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WHY PROTESTANTISM IS FAILING

Some Startling Facts About "Modernism" in Religion, Which Concern Every American

"Historic Christianity" believes that the Bible is the inspired Word of God, that Jesus Christ was born of the virgin Mary, died upon the cross for the sins of mankind, was resurrected from the grave, and ascended to heaven. Protestantism believes that "the Bible only is the religion of Protestants".

In the Revival of Learning after the Dark Ages, the German universities helped much to clear away traditions in religion, and to assist the reformers in leading the people back to the Bible. But they did not stop, for soon they began to say of the Old Testament, "This is worthy of inspiration, and that is not worthy of inspiration." They continued their "higher criticism" for many years, one professor vying with another in speculation, till at last there was nothing worthy of inspiration either in the Old or New Testaments in their minds, and religion was not a revelation from God but only a human philosophy. This "modernism" in religion—for that is what it is called—spread to Britain, and now it is running rampant in America.

Fruit of Modernism in Religion

In Germany this skepticism in religion broke down the only standard of morals which Christian nations have and, henceforth, the Christian standard among individuals and nations that "thou shalt love thy neighbor as thyself" was broken down, and Germany considered herself the super-nation with little or no obligations to other nations. Her atrocities revealed her utter moral break-down. Result: World Wars I and II.

England has fallen into the same spiritual decay, and now America is religiously sinking into religious chaos. A few months ago John D. Rockefeller, Jr., (over whose church in New York City the noted modernist, Emerson Fosdick, presides) advocated strongly that the church should be composed of "all good people," and, therefore, should do away with baptism and the Lord's supper. Of course, since there are "good people" among non-church members, we must accept them. There could be no logical stopping place till we had all the "good" Mohammedans, Hindus and others in the fold. But what a fold! Jesus said: "No man cometh unto the Father but by ME." (John 14:6.) And again, "Except a man be born of water and the spirit, he can not enter the kingdom of God." (John 3:5.)

Query to John D.: "What is to make them good?" Jesus came to make them good—to seek and save that which is lost, while John D.'s religion is merely to gather together all who happen to be good. I don't suppose John's loose modernism ever re-

formed a drunkard in the world, but the gospel of Jesus, which he would lay aside, has reformed millions of them. The Episcopal Church would not stand for such infidelity and withdrew from the Federal Council in which John's preacher, Fosdick, is an influential character. Jesus commanded baptism and the Lord's Supper and said: "He that hath my commandments and KEEP-ETH THEM, he it is that loveth me," (John 14:21) not lay them aside as John D. has done.

"The Federal Council of Churches of Christ"—Protestant Churches—is Modernistic

This Federal Council is a super-organization, including nearly all the prominent denominations of about 25,000,000 people, and was established about twenty-five years ago. It professes to speak for all Protestantism. Through its influence it has tried to eliminate from the air all Protestant programs they do not control, and to have their programs free. Dr. Meier, of the Lutheran Hour, St. Louis, speaks over 600 stations and opposes their modernism. They have tried to get him off the air. Dr. Fuller, of the "Revival Hour," Los Angeles, told with quivering voice how efforts were being made to put him off. Hundreds of individual Protestant programs have been eliminated by the program of the Federal Council, and this council tries to crowd its own program into the ears of millions of hearers.

Many of the leaders of the Federal Council are modernistic to an extreme. Fosdick (pastor of Rockefeller's church) is their most popular radio speaker. In his "Modern Use of the Bible," p. 157, Fosdick says: "Biblical miracles will more and more become unreal ghosts lost in antiquity and, gradually becoming dimmer, will disappear in utter incredulity."

Dr. Francis J. McConnell was president of the Federal Council in its earlier years, and is still prominent in it. He is Bishop of the New York area of the Methodist Church. He talks much of the "social gospel," which is a smooth way to divert minds from his unbelief. He says: "Is not this tendency to delfy Jesus more heathen than Christian? Are we not most truly Christian when we cut loose from a heathen propensity and take Jesus simply for the character that He was and for the ideal that He is?" ("The Christlike God," p. 48, published by Abingdon Press, New York.) But it is not we but Jesus himself who announces His deity. "He that hath seen me hath seen my Father." (John 14:9.) "I and my Father are one." (John 10:30.) The Jews took up stones to stone Him be-

cause "Thou, being a man, makest thyself God." (John 10:33.)

Dr. George A. Buttrick is pastor of the Madison Avenue Presbyterian Church in New York City and was elected president of the Council in 1940, and now is on a very powerful executive council. In his book, "The Christian Fact and Modern Doubt" (published in 1935 by Charles Scribner's Sons, N. Y.), he says of Israel: "The Old Testament is a collection of their religious writings. In Genesis are their myths and legends—" (p. 176.). In other words, God never spoke to Adam, Noah, Enoch, Abraham and Moses.

Again Dr. Buttrick says: "The future is hidden. We must be faithful to our ignorance. Our deep interest, our conscience, our love, our sense of God, all point to a future life. Jesus apparently conquered death. No man need covet an assignment to prove that He is dead. His disciples turned our world upside-down in conviction of His deathlessness [and didn't they know more about it than modernists 2,000 years later?—D. A. S.], and we ourselves strangely and compellingly sense His presence. These are grounds of hope. But we do not know except by invincible surmise. Why pretend we do? Some of us, being so constituted that we are happy on our 'wild lone,' do not wish to know. We suspect that life might be desperately prosaic if we knew." (p. 284.) Thus all the talk by Mathew, Mark, Luke, John, Peter, Paul, James and Jude about the empty tomb and Christ's resurrection is so much "myth and legend". Paul says in Acts 17:31 that God "hath given assurance unto all men, in that he raised him from the dead."

In the year 106 or 107, A. D., the heathen author, Pliny, wrote a famous letter to Trajan, Emperor of Rome, about the Christians whom he was persecuting, and says of their worship: "They were accustomed on a stated day to assemble before sunrise and to join together in singing hymns to Christ as to a deity." This letter is endorsed as genuine by Edward Gibbon, the noted sceptic, in his "Decline and Fall of the Roman Empire," Ch. 16.

Is it not wonderful that 2,000 years this side of Christ we have acute modernists who know more about the divinity of Christ than the men who started the Christian religion, and who believed that Christ is deity, and who turned the world upside down because of their belief!

Dr. Buttrick says: "We do not know"; but Paul says, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him, against that day." (2 Tim. 2:12.) Which shall we follow?

Bishop G. Bromley Oxnam, of the Methodist Church, is president of the Federal Council, 1945. In his volume on "Preaching in a Revolutionary Age," (published by Abingdon-Cokesbury Press, New York,

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Nashville) which was delivered before the Yale divinity students in 1944, Dr. Oxnam says, on page 79:

"Hugh Walpole, in Wintersmoon, tells of a father and son at church. The aged rector read from the Old Testament and the boy learned of the terrible God who sent plagues upon the people and created fiery serpents to assault them. That night, when the father passed the boy's bedroom, the boy called him, put his arms around his father's neck and, drawing him close, said: 'Father, you hate Jehovah. So do I. I loathe Him, dirty bully.' We have long since rejected a conception of reconciliation associated historically with the idea of a Diety that is loathsome. God, for us, cannot be thought of as an angry, awful, avenging Being who because of Adam's sin must have His Shylockian pound of flesh. No wonder the honest boy in justifiable repugnance could say, 'dirty bully.'"

