

Macedonian Call

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Number 10

WHAT THEN?

When all the great plants of our cities
Have turned out their last finished work,
When merchants have sold their last silk,
And dismissed the last tired clerk;
When banks have raked in their last dollar
And paid out the last dividend;
When the Judge of the earth says:
"Close for the night!"
And asks for a balance—What then?

When the choir has sung its last anthem
And the preacher has made his last prayer;
When the people have heard their last sermon
And the sound has died out on the air;
When the Bible lies closed on the altar
And the pews are all empty of men,
And each one stands facing his record,
And the Great Book is opened—What then?

When the actors have played their last drama
And the mimic has made his last fun;
When the film has flashed its last picture
And the billboard displayed its last run;
When the crowds seeking pleasure have vanished
And gone out in the darkness again;
When the trumpet of ages is sounded
And we stand up before Him—What then?

When the bugle's call sinks into silence,
And the long marching columns stand still;
When the captain repeats his last orders
And they've captured the last fort and last
hill,
And the flag has been hauled from the masthead
And the wounded afield are checked in
And a world that rejected its Savior
Is asked for a reason—WHAT THEN?
—J. Whitfield Green.

Preparing for the "What Then?"

1. **Get into Christ:** 2 Thess. 1:7-9; John 3:5; Rom. 6:3, 4; Gal. 3:27; Acts 2:38; Acts 8:38.
2. **Be Helped by Christ's Eldership:** 1 Tim. 3:1-7; Titus 1:5-9; Acts 20:28.
3. **Work as Apostolic Christians Did:** Acts 9:36-42; Gal. 6:10; Acts 11:27-30; Eph. 3:21; Phil. 4:15; Acts 8:4; 2 Tim. 2:2; Eph. 6:4.
4. **Worship as They Did:** Acts 2:42; 1 Cor. 16:1-3; 1 Cor. 11:23-34.
5. **Raise Money as They Did:** 1 Cor. 16:1-3; 2 Cor. 8th and 9th chapters.
6. **Bear-Fruit of the Spirit:** Gal. 5:22-26.
7. **Shun Works of the Flesh:** Gal. 5:19-21.

Many divisions among "Christians" are caused by taking less than what God says, but most are caused by taking more, by bringing in practices and organizations not in the Bible.

Note—If interested, contact name below, or address D. A. Sommer, Box 5838, Indianapolis 8, Ind. (This tract, or bookmark, is 60 copies for \$1.)

I Make No Apologies

I MAKE no apologies for printing this poem again, for I think it is the best short, short sermon I ever read. It shows the utter vanity of gold and glory and a good time, since an enjoyment of these will soon end, and—then what? I have memorized it, and know that it has done me much good, though it has been the sentiment of my heart through the years. If I with a poor memory can memorize it, surely you can, too. And by all means we should have our children learn it by heart for it will do them good all the days of their lives.

We had it published in the Indianapolis Sunday Star with its 600,000 readers, and have had a big response for the neat Missionary Card as printed above. One woman wrote that it is the best thing she has

read since the war started; and several, the best thing they ever read. One lady says she intends to read it every day; another, that she is framing it; and another has put it under a glass top of a table so that every one who writes a letter or telephones will see it. Many are sending it to boys overseas. One of the most prominent business men in the city and the nation, who is a Roman Catholic, read it, and then said to his wife that he had a good poem, and then read it to her. (She had become interested in our newspaper articles, and phoned me.)

We have sent it to nearly a thousand soldiers, half of this being done through Bro. Freeman's "Service Tie." And you see that the back contains scriptures on the plan of salvation and the true church,

thus making it a neat, handy, striking Missionary Card. We believe you would help your local church by seeing that EVERY member has a copy to meditate on at home, it may help stir his pure mind by way of remembrance. You may make the people of your community think, by handing, or sending, a copy to everyone. "Preach the gospel to every creature," is Christ's command.

If we all will memorize this wonderful poetic sermon, and will work on the scripture references we gave in July M.C., of choice, helpful passages from Psalms and Proverbs, then we shall have helped satisfy that yearning cry of the departing soldier:

"Bro. Sommer, tell the brethren to have something worthwhile for us to come back to."

MACEDONIAN CALL

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Self-Control

What is it? I have found it defined, "the power to restrain from an action and to constrain to an action, to repress and to express, to start into action, or still into repose . . . the rulership of the will over all the powers of mind and body".

What is it worth? Self-control is priceless in its many blessings. It will help us to live long upon the earth. It prevents waste to vitality of all kinds. I find it stated that scientific men affirm unregulated impulses have more to do with bringing on early death than has disease. And one man observes that "one well poised person in a household can be a compelling and victorious example to many turbulent and impulsive natures, and at last bring them all into peace and coherence, while on the contrary, one incendiary and ill-tempered person can set a whole household into agony and turn a community into conflict with a word". The apostle Paul said: ". . . I keep under my body, and bring it into subjection lest that by any means, when I have preached unto others, I myself should be a castaway." (I Cor. 9:27.) So self-control is a mighty important factor in saving ourselves from being a castaway in hell and in gaining not only long life upon the earth but an eternal life of happiness in heaven. One little member of our body, the tongue, may mean a world of iniquity and defilement of the whole body according to James, chapter 3. We must guard all our members with constant self-control.

How may I gain this priceless quality? I have read some interesting accounts of how some men have learned to overcome certain weaknesses and thereby gained greater self-control. William Pitt, it seems, had a nervous dislike to the touch of a peach, and so he compelled himself, for an hour each day, to rub the skin of the fruit upon his hands. After some weeks the dislike was completely overcome. By his advice another man learned self-control. He was to observe the rule of never losing his temper while at his desk, and though naturally irritable, for 10 years he succeeded in mastering himself from nine until three o'clock and after that time he was able to control himself throughout the whole day.

But self-control in its highest sense is possible only through Christ. We can never hope to be our own master in a complete sense except as we learn to know and to submit to the great Master, Christ. He will help us through every trial to win the

battle against the unruly members of our bodies. He was tempted on all points the same as we. Having been through it all He is truly able to sympathize. And while we pray to the Father, Christ is at His right hand to entreat for us. One preacher advised that when you find yourself tempted to enter a place where our Savior would not go, just to stop at the door, say a prayer, and see if you go in. If we could not expect his blessings to enter in with us of course we might readily realize that it is a place where we should not be.

Let us try to use Christ to dissolve all our unworthy desires and impulses and to gain control over self. At times it will be hard, but we will be a great deal happier as we are able to overcome.—Ragene Sims.

To Bear the Yoke

"For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For everyone that useth milk is unskillful in the word of righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."

Upon the hearth of the mind, in almost everyone of us, lie the smoldering embers of talent; we need only fan them into flame. So many of us are too hasty in quenching these sparks. Like Moses, who sought to excuse himself from the leading of the people of Israel, saying (his fourth excuse), "O my Lord, I am not eloquent," we shirk studying to be teachers. The Lord said unto Moses, "Who hath made man's mouth? Have not I the Lord? Now therefore go, and I will teach thee what thou shalt say."

