shall We Continue to Sow the Seed?

For several months now we have been sowing the seed of the Kingdom through the Sunday Indianapolis Star. We have received far more responses than from talks over the radio. From a denominational woman who became interested in these newspaper articles, whose husband is a Roman Catholic and one of the most prominent business men in the United States and whom she has to read our articles to her, comes the following in a letter:

"I wonder if you still have some of the little books, "Fight of Faith." I should like to have some more, and could use a dozen. I was enthusiastic about the subject of your article last Sunday. It seems that too much can't be said to awaken people to the virtue of simplicity, and how it is ignored in the performances of so-called worship, by the Catholics and the modern churches. You surely are doing a great work in a simple way, and deserve praise for your courage and initiative."

A man at "Santa Claus, Ind." (let skeptical children note the post-mark!), writes:

"I am in contact with your advertisement in the Indianapolis Star of Sunday last. I get to preaching services now and then but not very often. I try to pick up religious truths from reading and from the few preachings that I come in contact with. I read your message very carefully but just can't figure out what is meant by the "first church" as you use it. Do you mean the "first church" during the days of Christ on this earth or the "first church" of later times?"

I must admit that a lot that I have heard from the pulpits of various churches are very conflicting and some even go so far as to refer to other so-called Christian churches as not teaching the gospel of Jesus Christ.

I am only thirty years of age and probably have a lot to learn about Divine truths. I read considerable from various kinds of publications handed to me now and then by folks of our neighborhood; get some through the mail that take more interest in tearing down some religions than they do of preaching Jesus Christ. I got a paper the past few days that took delight on attacking the Jews, and at the

same time the publication carried the word "Christian" in its title.

I note that you say in your message: "The First Church" the one established by Christ and His inspired apostles, etc. Is this your church and where will I find it in southern Indiana? What title have you?

I am interested in knowing the truth on all points of religion. I am a great reader and have read much on religion since my high school and college days in Iowa. I will thank you for any reply you may make to this letter.

Sincerely yours,

(Shall we continue to "seek" and, if possible, to "save," such people through the Indianapolis Star? We often hold protracted meetings and have no outside hearing, while through this paper we are reaching thousands. Recently a "Church of God" worker called me on the 'phone from a distant city to commend an article against the clergy and to make arrangements for a talk.—Publisher.)

Church Notes

Had a very enjoyable week (Jan. 7-14) at Martinsville, Ind. The week was devoted exclusively to the study of the book of Colossians. The church there is awake to the need of such work, which can't be said of many places. Their hospitality and co-operation is always to be commended.

Began my work with the faithful group at Vincennes, Ind., Jan. 15. These brethren have made a great sacrifice and certainly deserve the respect of the brotherhood. Primarily my work is consisting of personal work, development of talent and Bible study. Bro. C. R. Turner will also labor here the month of February.—Winford Lee.

BROOKPORT, Ill.—The congregation here is getting along just fine. We have developed a number of young men who are real good talkers, and ones that we believe will be an honor to God.—A. T. Kerr.

I am now in Anderson for some work with the church at 21st and Madison. Most of the time devoted to development of the singing talent. Have recently worked with the Indiana Avenue congregation in Bloomington, Indiana, Edwards Street congregation in Decatur, Illinois, and Manchester Avenue in St. Louis. At the last named, we had one week of singing, day and night sessions, commencing Christmas day. Thirteen of the attendants were from out of the city. Anyone desiring to communicate with me, February through April, may address: R. R. 3, Box 162, Springfield, Mo. I do not expect to "set the world on fire," with my efforts to preach the gospel, but if I can "set one soul aflame, with the love of Jesus' name," my work is not in vain.—Roy Harris.

KLAMATH FALLS, Ore., 1629 Derby St.—My work in the Northwest has begun its second year in Klamath Falls, Ore., where my wife and I expect to be for the first three months of the year. In the way of development, we have a series of lessons planned for Lord's Day evening services on the life of the Apostle Paul; stressing phases of his work that will give a true picture of the Church of his day, and stressing incidents, events and places that will assist the student in reading the entire New Testament with better under-

standing. On one night each week we meet for a Bible-reading session. Our first Book is the First Corinthian letter. We also plan a session of song drill for the congregation and a training class for the men of the congregation. Better advertising, personal work and other means shall be employed to reach non-members. En route to the Northwest we made a week-end stay at Oakland, Calif., where we were very happy to meet with those brethren again.—Kenneth Morgan.