God was simply punishing the Israelites for their sins. Those who looked upon the brazen serpent were healed. Jesus endorsed the story for he said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life." (John 3:14, 15.) So Jesus must have been a "dirty bully" too, for endorsing the "dirty bully" God of the Old Testament. Would you call that blasphemy, or not?

If God is a "dirty bully" for being angry with the wicked, then Christ, too, is a "dirty bully," for on the stubborn leaders in his day "he looked around about on them in anger". (Mark 3:5.) Again He denounced, "Woe unto you, scribes, Pharisees, hypocrites . . . Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:29-33. Read the whole chapter.)

If Dr. Oxnam and his fellow modernists "loathe" the God of the Old Testament because He is "awful" (as he puts it), they will have to loathe Paul for saying, "Our God is a consuming fire." (Heb. 12:29.) If they reject the Hebrew's God because He was an "avenging Being," and because He punished rebellious ones, then they will have to reject Christ, also, for telling the story of a selfish, rich man who awoke in torment for his sins, and tried to change it, but could not.

These modernists leave nothing. As the Old Testament is "myths and legends" of the Jews, so the New is "myths and legends" of Christians. It may be, sometime,

that an irate laity will arise and charge them with obtaining money under false pretenses, for receiving salaries to teach the religion of Jesus then deliberately tearing it down. How can Protestantism do anything but decay under such unbelief.

But the Bible Itself is a Miracle

The modernist rejects the "reconciliation" or atonement of the Bible, yet the animal sacrifices of the Old Testament (and even of the heathen world) impress the idea, "You die for me"; and the lambs pointed to "the Lamb of God which taketh away the sin of the world." (John 1:29.) Christ was a "Lamb slain [sacrificed in type] from the foundation of the world." (Rev. 13:8.) Everything in the Bible, directly or indirectly, points forward or backward to the cross of Christ, and has as its theme one nation, one Person, and one thought. That nation is the ancestors of Christ, that Person is Christ himself, and that thought is the salvation He brings to the world. Read carefully Isaiah, 53rd chapter: "He was wounded for OUR transgressions; he was bruised for OUR iniquities; the chastisement of OUR peace was upon him; and with HIS stripes WE are healed," etc., etc.

Now as the Bible was written by about forty different men through about 1,500 years, and as it all bears on one theme, the only reasonable conclusion is that there was a Divine Mind behind those writers and compilers, showing what to write and compile. It shows that the Bible came from God because it could not possibly have come from man. All objections of the modernists against the Bible fade into thin air compared with this Unity of the Word of God. The Bible itself is a miracle.

What Are You Going To Do About It?

You who are carried along by these modernists in the Federal Council, are you going to sit quiet and pay these men to knock the Christian foundation from beneath your feet? Take this tract to your "pastor" and elders and ask them what they think of it. Ask them if they endorse this modernism. Ask them if they believe that Jesus Christ was born of the virgin Mary, and that His body was raised from the dead. If they affirm that they do, ask them if it is not time that something was done about it. John says to YOU, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker in his evil deeds." (2 John 10, 11.) Can you be saved unless you fight the good fight of faith?

Cause and Remedy of This Apostasy

The power behind the throne in this great apostasy is "the Kingdom of the Clergy," as one great reformer called it. In the New Testament there is no such distinction as clergy and laity. All Christians were "kings and priests unto God." (Rev. 1:6.) One Christian had just as much right as another to preach, pray, baptize and administer communion. When scattered all Christians "went everywhere preaching the word." (Acts 8:4.) Every Home was to be a Bible training school, for fathers were to bring up their children in the nurture and admonition of the Lord. Every preacher was to be a Bible seminary, developing teachers for the Church, for Paul commanded the

young preacher, Timothy: "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to TEACH others also." (2 Tim. 2:2.) Where is there a preacher today who is developing TEACHERS in the Church, as Paul commanded preachers to do? No wonder that people are famishing for the Word of God, and are going into captivity to unbelief! The preachers seem afraid these teachers might root them out of their unscriptural feathered nests and compel them to evangelize as Paul did.

In the New Testament we do not read of "the pastor" of a local church, for the elders were the pastors, feeders, and were also called bishops, overseers. (See 1 Tim. 3; Titus 1; Acts 20:17, 28.) From among the "faithful men" whom Timothy and all other preachers were to develop into teachers, the future elders (bishops) of the local churches were to come. There was a plurality in each local church. (Acts 14:23; Phil. 1:1.) Every local church was complete in itself with its bishops and deacons, in church government, to perpetuate itself through the ages, without any faith-destroying seminaries, Bible schools and colleges. From the first catechetical school in Alexandria, Egypt, to the universities of Germany, and to Harvard, Yale and Princeton, etc., have come apostasy, and hobbyism, and modernism with its unbelief. "The wisdom of men is foolishness with God," and the saddening decay of Protestantism proves this. The only remedy is to get back to "The First Church," the true Church of Christ of the New Testament, in its life, work, worship and government (without the inspired men but with the inspired Bible). And when we do that divisions in Protestantism will largely vanish, for most of our divisions come through adding to the Word.

NOTE—If you are interested in copies of this tract, which are \$1.50 for 100 copies, get in touch with the name stamped below, or D. A. Sommer, 918 Congress Ave., Indianapolis 8, Ind.

A Weak Point in the Denominational Battle Line

When Von Runstedt found a weak point in the American line, he rushed in with all he had, and came near demoralizing our lines. When we found a bridge unprotected, we rushed men across, and broke through, and along with other crossings of the Rhine, divided the enemy and defeated him.

I think the weak spot in the denominational battle line is Modernism. Read carefully the first article in this paper on "Why Protestantism is Failing". We have tried to exploit that weak spot, in our article. If we can awaken their laity to oppose their clergy in their Modernism in religion, which is nothing less than infidelity, we may be able to open the way to gather up the fragments of the wreck of Protestantism. Roman Catholicism is gaining all the while, for they see this weakness and are pushing their forces in.

We are having thousands of copies printed of this front page article, "Why is Protestantism Failing." The Church at Unionville, Mo., is sending a copy of it, along with the bookmark "What Then?" to the 1300 families in their county, together

also with an announcement of their coming meeting.

Here's the weak spot, brethren. Let's rush in with this tract, and any other good literature with it, and see if we can make a "breakthrough" which may result in rescuing many souls from religious error?—D. A. Sommer.

Post-News of Pre-Views

End of Macedonian Empire

In the previous article the fall of Alexander personally was treated. That was because of the outstanding importance of the man. In the present article we will see that his dominions were finally brought under. That was not done in a day nor in a single year. Neither was it done at a single place. But the division of Alexander's conquests into four heads brought on many conflicts between the various elements that had taken possession of his dominions. Principal among these were the wars between the Northern kingdom known as Syria, and the Southern kingdom known as Egypt. The one who held on the longest of the rulers in the Macedonian Empire was the celebrated Cleopatra, the voluptuous "Queen of the Nile." With her fall came the final downfall of the third one of the four world empires. In order to show the prediction that this third power was to be succeeded by another we shall quote the prophecy in the Bible.

"And after thee [Nebuchadnezzar] shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron; forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, and it shall break in pieces and bruise." (Dan. 2:39, 40.)

The reader is next offered two quotations from historical sources to verify the above predictions. "We have seen that after the death of Alexander his empire was divided and weakened by internal wars. Meanwhile, a hitherto obscure city [Rome] was reaching out and increasing in extent and power. This wonderful power continued to engross one people after another until the fragments of Alexander's empire and practically all the world were brought under her sway. Thus was formed the Roman Empire." (MYERS, A. H., pp. 367-474.)