Those addressed in Hebrews 5 (quoted above), by reason of passing time, should have become teachers. Neither may I evade the obligation of healthy growth, to be manifest in every true disciple's character and work (I Peter 2:1; II Peter 1:5-8). This fact is well illustrated in the person of the servant (Parable of Talents) who was cast out for having buried his one talent. Paul shows the reason why some grew in wisdom and skill, saying, ". . . by reason of use their senses were developed."

No skill nor art may be ours without hours of diligent study and application. Is it enough to say, I don't have time? Brother, let's put first things first. It is a Christian's obligation to take time.

To the devoted Simon Peter Jesus said, "Simon, lovest thou me more than these?" Before the Galilean fisherman lay his boat, his partners, his nets, and the huge catch of the hour before, but unhesitatingly he answered, "Lord, thou knowest that I love thee!" Do you, brother, seek the kingdom of God, and His righteousness, first? How much of your life is lived as if bread alone were the staff of life?

We urge the provision of development classes for all; we urge all to apply themselves to development; to learn to read well in public, to pray to edification, to explain the scriptures, to sing better; that our worship may be spiritual, that it might be edifying, so that it may be said of every

church, when you come together everyone of you have a reading, have a song, have a prayer, have an exhortation. We may observe in passing that not many churches today have the problem of many brethren trying to speak at once in the edification hour, as in Corinth (I, 14:31), but then—no, I cannot find a reason why many brethren can't take public part, except lack of desire, and I blush to name that one aloud.

When Paul wrote that he had profited above many of his equals in the religion of his fathers, he said it was by "being more exceedingly zealous." On becoming a Christian, he launched, by his dauntless purpose and tireless energy, such a career of service that he eclipsed the labors of many that were before him in the apostleship. His handicaps, his privations, his sacrifices, his sufferings, all abounded to the rich harvest of his life. In word and deed he taught us to be fervent in spirit, serving the Lord.

No one thing contributed more toward rousing my sense of responsibility as a disciple of Christ, than did the occasion when, in a young men's training class, I was called upon to prepare a talk on the subject, "What Should Be My Attitude Toward Modern Pleasures," to be delivered before a group of youthful Christians; not to preach, just the frank answer of a young Christian, for the benefit of his equals in age, to a question of manifest importance, as it related to his life, to tomorrow's experiences and yesterday's. In that class we didn't beg off; I planned to SPEND the week on that fifteen minute talk. As I confronted the question next morning something happened: it seemed as if I, like Saul when he was anointed for the kingship, was given another heart (I Sam. 10:9). I discovered in a new sense the meaning of MY being a Christian; a disciple of Christ should look at things THROUGH the words of Christ; a disciple of Christ should leave all to FOLLOW him. Sometimes a single sentence can move a person more deeply than many sermons, if the circumstances in which it occurs form an adequate background for it. What should be MY attitude? I began to feel a new relationship to the church; no longer was my responsibility ended when I had attended all the services; I must now Worship GOD, and learn of him, and especially did the Bible classes begin to mean more to me. It would do all of us good to work out an essay on "Why I Am a Christian." Just to look deep into our hearts and ask, Why am I a Christian? It might cause some of us to awake to righteousness. It was in studying for the talk mentioned above that I first became convinced that it was wrong for me to patronize the movies, and many other worldly amusements and habits appeared in a new light.

I wanted to make talks after this one. The neighboring churches invited me to visit them, and during the next year I missed making a pulpit talk on few Lord's days. I am grateful to the brethren, who not only bore with my meagre talents, but cheered me onward also. No, I wasn't seeking to be an evangelist. But I wanted to grow, I wanted to serve, I wanted to be what I thought every Christian should be. My only recompense during that year was the gratifying feeling that I was a healthy,

growing child of God, and that was more than enough.

When my shoulders first tested the weight of the yoke (it was not my first talk, but it was the first time when I was so greatly moved by the sense of my responsibility), I was transformed. It IS good for the young man to bear the yoke. I boast not, but rather blush for what I haven't done, yet, my brother, I try to point the path of discipleship, and use my experience in the hope of encouraging you. My handicaps are many, my talents few. What shall He say, if your many talents remain latent? Neglect not thy gift. What shall you say when someone offers to help you with your first public prayer?

I challenge you, make SERVICE your goal. You may be led far. Find the yoke his hand is on you laying.—Kenneth Morgan.

Why God Sent Christ Into the World

Radio Sermon by Robt. H. Brumback,
Kansas City

Christ came to bring peace. No wonder Isaiah called him the Prince of Peace. Oh, how the world needs his teachings today! What do we see when we look about us today? Robber nations pillaging, oppressing and exploiting the weak. What would end it? The teachings of Christ. The Lord of peace can only give peace when we heed His words. While His teachings were to provide spiritual peace between mankind and God, yet, when obeyed, they also provide temporal peace.

Shepherds left their flocks, came to Bethlehem, and found the Babe with Mary and Joseph. There came also the Magi of the east, who worshipped and gave gifts unto Him. Herod, troubled at hearing of a newborn King, made plans for His destruction. Fleeing into Egypt there they remained until those who sought His life were dead. Then they returned to Palestine and dwelt in Nazareth. Here the Lord of glory spent His wondrous youth. Luke tells us that "the child waxed strong in spirit, filled with wisdom and the grace of God was upon Him."

The next 18 years of the life of our Lord are not mentioned in the scriptures. Then at the age of 30 years, He came to John the Immerser and was baptized of him in Jordan. John said, "I have need to be baptized of Thee and comest Thou to me?" Christ said, "Suffer it to be so now to fulfill righteousness," and he suffered Him. John came only to bear witness of Jesus. Of the condition of the world at Christ's coming, it had been said, "The people which sat in darkness saw a great light and to them in the region and valley of death a great light is sprung up." John said, Christ was "the true light that lighteth every man that cometh into the world."

HERE IS WHY GOD SENT CHRIST INTO THE WORLD: THAT THE WORLD MIGHT HAVE LIGHT. Amid the darkness of that age, Christ was the one ray of hope, of light and help for mankind. Man, away from God was lost; if he could be brought back to God, he could be saved. Christ said to Nicodemus, "And this is the condemnation: that light is come into the world and men loved darkness, rather than light, because their deeds were evil." Jesus Christ

is the only true light this world has ever had. He is the light of the nations, as well as the light of your soul and mine. In a world of wretchedness, want, and crime, Jesus, alone, is the source of spiritual light.

Except men come to Him, they grope and grasp in vain to find relief from these deplorable conditions. On one occasion, Jesus said, "Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you, for he that walketh in darkness knoweth not whither he goeth." How we need His guidance, today! Without it, we do not know the way to life eternal.

With weary feet, the Savior of mankind continued to walk the paths of Galilee; talking with His disciples by the way, preaching the truths of the coming Kingdom. That he might strengthen their faith for the trying events which were to come, he took Peter, James and John into a remote spot in a mountain and, as he there prayed, His face was transfigured before them and there appeared unto them Moses and Elias, talking with Him. Quick to speak, Peter said, "Master, it is good for us to be here; let us build three tabernacles, one for Thee, one for Moses and one for Elias. Even as he thus spoke, a cloud overshadowed them and a voice out of the cloud said, "This is my beloved Son, hear Him."