The publisher of this paper is not exhorting you to do memorizing which he is not trying to do himself. We are working on the Scriptures, and the poems, too. He memorized this poem on Page One, "O, why should the spirit of mortal be proud," when he was a young man, and has recited parts of it often as he walked through cemeteries and elsewhere. He has re-memorized it all, largely while wrapping the January issue of the M. C. to send you. Brethren, let's store our minds with those things which will make us think seriously of life. It will pay great in dividends, more than war bonds.

BRIDGEPORT, Conn. (Delayed) — Dec. 12, 1944.—I was with the church at Shillington, Pa., in a short meeting over two Lord's Days beginning November 12. The church there is small, but the meeting was well attended by those not members of the church. They are looking forward to the coming of Brother Rhodes, who is expected sometime after the first of the year. The work here in Bridgeport is progressing slowly. Most of the younger brethren have been called to the service, leaving only the older brethren to have a part with me in the admonishing and edifying. We had a visit from Brother Fleck of St. Louis a few weeks ago. He has promised to give us a Bible lesson on his next visit. The radio program over WNAB is being heard by many not members of the church. Last Lord's Day we made a trip to Stamford, Conn., to hold services in a U. S. housing development called Southfield Village. The attendance was small, but may increase. Just received the Nuggets tract. I believe it to be a good one to use in personal work. I am enclosing order for them.—Robert H. Brumback, 120 Ogden Street.

We are sorry that our limited space forbids long obituaries, except in the case of those who are generally known over the brotherhood. Sister Thelma Thomas sends the following:

Mrs. Nellie Thomas Frazier passed away April 18, 1944. Born at Camden, Mo., her entire life was spent in that vicinity, much of the time being devoted to teaching in the public schools. In 1943 she was asked to return to the schoolroom and fill a vacancy caused by the war-time teacher shortage. She was dividing her time between her home and school when death claimed her. Nellie was a faithful member of the Church of Christ at Richmond, Missouri.

Your paper, The Macedonian Call, comes to us right along, and we sure enjoy it. I enjoyed reading the article, "The Greatest Evil in the Christian World," in your December issue. If more people could read that, and realize the difference, how much faster the true teaching would develop.

Our church here is in fine shape and working. We have quite a number of men taking public part, and we have a schedule of changing talent with a number of churches in this neighborhood. We have

talks on Lord's Day morning, after Bible study and talk on Lord's Day evening by our talent; and we have Bible study on Wednesday evening.—Ora L. Robinson.

We trust that great gift of salvation, from the Lord, through Him, has been accepted by many more, than the terrible destruction of mankind throughout the world would indicate. May the year 1945 see a great advance of His Kingdom and mankind turn to Christ and follow His teachings. Your work as a publisher is indeed a blessing, as your efforts through the "Macedonian Call" to bring them and keep them for "Him" are greatly rewarded.—Scott J. Armour.

To Our Preaching Brethren: If we think we are suffering very much for Christ, enduring hardships, being poorly supported, being neglected or not appreciated (as we think), being persecuted because we stand for the truth, we should memorize this which Paul speaks concerning the apostles: "Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place and labor, working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat. We are made as the filth of the earth, and are the off-scouring of all things unto this day." (I Cor. 5:11-13.)

Brother Brewell Weems of St. Louis came to Lamine in mid-October, spent two weeks in advertising a protracted meeting which was held in first half of November. No visible results during the meeting, but within two weeks two young mothers were baptized by Brother Weems, who spent the rest of the year in the Lamine community, helping in developing talent in the church as well as contacting neighboring towns with tracts. He passed out over 1,100 tracts in personal visits in Boonville, New Franklin and Blackwater, while working in our community.

We hoped to open a Bible class in New Franklin, but received little encouragement, though we haven't quit, even though Brother Weems has gone in to other fields. Lamine still hopes to establish a Bible class in New Franklin soon.

We recommend Brother Weems as a tireless worker for Christ. He is young, a talented speaker and not afraid of personal work.—D. Talmage Weekley.