"The Roman Empire was not a loose aggregation of states, ready to fall apart as soon as the hand that fettered them was removed, but an empire carefully welded together, building up in every land its own civilization, and developing a national unity which held its possessions together for a thousand years." (RAND-McNALLY BIBLE ATLAS, p. 97.) In other words, this last quotation would show the Roman Empire to have been one whose strength was iron-like, which was one of the outstanding elements predicted.

Great as this and other world empires were, they were not able to withstand the judgments of God. But while that was so, yet in continuing as long as history shows them to, then being subdued one after another and succeeded by a following one, they served to fulfill the predictions of the great One who declared that He ruled in the kingdoms of men. There will be one

more article of this series, which will deal with the final downfall of Rome which was also predicted by the inspired prophets.—E. M. Zerr.

Thanks be to God

We have been engaged in the greatest conflict of all time. Victory has not always been in sight. With victory in Europe, certainly everyone should lift his voice to God in thanksgiving for having made it possible.

Many are the anxieties that the war has brought. To some, it has been a trial of their faith. They have been troubled by the fact that God allows war and its woes to exist.

War is produced by more than political and economic causes. The Psalmist said: "The righteous Lord loveth righteousness."

God is righteous, He is holy, but He can and does punish the sin of the unrighteous.

The purpose of our existence here on earth is that we might serve God in righteousness and holiness all the days of our life. This we have not done.

War has come as a retribution for the evil thoughts and ways of mankind. God has placed before man good and evil and he can choose which he will. In the same way we can have peace in the world of mankind or we can have war. When Israel forgot God and sinned against Him, the Lord said: "I will consume them by the sword, by the famine, and by the pestilence." (Jeremiah 14:12.) Here God's word indicates that war came as the punishment for man's sins.

This modern age has little acquaintance with the Bible, but much acquaintance with modern fiction and other writings that make light of sin. Sin is not seriously considered. Its guilt is not realized.

When Israel forgot God and became corrupted with pagan practices, He brought an invasion and a war as a punishment for their evil. (See Jeremiah 29:17.) There are times when the surgeon must be cruel to do good. He can not allow the abscess to go unopened. It may hurt, but the poison must be removed. When the abscess of the world's sin reaches a certain stage, God uses the lancet of war to purify society. He allows it as a punishment for sin.

Who shall say that the present war was not allowed because of the sins of humanity. We of the democracies believed our cause to be righteous, but were we righteous?

Think of the way the Lord's Day has been desecrated! Think of the disregard for worship. Think of the flourishing liquor evil. Think of the 11,000 soldiers, sailors and marines who jammed the 493 saloons of Honolulu the night before the attack on Pearl Harbor. Think of the nudity of women as portrayed by magazines. Think of the growing gambling and kindred evils. Think of the growing laxity of morals. Think of the increase of divorce. Think of the lack of faith. Think of the ignorance of God's word. Shall God not bring us unto judgment for these things? "Righteousness exalteth a nation but sin is a reproach to any people." (Proverbs 14:34.)

God has punished every nation which has endeavored to live without Him. Discard the Bible, ignore God's holy laws, scrap His commandments, junk the teachings of Jesus

Christ and you have a condition which will bring about the downfall of civilization.

God is the same yesterday, today and forever and we in America are not separated from the punishment that destroyed cities and governments because they forgot God. America needs to be reconsecrated to the religious reverence. That was apparent in the early days of our republic.

Now that victory has come in Europe, let us give thanks to God. Let us remember with the deepest gratitude those who have made this victory possible. Some who have gone from our homes have paid the last full measure of sacrifice. Let us resolve that they shall not have died in vain. Let us henceforth dedicate ourselves to the unfinished task that is left before us, that of gaining a complete victory and making this a better nation and a better world.

What will bring this about? The teachings of Jesus Christ. He is the world's only hope. He alone can rid the world of the moral leprosy that has fastened itself upon civilization. His teachings alone can end covetousness, lawlessness and licentiousness. His word alone can become the guiding influence that will purify the nation and protect the home. If America is to endure we must get back to the faith of our forefathers we must get back to the cornerstone of our freedom, and we must get back to the word of God.—Robert H. Brumback, 120 Ogden St., Bridgeport, Conn.

Has God's Cause Prospered?

As I was talking to a man in regard to the acute labor shortage he made the statement that "money is no question now; the question is finding someone who has the time to do the work." Plenty of money for what?—the temporal needs of man.

Has God's cause prospered with the prosperity of the world? True, none of us wish to prosper at the cost of the blood of thousands, but those conditions of the world have brought an abundance of currency into circulation. In the agricultural sections of the world an adequate amount of rainfall has increased the yield from which farmers have received much benefit. War prices would not have benefited these sections so much had not nature played her part in supplying the needed moisture and favorable seasons.

Has God's cause prospered? Those who make no Christian profession are thinking only of their temporal needs and can only be thought of as the Psalmist David describes them in Psa. 49:11, 16, 17. On a certain calendar where a thought was conveyed each month, one month quoted, "Increase your church contribution; it may be the best investment you can make."

To all our brethren in Christ I say the same, except IT IS the best investment you can make. Let us take into consideration what God's word says in regard to the wealth of His people. From whom do we obtain our wealth? Read thoughtfully Deut. 8:18.

Those living in the industrial centers have prospered equally. Although living costs are higher, our salaries and prices of our commodities have also raised. This being true, many who had no home three years ago now own homes, farms, bonds, etc., as a result of their earnings and savings. Yes,

there are also income tax, sales tax, etc., but should we be exempt from contributing to God because of these? Romans 13:6, 7 commands us to pay tribute to those powers to whom we are subject. We pay these taxes because we are compelled to do so. Do we slight our obligation to God because we cannot visualize His hand hanging over our heads demanding His portion?

Christ paid tribute. (Matt. 17:25-27.) Also in Matt. 22:21 He gave us the example of paying what was due to our government, and to our God what is due our God.

In Malachi 3:8 the question is asked: "Will a man rob God?—wherein have we robbed thee?" He answered: "In tithes and offerings." Yes, brethren, men will rob God, not only the men of the world but members of the church actually rob God by not giving as He has prospered them. How many of us prospered to the extent last year that we were required to pay income tax and

could it be said of us that we actually paid more in income tax than what we contributed to the Lord's cause. If our income was enough that Uncle Sam benefited from it, should not God have received a goodly amount?

In the O. T. God would have received a tenth. Some in giving as we have been prospered, under the law of liberty (James 1:25) could give even more than a tenth, sometimes less. We sing on Lord's Day in our song service, "Lord, I care not for riches, neither silver nor gold," etc., but before the contribution is made we have forgotten that we should live what we sing as well as what we preach and profess.

Have we been laying up treasures on earth or treasures in heaven? (Matt. 6:19-21.) Yes, brethren, I fear we are robbing God, not in tithes and offerings, but by failing to give as we have been prospered.—Faye Crist.

TROUBLES AND TRIUMPHS OF THE CHURCH THROUGH 2000 YEARS

A Roman Author and Governor Writes About Christians to the Emperor Trajan. Pliny 62-114 A.D.

When Trajan ascended the throne of the Caesars in the year 98, he soon conferred the government of the country of Bithynia in northern Asia Minor on his friend Pliny the Younger, a noted author of those days. But this man of letters soon found a great confusion in his domain in the animosity of people against the Christians.