HERE IS WHY GOD SENT CHRIST INTO THE WORLD: THAT HE MIGHT BE HEARD. Here is the great need for the world of mankind today: TO HEAR CHRIST! Paul, in writing to the Hebrews, shows that Christ is our guide today: "God, who at sundry times and in divers manners, spoke unto the fathers by the prophets, hath in these last days spoken unto us by His Son." The voice of God, then, is to come to the world through Christ. Then I have the right to speak, only as Christ speaks. I have the right to teach, only as Christ teaches. I have the right to lead, only as Christ leads. Here is the lesson the religious world needs to learn: To hear Christ, to let Him speak, and to follow where He leads.

Returning to Nazareth, on one occasion on the Sabbath, He stood up to read in the synagogue. They handed unto Him the scroll of the law. With the eyes of the congregation upon Him, with mingled thoughts of curiosity and wonder, they ask themselves, "What will He say?" Jesus unrolls the parchment and finds the place where it was written, "The spirit of the Lord is upon me, because He hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives and the recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."

HERE IS WHY GOD SENT INTO THE WORLD: To preach the gospel to the poor—despised and rejected by his own people, an outcast among them because of the nature of His teaching on this occasion, he escapes their plans to put Him to death. Back with his disciples, He spends some time near Tyre and Sidon, crosses over the sea of Galilee, and seeks quiet on the other side of the Jordan river. There, away from the crowds, surrounded only by His disciples, He purposes to reveal the plan of God for the salvation of mankind.

Near the coasts of Caesarea, Phillipi, He asks His disciples, "Whom do men say that I, the Son of Man, am?" And they answered, "Some say that thou art John the Baptist, some Elias, others Jeremias, or one of the prophets." Which answer is right, they do not know. "Whom say ye that I am?" Quickly, Peter answers, "Thou art the Christ, the Son of the Living God." After pronouncing a blessing upon Peter, Christ adds that upon this rock, the truth that He was the Christ, He would build His Church and all the forces of Hell would not prevent Him from so doing.

FOR THIS GOD SENT CHRIST INTO THE WORLD: To build His Church to provide salvation for mankind. Shortly after this, He began to show His disciples that He should go to Jerusalem and there suffer death. And we read, "From that time henceforth, He set His face to go to Jerusalem." With His entry into the city, the people shout Hosanna, Blessed is He that cometh in the name of the Lord.

THIS IS WHY GOD SENT CHRIST INTO THE WORLD: "For God sent not His Son into the world to condemn the world, but that the world through Him might be saved." That church which He purchased with His own blood was built first in Jerusalem, according to divine plan, on the day of Pentecost. On that day, Peter said, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of your sins." The same chapter of the book of Acts of Apostles tells us the obedient were saved and added by the Lord to the Church. The New Testament teaches that salvation is in the church.

Paul said, "Therefore, I endure all things for the elects sake, that they also may obtain the salvation which is in Christ Jesus, with eternal glory." To be in Christ, is to be in His church. To be outside of the church, is to be outside of Christ. Since He purchased it with His blood, He owns it. Therefore, He states the terms of entrance, the conditions of salvation, and connects each of them with eternal life.

The man believing this message of salvation revealed in God's Word, repents of his sins, confesses Christ before men, and is now ready to obey the positive command of baptism, bringing about the remission of sins. Christ said, "He that believeth and is baptized shall be saved." Mk. 16:16. To this Paul adds, "Therefore, we are buried with Him in baptism, that like as Christ was raised from the dead, by the glory of the Father, even so we also should be raised to walk in newness of life." Thus, you can't be saved in your sins, and you can't get rid of them without baptism; therefore, we read, "Arise and be baptized and wash away thy sins, calling on the name of the Lord." Obedience to these commands requires nothing more than Christ requires of you. Do these things, live in faithful obedience to His will, and you have the promise of Life Eternal.

Dear friend, are you ready to let Jesus lead you by His will? Are you willing to be ruled by His Word? Will you blend your efforts with ours upon the Bible? If such be your desire, the Church of Christ bids you welcome to her fellowship.

All Innocent Persons Equal Before God

Before the age of accountability a child can render neither a right or a wrong act, can be neither righteous or guilty, but is given a 100 per cent credit in Heaven because of Christ's perfect life and not because of any virtue in the child and so far as salvation is concerned every pardoned sinner is given equal credit with the child. All must be 100 per cent. Everyone is complete in Him, Col. 2:10. It is not perfect living but perfect faith in a perfect man that makes us whole. It is faith that counts for righteousness. Rom. 4:3-8. If this passage means "Christian walk" we would lose everything. 2 Cor. 5:7. We are under grace and not works. Jas. 2:22. Eph. 2:8-10. Tit. 2:5. The adult Christian has a practical righteousness the child does not have, but God gives them an equal rating in Heaven because Christ's suffering for the innocent was just as painful as suffering for the guilty. So much for GRACE. Eph. 2:8. Phil. 3:9.

Our old life is hid with Christ in God. Christ the innocent has taken the place of the guilty and the pardoned sinner is no longer on the docket, while the innocent child is free from sin without obedience. The child cannot be saved because it is not lost, but the adult is saved because he is "born again."

These two classes are redeemed; all others are said to be lost. Our walk on earth is imperfect but our standing is perfect at a throne of grace in Heaven—we are all free from sin and the crown awaits us. Rev. 2:10. The loaf and the cup on the Lord's table tells the same story.—A. R. Moore.

Post-News of Pre-Views Nebuchadnezzar Invades Egypt

As shown in previous articles of this series, God often used one nation as an instrument in punishing another. He even used heathen nations to punish his own people. In the article now offered is shown an instance of using one heathen nation to punish another. Nebuchadnezzar had been sent against Tyre for chastisement of that wicked city, but the event proved a disappointment to the besieger from a financial standpoint. Hence God determined to send him against another country that deserved the divine judgment and this time he was to receive something in reward. The prediction pertaining to this case is as follows: "And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years." Ezk. 29:12. Here is the history quotation with corroborating authors. "The king of Babylon, taking advantage therefore of the intestine divisions which the rebellion of Amasis had occasioned in that kingdom, marched thither at the head of his army. He subdued Egypt from Migdol, a town on the frontiers of the kingdom, as far as Syene, in the opposite extremity where it borders on Ethiopia. He made a horrible devastation wherever he came; killed a great number of the inhabitants, and made such dreadful havoc in the country, that the damage could not be repaired

in forty years. Nebuchadnezzar, having loaded his army with spoils, and conquered the whole kingdom, came to an accommodation with Amasis; and leaving him as his viceroy there, returned to Babylon." ROLLIN, V. 1, p. 232. Britannica, V. 7, p. 743, article—Egypt. Josephus, Ant. 10-9-7 and 10-10-3. If the reader will consult previous article he will learn that the principal war aim of this invasion into Egypt was to obtain remuneration for the loss the invader had sustained in his service for God against Tyre. This feature of the case agrees wonderfully with the circumstances seen in above quotation that the king of Babylon did not destroy the government in Egypt. But he obtained financial spoils and only obtained some jurisdiction over the invaded country then returned to his home land.