Those who have known the publisher of this paper in his evangelistic work, know that he has tried earnestly to get people to read and meditate on the Bible, believing that that will solve our problems largely. So, a number of times, when churches have gotten into trouble, and have asked him to come and help them, he has answered that he would come and hold them a short reading in some New Testament books, and try to teach each one his duty under ALL circumstances. Maybe that's a plan which will help. If we can get brothers and sisters into the spirit of the apostolic Christians, bickerings and jealousies and misunderstandings ought to vanish. That's one reason we say continuously: LET EVERY CHURCH HAVE A BIBLE STUDY OF AT LEAST A WEEK OR TWO EVERY YEAR, just as they have a protracted meeting. The Bible teacher can then indirectly and impersonally deal with things which are bothering Israel at each particular place.

Each week we receive a church Bulletin from the church at Anderson, Ind. Glad to see their continued activity. Also, we

recently received a bulletin from Lillian Avenue church in St. Louis, published concerning their ninth anniversary. The church has made a growth continuously in numbers except one year. It is noteworthy that in the nine years they have excluded 29 members for disorderly conduct (other churches take notice), but in 1944 alone they had 26 additions, of all kinds. The church now numbers 150, fourteen of these serving the armed forces. For several years, Bro. Leonard Bilyeau one of the elders, has been taking up subscriptions of members for the Macedonian Call. Large churches don't need the encouragement so much which such a paper will bring, as isolated brethren and small struggling groups, yet we are trying to make the M. C. so even with all the good teaching in such a church, the general news and exhortations will help all.

CHRISTIANA, Pa.—There are six of us brethren meeting at the home of Bro. W. C. Beyer, Cochranville, Pa. There are some prospects of others coming into the congregation. We are enjoying the word of the Lord. Brethren, remember us in your prayers.—H. B. Pettengill, 11 Elizabeth St.

GREEN CITY, Mo.—Bro. Otis Crandell held our meeting last October, and shunned not to declare the whole counsel of God. Had three baptisms, all young men, and all will take part in worship. One of them is expecting a call to service any day.—C. I. Waggoner.

SHIPPENSBURG, Pa.—Just a few weeks of publicity and house-to-house canvass here in this region before other matters. I arrived here Jan. 19, found a nice little group of 23 members, meeting in a neat little church, and I hope my influence may add to their being steadfast and continued abounding in the work of the Lord.—R. O. WEBB, Secor, Ill.

A SISTER who was in doubt about the fight the brethren were making through the M. C., to hold a remnant for the old paths, yet who was sufficiently unprejudiced, to read and investigate, now writes after reading the December and January issues: "Dear Bro. Sommer:

"Just finished reading the Jan. M. C. and the MMM and it very certainly makes me feel good to hear how things are going with the faithful churches. For I have been thinking back over the struggle that was—the time when most of us were so blind and critical of the fuss and so slow to lend a hand to help. But now we feel happy to be identified with the faithful fighters, or with those whom the faithful fighters have rescued. It isn't so lonely on your side now and everything seems to be going so good! SHAME on us!" (Yes, Sister, those were dark times. No one will know till the mists have rolled away, how many wet their pillows at nights with their tears, over the broken and rebellious state of Zion. But "weeping may endure for a night, but joy cometh on the morning." Psalm 30. Read it all. And "Blessed are they that mourn, for they shall be comforted.")

DES MOINES, Ia.—We have just finished calling on about 300 people in the immediate vicinity of the Church meeting house. We left tracts at each home, inviting them to services. It seems people are not especially interested in hearing the Gospel, and we seem to be in an especially cold and unreceptive neighborhood. But at any rate all our neighbors received a personal invitation to our services. That should

help a little. We plan to leave tracts at their doors every month, and knock on their doors every three months, making four invitations in the next year. May the Lord be with you in your work.—Melvin Short.

FROM OUT in the far-flung battleline in the great Pacific comes the order for a Simplified New Testament, along with two or three "Nuggets of Gold," to be sent to a "Miss R. N." in the States, and several "Fight of Faith" booklets for himself and the remainder of the order "to help in the work," along with the words: "Your work and example is an inspiration as well as a very real and tangible source for strength in the Word—the goal of life eternal."—Sgt. C. L. B. (The knowledge that we are helping a little to hold these boys in the great "fight of faith," is a source of great joy to us. Every day we pray that you all may return to fight here with us many years for the Lord.—Editor.)