You remember that the Holy Spirit did not permit Paul to preach the gospel in Bithynia on his Second Journey (Acts 16:7), yet afterwards Peter wrote to the elect in that country. (1 Peter 1:1.) By whom the gospel was preached among them we do not know, but they were now there in abundance, and creating much of a problem for this literary man. And so, in the year 106 or 107, this heathen writes this famous letter which we copy in whole, as it portrays so much concerning the Christians only five or six years after the death of the last apostle:

C. Pliny, to the Emperor Trajan, wishes health sire!

It is customary with me to consult you upon every doubtful occasion; for where my own judgment hesitates, who is more important to direct me than yourself, or to instruct me when uninformed? I never had occasion to be present at any examination of the Christians before I came into this province; I am therefore ignorant to what extent it is usual to inflict punishment or urge prosecution. I have also hesitated whether there should not be some distinction made between the young and the old, the tender and the robust; whether pardon should not be offered to penitents, or whether the guilt of an avowed profession of Christianity can be expiated by the most unequivocal retraction—whether the profession itself is to be regarded as a crime, however innocent in other respects the professor may be; whether the crimes attached to

names must be proved before they are made liable to punishment.

In the meantime, the method I have hitherto observed with the Christians, who have been accused as such, has been as follows: I interrogated them—Are you Christians? If they avowed it, I put the same question a second and a third time, threatening them with the punishment decreed by the law; if they still persisted, I ordered them to be immediately executed; for this I had no doubt, whatever was the nature of the religion, that such perverseness and inflexible obstinacy, certainly deserved punishment. Some that were afflicted with this madness, I reserved to be sent to Rome, to be referred to your tribunal.

In the discussion of the matter, accusations multiplying, a diversity of cases occurred. A schedule of names was sent me by an unknown accuser, but when I cited the persons before me, many denied the fact that they were or ever had been Christians; and they repeated after me an invocation of the gods, and of your image, which for this purpose I have ordered to be brought with the statues of the other deities. They performed sacred rites with wine and frankincense, and execrated Christ, none of which things, I am assured, a real Christian can ever be compelled to do. These, therefore, I thought proper to discharge. Others, named by an informer, at first acknowledged themselves Christians, and then denied it, declaring that though they had been Christians, they had renounced their profession some three years ago, others still longer, and some even twenty years ago. All these worshiped your image and the statues of the gods, and at the same time execrated Christ.

And this was the account which they gave me of the nature of their religion

they once had professed, whether it deserves the name of crime or error; namely, that they were accustomed on a stated day to assemble before sunrise, and to join together in singing hymns to Christ as to a deity; binding themselves as with a solemn oath not to commit any kind of wickedness; to be guilty of neither theft, robbery nor adultery; never to break a promise, or keep back a deposit when called upon. Their worship being concluded, it was their custom to separate, and meet together again for a repast, promiscuous indeed, and without any distinction of rank or sex, but perfectly harmless; and even from this they desisted, since the publication of my edict, in which, agreeably to your orders, I forbade any societies of that sort.

For further information, I thought it necessary, in order to come to the truth, to put to the torture, two females who were called deaconesses. But I could extort from them nothing except the acknowledgment of an excessive and depraved superstition; and, therefore, desisting from further investigation, I determined to consult you, for the number of the culprits is so great as to call for the most serious deliberation. Informations are pouring in against multitudes of every age, of all orders, and of both sexes; and more will be impeached; for the contagion of this superstition hath spread not only through cities, but villages also, and even reached the farm houses. I am of opinion, nevertheless, that it may be checked, and the success of my endeavors hitherto forbids dependency; for the temples, once almost desolate, begin to be again frequented—the sacred solemnities which for some time had been intermitted, are now attended afresh; and the sacrificial victims, which once could scarcely find a purchaser, now obtain a brisk sale. Whence I infer, that many might be reclaimed were the hope of pardon, on their repentance, absolutely confirmed.

Trajan to Pliny.

My Dear Pliny—You have done perfectly right, in managing as you have, the matters which relate to the impeachment of the Christians. No one general rule can be laid down which will apply to all cases. These people are not to be hunted up by informers; but if accused and convicted, let them be executed; yet with this restriction, that if any renounce the profession of Christianity, and give proof of it by offering supplications to our gods, however suspicious their past conduct may have been, they shall be pardoned on their repentance. But anonymous accusations should never be attended to, since it would be establishing a precedent of the worst kind, and altogether inconsistent with the maxims of my government.—Jones Church History, Vol. I, Ch. 2.)

1. We have emphasized several points in these letters which are enlightening to Christians today. In the first place, we can see that the disciples were called Christians, as they were originally, and it seems that this is the new name by which the prophet said they should be called.

2. You notice that Christians were im-

mediately executed when they confessed what they were. No delay! Skeptics, especially deists who believe in God but not in Jesus as the Son of God, have a hard time reconciling the fact that such mild and gentle men as Pliny and others were so cruel to the followers of Jesus. They tolerated every other religion. Yes, there was a difference between Christ's religion and these others—it contended that it was the only true religion, and all the others were false. This stirred the animosity of the heathen. Their faith they called "perseverance and inflexible obstinacy."

3. They met on a "stated day" which was the first day of the week. No doubt most of the assemblies on this day were "before sunrise" or in the evening, for many of the Christians were slaves and had to work for their masters, and there was no Sunday holiday then as now.

4. Less than 75 years after Christ's death He is worshiped as a "deity," which shows the modernist that the deity of Christ was not something which sprang up long afterwards. If Jesus had not been born of the virgin Mary, as all four gospel records say, then how did such an erroneous (?) doctrine creep in overwhelmingly, so soon?

5. They bound themselves to commit no wickedness, which shows the purity of morals of those early followers of Jesus.

6. Christians had become so numerous in this province, and the same was true in other provinces, that the temples had become desolate; and this was only about 75 years since the Church had been established.

This letter shows the simplicity and purity of the life and worship of these early Christians. They had no altars, no temples, no regalia so prevalent today. But they had faith and by that they had made desolate the heathen temples. What cared they for the world and worldly things? They were a chosen race, a royal priesthood, a holy nation, a peculiar people, and were heirs to a crown incorruptible and that fadeth not away. They were children of God. If there were droughts or famines or storms or fires, such were blamed on the Christians; but these persecutions drove them closer together, so that the heathen had to admit that there was great love among them. And these disciples of Jesus remembered that he had told them that if the world had hated Him, it would also hate them. By this faith and love they overturned the Roman Empire.

This famous letter of Pliny is a blow to formalism and fanaticism and modernism, as found in the Christian world today.

