

Macedonian Call

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

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Four Fundamentals of the Faith

Introduction

The Gospel is the remedy for all the ills of the human race. This Gospel includes the facts that Man is a sinner; that God so loved him that he sent his only begotten son to die for him; that Christ established his Church through the apostles with full instructions concerning it; that man may obey this Savior and be saved, and disobey him and be lost. As this Good News of a Savior was intended for all mankind, he commanded his apostles to "Go into all the world and preach the Gospel to every creature."

The word "fundamental" comes from the Latin "fundamentum" meaning "foundation"; and in the following essay the writer has attempted to give four foundation teachings of the Christian's faith—this Gospel of Jesus Christ.

I. Christians Must Live the Gospel

This is the first and most important of the fundamentals of the Gospel of Christ and is so understood that I need not dwell long on it. If we are real Christians, we will sit down and read Romans 12 and will say to ourselves, "Am I doing this?" As we read Colossians 3 we will say, "Am I trying to live this?" As we meditate on Ephesians 4 we will think, "Lord, help me to exemplify this in my life." We will read Gallatians 5 and 6 and pray to bring forth the fruit of the Spirit and try to restore a wayward brother. Thus will we continue through the entire New Testament, and as we thus talk to God in prayer and permit Him to talk to us in His word, we will surely grow more like our Savior. We shall be happy, for "Blessed (happy) is the man . . . whose delight is in the law of God, and in his law doth he meditate day and night. (Psalm 1.)"

II. Preachers Must Develop Teachers of the Gospel

This Gospel must be continued through the ages, and here is God's plan: Paul wrote to the 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.)

Notice that Paul is not here telling Timothy how to develop PREACHERS for the churches, but TEACHERS. In apostolic days they did not have preachers to discourse to Christians. The preachers were to announce the glad tidings to the world, and when they had made converts were to TEACH them. Out of these teachers men could be selected to become elders of the churches, and these elders, not preachers, were to "feed the church of God," (Acts 20:28) and brethren were to edify one another (1 Cor. 14:26).

They had no theological seminaries, Bible schools and colleges to develop workers for Christ, but EVERY PREACHER was to be a seminary in himself, developing faithful men in such a way that they could become teachers.

Not one or two preachers were to do this, but EVERY preacher, for if the letters to Timothy apply to one preacher they apply to all. EVERY preacher should have his "Bible Readings," drills, developing, etc.; and if a young man would devote all his time to the public work of the Lord he would do well to attend the teaching of several preachers, and get the different methods of approaching the Divine Word. Six week's attendance

at a "Bible Reading" is only the smallest beginning of Bible learning, and we should never cease to be disciples—learners.

Where does one find in the denominational world a preacher who is trying to develop teachers for the churches? Does he wish to do it all himself and thus usurp the work and authority of the elders? Even in the Christian Church and among the Bible college digression I know of no preachers who are training faithful men for the eldership. So 2 Tim. 2:2 is a forgotten fundamental of the faith.

III. Every Parent Should Teach the Gospel to His Children

The Family is the only natural organization in the world. All the rest have been arranged conditionally. The family was ordained by God in the beginning and is the foundation of all society. God governed the world religiously for 2,500 years through the family, and that period has been called the Patriarchal Age of Religion. When families of the good people married with families of the bad people, the whole world became corrupt and God destroyed it with a flood, but saved the family that held to His ways.

God looked down through the ages, and thought of how he would bless the world through Abraham and said of that great patriarch, "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." (Gen. 18:18.) From this it is evident that Abraham took a great interest in seeing that not only his children but his servants as well might know God and obey Him.

When the law of Moses had been given the Lord ordained that three times a year there should be a holy convocation and males should come together and worship God and hear the word of the Lord. Then the fathers were to take that word back to their homes and teach their children. "These words which I command thee this day shall be in thine heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deut. 6:6-9.)

And the children were to honor their parents by hearing that word and obeying it. The general reward for all concerned was that they would continue long as a nation in the land, by thus giving heed to God's command. "Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20:12.)

But immediately after the command for parents to teach their children, in Deut. 6, God warns them, when they go over into the land of Canaan and inherit blessings they did not work for, to beware lest they forget their God, and lest He destroy them from off the face of the earth.

Thus, though the people were to get together three times a year to worship God and hear His word, EVERY DAY parents were to teach their children—yea, several times a day. What emphasis, indeed, was placed on the family training! Long afterwards, Solomon confirmed this teaching when he said, "Train

up a child in the way he should go, and when he is old, he will not depart from it." (Prov. 22:6.)

Joshua finished his difficult task of conquering the wicked Canaanites. Before he stepped from the stage of action he emphasized the importance of government and discipline and education in the home when he spoke the memorable words, "Choose you this day whom ye will serve . . . but as for me and my house, we will serve the Lord." (Joshua 24:14, 15.)