POMONA, Cal.—The first Lord's Day in March, 1943, the Church in Pomona met for the first time, with 10 members. Now we have over 30 members and are planning our annual all-day meeting the first Lord's Day in March. We extend a welcome to all who can come. Del Hope, U. S. N., has been home from the South Pacific on a 30-day liberty. Honoring him was a singing at our home Saturday night, Jan. 13, and the following day a basket dinner at the park. We were having some of California's UNUSUAL weather—we were very comfortable without our coats. That morning we enjoyed one of our largest crowds at our services. Bro. and Sister Luther Turner (she is the former Beryl Baily of Chillicothe, Mo.), spent the holidays with her folks in Missouri. Brother Zerr starts a six-week Bible reading here Feb. 5.—Mrs. C. H. CASSELL.

DES MOINES, Ia.—The reading in the last M. C. was of the best and we are thankful to Bro. Sommer for the help and encouragement he is giving to the Cause of Christ. If we could only persuade each member of the church to read such wholesome teaching and admonition, how much more would be accomplished. Bro. Bunn and I are approaching the members personally about subscribing for the paper, and we find that we are about doubling the list of names over last year, when, as in the past we just made public appeal for subscriptions. We feel that the more members we can get to read the good material that is now being put out by our energetic brethren the easier it will be for us in meeting our own responsibilities to our home congregation. We want again to speak our appreciation for the work of Bro. Shasteen, and what he has accomplished for the Cause in Iowa, and especially for the two Des Moines congregations in the development work, for which we called him here. We have better average attendance over last year. The classes are better attended, and more interest manifested. The services more edifying, because those taking public part are doing their part better. The personal work and house-to-house work is now being pushed, and a regular program of advertising is in progress.—Eugene Suddeth, 3646 Vandalia Road.

HARTFORD, Ill.—The first two weeks of December I was with the congregation at Springfield, Ill. The entire two weeks was spent in song practice and development of talent. During the last week of December and the first week of January, I was with the church at Ellington, Mo. Thirty minutes each night was devoted to song practice,

after which we engaged in a study of the book of Acts for one hour. This was the first Bible study of this nature for the congregation there, but I feel sure it will not be the last, as they all seemed to enjoy it. Last week I was with the faithful few meeting in Litchfield, Ill. We studied the book of James in the home of Sister Cena Wood. Sister Wood recently learned of the church and was baptized at the age of 74 years. She is leaving all she has to the Church of Christ at her death. A good example for others to follow. I am conducting a Bible Study at present in the home of Brother and Sister Whytes at Dow, Ill. The work at Hartford moves forward with good interest. The Church is endeavoring to keep itself clean and working under the fine leadership of our elders. They are stressing the second teaching mentioned in the great commission as recorded in Matt. 28:20. I believe a good motto for the churches today would be: "Convert the Church and it will convert the world."—Herschell Ottwell.

(Think of the trained soldiers of the Cross which are bound to come out of these training camps which the editor has emphasized with bold face! And the joy is that so many other preachers are likewise doing such work. Let's make such work UNIVERSAL.—Editor.)

ANDERSON, Ind.—I've just been reading the many good reports of the work by brethren in all parts. They sure are inspiring. We pray the work may continue to abound more and more. I am very glad we can have you add our good report to the next list. We concluded our first session of the three-year program, which we have scheduled. It consisted of four weeks' singing instruction with the exceptions of Friday evenings, which was devoted to public speaking and teacher training. Despite snow, ice and sub-zero weather, most of the time, our average attendance was 39. Bro. Roy Harris of Brixley, Mo., was our instructor. We can heartily endorse his past recommendations. We find him to be highly skilled in his field. We look forward to his return in June, 1946. He had a class of youngsters from 7 to 7:30 each evening, which was very interesting. There are now four boys in that class who can direct singing. The adult class gave attention to the brethren who are capable of doing this, so we feel the efforts in the past month have not been in vain. We are sure much good will come from it as time goes on. We will now turn our attention to personal work with our regular activities. The next special session will be in May and June, with Bro. Bill Hensley assisting us in our vacation Bible study.—Murl Howard.