Aside from the contribution furnished by this instance to the general line of this course of articles, we are interested in observing that God maintains justice to heathen peoples. It often happened that an invader who was successful would get his financial reward directly from the country invaded. In fact this was the usual way it turned out. But in the case at hand this did not occur. Hence God shows his sense of justice by sending the servant against another nation where he was to be successful, not only as to his ability to conquer the enemy, but also as to his reward in the spoils. But let it be noted that the same justice also directed that the "rights" of the disappointed king were not to be exerted on some innocent people merely for the sake of the king who was formerly a loser. But it was on a country already deserving of chastisement. And all this is further demonstration that God is one of justice. Of course we must always remember that if he is just in his dealings with persons deserving favorable treatment that same justice will require proper treatment for those deserving God's punishment of workers of unrighteousness.—E. M. Zerr.

Is There a God?

(A good while ago Bro. Roberts sent this article which did not at the time fit into our editorial plan. It got lost in our copy boxes, but we are glad to resurrect it.—Pub.)

We live by faith in this material world and in the religious world. I was not there when James A. Garfield was shot, but I believe he was shot. I have the evidence that makes me believe he was assassinated. I was not there when they drove the spikes through the hands and feet of Jesus, but I have the evidence to make me believe He was assassinated. So it is a matter of faith with all of us. That being true, we have to go to the oldest history we have to learn concerning creation, which is the Bible.

But, says one, the Chinese have the oldest records in the world. Not so, for they make no claims to any records going farther back than to Fohi, who was their first king. They pretend to no history that reaches up higher than his times. Fohi lived about 2952 years before Christ. None go farther back than 2952 B.C. This was in the days of Noah. Archbishop Usher himself says Noah was born 2948 B.C., and

died 2016 B.C. It is quite certain that Fohi and Noah were the same person. So there are no histories that get within 500 years of the early writings of Moses, which makes the Old Testament the oldest history in the world. Then to that history we must go to learn concerning creation.

At that time a bird was a bird, a fish a fish, a horse a horse, a camel a camel, just as they are today. A monkey was a monkey and a man was man just as they are today. We go to the oldest history, then, and we learn concerning seed time and harvest. We learn just how all things came into existence, and they were THEN as they are NOW. So there is no place for this law of chance—for this law of so-called evolution. We cannot accept their guesses as long as we have a history like that in the Bible. They not only differ as to when creation began, but, though they criticize the religious world for being divided into factions, which is deplorable, but they are divided into many of them. They have as great a variety of sects as any other, or nearly so. They range themselves under such denominations as Deists, Theists, Atheists, Evolutionists, Higher Critics, Agnostics, "Christian Science," et. al., so they have no room for talk about being divided into sects all over the country. There is no argument in that for them.

As to personality, we have this to say: If there be no personal God, there is no God at all. Everything suggests personality. For instance: If there is a web, there is a weaver; if there is law, there is a lawgiver; if there is love, there is a lover; if there is motion, there is a mover; for web implies a weaver; law implies a lawgiver; love implies a lover; design implies a designer, and motion implies a mover. So if there be web, there is a weaver; if there be law there is a lawgiver, etc., all of which suggests personality. If there is a creature, there is a creator, too. Yes, back of flowers and valleys; back of hills and forests; back of trees and mountains; back of birds and fishes is the Great Creator of all, and this was the faith of Moses when he said, "In the beginning God."

Those skeptics and full-fledged infidels criticize the Bible, but have nothing better to offer us. They criticize the Church, but have nothing better to give us in its place. They deny the spiritual food, spiritual clothing, etc., which God has promised us, but have nothing better to offer. They have no hope, no life hereafter, no future at all. They were born in the objective case and many of them will die in the same "case."

Ask them to explain where the clothing came from they wear, and they can't explain, yet object to the "robe of righteousness" because we cannot explain all they ask concerning it. Place a rabbit, a cow, a goose and a sheep all in the blue grass pasture and not allow them anything to eat but grass, then let them tell us how it is that the same food—grass—will produce fur on the rabbit, hair on the cow, feathers on the goose and wool on the sheep. They can't answer, but make light of our spiritual clothing. If they can't answer, let them stay out of the feather beds, stay out of a wool suit of clothing, keep the furs from around their necks, etc., until they can explain concerning their origin. Pshaw, they

can't even tell us why it is a hop vine will grow around a pole one way and the bean vine grow around the same pole the other way every time. They make light of the idea of the word of God being food for our souls, but at the same time they can't explain concerning the food they eat. Place a sheep and a cow out in the pasture and allow them nothing to eat but grass, then tell me how it is that the same food—grass—will make beef of the cow and mutton of the sheep. If they can't tell, then let them be consistent and cease criticising the Bible until they can explain. Let them keep their teeth out of beef and mutton until they can explain.

Evolution is, like all infidelity, simply a fake and a fraud. It is neither logical, reasonable nor sensible, say nothing about being Biblical and historical. Christ was, and is, a person; not a thing, not a doctrine, not a theory. Infidelity is not a person, not a thing, not a theory. There may be a theory of it, but it is not a theory. It is insane as to future blessings, to future promises, to future hope of a Heavenly Home. They live in the blackness of the darkest night so far as the future is concerned.—W. G. Roberts, Hammond, Ill.

On His Shoulders

I remember when father was a young man and I was just a little tot. He worked underground in the mines. It was hard, gruelling labor in those days. I sensed the fact that sometimes men went to work in that big hole and did not come back! They were hauled away from their homes in big, shiny, black wagons. So I waited for my dad every evening. I swung on the gate until I saw him coming across the field, and then, with my dog racing by my side, I sped to meet him. We had a form we always went through. First he gave me his dinner bucket. Then he took me in strong arms and hoisted me to his shoulders. I rode there triumphant. It was the highest I'd ever been, but I wasn't afraid because they were his shoulders, and he always steadied me with his arms.

Once I wandered away and became lost. I had started out to look for Blossom, our cow. But the thicket was matted and the weeds were so tall I couldn't see over their tops. Frantically I tried to find a way out, but I must have gone in circles. Crying, screaming, I finally wore myself out and sunk down to the earth sobbing. But he found me, and on his shoulders I rode back, still trembling inwardly. I've never felt the same sense of relief on any occasion since! How good to be able to come home on his shoulders after recognition of my own futile attempts, and a sense of my own helplessness.

Well, he is gone now! And my own children are too large to be carried on my shoulders! But thinking of my childhood days gives me a deeper sense of appreciation of a certain parable. "He leaveth the ninety and nine, and goeth after that which is lost, until he findeth it. And when he hath found it, he layeth it ON HIS SHOULDERS, rejoicing." I guess most everyone reading this thinks of the shepherd's joy. I don't! I think of the joy of the sheep! You see I was lost once, and I know what it means to be saved!—W. Carl Ketcherside.