But the saddening story of Israel shows that fathers did not teach God's word to their children as He commanded, and hence the children could not obey His laws. One refreshing exception to all this disobedience was the case of the descendants of Jonadab, the son of Rechab, for Jonadab had taught his children not to drink wine, not to live in houses but in tents, and they had obeyed their father through several generations. God praises them for their respect for their fathers and rebukes Israel because she had not obeyed His voice with the same steadfastness. (See Jer. 35.) The heart-sickening history through the pages of the Old Testament came largely through the failure of parents to teach their children the Word of the Lord.

The last chapter of the last book in the Old Testament draws a little more hopeful picture of God's people. The Sun of righteousness would arise with healing in his wings. But before Christ would come, John the Baptist would arise and help restore this teaching of God's law by parents. Hear this last prophecy in God's revelation to His ancient people: "Remember ye the law of Moses, my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah, the prophet, before the coming of the great and dreadful day of the Lord, and he shall turn the heart of fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. 4.)

The angel of the Lord said to Zacharias, the father of John the Baptist, "He shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just." (Luke 1:17.) Though some make a general application of this language, yet I take it that it is an explanation of the prophecy in Malachi, and means that the fathers were to be made more diligent in teaching their children, as God commanded in Horeb, and that the disobedient children would be turned to the wisdom of their fathers, wise through learning and experience, and just through listening to and administering to His commands.

What was the motive power which John the Baptist used to do this turning. Hear it, "Repent ye, for the kingdom of heaven is at hand." Repentance, repentance, REPENTANCE, REPENTANCE. Listen to the divine words of God which he spoke through Moses his servant in Horeb, with the statutes and judgments. Your people have been slain, your cities have been destroyed, and remnants have been carried away, and your land made a "curse", and why? Because you did not remember the law of Moses my servant, and ye did not remember because the fathers did not teach their children, and thus the children could not obey.

Thus did John seek to turn the hearts of the fathers to their children, and the hearts of the disobedient sons unto the wisdom of just fathers. All Judea went out to hear John and were baptized of him in Jordan. And if they were truly penitent, they took it back to their homes and taught their wives and children, and thus fulfilled the last prophecy of the Old Testament, and one of the most important ones, the turning the heart of fathers to the children, and the heart of children to THEIR fathers.

And Paul, speaking by inspiration, emphasized the same forgotten fundamental of the Jewish and Christian religions alike—"Children obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise; that it may be well with thee and thou mayest live long on the earth. And ye, fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." (Eph. 6:1-4.)

If John the Baptist turned the heart of fathers to the children, and of children to their fathers, by preaching REPENTANCE with all his power, and if that was the way to prepare a people for the Lord—then it seems to follow that the way we must prepare a people for the Lord today is to preach

repentance, repentance to nine-tenths of the fathers in the Church of Christ. No doubt, the spiritual lethargy among Christians today comes largely because fathers have not been aroused.

I love to think of the early religious family life as portrayed in Acts 21:5. Time and again Paul had passed through Tyre, and had probably converted some of the brethren there, and now as he goes passed them for the last time, after spending a week with them, "they all brought us on our way, with their wives and children, till we were out of the city; and we kneeled down on the shore, and prayed. And when we had taken our leave one of another [literally—pulled ourselves loose from one another], we took ship, and they returned home again."

Professed Christians today have devised many ways to teach the young except the way God taught here in prophecy, some of which may not be unscriptural yet seem ineffective. The denominations have worshipped the Sunday school, yet their churches continue to go down. They have Vacation Bible Schools, yet do not increase. They have youth literature, yet their churches are filled with worldliness and ungodliness. They have Endeavor societies, yet their young people have little interest. They encourage boy scouts and girl scouts, yet attendance at worship does not increase. They have Youth-for-Christ movements, yet when the noise dies down, the crowd at worship is still small.

Some Church of Christ people belatedly are trying to imitate them in some of these things, failing to note the lack of real fruit on these trees. Many youth cry, "What can we young people do?" They do not mean, What can we do for the Lord, but how can we entertain ourselves. We find some men past middle life who seem to think they can gain popularity and a following by crying "We must have something for the young people to do." We need to watch such old men lest they be too much like one I know, and of whose hot handshakes a young sister said, "I always wish a row of benches between him and me when he greets me." Families of the church can have social gatherings, and the young people can then be together.

True, many young people today don't wish any restraint on their behavior, and some even speak of elders and older people in general who wish to follow God's way, as "old fogies". That is a familiar expression, for the Christian Church people used it many years ago when they started their apostasy; and the older gave way to the younger and followed their demands. Where are they today? Young people may be bright and educated, and yet they lack the very important guide of EXPERIENCE which only the older ones can have, though of course not all old people have learned much from experience. But Peter says, "Ye younger, submit yourselves unto the elder"—older ones (1 Peter 5:5); and those who reject this, reject the word of God. Rehoboam rejected it and lost most of his kingdom.