NEW TESTAMENT QUESTIONS by E. M. Zerr is now off the press and ready for distribution. Many complimentary remarks have been received relative to this well-bound and nicely printed volume. There are 434 pages with 16,000 questions on the New Testament. The price is \$2.00 and immediate mailing is now guaranteed. Missouri Mission Messenger, 7505 Trenton, University City 14, Mo.

UNIVERSITY CITY, Mo.—Our six weeks' Bible Study at Manchester Avenue, closes on Feb. 9. Class attendance has averaged 20 per day. Analytical studies in Revelation on Wednesday night, and I Thessalonians on Thursday night has supplemented day-time investigation of Old Testament. Public speaking and general development work has been stressed each afternoon. Amazing what improvement brethren can make in reading, speaking and directing the

service, with a little help and training. There have been four added at Manchester, one at Lillian during the month of January. Radio broadcast continues to attract a great deal of "fan mail," and the station has complimented the program for its frankness. Will be in Unionville Feb. 12, and in Chillicothe three succeeding nights for discussion of development work, and plans for utilization of home talent to a more efficient service for the Master.—W. Carl Ketcherside.

Those who have followed the writings of the Editor of the Macedonian Call, know that the two institutions which we have emphasized pre-eminently have been the Home and Church. In our book, *The Church of Christ*, published first about 30 years ago, we have a long chapter on the Family and another on *The Simple Life*, the two latter being printed in separate pamphlet form.

The title for our articles in the *Indianapolis News* for four months was *Home and Church*; and was the same for four months over the radio; and now it is the same in the *Sunday Indianapolis Star*. The world is in the deplorable condition it is because of a neglect of these two divine institutions.

We are strengthened in our fight, for judges continually talk against the lack of home training. And in the February "Better Homes and Gardens" is a very good article on "We Teach Our Children to Pray," and reprinted in an abridged form in February "Reader's Digest." This teaching of children in the home is thus being advertised before millions of readers, and is bound to accomplish some good. Of course, we can not pursue exactly the method of this man, but we can sing and pray in our homes, read the Bible or Bible stories, and have the children memorize choice Scriptures, as many are now doing, and have them recite them. Many denominational people, if they have any devotions, spend most of the time talking to God, and not enough time letting God talk to them through His Word.

Just as the article by this man concerning the family worship in his home, will help hundreds of people to do the same, by its publicity—so your example may help many others, if you will write it to us for publication, telling simply what you are doing and how. We will leave your name off unless you sign it to the article. Thanks.

That December Issue of M. C. on "The Greatest Evil In the Christian World."

Bro. W. Carl Ketcherside says in his *Missouri Mission Messenger*: "Perhaps the December issue of the *Macedonian Call* is one of the most significant that has ever been put out. Many brethren giving it a casual survey will miss the important trend that is chronicled. We urge you to go back and pick it up and read it again carefully."

Another brother who lives in the suburbs of a nest of college churches writes: "After reading the December M. C. I gave it to the minister here who thought it one of the best things he had ever read in refutation of the colleges which he also holds to be a real menace to the advancement of the church, in fact a real 'blood sucker' that saps the very life blood of missionary action and life out of the church. He tells me he has sent in his subscription for the M. C. His next move was to give it to a family in one of the churches where they are having trouble with some who want to bring in unauthorized ways, etc. that they fear will split the church there. This family has told him that they too are going to mail you their subscription. So much

for the handing out from one to another the December issue of the paper."

Yes, there are thousands who ought to know the contents of this issue. We had 500 extra copies printed, and we have a few left yet, if you hurry. Let us pass the same copy again and again to those who need it. "He that converteth a sinner from the error of his way," etc.