Worldliness Among Our Bible College Brethren

(The following extracts from an article by James M. Tolle in the Firm Foundation of last year, shows how far the Bible college leaders are from the New Testament teaching on Worldliness.—Pub. M.C.)

In examining the situation in the church as it exists at present it will be readily noticed that there has been a general disregard of the worldly spirit prevailing in the lives of professed Christians. Preachers, teachers, and leaders have had sufficient opportunities to condemn the sins of worldly-minded church members, but their failure to take advantage of these opportunities has been only too well marked. And why this failure? Does not the word of God have the power to rebuke the sins of erring church members as well as the fallacies of denominational teaching and all manner of false doctrine? The failure has surely not been because of lack of power in the word, but rather it has been brought about as the result of the indifferent and cowardly attitude of the church's leadership in failing to fight the degrading influences in the church.

Preachers have felt rather safe in condemning sectarian error, because their salaries and positions do not depend upon the liberality and influence of those who are members of the religious sects. Of course, the same procedure has not always been "expedient" in consideration of condemning boldly the sins of church members, for the preacher might "step on the toes" of influential members such as: elders, deacons, and women who often times run things from "behind the scenes"; and, as a result, lose his popular appeal and cause "confusion" in the congregation. This failure of ministers of God's word to withstand worldliness in all of its many forms is one of the basic causes of the troubled, degraded condition in the church today. If preachers were as willing to take a firm, sure stand against the worldly spirit within the church as they have on doctrinal error as taught by the denominations, the church would truly be accomplishing wonders in carrying to a dying world the banner of Christ.

It is no wonder that many preachers have failed to preach against the sins of worldliness; for they, themselves, have been guilty of the very things that need condemning. Only recently it was brought to the attention of the writer that a noted preacher, and official of one of our Christian colleges, had attended a stage production known as "Hellzapoppin." The advertisement of this show manifest its obscene suggestiveness by showing lurid pictures of half-nude dancing girls. The preacher not only attended the unrighteous spectacle under consideration, but also recommended it to another individual as being a "good show." When men such as this who hold high places of leadership in the church will recommend a form of entertainment that is suggestive of things of an obscene nature and casts humor upon the very serious fact of a place of eternal punishment it is a sure sign that the spirit of worldliness has truly worked havoc in the church. The il-

lustration here mentioned is just one of many such actual happenings which so strongly suggests the hold that worldliness has on the lives of members of the church.

It is quite natural, however, that condemning the sins of Christians should be unpopular when such a great proportion of church members have given way to the carnal spirit of the world. Those men who have courageously condemned such carnal pleasures as card playing, the motion picture theater, and the modern dance represent a very small minority among the preachers of the church. There are preachers who have made an egotistical show of boldness in loudly and blatantly shouting against evil tendencies which have never made encroachments into the lives and thoughts of the average church member; but these same men have, in most cases, been silent on the real issue of worldliness confronting the church, which is a problem that is truly one of practical significance. Yet, believe it or not, these same crusaders against the various modernisms, but silent on the more practical problems, have been exalted by their brethren as being "fighters for the truth." When everybody is standing around ready to pat the "fighter" on the back and heap upon his egotistical shoulders an abundance of popular praise, who wouldn't be brave under such conditions. It is not meant to infer here that false doctrines of all types and kinds should not be met, but not at the expense of failing to face the important issues of sin among church members.

The preacher, or leader who fails to meet the real, practical problems of church members because of fear of losing popularity missed his calling: he ought to have been a politician rather than a minister of the word.

"Love Not the World"

Read carefully the foregoing article on "Worldliness Among the Bible College Brethren." I am fully satisfied that it describes conditions generally among them.

Well, can we wonder that it is any different? For years I have read most of the papers among them, and what is the great theme they stress? Baptism, Baptism, Baptism, and more Baptism; and the sinfulness of instrumental music in worship, and a missionary society. But little is said against the worldliness which has been taking them.

No wonder the denominations say that we believe that Baptism alone will save one, for it is easy to draw that conclusion from the preaching and teaching of the Bible college people. Once in a while a pious soul speaks out, but in comparison it is a very weak cry:

Because of traitors here in the north, they have gathered under their wings many here in Indianapolis. But what have they? A few years ago, the wife of one of the elders of the largest church among them, gave a dance in her home, and her picture and an account of the affair was in the daily paper. I have been told that the elders of that church are all members of the Masonic lodge. Directly across from my home lives a Bible college preacher, and he goes to picture shows and takes his

children and even preaches that it is no harm (mentioning also some other popular evils) if one's conscience does not bother him. A denominational lady who has lived by us for a quarter of a century referred to him, saying, "I see Brother Blank goes to the show and takes his family, but I never saw you and Mrs. Sommer go. He is a preacher in the same church with you. How come?" And she laughed. I don't think the angels in heaven laughed. But it gave me a chance to portray the true church of Christ of the New Testament, and show that some have apostatized from it.

And the American Christian Review has done everything in its power in the past dozen years to try to force the anti-college brethren into this worldly current of the college people. And the preachers who write for it have endorsed that move of compromise which you see is destroying the true Church.

There are many among the college people who are true Christians and who deplore the drift of things; and there are many who don't realize where they are drifting. I can have some patience with them as individuals and as churches, while trying to show them the drift of it all; but when people have had a good opportunity to know the full truth of the present apostasy and have deliberately turned it down, then we dare not go along with them.

You can no more reform these people as a whole than you can reform Hitler. We must do something to save a remnant, to save all we can. What is God's plan. "The friendship of the world is enmity with God; whosoever therefore will be a friend of the world is the enemy of God." (James 4:4.) "Mark them which cause division and offenses contrary to the doctrine which ye have learned; and AVOID THEM . . . By good words and fair speeches they deceive the hearts of the simple." (Rom. 16:17,18.) "If any come unto you and bring not this doctrine, RECEIVE HIM NOT." (2 John 10,11.) "Come out from among them and be ye separate." (2 Cor. 6:17.)

The whole Bible college movement is a treacherous tide in the Church of Christ, with a strong under-tow, and unless you quickly get out of the current you will be carried far out to sea and go down forever.—D. A. Sommer.

Church News

Reverence for divine things is taught in the Scriptures. Esau was a profane person (treating lightly a sacred something) when he sold his sacred birthright. While under the new law, the meeting place is not sacred like it was under the old, still the assembly is sacred, and one should treat it as such. Unnecessary talking while the services are in progress, and laughing, are not reverential. Loud talking and laughing, before the meeting especially, does not add to the sacredness of worship. Several years ago, many in a certain congregation, even leaders, chewed gum through much of the service. I let them know what I thought about that. If you were being introduced to the President of the United States would you retain your gum in your mouth? (Chewing gum's kinda silly anyway, isn't it?) Of course, great reverence at the house of God, at the hour of worship, and then irreverence for His word at other times,

means nothing except formality. Let us make our Lord's Day worship spiritual, so that those who go away will feel that it has been good to be there, and will feel strengthened for the battles of the week.