Is it not time that fathers begin turning their hearts toward their children instead of toward the almighty dollar and ball players and actresses and comedians and prize-fighters? How many of us fathers and mothers read or tell the Bible stories to our children, every day as Moses commanded? How many of us have our children learn choice Proverbs and other choice scriptures, so that they will go out in life with minds well stored with precious lessons of truth and righteousness? There are many good children's books in libraries which may interest and educate them—books of travel, morals, etc. I verily believe that three-fourths of the parents think they have discharged their full duty toward their children when they take them to services with them, or send them to Bible studies for the young, when that ought to be in addition to what we parents give them at home. If the Bible studies for the young become a substitute for the home training God commanded us parents to give them, they do harm, for we ought to give them as much every day, as they usually get once a week otherwise. Brethren, we have simply been playing, or trifling, with this matter of training our children.

Some cry, "We must hold our young people together; we must hold our young people together." But we find no such sentiment in the Bible. But we do find the sentiment that "fathers should turn their hearts toward the children, and the children toward their fathers"—that we should hold parents and children together on the truth. If we would forget the former human method, and stress the latter, we would have better homes and better churches.

Why do we preachers and writers emphasize almost everything above the home training? Is it because these other things are more spectacular, while teaching parents to do THEIR duty has no pomp and show? But the evidence is that the latter is one of the fundamentals of the faith.

The history in God's book of learning should come to us with force as never before. God commanded Jewish parents to teach their children every day, and children to obey their parents; and both of them failed, with the disastrous results of slain people, devastated cities, destroyed vineyards, and exiles in a far-away land. "Lest I come and smite the earth with a curse." He did it to ancient Israel, and he will do it to us.

In short, has he not already done it in a way? Juvenile judges of our land cry that the corruption among youth is caused by the hearts of fathers being turned AWAY from their children so that they are not training them in righteousness. Confusion, strife, anarchy, discontent, unhappiness, crime of all kinds, will continue till there arise more John the Baptists who have the courage to cry aloud and spare not, till the people Repent of their sins and indifference, and till their hearts are turned toward their children, so that they will take a real interest in their moral and spiritual welfare.

If we fail, then God will "come and smite the earth with a curse," and we shall receive our just deserts.

IV. Every Christian Should Tell the Gospel to His Friends

Strange as it may seem, though we use the word "mission" and "missionary" very glibly, yet the words are not in the Bible. The nearest we have to the latter is the word, "apostle" which means "one sent out"; and the word "missionary" means "one sent". When the Lord sent Paul and Barnabas out from Antioch to preach and teach, there is no evidence that the church stood behind them financially.

The denominations today have their missionary societies galore, but they have not accomplished much in several hundred years, toward converting the world. Among us today we have churches co-operating without organization to send a preacher out, and that can be done by sending directly to the worker. The church at Philippi sent many times to Paul directly, but it seems not many others did. Paul took up collections for charity from different churches, but there is no evidence that it was ever done systematically. Good may be done in co-operation without organization.

We can talk over the radio and spread the gospel; but if we do not have enough churches to reap the benefits, it is doubtful whether the good is equal to the expense and effort; besides there is no personal touch. We have scattered much literature, and done good; but if the personal touch were there much more seed could be sown—that is, if one handed the literature especially to one he knows.

After all is said, I doubt if there is any better and cheaper way to spread the gospel, than for EVERY Christian to tell it to those he knows, like the early Christians, who, when scattered, "went everywhere preaching the word." (Acts 8:4.) On the day of Pentecost Jews and proselytes from many nations were converted, and there is every evidence that they took the gospel back with them and, like John the Baptist, prepared a people for the Lord—for the fuller proclamation of the Word. There was the power of personal contact.

When the disciples were scattered and went everywhere preaching the word, there might have been some evangelists among them, but nothing is said about it. But there were no apostles among them. And the scattered ones went as far as Antioch and preached to Gentiles as well as Jews, and thus that great church was established. Established, it seems, by common disciples telling the story of Jesus. Read the latter part of Acts 11.

Paul did not establish the church at Ephesus, but did a great work after it was. That man Aquila was from Pontus, and there were men present from Pontus at Pentecost, and it is possible that he might have been one of them. Anyway, Paul writes at one time to the church in their house at Ephesus—Aquila and Priscilla.

There were Cretes present, too, at Pentecost, and it is possible they took back the gospel. Paul's stay in Crete seemed to have been brief, and even then, after his release from the Roman prison.

It must hurt the Roman Catholics to be unable to prove from genuine authority that Peter ever was at Rome, much less established the church there. Paul did not establish it, for he wrote a letter to it before he went there. But Aquila and Priscilla were there, and the church met in their house, and it is possible that again they were instrumental in establishing the work there.

And so, as we view the field, we find that most of the great churches of apostolic days, were not established by apostles nor always even by preachers, not by churches; but must have been done by plain Christians talking to their friends and neighbors. Church history outside the Bible tells us that much of the spreading of the gospel in the first centuries was done through slaves and servant girls.