INDIANAPOLIS, Ind.—The meeting and drill and Bible study at Unionville, Mo., of three Lord's Day duration, closed with a full house. We picked about the two busiest and hottest (so far) weeks of the year, which kept the farmers from attending. Yet a number of non-members in town attended. We had drill of Old Testament stories, with our charts, marking and commenting on choice scriptures, and a short discourse. The ladies midweek Bible study class will continue the marking and reading and studying of choice scriptures through the Bible, and brethren decided to take up the study of Old Testament characters in midweek meeting, which they had never studied before. There is much talent developing itself there,

which was stimulated, or started, by preachers preceding me the past few years. Also, there is exchange of talent with neighboring congregations. Brethren attended from Kirksville, East and West Concord, Worthington, Martinsville, Holiday, Pollock, Lemon and Bethel near Milan. Brethren Harold Shasteen and Winford Lee who were working nearby, attended in the afternoon, two of the all-day meetings, and spoke good exhortations along with our talk. Bro. J. A. Collins, who used to preach but has been hindered through ill health, was present once. There is a good prospect for the church there, if all will live right and work hard. When we had our debate there with J. Roy Wright, 29 years ago (when more than a thousand people attended every night), the Christian Church outnumbered the Church of Christ three to one, but now we have twice as many present at Lord's Day worship as they do. Modernism has had much to do with it. . . . We were called back to preach the funeral discourse of Joe Childers who had been a faithful Christian. . . . The meeting at Chillicothe lasted only one week as planned because of necessity to get this paper out as soon as possible. The weather was hot here, too, and farmers busy. But the members attended very well, and we stressed especially Home Training for it seemed that about a third of the audience of 70 was children under six or eight years. The young parents appreciated our teaching and asked for more. For years we have contemplated a sermon, or rather a period of teaching, with questions and answers, on Child Training. What we don't know would fill a big book, but we think with our training of six we have learned something by our mistakes as well as observation and reading. What do you think of such a series? Brethren there are memorizing choice scriptures, and I exhorted to a continuance and intensification of it—reading choice proverbs, etc. And we encouraged their proposed Bible Reading, etc., with this slant: If each church would have a two-weeks' Bible study in the Old Testament one time in the year, and a two-weeks' study in the New about six months later, and had development in between, with teaching of singing, protracted meeting, along with all their other religious education, each child would have the opportunity or going through most of the Bible about every third year, under competent teachers. This, along with all we should give them in the Home (the Home and Church would be working together), would lay a foundation of spiritual solidity which is almost sure to stand. Why not make such systematic study UNIVERSAL, in addition to all the other studies we engage in? All the brethren and sisters seemed much interested in the practical lessons we gave, and I received warm invitations to return. I made my home with the editor and address of The Service Tie.—Arthur and Mayfred Freeman. You don't know the amount of work they have to correct addresses, and edit the sheet, which is in addition to their making a living otherwise. Be sure to send names and latest addresses of all Christian boys in the service, to Service Tie, Box 525, Chillicothe, Mo. They have done a good work with the Tie. We are sending enough copies of our latest tract on "Mr. World and Miss Church-member," and on "Why Protestantism is Failing," to Tie, so that they can send each one free to your boys in the service. (We thank brethren who furnish us money to scatter this free literature.) The youngest son of Brother Fern Bailey, an elder, was in an automobile wreck, and lay unconscious most of the time I was there, but specialists think he will recover.—D. A. Sommer.

What God Hath Promised

God hath not promised
Skies always blue,
Flower-strewn pathways
All our lives through;
God hath not promised
Sun without rain,
Joy without sorrow,
Peace without pain.
God hath not promised
We shall not know
Toil and temptation,
Trouble and woe;
He hath not told us
We shall not bear
Many a burden,
Many a care.
But God hath promised
Strength for the day,
Rest for the labor,
Light for the way,
Grace for the trials,
Help from above,
Unfailing sympathy,
Undying love.

—Selected.

An OLD MAN in a "Home" in Missouri received some of our literature somehow, and sent for more. We have been sending him the M. C. along with tracts, etc. Recently he asked about a chain reference Bible, and I sent him a Simplified New Testament. He replied: "When thy dear Simplified Testament reached me today a prayer of thanksgiving arose from our lips. This is what we have longed for for years. It is indeed a whole Bible library happily incorporated in the nicest-size volume we have ever handled. (The make-up of this outstanding work printed on beautiful clear white paper for old eyes, is a joy mere words can not over-emphasize. We thank you, dear brother, very deeply for your Christian love.) Hundreds of our readers have made friends a present of this testament. Could you give a friend a more useful present?"

Making a Loose Leaf History—The editor of M. C. thinks that we can print the Troubles and Triumphs of the Church always on the last page of the paper; and what may run over, print on inside, on page 7. Bro. W. Carl Ketcherside suggests that readers get a scrap book, and take out each page, and fasten at top with "Scotch tape," so that if you should wish to use that particular article, you can easily cut loose, and use, then paste back again.

A Job for You!

A young physician related this impressive story and thrilling experience. "When I was a medical student I attended an operation where even medical science and skill combined looked hopeless. The body, cold and limp, was staring death in the face. A famed physician was called! When time meant everything the assistant doctor failed to arrive. In this critical hour of need I was suddenly chosen to help save that young and precious life. Even though the life could have been saved without my aid, I was thrilled to be this great man's assistant."

Spurgeon says: "I realize God could save the world without me, but when He has

told me to help Him, I praise Him for the honor and privilege."

God has given men the opportunity of helping save His creation and their fellowmen. Not only is this a privilege, but a duty. "In the vineyard of the Lord there is labor for everyone." (Matt. 20:1-16.) Perhaps you are still standing idle in the market place. Maybe you are in the vineyard, but

others must walk around you in order to keep and dress it. "Say not ye, there are yet four months, then cometh harvest? Behold I say unto you look on the fields; for they are white already to harvest." (Jno. 4:35.) "The harvest truly is plenteous, but the laborers are few." (Matt. 9:37.) "GO WORK TODAY in the LORD'S vineyard." (Matt. 21:28.)—Bernell Weems.

Preaching, Teaching, Developing, Purifying

"Go into all the World and Preach the Gospel to Every Creature."

—(Mark 16:15, 16.)

"Teaching Them to Observe all Things whatsoever I Have Commanded You."

—(Matt. 28:20.)

"The Same Commit Thou to Faithful Men who shall be Able to Teach Others."

—(2 Tim. 2:2.)

"Put Away from Among Yourselves that Wicked Person."

—(1 Cor. 5:13.)

A BROTHER ASKS: What do you think of a church which will not buy enough Bibles to go around at the meeting house, yet go to all shows that come along?

(If he means the elders, or leaders, do this, I suggest they get a billboard and put in front of the house with a picture of Beelzebub on it with the flaring headline "Now Showing!"—Editor.)

RECENTLY closed two weeks work with the 26th St. Spruce Congregation in Kansas City. Would like to report a very enjoyable and profitable work. We had day sessions from 9:30 to 3:00, and evening classes from 7:30 to 9:00. About 25 average day attendance and 75 to 100 at night. I am pleased to report the brethren have given me an invitation to return for the same type of work in the future.—Roy Harris.

"IF MEN don't stand for something, they fall for anything."

EAST ALTON, Ill.—The Church at Hartford is doing fine. They are doing everything they can to develop talent in the church, which is God's plan.—William F. Doman.

OAKLAND, Calif.—My one year of work here on the West Coast has finally begun about six months late, due to inevitable conditions. . . . The church here has great possibilities with Bro. Robinson to keep the work progressing. I am glad of the opportunity of working with these working-minded brethren. . . . One of the most impressive things to me is the numerous service men and women who attend here. 21 attended one Lord's Day. . . . Oakland suggests that if you are seeking a new location, it would be well to investigate the San Francisco Bay Area. Business opportunities and church privileges warrant this suggestion. . . . Our Vacation Bible Study closed on July 20th with attendance and enthusiasm far above expectation.—Bernell Weems.

STRATTON, Colo.—I'll begin mission efforts at Anselmo and Ansley, Nebr., July 15th. Will be back in Colorado about September 1st. Will be occupied until November 1st.—Faye Crist.

DEAR BRO. SOMMER: I am sending you an order for six of your Simplified New Testaments. Enclosed is a check for \$12.00. These New Testaments are for members of our Young People's Class. I hope to get each member to use one of the Testaments, as they are so helpful to students. Church at Compton plans to build in the near future. We have 13 boys in the service of our country. Would like for you to make a tour

of the West Coast sometime soon.—Robert E. Sankey.