A program from church at Anderson, Ind., 21st and Madison Sts., announces a "Gospel Campaign," Oct. 2-14, each night to be conducted by Brethren Higgenbotham and Whalen. Also, a form letter from church at Bloomington, Ind., Indiana Ave. and Eleventh Street, announces that Bro. Zerr will hold a Bible reading each evening on Acts of Apostles, 7:30 p. m., except Saturday, beginning Oct. 9 and continuing a month. Also, that the last two weeks in November Roy Harris will give singing lessons at the Indiana Ave. church. All this sounds good. Let us sow the seed of the kingdom. God says we do not know which will prosper, but does also say that his word will not return unto him void. It will either save or condemn those who hear.

Bro. J. H. Mabery, elder at Bonne Terre, Mo., sends a nice list of names, adding "I think the M.C. has been very good for some time." Mrs. Jessie Holton, Kansas, writes: "The front page, titled 'What Then?' is a masterpiece." As the reader sees, we are again printing the poem. Almost every day we receive such words of appreciation, but do not publish many; yet they encourage us to go on our way, just the same.

Sometimes a little group of disciples meets in a private home, upper room, or even in a meeting house. Maybe they do not have a very good leader. Often they can have a good meeting by each one reciting a choice passage of scripture, and telling why he likes it. A leader might also make comments on it. A spiritual meeting will usually result. But each should take an interest.

Glendale, Ariz.—The faithful still meet every Lord's Day morning and evening here at Glendale. We also have our Wednesday night development program. One outstanding event which took place here, namely, the visiting of the stork to Bro. and Sister Clarence Clem's house and leaving two healthy boys. Mother and babies are doing nicely. We were certainly glad to have as visitors a few Sundays Mrs. Booth and daughters of the 55th and Kenwood Congregation in Kansas City. Mrs. Booth has been visiting relatives in Phoenix. We hear from Bro. Bill Bennett once in a while. Bill is still in the States and expects to be for some time. We hope he gets sent back this way.—A Soldier and Brother in Christ, S/Sgt. E. T. Smith, Sec. "C", Box 1147, Luke Field, Ariz.

Recently held two meetings in North Missouri—one in Carrollton and one with the East Concord church. Enjoyed the work very much at both places. They have a nice group of young people in the church in Carrollton, who seem to take a great interest in the work and with the proper development should make good workers in the church in the future. At East Concord we were rained out completely four nights. But at the last the weather was better and the last night of the meeting three persons came forward for baptism. Though not large in numbers, the church there has a very nice group, who, in spite of hindrances, should be able to accomplish something for the Lord, if they will not become weary in well-doing.—Roy Harris.

Hale, Mo. (Private letter)—Dear Bro. Sommer: Your letter came in due time. Glad to hear from you, glad to get the poem, it is very good. I wish I was able to pass out tracts. I am not able to walk to the

post office. This is the third letter I have tried to write in several months. I took a cold the last part of December. I tried to work some after that; didn't try to hold a protracted meeting. Went out over the week end a few times. The 4th day of April I went to bed, the 6th of April to Carrollton Hospital, there three weeks. They then brought me home. I stayed here about three months then to Independence to a specialist. Was there about five weeks; they sent me back home to the doctor here. I am improving and can get around some about the house with a cane. I had a lot of work to do but called it all off. I hope to be able to work again sometime. I would like to see you and have a visit with you.—Yours in hope, W. E. Ballenger.

(Congregations where Bro. Ballenger has worked should take note of his condition.—Pub., M.C.)

Marvin Mayden sends for \$2 worth of the Missionary Bookmark, saying, "May God's Word be spread more thoroughly over this land of ours, is our prayer." He also sends for 8 Simplified New Testaments.

Unionville, Mo.—The church here is making some progress in developing public speakers, especially among the younger men. While Bro. Crandell was with us in July he outlined a program for exchange of talent among the churches in the surrounding communities, which is proving very interesting and beneficial. We meet for music study each Wednesday night. The church is in better shape than it has been for years. Bro. Carl Ketcherside will be with us one week beginning Sept. 18th. Then Bro. C. R. Turner will begin the 26th for three week's meeting.—L. E. Hodges.

The Mother's Evening Prayer (By Mrs. Hughes)

Twilight spreads her dusty mantle
On the blossoms sweet and fair,
Blooming near a low-roofed cottage,
And a hush is in the air,
Broken only in the stillness
By a mother's evening prayer.

Kneeling low beside the cradle
Where the precious darling lies,
With the golden lashes drooping
O'er his wondering baby eyes,
All her heart goes out in pleading
For the soul that never dies.

Far beyond earth's gloom and shadows
Past all doubt, all pain and care,
Rises now her heart's petition;
And the angels bending there
Hush their rapturous songs to listen
To the mother's evening prayer.

Through an oversight two galleys of reports, etc., failed to get in September issue, for which we are sorry. Also, the work difficulties at the printer's put the paper back a week or so last time. A war is on!

Des Moines, Ia.—The work of Bro. Harold Shastene is doing much for the church in this territory, and his efforts impresses us that his full intention is to follow the instruction of Paul to Timothy, "Do the work of an evangelist, make full proof of thy ministry." We called him here for a period of development work, and that is what he has been stressing, so that we will each be better fitted to build up the church by our own efforts after he leaves for other work. A part of the time for several weeks, on Wednesday evening at 2907 Dean, and Thursday evening at 59th and University, has been used in instruction and suggestions on personal work, to be carried on by each congregation in a continued systematic way. We have but two more programs on KRNT

where we have been broadcasting over the air since the first part of April. These programs have been heard in parts of eight states, and many interesting and helpful things have resulted for the benefit of the Cause of Christ. We are sorry that we can no longer continue this way of spreading the gospel from here, as we have been on long enough to be assured that we have many regular listeners, and more cards and letters were coming in, here of late. No suitable time is open for us on KRNT in the new arrangement effective October 1st. We expect to keep in touch with people we have contacted by the radio work.—Eugene Suddeth, 3646 Vandalia Rd.

Jameson, Mo.—The Bethany meeting is now history; closed there Sept. 10th. Attendance fair, should have been better. Some opposition from the sects, also by some on the inside! Some people are so selfish, it seems, that they are not interested in spreading the gospel. Bethany is a nice little town, a county seat, and should have a congregation. Bro. Otis Crandell directed the songs and helped in personal work. We covered the town three times with invitations and tracts, put out sixty M.C.'s, "The Fight of Faith" for boys in the service. We had visitors from the Baptist, Methodist, Catholic, Adventist, Assembly of God, and Christian Church, but no visible results except one placed membership with the Antioch Church five miles in the country. I began here at Old Scotland Monday night, Sept. 11th. Attendance good from the start in spite of the rainy weather. Four added to date, one from Christian Church, two confessed wrongs, and one placed membership. I close here Sept. 24 and begin at Unionville the 25th. Will be there three weeks and then to Asphalt, Ky., for about ten days. I'll be in Martinsville, Ind., the month of November. There is much to be done and the laborers are few. Pray the Lord to send forth laborers into the field, then work with your prayers and HELP TO DEVELOP THEM.—C. R. Turner, Sullivan, Ill.

Look Pleasant

We can not, of course, all be handsome.
And it's hard for us all to be good;
We are sure now and then to be lonely,
And we don't always do as we should.