I doubt whether the Church of Christ will make any permanent growth till we get back to the personal evangelism of the first century, which today is almost a lost, forgotten or despised work.

But there is no use of the individual trying to tell the story of Jesus unless he knows something about it. In other words, we should learn all we can about the Apostolic Church, and there is no better place to begin than with Acts of Apostles.

And we must use judgment in our approach to people. Some "holiness" enthusiasts run up to strangers and ask, "Are you saved?" Some of our people have said to the writer, "I don't know how to approach people." Maybe a death in a community, an accident, some noted disaster, or spiritual lethargy of the world in general, advance of Roman Catholicism—will make a starting place to say a word for our Savior. And, we need to study the people, too, for they have different dispositions. It may be best in the first talk, not to mention the distinctive teachings of the true Church of Christ but speak about religious conditions in general, and gain their confidence. Yet let us not be so "diplomatic" that we never say anything to people about their souls.

We will run up against objections we shall not be able to answer. Then we can go to the elders or preachers and they may be able to give us some light. That will make us study more, and hence we will learn. If any of the members of a church would engage diligently in such work for a month, then have a meeting to talk it over, possibly they would grow in such work. I am not now talking about going from house to house, but of each member talking to people he knows, or meets often. Hundreds of us have known people for years, yet have never said a word to them about religion. The command is to GO, but maybe we have tried to hire some one else to go. That might be all right if we have no friends we might talk to, but I am fully persuaded that there is nothing that will take the place of the personal touch of an earnest Christian's, whose life is a sermon itself, telling the story of Jesus to those he knows. This seems to be a forgotten fundamental of the faith.

Suppose in a lifetime we should be able to convert five people who would have the same out-reaching spirit that we have and who would convert in their lifetime, five others; that would make twenty-five souls saved in a generation. Then in the next generation, it would make one hundred and twenty-five. In a few centuries, do you realize, you might be the means of saving THOUSANDS of souls? The time is rapidly passing; life will soon be gone; what have we done? "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3.)

The summer has ended! and what have I done
To make it rich with the fruits of love?
What wandering feet have I turned or won
From paths of sin to the life above?
What have I done for the kingdom of God?
What for the kingdom of God within?
Am I larger of soul for the way I have trod,
Better for all I have heard and seen?
Amid the fashion and whirl of the world
Have I walked untouched by its glancing flame?
When evil passions their flag unfurled
Did I blush, or delight in the sin and shame?

MACEDONIAN CALL

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The summer is ended; what have I gained
That will weigh in the balance, one little day?
For the scales are just and the hands are trained
Deciding all for the judgment day!
The summer is ended, the autumn has come!
Bring in your sheaves—the winter is nigh;
Welcome it loud with your harvest-home!
Fruitage of faith laid up in the sky.

—Bottoms.

NOTE—Would our readers be interested in answers to some of the most serious objections modernists and others make to the gospel. Some object to the Atonement, saying it is ridiculous that God would be pleased in Christ's death for us. Others, that I would not worship a God who told his people to go over into Canaan and kill all the men, women and children; that is the old argument of Thomas Paine and Robert Ingersoll. How would YOU answer these? How do you KNOW the Bible is the Word of God? One Church is as Good as Another, etc. Write the publisher if you would be interested in answers to such "arguments" in articles in the paper.

"Freedom" Under Franco

A certain amount of freedom to believe and preach the gospel, after years of severe repression, has been officially conceded to Spanish Evangelicals. We trust this may not be merely a sop to foreign opinion, which has grown increasingly strong against the Franco regime since V-E day. Spanish believers have been glad to take advantage of the new liberties, but sometimes find them denied by local officials, as the following letter to the Spanish Christian Mission reveals:

"On October 7 all the congregation, with our brothers and sisters from other towns, went to the farm of a brother, not far from town, to hold a meeting. Six believers went down to the waters of baptism after I had given an appropriate message from the Lord.

"When this service was finished and we were ready to celebrate the Lord's Supper, a municipal inspector came and arrested us because he said we did not have permission to hold services. I showed him Article 6 of the new Spanish Bill of Rights. In spite of that he took us to the barracks of the civil guard.

"All of us were taken through the principal streets of the town and then were locked in prison. They took from us everything that we had ready for the communion service. Then they made an affidavit and put us at the disposition of the judge of instruction.

"Three days later we were set free. We all were very happy since the Word of the Lord was fulfilled, 'If they have persecuted me, they will also persecute you,' and we hope in the blessing that the Lord gives us from moments of persecution."—Moody Magazine.

Simple Rules for Study—I

INTRODUCTION

This idea that the Bible is so difficult that we common people cannot understand it is just a great big excuse for a lot of mental laziness. The New Testament was written that all might understand. Jesus said, "The poor have the gospel preached to them." (Matt. 11:5.)