RED CLOUD, Nebr.—Just concluded a very profitable work at Martinsville, Ind., namely, a Vacation Bible Study and a Bible reading in the book of Ephesians. They also have a regular tract mailing list. That is tracts are sent to various homes every month by mail. The church there moves along and is awake to present-day needs. Bro. Bill Henaley and I are working with the church in Red Cloud, Nebr. It consists of Vacation Bible Study in morning and evangelistic meetings at night.—Winford Lee.

HARTFORD, Ill.—Our Vacation Bible Study for the children ended a week ago and we had a good attendance, considering war-time restrictions. Bro. Hershel was in charge. There were 139 enrollment and I believe 85 or 87 daily average. The work in this area seems to be falling off due to the war being over in Europe, but the Lord's work is picking up. It looks like a brighter future for the church. It appears our radio programs are helping out quite a bit. Wishing you continued success in your work, I remain your brother in Christ.—Arthur C. N. Ottwell.

U. S. S. HAMLIN (AV-15), 24 June, 1945. Dear Bro. Sommer: I am really sorry, or rather ashamed, that I have waited so long in writing to tell you I received the M. C. and enjoy it as I do. It has many wonderful lessons, and they are all very helpful. I receive the Service Tie and News from the Western States also and they too have many wonderful teachings that help to guide us in the Fight of Faith. May the Lord bless you in the work for His cause. When I entered the service everyone told me it would be very hard and trying at times to live the life of a Christian. That has been true in one sense, but again I have realized the need of a Savior even more, and I have resolved to do all I can when I am back again to further His cause. Am a member of the Section congregation near Burlington, Kansas. Am 19 years old and have been in the service 18 months. I will close now, hoping prayerfully that all the turmoil of war will be over soon and that we younger ones can be home to help you older brethren who are so strenuously carrying out the Lord's plan.—Darwin K. Benton.

DECATUR, Ill.—Our meeting began last May 6th, conducted by Harold Shasteen. We had two weeks study of the Roman letter. The nightly attendance for these meetings averaged about 40. Evangelistic services began May 20th with a record crowd. The

attendance on Lord's Days averaged about 90, with much outside interest being shown throughout the week. 2,000 hand bills and 1,000 tracts were distributed in the neighborhood during the meetings and many personal calls were made. We appreciate the efforts of Brother Harold very much and hope he continues in just such work, as it is needed very much. There were five baptized into Christ, two made confession of wrong and one from the Christian Church. If the elders of the Church were busy **TEACHING, TRAINING, and DEVELOPING** the male members for the work of the church, much more time could be spent by the evangelist in preaching the gospel to the world. Many of the people who obey the gospel while the preacher is there would remain faithful if they are properly taught that just being baptized is not enough to save them eternally. Brethren, let us not say, "There is yet four months until the harvest," "I know this ought to be done but we will wait until a more convenient time." Let us do NOW what we know should be done. If we all do what we can, think what it will mean to our WORKS WHICH WILL SURELY FOLLOW US.—John L. Fleener.

GLENDALE, Ariz.—Things are going along as well as possible under the prevailing conditions. The church is trying to carry on the Lord's work and our membership is growing in spite of the absence of so many of our boys in the service. You remember our son, Donald? You knew him when he was a little boy. I remember you were at our home one evening for supper when you were holding a meeting at Gilbert and you were teaching him the books of the Bible. Each time you said Leviticus he would say Viliticus. He has been in the Southwest Pacific since May of 1943. We are hoping and praying that the good Lord will take care of him and that this awful war will be over soon so all the boys can come home to their loved ones. He says it has been plenty hard at times. He has spent a lot of nights in his slit trench dodging Jap bombs, and while on Biak he lost two of his friends. But in spite of all the hardships, he says he has gained much by his experience and wouldn't take a million dollars for it, yet he wouldn't want to go through it again.—Chester and Alta Sanderson.

ANDERSON, Ind.—I finished a period of work at Agra, Kansas. One week was spent in an evangelistic effort with one added by baptism and one making acknowledgment of neglect of duty. Time was spent with brethren living in Phillipsburg, Kansas, where the congregations of Northern Kansas and Southern Nebraska plan to establish a congregation beginning in August and September. Interest continued to increase weekly, and brethren are now remodeling a suitable building for a meeting place. I am to assist in this mission effort in August and September of this year. We hope to keep the brotherhood posted as this work grows. The congregation at Agra sponsored a Vacation Bible Study with good attendance and interest, despite sickness in the community. At present I am engaged in the work at Anderson. One week of their fifth annual Vacation Bible Study is completed with 107 children enrolled, 80 as the largest attendance, 73 as the smallest, and a fine average of 77. Brethren understand the value of training the children, as well as doing the work of the Lord "decently and in order." Continued growth is certain to be the future of such consistent effort.—William J. Hensley.

TO THE FAITHFUL EVANGELISTS OF THE CHURCHES OF CHRIST: It may seem strange that I should write you to get

you to spur some members of the churches of Christ to better support of the Service Tie. No, I am not asking you to whisper a word to churches or individuals about money. But I do want more names and addresses of members who are in service or servicemen who are acquainted with the church through their Christian families. Just the other day an elder of a prominent faithful congregation replied to my request for more of their boys' addresses with the statement, "We knew you were doing a great work in sending literature to the boys in service but we never waked up to the fact that we could and should have a part in it." Now what do you think of that? He was honest. Maybe I haven't advertised enough. You know they say it pays, and I believe it. Maybe some of those congregations that you work with or know well need to be waked up. Will you blow the bugle again, please? With the Tie list now some less than 900, the editor and his wife will be looking for more addresses soon as a result of your faithful fellowship in a strictly Christian servicemen's monthly paper. All of the work is done free by members of the church here and at St. Joseph, Mo. The Ties go free to all on the list. Please blow the bugle again.—Arthur Freeman.

SPOKANE, Wash.—We arrived in Spokane something over a month ago, and we're really trying to spend the few months that we're going to be here to the good of the church. I have been employed in a religious census. Thus far we count the results obtained from our interviews to be well worth the time that was spent. I have been doing other needed personal work, too. My knowledge, such as it is, of the scriptures is employed in three different Bible classes each week, in which I'm using every scriptural means to teach, yes, TEACH; that is, to leave something in the minds of the audience. More and more I'm forced to TEACH (by my conscience) rather than preach. Next week we attempt, after concentrated advertising, to hold a Vacation Bible Study. The church is anticipating with pleasure a visit from Brother R. O. Webb.—Kenneth Morgan.

WORTHINGTON, Mo.—We started a series of meetings here July 1st with about fifteen present for our initial service. We are glad to say that we have now built up to an audience of around forty each night. Meeting was scheduled to last two weeks but I have made arrangements to stay an extra week. From here we go to Cedar Rapids, Iowa, for a week in development work. From there we go to Jerseyville, Ill. for a protracted evangelistic effort.—Harold Shasteen.

LENDALE, Ariz.—At our business meeting held before services last Lord's Day evening, plans were begun for an extended meeting here this fall. The communities out here in the West are comparatively new but are rapidly growing. A fertile field for sowing the seed of the Kingdom. Thus our meeting promises to be a very interesting one and we hope very prosperous also. Completed plans will be announced at a later date.—Laura B. Norris.