To be patient is not always easy,
To be cheerful is much harder still;
But at least we can always be pleasant,
If we make up our minds that we will.

And it pays every time to look kindly,
Although you feel worried and blue;
If you smile at the world and be cheerful,
The world will smile back at you.

So, try to brace up and look pleasant,
No matter how low you are down;
Good humor is always contagious,
But you banish your friends when you frown.

—Author Unknown.

Our Annual Labor Day Meeting

The Church of Christ at Hammond, Ill., had another Labor Day meeting at Charley Fleeners, a brother living near Hammond, and who has a fine lawn for such gatherings. Brethren there from the following congregations: Decatur, Mattoon, Sullivan, Shelbyville, New Liberty, Neal, and Springfield, Ill.; St. Louis, and Bonne Terre, Mo.; Red Cloud, Neb., and Martinsville, Ind. Preachers present: Bill Hensley, Geo. Shull, L. C. Roberts, John L. Fleener, Barnell Weems and W. G. Roberts.

Afternoon mostly spent in religious services, singing, lots of it and we think it was about the very best, too. Bro. Geo. Shull read a Scriptural lesson with a few comments, then prayer by Bro. Paul Patterson, then speeches by the following brethren: Bros. Bill Hensley, Harry Powell, Chas. Powell, L. C. Roberts, Barnell Weems. Then another prayer by Bro. Pryor Haskins.

The writer could not be there for the afternoon services on account of having to go to New Liberty to preach a funeral. However, I was not needed, but I felt I needed the meeting.

Four states were represented and all were glad they were there. A large gathering of brethren in Christ like that means much to the building up of the cause of Christ. A get-together meeting like that gives the best opportunity for brethren to plan for future work, put life into the members and make them feel they are all a part of this great work of the Master's and make them feel they actually want to not only help physically but to sacrifice financially, if need be, to get the gospel in more homes and hearts of men and women. We have the Truth but still lack in zeal, though the brethren generally have much more zeal and are doing much more than they did years ago. The church is growing and in better condition than for years, but it is no time to let up on the work. When a house is all completed, or nearly so, except the roofing it is a poor time to stop and quit working. This work, though will never be completed, for we are all the time building. This building will never be completed as long as there is a soul out of Christ, or a "backslider" on his way to hell. So we will have to keep on keeping on building. These meetings are a wonderful help to this work. Announcements for another meeting next Labor Day at the same place was made.—W. G. Roberts.

Hammond, Ill.—Labor Day, in the afternoon, I went to New Liberty to preach a funeral. Sister Carter, who has been a member at that place since Aug. 19, 1915. Her husband was an elder there for a number of years, but was called from us eleven years ago. She, her husband and older son all came in the church while I was preaching there in Aug., 1915. House would not accommodate the large crowd of her friends who came. Bro. J. V. Brady did the baptizing for me. He has also gone and many others out of that community since then. Sister Carter was one of the Lord's best women.—W. G. Roberts.

To Whom it May Concern: This is to notify the brotherhood that some thirteen persons, formerly members of the church at Hartford, Ill., have gone out from us and established a faction at Cottage Hills, Ill. We attempted in every scriptural way to restore them, or align them under a scriptural government, but all efforts failing, we have been forced to exclude them from the fellowship. Further information will be furnished to any interested party upon request.—Elders of Church of Christ, Hartford, Ill.

Mattoon, Ill.—Since making a report of my work I have assisted in a three weeks' meeting at Jerseyville, Ill. The outside attendance was above the average and most of the brethren were in a position to give the meeting their full support, though some were hindered by the nature of their work. One was baptized into Christ and another has been baptized by the brethren since. Arrangements have been completed for me to work with these good brethren much during the next three years, and I will move to Jerseyville some time in December. My

next meeting was with the faithful few at Canalou, Mo. Only about ten members meet here regularly, our esteemed Bro. Owen J. Taul being the only man in regular attendance. The church at Canalou has been hindered much by division and strong opposition the last few years, but these few have remained firm. We closed a three weeks' meeting with the church meeting at 1708 Dewitt St., Mattoon, Ill. Attendance was not what we would have wished, but I believe that the brethren were strengthened. One sister placed membership. Bro. Geo. Anderson was home all except one Lord's day and led the singing most of the time. One part of my labors among the churches is the fifteen or twenty minute Bible drill that I have for the children before each service. It is surprising the amount of Bible knowledge that can be presented and retained in this manner. I enjoy this part of the work very much, and it presents an opportunity for emphasizing some important lessons to the assembly. Will be at home for a few days before beginning at Worthington, Mo. Then to Summerville, Mo. I ask an interest in the prayers of the faithful.—L. C. Roberts, Bonne Terre, Mo.

Ethel, Mo.—My two weeks' effort in Concordia, Kans., closed with four additions by baptism. From there I began at Lemons, Mo. Bro. Otis Crandell of Salem, Mo., directed the song service. He has great talent in that channel of work and any congregation wanting song instruction, as well as song leading, will find him very capable and efficient. I'm now at Clarinda, Iowa, and work is progressing good. The church here is much improved and continues to improve. I am assisting them in compiling a mailing list of families in the community and adjacent territory to which tracts will be mailed each month. There is an abundance of good tracts available in the brotherhood now. Let's use them!—Winford Lee.

Spokane, Wash.—Alice Dyer, member of the congregation of Seattle, was united in marriage with Mr. Leonard Hoerner of that city, on August 10, with your correspondent officiating. I spent several days with the brethren there, but we were unable to have other than the regular meetings. They have a number of visitors who are with them a few times but soon gone. They look forward to having Philip Robinson, a son of the editor of the Western States News of the Churches, with them while he is stationed at Fort Lewis. I assisted the congregation at Spokane in some disciplinary work. While there I also distributed some of the tracts "Did You Know?" published by brother Carl Ketcherside. A neat attractive tract certainly pays dividends on its higher cost, as these tracts prove. I arrived in Portland yesterday, to be with the brethren here for a short while, anticipating work at Klamath Falls.—Kenneth Morgan, Spokane, Wash.

Des Moines, Ia. (Later)—The two congregations here have made arrangements to broadcast the gospel over radio station KSO. This is to be each Lord's Day. The first program to be October 8th. Time, 9:30 to 9:45 A. M. KSO is a 5,000 watt station, and comes in at 1460 on the dial. We are very thankful to get this opening to advance the gospel on what seems to us should be an ideal time for good reception. We hope to make the most of it. Our last program on KRNT is next Saturday night, after continuing weekly since April 8th. We are pleased with the results, even though we had the late hours of 10:30 to 11:00. We are thankful to have Bro. Harold Shusteen to do the preaching, and his wife directing the singing in the radio work.—Eugene Suddeth.

Odon, Ind.—Someone asks what can be done about "Old Judge" advertisements. I know what one "conscientious citizen" of Odon did, or was doing a year ago when I was reading the "Oden Journal." He bought space in that paper right next to the "Old Judge's" picture and sayings and uncovered such sayings of their deceit, for the readers to think on. I did not renew my subscription for the paper so don't know how long that was continued.—Ragene Sims.