Though the best selling book, the Bible is the most neglected book. In the average home in our nation, the Bible is a keepsake in which are stored the obituaries of departed loved ones and a few four leaf clovers. Occasionally, with a sanctimonious attitude, a member of the family will open the Blessed Keepsake and read at random a few passages, then declare, "The Bible is too difficult for me." Shame! Might as well read a paragraph in the center of a book of fiction and declare the same. But we know better when it comes to reading other books; we read and study them in a logical manner. But not so of the Bible. What is the trouble? We are lazy. We would rather believe a lie than to study systematically the Great Book of God. It is easy to excuse ourselves by "It is too difficult."

Many, purposing to be religious without studying the Bible, accept whatever "Our preacher" says. Hence, they become easy prey to teachers who substitute the wisdom of men for the pure wisdom of God. These things ought not to be. Study your Bible diligently and systematically. But if you won't study it, face your conscience and admit to God that you are just lazy. Don't blame God for our mental lethargy.

—Arthur Freeman.

Training Children

The art of training children seems to be among the lost arts. Mothers turn over the training of children to hired nurses; they devote their time to attending fashionable entertainments. God had Moses nursed by his own mother. With more women like Hannah, Lois, and Eunice, our race would be much nobler and purer. No mother should despise her God-given mission of training children. Solomon said: "Train up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.) While the child is young his mind should be filled with the word of God. The truths learned in the home will go with him to the grave. There is no greater treasure than a godly mother in the home. "The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil all the days of her life. . . . She openeth her mouth with wisdom; and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband also, and he praiseth her." (Prov. 31:11-28.) With more godly mothers we shall have less use for jails and penitentiaries. Neither the church nor the school can do the work of the family. Home influences are the greatest and most far-reaching and should never be neglected.

—D. Lipscomb.

As the Twig

We, the youth who shock you so,
Ask, "How much did you help us grow?"
You gaze at us with astonishment.
Where were you when the twig was bent?
If you wanted saplings tall and straight,
Why did you wait? Why did you wait?
You gave us bread. Did that atone
For the days and nights we were left alone?
You laughed our heroes from their height
And left them worthless in our sight.
They lost their standards in the dust;
Their weapons dulled with bitter rust.
And when we asked for God, you turned
Our answers back with doubt that burned.
We watched you tempt the hand of fate.
The world plunged into war and hate
In mockery of brother-love,
Nothing on earth, nothing above!
You blame us for skirting danger's brink—
We want to feel, for we dare not think.
Who asks good fruit from a well-grown tree
Must take the time for husbandry.

—Gertrude Ryder Bennett

Church News

PROTRACTED BIBLE READING—For four weeks in the Old Testament, at Indiana Avenue Church of Christ, Bloomington, Ind., beginning Monday, September 30, 7:30 to 9:30 p. m. Led by E. M. Zerr, New Castle, Ind. Everyone is cordially invited to attend, bringing Bibles, pencils, and note books.

YOUR PUBLICATION is inspiring and edifying and would be good for all members of the One Body to read.—St. Louis. * * * Have conducted a Vacational Bible Study in my country home each Friday afternoon through June and July. Will close with a lawn picnic for the children. Thirteen are enrolled.—Mrs. C. L. McKee, Asherville, Kans. * * * Just received the August number of the M. C., and many are hoping you continue in every way to be able to send it out as you've done in the past.—Colorado.

NEW CASTLE, Ind., wishes us to announce that Bro. William Hensley will engage in personal work and development there through October; and through November will hold a protracted meeting, with invitation for neighboring congregations to attend these services.

COLORADO—I am praying for the Bible studies from place to place, that much good may be done. How I wish I could be at some of them, but my heart is with it. In His dear name * * *. (She sends \$12.00 for the work. Let us work and pray that such studies may reach to the smallest groups of disciples, to strengthen them.—Pub.)

LAST YEAR a preacher determined to take no other books with him on his vacation except the Bible, so that he could read it through. Reporting on his success in The Presbyterian, he said, "I read the whole Bible through in less than eighty hours. If you work eight hours a day at it, you can do it in ten days. If you read three hours a day, say from 7:00 to 10:00 p. m., just the time after the evening meal, you could do it in twenty-seven days, or less than a month. If you read a full hour a day, you could do it in eight days, or less than three months. And yet most Christians do not read their Bible through even once a year."—Selected.

COUNCIL BLUFFS, Ia.—The church here is still trying to do the Lord's will. We are planning a development program, and Bible study. Will try to get Brother Sommer for a week's Bible Study. Also we had four to go to Des Moines Lord's Day the 25th of August, to be with the brethren at Dean Ave. and 59th. Had a wonderful time and heard some good ideas on how to develop the church in Iowa. Everyone came home feeling that there is yet something we can do to further the Lord's work here. If anyone is looking for a location, we welcome you to settle in Council Bluffs. Of course the housing is bad, but it is the same all over; so if a number of families can be sent, this way or be transferred to here, it would help a lot.—Vern Harris, 2532 Ave. H, Council Bluffs, Ia.