SAILOR FEEDS 2,000.—Henry Carr, S. 2^c, one of the very faithful members of the Church of Christ at St. Joseph, Mo., accepted the invitation of the chaplain aboard his battleship, U. S. S. Indiana, and preached at Sunday night services, June 3rd, to about 2,000 of his shipmates. He chose the very timely subject taken from Jesus' statement in John 21:22, "What is That to Thee? Follow Thou Me."—(When we can train thousands of such workers, then we can expect big things for the Lord.—Ed.)

ANSELMO, Nebr.—We are still meeting with the brethren at Onsey as often as tires, weather will permit. When we are unable to meet with them, we have study and worship services in the home. We are looking forward to having Bro. Faye Crist with us in the work here and at Onsey for an indefinite time, starting the middle of July.—Mrs. Roy Wilson.

DEAR BRO. SOMMER: We are all anxiously looking forward to Brother Zerr's Bible reading here in October. He is to begin in II Thessalonians. The attendance should be much larger than last year and the fruits of the reading last year are evident. Any brethren from other congregations are invited. We are teaching chapter lessons here on Lord's Day morning and at present are in the book of James. The young people's meeting continues with good interest and attendance. The young people are publishing the Indiana Avenues and putting on a program one Lord's Day night a month, besides visits to mission points and regular visits to the sick. I shall be free in 1946 for 6 or 7 meetings, beginning after the middle of February. I plan to attend the six weeks Bible reading at St. Louis, Lord willing. I shall be glad to assist in any way possible, whether it be preaching, teaching or whatever else will be profitable in a given situation. I finish my work here at I. U. in August of this year. Please address me at the Church of Christ (Indiana Avenue) or at 614 North Fee Lane. Pray for us in this great work.—J. Ed Uland.

SHIPPENSBURG, Pa.—The meeting here comes to a close after three full weeks. It has been well attended throughout considering the extremely warm weather. Most of the members were present at every service, others missing only on account of their work or to attend to crops. The only visible results were the obedience of a husband and wife who had been members of the Lutheran church. They are good, substantial people and will develop into faithful disciples. The burden of the work here has been borne by Brother and Sister C. J. Beidel for years. Now they are beginning to see the fruits of their efforts. From here I go back to Bridgeport, Conn., to take up the Bible studies that were discontinued to allow me to come here for this meeting. Brethren expect Brother L. C. Roberts to arrive here for several weeks personal work, following the conclusion of the meeting.—Robert H. Brumbach.

ANDERSON, Ind.—The church here has been very busy through the month of June. Brother Hensley was here for a two-weeks meeting. The church was strengthened and two added by placing memberships. The last two weeks was spent in Vacation Bible Study. There were 121 children enrolled and there was an average daily attendance of 74 children. The closing night the children gave a review of the lessons they had learned of the "Life of Christ." 133 attended this. Brother Hensley spent some time the last two weeks in development work which consisted of teacher training and sermon outlining. He is a very capable teacher and any church will not be disappointed in calling him for this type of work. We are looking forward to a three weeks Bible reading with Bro. E. M. Zerr, beginning July 16, and also a meeting with Brother C. R. Turner in August.—Murl Howard.

GERMANY, May 29, 1945: I have just received the M. C. and it was filled to capacity with the best of articles composed of admonishing, exhorting and rebuking lessons. It seems that I only have a sense of duty in that I love to defend a position. I liked very much the remarks that were made in addition to what the chaplain said:

"Church fails the G. I." I am aware of the fact that so-called churches fail the G. I. and everybody else. But, the church has in nowise failed me. Why? Seeing the splendid progress at St. Louis, Kansas City and many such places alone is music most wonderful to my ears, not considering the M. C., Service Tie, radio sermons, etc., all of which give me strength and courage to carry on among the wicked of the armed forces. Not that only, but I have both the Old and New Testaments which go with me everywhere. I have been writing a Nugget of Gold down on a piece of paper and carrying it with me until I memorize it. I must admit I haven't made the progress I had hoped for, but its surprising how much gold I have in store. I also have memorized the three outstanding poems which appeared in the M. C.—"What Then?" "God's Gift to Man," and the "Poem that Helped Make Lincoln Great." (Keep up the good work, Bro. Sommer. It's always inspiring to read of the progress of the church.—Jerry Minton. (And Bro. Sommer says, "Keep up the good work, Bro. Minton," and so we "exhort one another.—Ed.)

INDIANAPOLIS, Ind.—The publisher and his wife recently attended an all-day meeting at Martinsville, Ind., when Winford Lee closed his work there. Bro. Turner Wakefield and others were down from Lebanon. Brothers Hensley, Howard, Higginbotham, Whalen and others were down from Anderson. Brother Ed. Uland and C. H. Uland and others were there from Bloomington. Brother Crum from Bloomfield was present. Brother Lee spoke in the morning and four others in the afternoon. It was an enjoyable time to all. The next Sunday we were at Lebanon where Brother Turner has been working for 10 weeks. Several took part at the afternoon meeting. We were at Anderson to an all-day meeting, where Brother Hensley had been working for several weeks. There is no great outward result to all the activity going on, but we believe that the time will come when much fruit will be born, for God says His word will not return unto Him void.—D. A. Sommer.

TOPEKA, Kans.—Dear Bro. Sommer: Enclosed find check to help you some in your worthy efforts, striving to set forth God's revealed will. Your article on first page of the June M. C., "Luther On Baptism," and followed by Kenneth Morgan's "Unity of the Spirit," is not only excellent but very timely. "Troubles and Triumphs of the Church" should be a help to all sincere readers in a more comprehensive understanding of a loving and all-wise God who watches over His church, and is an ever present help in every time of need. We glory in tribulations, knowing that tribulations worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. May your life be spared, that you may still continue the important lessons being given.—Emily Baker.

KLAMATH FALLS, Oregon—In helping to get names and addresses for Oakland, California's interests, I recall standing at a corner where the children passed for school. I enlarge upon the first question: "Where is your home?" Why is it your home? My father lives there! Jesus spoke of His Father's house. (John 14.) The H in home reminds of heaven. The O for own. Jesus has gone to prepare! Now I have been in all kinds of homes—big and little, rich and poor! But the one little, humble home is the best in the land—my own! The M. Jesus said, "I will receive you unto Myself." I'm enrolling children for V. B. Study. Some wives at the door said, "No! No children

and glad of it! We are happy without any brats!" Poor woman, don't know what happiness is! I am happy WITH my children, blessed children, and what is home without MOTHER? The last letter in HOME is E, for everlasting! To those of us travelers to respond to our call to duty, strangers and pilgrims, homesick for our "Own" home, some time Jesus will come to take us Home—the eternal home; We'll never say GOOD BYE in that H-O-M-E.—R. O. Webb.

YOU SOLICIT notes or articles on development work, and so I am submitting my plan. I have a little class of seven members. We have just finished reading the four gospels for the third time, and two of the class wanted to go on into Acts, but they weren't mentally capable of that deep thinking. So to make the lessons more interesting and appealing, I make out a lesson sheet on each chapter, giving each child a copy. To be more explicit, here is a sample: Questions on Matthew III. 1. Who came preaching? (Ans.) J. . . . of B. . . . 2. Where? (Ans.) In the W. . . . of J. . . . 3. What did he tell the people to do in verse 2? (Ans.) R. . . . ye. 4. Who went out to hear him? (Verse 5.) 5. In what river were they baptized? (Ans.) J. . . . 6. In verse 13 who came to John to be baptized? (Ans.) J. . . . from G. . . . 7. Tell what happened in verse 16. 8. Learn to say verse 17. I don't know if this is worthy of publication, but I would like to know how other teachers present the Bible truths to the little folks. Probably I might get in touch with them by mail.—Emma V. Hudson.