In our last paper, we stated that Bro. Ketcherside is printing a book for Bro. Zerr on "Questions on the New Testament," and that they are questions Bro. Zerr has been asking in his Bible readings. But he informs me that these are all new questions, and are Study Questions on it. We are glad to make this correction. Anything scriptural which helps us study more. Bro. Zerr is to receive a royalty on each book sold. Send orders to W. Carl Ketcherside, 7505 Trenton, University City, Mo.

Bridgeport, Conn.—I have just returned from Shippensburg, Pa., where I was sent by the church here at Bridgeport to assist those brethren for a few days. Due to the untiring efforts of Brother and Sister C. J. Beidel the church now appears to be at the place where it can be expected to make a good growth. You brethren who have assisted the work there in a financial way should know that the money has been carefully used and prospects now appear brighter than ever before. I preached Thursday, Friday, Saturday nights on subjects designed to strengthen the new converts. After the Lord's Day morning service all present drove to the home of Bro. and Sister Lenker at Walnut Bottom where a noon day feast of good things was prepared by the sisters of the congregation. At the afternoon service I spoke on the subject "Preach the Word". Evening service was at the church building in Shippensburg and was well attended, many being present who were not members of the church. All who came into the church during the recent meeting are faithful in attendance. Several of them are having a Bible study in their home. Brethren there need some experienced evangelist to assist them for a month or two, one who knows how to do personal work, house to house visiting and how to meet the doctrines of the denominations. Should any of you evangelists have time available for this work, contact Bro. C. J. Beidel, Shippensburg, Pa. The work here at Bridgeport is getting a good start. The home Bible studies are growing in interest.—Robert H. Brumback, 120 Ogden St.

Special Bible Reading

A special one-week Bible Study will be held for five days, from Nov. 27-Dec. 1, at St. Louis this year. Elders, leaders and preachers are especially invited, with all others welcomed, who can attend. Sessions will be held daily from 9 a. m. to 2:30 p. m., with an hour off at noon. A course in church problems, government and discipline will be given for an hour in the afternoon, and special meetings will be arranged for each of the five nights at the three St. Louis churches.

The study will be conducted by W. Carl Ketcherside, and will consist of an analytical study of the Hebrew letter. This new method of study has virtually displaced the older methods insofar as the St. Louis Reading is concerned, when it comes to New Testament books. It is calculated to give an over-all picture of the book under consideration, as well as showing its relation

to all other parts of the Bible is concerned.—Missouri Mission Messenger.

We have clipped the foregoing from the Messenger, and feel that those who attend these meetings will be much benefited, for churches need more teaching on church government. What is said about analytical study of books of the New Testament is a step forward. Twenty or twenty-five years ago Bro. Daniel Sommer advocated so much study of books and then sitting down WITH BOOKS CLOSED, talking of the chief points of each chapter, etc. And he held a number of such small studies. The Simplified New Testament has that very method in it all the way through. At the beginning of each book is an analysis of the whole book, and then at the beginning of each chapter there is an analysis with headings scattered all through the chapter. We did not so much go into details of explanation of every sentence, for if one gets the general thought he can work out the details for himself, and thus become his own commentator. Children do not recite their lessons at school with their books open as we do in our Bible studies!! The analyses of the different books in the Simplified N. T. are not perfect, but you may get many helpful suggestions from them, for we used the best helps we could get, and spent many years on the analytical work. Brethren more and more are calling for this book. Bro. Thornhill in Salem, Ore. has one, sent for three more a month or so ago, and now sends for SEVEN more, with the words: "Bro. Sommer, I have used your Simplified New Testament for several years, and believe they are about the most practical testaments on the market."

Will God Bless Besotted America?

Dear Bro. Sommer (private letter): . . . In this connection I am reminded of the following reports concerning the President and his administrations:

He, a senior warden of an Episcopalian church in Hyde Park, New York, several years ago attended church services on a certain Lord's Day in company with the King of England, who is the head of the Church of England; after which services these gentlemen, with others, repaired to a selected outdoor site where they partook of wieners, or "hot dogs," and BEER.

F. D. R., as the country's Chief Magistrate and as Commander-in-Chief of the Army and Navy, has failed to favorably respond to the thousands of petitions asking that the Federal government restrict the sale of liquor in the vicinity of military and naval training camps during this war.

The army, of which F. D. R. is the Commander-in-Chief, had, up to March 11, 1943, purchased 750,000 pairs of dice for our troops.

Two thousand four hundred (2,400) pints of whisky for the Hot Springs, Virginia, Food Conference was purchased with taxpayers' money "from the \$7,000,000 State Department emergency fund which is under the control of the President."

We are, indeed, living in "perilous times" and amid dangerous moral and governmental trends. This is, in my opinion, the expression of no idle fear, as witness the foregoing and the following:

On February 15, 1944, Congressman Gerald W. Landis, of your own State of Indiana, delivered an address over the Columbia Broadcasting System containing the follow-

ing concerning plans for post-war expansion of bureaucratic control of "We, the people of the United States" in positive contrariety to what we thought to be the established principle of separation of church and state by our Constitution:

"A post-war commission must be formed with a chief director and other directors of labor, agriculture, industry, government, religion, veteran, and education. Capable persons with some practical experience should be selected as directors. These directors and their assistants should receive good pay for a full-time job. The commission should collect data, study the economic problems, and formulate a comprehensive program for the full-utilization of our resources of men and machines in maintaining the economic well-being of our people. This commission would make recommendations with respect to legislation necessary to effect the elimination of unemployment and to adjust the economic life and financial structure of our nation. Each state should have a post-war planning director. State directors should organize all counties and all communities. A sound post-war plan must be presented to the American public in such a form that it will be accepted by all."

All of which indicates that we are moving pretty fast in a downward direction; and we have already gone much further away from the tried and true landmarks of religion, morals, and Constitutional Government than may seem presently to realize.—Yours,

c/o Constitutional Convention.

(Bro. ——— is a lawyer, and a delegate to the Constitutional Convention in Jefferson City, where he has been a couple of years in that work.—Editor.)

The Sunday School Gets On A Sidetrack

Religious Leader Stresses Teaching.—"Emphasizing the importance of the Sunday school superintendents and teachers in order to reach the people, Dr. George Oliver Taylor, general secretary of the board of education of the United Christian Missionary Society, spoke before almost 200 persons in Central Christian Church last night. "Too often superintendents try to expand the Sunday school and neglect the teaching, which, after all, is the most important factor in the school, Dr. Taylor said."

The Sunday school has utterly failed to teach the young people of our land, even those whose parents belong. One reason is here given—they have stressed crowds, activity, noise, music, etc., NUMBERS, more than the real teaching of young people.

The Sunday school has been popular because it relieved parents of their God-given duty of bringing up their children in the nurture and admonition of the Lord. In the old Testament, parents were commanded to talk of the word of God when they arose, walked by the way, sat in their houses and lay down at night. What Christian parents even make an attempt to do that today. The only hope of the world and the church is to awaken parents out of their smugness on this child-training problem. Let's get back to God's way of teaching our children in our homes.