"GO YE THEREFORE"

Since the world is dead in sin,
Go ye therefore.
Since the cross has power to win,
Go ye therefore.
Since the Devil and his host
Madly vaunt and ever boast,
Warring to the farthest coast,
Go ye therefore.
Brief the years of mortal life,
Go ye therefore.
Timeless issues end its strife,
Go ye therefore.
Men are passing early, late
Passing to eternal fate,
And the season will not wait—
Go ye therefore.

—Amos R. Wells in Exchange.

THE AUGUST ISSUE of the M. C. was so good I read it through at one sitting. I couldn't quit. Your article on "The Problem of the Young (Old) People" was very good. I'm glad we have men in the brotherhood like you and some others who can give us this necessary teaching. God bless you in your work and grant you many more years in His vineyard.—St. Louis. (A number of people have spoken to the editor about this issue, as well as written us.—Ed.)

COLORADO SPRINGS, Colo.—The Church here had a very good vacation bible study this summer directed by Bro. Faye Crist. Bro. Roy Harris held us a week's meeting followed by three nights' preaching by Bro. Bernell Weems. Then Bro. James Truitt spoke for us both meetings last Lord's Day. Bro. Harris baptized one and as a result of this work several are interested. Our sincere interest is that the Church here may continue to have such help as these men have given us and grow in the Lord's work.—Kenneth L. Davidson, 1915 N. Wachuset, Colorado Springs, Colo.

ST. LOUIS, Mo.—Last Wednesday evening, Sept. 11, in addition to our open forum discussion on the previous Sunday morning sermon, we were privileged to hear a report from Bro. Ray Wofford who had just completed a month in assistance to the Church at Nixa, Mo. The congregation at Webster Groves has adopted the open forum type lesson for Mid-Week meeting. The subject considered is: "How We Can Make the Church Prosper in St. Louis County." All are anxious to participate and the lessons are interesting, informative, and edifying. Last Friday evening Bros. Bob Duncan and Bernell Weems both spoke on this subject and presented very fine lessons.—Bud Woodruff.

"THIS LATEST EDITION of the Simplified New Testament appeals to me. I made up my mind I was going to get one. So I started asking some of the brothers and sisters here at Manchester if they would like one. Please send me 20 copies."—Carter E. Honn. (We think the new printing will appeal to all of you. Why not YOU, start asking others; for FIVE copies or more to one address, brings the price down to \$2.50 each. You have maps of Paul's Journeys and Palestine in time of Christ, Nuggets of Gold, etc.)

SULLIVAN, Ill.—Closed at Carrollton, Mo., with afternoon service. Glenn Ellis preached at night service, September 1, wife and I drove home at night, a distance of 300 miles, in order to attend the annual meeting at Hammond, Ill. Sure was grand to meet so many old friends and to get acquainted with others. We had the largest attendance at Carrollton that I have ever had and it was my fourth meeting there. Three baptisms, one from Baptists who, in spite of Baptist doctrine insisted that she had obeyed the gospel; one confession of wrongs; one placed membership (by confession of neglect of duty). While home a few days, I shall perform the marriage ceremony of our daughter, Irene, who is to be married to Ernest Fleener, of the Hammond congregation, September 10th. I shall begin a meeting at Gallatin, Missouri, September 15th, to continue until October 6th which is their annual "all-day meeting".—C. R. Turner.

AN ESTEEMED YOUNG PREACHER WRITES: "I will enclose a report for the M. C. I have intended to send one each issue, but it always comes out a little sooner than I expected; and then, of course, I have been negligent. I have just read the recent (August) issue, and thought it good. Especially your advice to young preachers, etc., I thought valuable. It is true, we really haven't been tried yet—not until someone we have always regarded as right, goes astray with a following." The publisher of this paper has a great deal of respect for a young man who writes like that. May they all have just such judgment free from infatuation and prejudice.

I HAVE JUST RETURNED from Ozark, Mo., where I held a meeting. The meeting began the 11th of August and closed the 25th. The personal work of Bros. Richard Kerr and Raymond Wofford contributed much to the meeting. Bro. Kerr has been in that community for several months doing personal work. The song service was well directed by Bro. Wofford. He is a good leader and should be kept busy in this work. The meeting was well attended by the Nixa, Shamrock and Springfield congregations. There was one baptism. Brethren feel the cause was strengthened and much good accomplished by the meeting. Bro. Wofford is conducting a singing class at Nixa this week and distributing tracts. Bro. Weekly begins a meeting there Sept. 13th. I go to Hammond, Ill., for a 3 weeks' meeting and a week of development work with the men and young men of that congregation.—Robert H. Brumback.

STOCKTON, Calif.—The church here have just purchased a tent and ordered 100 chairs. We are figuring on mission work in and around Stockton. This is what I have been advocating for a long time. I hope to live to see some fruit of my heart's desire. Pray for our success in this great word.—J. D. Powers.

I THANK YOU for the encouragement of your many articles in the M. C.—Ed Whyte.