Items From Here and There

Wilber Storm, originally of Riverside, Calif., is taking some college work at Pomona, and working some with churches at Compton and Long Beach. . . . E. G. Johnson has been teaching the Bible five nights a week at Oildale, Calif. They are through Genesis and Exodus, and will next take Romans and Hebrews. . . . Philip J. Robinson, son of George Robinson, publisher of *Western News*, says that in Denver where he is located in the army, "They are trying to teach me to be a Medical Technician," and adds, "the church folk have been exceedingly hospitable." . . . Bro. Loyd Riggins has asked to be released from half his work in southern California, in order to work with churches in northern states more, and his request has been granted. . . . Roy Harris of Brixey, Mo., is booked to hold a 12-week BIBLE READING at Springfield, Mo. The elders and prospective elders in those parts, along with deacons and prospective deacons, and preachers and prospective preachers, and Christians and prospective Christians (in general), no doubt will be helped much. . . . There were 36 present for the first session of PROTRACTED BIBLE READING in St. Louis, which is pretty good, considering the war, etc. . . . W. E. Ballenger has left the hospital in Kansas City, Mo., where he was for observation, and is now with his daughter in Independence, Mo. Bro. Ballenger admits that he will probably never be able to preach again. The publisher of the M. C. has worked with Bro. Ballenger, and in one of the most severe battles I ever went through, he stood unflinchingly at my side though he was only new as a preacher of the gospel. His home address is Hale, Mo. . . . Funeral services for J. J. Hogan, formerly of Sedalia, Mo., were held in Kansas City, Mo. . . . Dorothy Booth and Billy Fenton, of Kansas City, Mo., were married December 15 at 59th and Kenwood church in K. C. Wife and I stayed at the Booth home during the K. C. Mass meeting, and along with the hospitality remember the quiet smile of Dorothy. . . . Herschell Ottwell held a TWO WEEKS' BIBLE STUDY with the church at Ellington, Mo., closing Jan. 7. . . . W. Carl Ketcherside's BIBLE STUDY at St. Louis, began Jan. 1, and will continue six weeks with daily sessions 9 to 2:30 p. m. with an hour of DEVELOPMENT WORK. . . . An item sent by Mrs. P. S. to two daily papers in Indianapolis: "Suggestion to Elliott, to save himself from future criticism: Send a war-torn orphan baby A-priority on a plane to your new and third wife, to care for and fondle instead of a dog, and every American heart will approve. This country is already overrun with dogs." IT HAS NOT YET APPEARED!!

"I Liked Your Sermon"

Thank you. I am glad you did. All of us like to be appreciated. And I am human enough to be somewhat flattered. Perhaps most of us are too stingy with our praise of our fellow-man.

But recently I have been thinking. Just what does that statement of yours mean?

Does it indicate you were impressed by the logic and Scriptures I used, or does it simply mean what I said appealed to your emotions, fit in with ideas you had previously acquired upon the subject, or that there was nothing in my talk to make you uncomfortable by reminding you of neglected duties or condemn little faults of yours? Perhaps the lesson I gave last night, which you did not like, may have contained more real information, which, if heeded, would be of more benefit to you than several such as this one.

The next time we hear a sermon which especially appeals to us, let us analyze our reactions and see WHY we enjoyed it. Did it arouse us to a sense of duty or lull us into a false sense of security? Did it disagree with any pet theory or doctrine of ours? All too often, I fear, we are prone to "like" a sermon because it does not contain anything contrary to our own preconceived ideas, or it does not cause us to feel uncomfortable from a sense of neglected duty. I wonder if that was what Paul had in mind when he said: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." (2 Tim. 4:3-5).—A Preacher.

Men's Destiny

"Whence camest thou?" the angel asked,
"And whither wilt thou go?"
"I flee," she said, "my mistress' tasks,"
But the way she did not know.

Like Hagar we, upon life's way,
May pause along the road;
Though long at rest we cannot stay,
Till again we bear our load.

We're pilgrims here, inclined to dread
The unknown land we roam;
We cannot see what lies ahead
Before we reach our home.

But if we knew what God has planned,
If we could look and see,
No doubt we'd lean upon His hand
Although rough the way might be.

"We walk by faith and not by sight,"
This truth we all should own;
The darkened ways would then be light
Though by human eyes unknown.

There is no night so dark and drear,
But faith can make it bright;
No ebon-pinioned pathway here
Can dim faith's heavenly light!

"Whence camest thou?" The answer stands.
I came from God above,
Who formed me from the dusty sands,
Gave the breath of life in love.

"Where will you go?" All must decide;
All who life's pathway plod,
Drift down to hell at Satan's side
Or heav'nward climb to God.

—Roy Harris.