SULLIVAN, Ill.—I finished at Lebanon, Indiana, Monday morning, July 16, by putting out about 40 tracts that I had left over. I was there 10 weeks. After taking a religious census of the town, I covered 500 homes with tracts, three times, calling at every door, talking about the "True Plan of God" when and where I had the opportunity. I worked out a mailing list and arranged for them to mail out 500 tracts every 60 days. July 1, we called a meeting in the afternoon and organized the congregation, with 15 charter members. About five others meet there who didn't place membership. By consent of all the members, Bro. D. A. Sommer was placed in charge for the present. I am to return about the middle of March, 1946 for six weeks personal work. I enjoyed my work, and feel that much good was accomplished. I'll be looking forward to my work next spring. I'll be in New Castle August 5 to 28, Anderson 27 to Sept. 16, Oakland City Sept. 17 to 30.—C. R. Turner.

HARTFORD, Ill.—I recently worked with the little congregation known as Reed Station (near Carbondale, Ill.). A few seem to be very faithful; others are not. I tried to encourage the faithful and warn those who were not. Also conducted a children's class each morning. They plan to have Dick Kerr, Brookport, Ill., keep up the work next year. Spending a few days with Hartford brethren. Singing at night and accompanying Bro. Hershel Ottwell in personal calls, of days. Bro. Hershel is a very congenial man to work with. Plan to commence a meeting soon in Carrollton, Mo.—Roy Harris.

SHIPPENSBURG, Pa.—June the 11th Bro. Brumback was again released by the Bridgeport, Conn., brethren, for a three weeks' meeting here. The meeting proved to be one of interest, as two made the confession and were baptized. Bro. Brumback did some straight-from-the-Bible preaching—the kind that caused the hearers to obey the gospel. So it seems to me that is the way the early preachers preached. The mat-

ter of preaching an affirmative sermon to a dying world will not convict them. People must be brought to realize that they are lost, and we dare not lose one minute of time. Bro. Brumback was here three weeks, closing July the first, and on the 3rd of July Bro. L. C. Roberts arrived to begin a three weeks' personal work, and held a two weeks' Bible study of the book of Acts. Bro. Roberts distributed more than 500 tracts and had more than 250 personal contacts, and found many of the people receptive to the teaching of the Church. Bro. Roberts is a consistent hard worker in the cause of Christ, and no one will make a mistake in calling him for the work. He also preached many good sound sermons which edified the Church, and his lessons on the book of Acts were well taken care of. The work is taking on new life and we hope for a greater working Church in our town in the future. One thing that is now facing us is that we do not have enough room for our Bible study period without annoying one another. All classes must assemble in one room for study so we are hoping that we can do something about it soon. Want to thank brethren at Bridgeport, by this means, that helped in this work, and may the God of all things abundantly bless you is our Prayer.—C. J. Beidel.

DES MOINES, Ia.—Though we have not reported from here for some time, it does not mean that we no longer enjoy the monthly visit of the M. C. in our homes, nor that we no longer endorse the work of Bro. Sommer, and the teaching that he and other writers with him are giving us. The timely articles and encouraging reports of the activities in the brotherhood still stir us to do our best in this territory to keep busy in the Lord's work. Our efforts have been to keep all members here growing, and with something to do in building up the Church, and making known our plea to the world. We feel that these efforts have not been in vain, and progress is being made, yet with so much before us that we see needs to be done, it seems that we accomplish but little. Bro. Carl Ketcherside is to be with the congregation at 59th and University in a week's Bible study and development work, starting August 20th. We know this will mean much to every one who attends, and we are urging on members of both congregations to get ready to be in attendance at every session they possibly can. The writer has arranged for a week's vacation at the time, but it is planned to be spent in this Bible study, and receiving other instruction Carl will give us. I am still visiting the Church at Cedar Rapids one Lord's day out of each two months. At my last appointment there we carried out the following program, which has been our usual procedure each time. With our books closed we reviewed the 24th chapter of Acts and the 4th chapter of Genesis, quoting memory verses from each chapter. One of the brethren in the morning and another at night made five minute talks on subjects assigned them. In the morning instead of reading an opening lesson we had one of the Sisters quote from memory Eph. 6:10-18, while remaining at her seat. I made a short talk morning and evening. Brethren very cooperative in preparing themselves for their part. Bro. Harold Shasteen is now in Cedar Rapids for one week of development work.—Eugene Suddeth, 3646 Vandalia Rd.

SAN FRANCISCO, Calif., c/o Fleet P. O.—I am dropping you a line to give you my new address. The M. C. arrives regularly. I have come to depend on it very much as I study and try to form the correct ideas.—Cecil L. Baker. (We are glad our writers

are helping guide and encourage the boys in far-away islands of the vast Pacific to—

"The islands of the Blest, they say,
The islands of the Blest,
Are peaceful and happy by night and by day,
Far away in the Glorious West.

"They need not the sun in that land of delight,
They need not the pale, pale star,
For the Lord in his strength shines by day and by night,
Where the souls of the blessed are."

ETHEL, Missouri—Vacation Bible Study and protracted effort at Red Cloud, Nebr., is history. Bro. Hensley was also there in that work. He is one of the finest yoke-fellows I've had the privilege of working with. The series of meetings was one of the best attended in the history of the church there. The success can be attributed to the very fine system of advertising. The town was completely covered four different times with tracts before the meetings began. It pays to advertise! * * * Am now at Dentonia, Kansas. Here, too, we are having vacation Bible study classes in the morning and regular services at night. Practically every child in the community is enrolled for the morning classes and attendance is setting a new record here. Will confer with the church at Concordia, Kans., Monday (July 23) relative to a program for future work. Bill Hensley will be there the last two weeks of August. From there I'll go to Milan, Mo., and deliver three discourses on "Church Government." Begin a series of meetings at Bicknell, Ind., Aug. 5th.—Winford Lee, Ethel, Mo.

RED CLOUD, Nebr.—As the letterhead states, you will see that we have a new outlet for the broadcasting of the Gospel. This is a quarter hour program, and hooks up with the WREN station in covering the area. I would say unofficially, that the Gospel is covering an area of 500 miles in five states every week. The thing that is so outstanding to me in radio, mission work and tract distribution, is that we are proving the old principal that the Church is complete. (Col. 2:10.) At an all day service held in Red Cloud, July 15, a report of mission work was read by one of the visiting brethren. He read \$700.00 received into a mission fund set up by the co-operation of four congregations, three congregations having less than 25 members, in one year. As the brethren had spent no money because they were preparing, he read, no expenses. One brother expressed it, as the best argument he had ever heard against the missionary society. His point was: Regardless of the work done, still a president, vice president and others would have had to be supported. With the plan of God it is different. I have thought a great deal about your "Luther Article on Baptism and Faith." I think we should continue to hit this hard. I find the most misapplied scripture Fuller and others are using on the air and in tract form, is the "works" of Eph. 2:8, 9. I am preparing several attacks on their misconception. Gave one on WREN. Plan to give another on KHAS. And would like to put one in the M.C. If we can expose their argument with the truth, and show that one can preach salvation by faith, if he makes faith include enough, all the commandments of conversion in the N. T.—we can sway public feeling.—William J. Hensley.