(And Bro. Whyte thinks it will encourage others, too, for he sends 30 names. We wish to make the paper more and more an "encouragement" and help along life's rocky way.—Pub.)

THE CHURCH at Nowata, Okla., writes that they have started their meeting house, yet lack \$1,000 to put it in shape to meet in. They are now meeting in a private home. Our readers know that the M. C. has never been strong for calling for help for meeting houses, yet has asked for help to hold meetings, studies, development, etc., leaving the brethren largely to see for a place. Brethren in Oklahoma and southern Missouri would do well to inquire further how they may help in the work in Oklahoma. Write Henry Eccles, Nowata, Okla.

MEXICO, Mo., Box 282—(Private Letter).—Here are some of the copies that I wrote you about. You may look them over and if you don't think they are valuable enough to publish, dispose of them in some appropriate way and notify me. Maybe I could do better some day. There are six RULES altogether. (Rules for Study—you will find one elsewhere.—Pub.) * * * The work here seems to be progressing very well. We had six people out yesterday who had never been out before. However, this is more than we usually expect. I think we will have a good hearing at the meeting. Possibly we will gain some to Christ. Fray for these efforts. * * * The Macedonian Calls are fine. Maybe much better than they will be if my articles start running.—Arthur Freeman.

SAINT LOUIS, Mo.—Our Bible Studies in the west are now history. I taught analytical studies in Hebrews at West Riverside, California, and in Philipians and First Thessalonians at Pomona. Classes were held daily 9-12 and 7:30-9:30. In the afternoon a class in Teacher Training, Public Development, and Leadership Training was conducted. Attendance was good at every session, with enthusiasm for the investigation of God's Word running very high. * * * My next Bible Study will be held at Hartford, Ill., for two weeks, starting September 16. We will study the Roman letter from 9 a. m. until noon each day; and the last two chapters of Colossians at the night sessions. The congregations in Saint Louis are supporting me in a mission meeting at Mexico, Missouri, starting October 6. I will work with Brother Arthur Freeman in that effort.—W. Carl Ketcherside.

BRO. J. A. FREED'S FRIENDS—Gave him a celebration recently on his 50th year as a preacher of the gospel. I am glad to have had several conversations the past year with Bro. Freed in his home at Topeka, Kans. He and I attended a 10 weeks Bible Reading of Bro. Daniel Sommer, in southern Indiana, about 45 years ago. He is disabled now from any kind of work. The publisher of the M. C. began his work as a preacher, too, fifty years ago. We should be very pleased if our friends who read these columns would "celebrate" it by sending a list of names for the paper, either old or new. We hope to have much in the paper in 1947 on FUNDAMENTALS OF THE FAITH, which we hope will help lay the FOUNDATION wide and strong for those who come after us. There is a quickening interest in the paper because of its strong stand for the truth. Let's widen it. Thanks.

DEAR BRO. SOMMER: (Private letter)—I received the booklets "The Greatest Questions in Christendom." The booklet to my mind sets forth some of the most needful lessons to be learned in the brotherhood.

I believe more knowledge is needed in regard to how the gospel was set forth in the beginning of the church, and more individual zeal manifested in following the same general method. We have too much disagreement in regard to things that do not concern the salvation of souls, and too little agreement on the things that concern relationship between brethren, manner of living, mercy, love and truth. Deep down in my heart, I sometimes think that we are concerned more about what others think about us and trying to glorify ourselves, than doing God's will, regardless of how those about us will regard our work.

I am glad to see the M. C. taking the course of teaching as it does. Your fellow worker in the Lord.

THIS OCTOBER ISSUE of the M. C. forms a sort of tract, on "Four Fundamentals of the Faith," and we would do well to send for a bundle and hand to thinking brethren to help hold them to the old paths. They are paid for. If you receive a bundle, please hand them to brethren who are not taking the paper, and it may strengthen them. It is as important to keep people in the Church as it is to baptize them in the first place, though not so spectacular. We hope to have much teaching in the M. C. this coming year to strengthen and help Christians in every way, and we believe you would do your brethren good by getting them to subscribe for the paper. See that parents of young children receive this issue; yes, following

issues, too; for they will contain much on training children. . . . We recently misdirected a testament to some one, and if any of our readers has failed to receive a testament he ordered (or anything else), please write us at once.

HAMMOND, Ill.—The meeting at Hammond closed last Lord's day, Sept. 22nd, with no visible results. The church as a whole attended the meeting well, but very few non-members came. Most of my preaching was to the church. Brethren believe the church was strengthened and good accomplished though there were no additions. We are having one week of development work for the men and young men of the congregation. These lessons cover all parts of the public work of the church, as well as teaching and sermon preparation. I go next to Lewis, Kansas, for a meeting.—Robert H. Brumback, 3931 Harrison St., Kansas City, Mo.

SPRINGFIELD, Mo., Route 5, Box 106.—Belatedly, I will report some of my summer's activities. Held two vacation Bible studies, at Springfield, and at Carrollton. During the same period at Carrollton, we had a Bible study, covered four chapters of the Ephesian letter. Baptized one at Springfield and one at Carrollton, at that time. Back to Springfield for two weeks of personal work; during this period six were added, one by baptism. Assisted Harold Shasteen during a part of a mission meeting at Lovington, Ill. Enjoyed talking with Brother W. G. Roberts at Hammond a few times while there. Conducted a two weeks' meeting at Bridge church near Dexter, Mo., three additions, two by baptism. One of these candidates was a 73-year-old man, the oldest I have baptized. His relatives are most all Baptist, but he said he "thought about it a long time, and finally figured it out." Expect to get some college work here in Springfield this year, and work with the church here at the same time. We are planning canvass of a definite territory around the church, with follow-up work from time to time; two two-week Bible studies will be held, one in fall, and another in the spring; a development class will be initiated, to last for several months. We also expect to assist in a development class designed to train officer material for the congregation at Nixa.—Henry Boren.

KANSAS CITY, Mo.—Following a tour of evangelistic services in Eastern Colorado and Western Nebraska, where was found a rich field for future work, I conducted two weeks of services with the East 6th Street Church of Christ in Topeka, Kansas. Three were added during the meeting, and I had the opportunity of talking with brethren from several Kansas congregations, who are ready to make new strides forward for Christ. Brother Wilford Landes has been working there. To me, it is an example of what can be done through cooperation and concentrated effort. * * * I began at 26th and Spruce congregation in Kansas City, Labor Day, and as I am to conduct nightly services here for two weeks, I am trusting that we shall be able to accomplish much good for the Master in this field. I am scheduled for a similar meeting at Gardner, Kansas, beginning the 15th, and two months of work at New Castle, Indiana, beginning October 1. May God be praised, by not only our words, but by our works as well.—William J. Hensley.

COWETA, Okla.—There are a few of us here who desire to carry on the work according to the New Testament teaching, but are laboring under great opposition. We would like to communicate with other loyal congregations throughout Oklahoma and maybe plan for state-wide work.—Orville White.

AT OUR SUNDAY EVENING SERVICE a couple of weeks ago, the minister spent about half of his sermon time exhorting the brotherhood to conduct itself seemly during the services. At the conclusion he apologized for taking up sermon time with such a subject, but said that he felt it should be called to attention of the congregation. Many in the audience indicated they thought he should have made the plea months before, and at the morning service in order to reach more people. I have noticed this lack of proper conduct not only in my home congregation but in groups throughout the United States. My impressions are that audiences in general have distinctly disrespectful attitudes during the period of time allotted for worship; that in many meetings there is an atmosphere of real irreverence. We go into the church-house talking and laughing with our friends. After we are seated we continue conversations with those about us. True, such talk is usually muted, but innumerable whispers combine to approach the confusion of a tower of Babel.—Work and Work.

PURDIN, Mo.—The two weeks' meeting at the New Liberty congregation near Sullivan, Ill., closed with high interest. There were six baptized and two who had already been immersed came into the N. T. church from Babylon. We outlined a program with the leaders of the congregation which they intend to put into immediate effect. We started here at Purdin yesterday with fine services both morning and night. The large building was nearly filled last evening with four neighboring congregations being represented. My wife is directing the song service for the meeting. * * * A thought: Elders should plan congregational work whereby all of the talent is put into effective use. Where there are no elders, the congregation should make plans with their oversight that we may prepare for the great work which we are to do. There is no time for delay! If we want to see progress in our generation, we must redeem each fleeting day for the Master's use.—Harold Shasteen.

WINDSOR, Ill.—(Private Letter).—Our meeting at New Liberty closed Lord's day Sept. 8th. Eight were added to the church; six were baptized, two placed membership with us; and we believe the church greatly helped by the good work of Bro. Harold Shasteen, the two weeks he was with us. Glad you and your family got to be with us the two nights of our meeting. Hope you arrived home safely. Wasn't that a good meeting at Bro. Flegner's. I sure enjoyed those talks by the brethren. I wondered while some of them were talking if somehow they had heard your sermon the evening before at Sand Creek (Personal Evangelism)—a good subject and a good lesson. I'm sure few of us do as much of that kind of work as we should. Well, will close for this time—thought you would like to know something of the result of our meeting.—Alva Reynolds.

IT WAS MY PRIVILEGE to spend July and August with the churches in Colorado. I worked with the church at 3822 W. 39th Ave., Denver, first. I also returned there for one week before leaving the state. The younger members are taking hold of the work, which is encouraging. It was necessary to assist the congregation in exercising some discipline. I was with the La Junta brethren (8th and Grace Sts.) two weeks. We had song development, and did advertising for their meeting which was to follow. Bro. Truitt preaching. We also conducted a fifteen-minute program each afternoon, five days a week, over the local radio station. Preached one week, over two Lord's days, in Colorado Springs (Cedar and Cimmaron Sts.). I was greatly encouraged, for those brethren seem to want to work. There is hope for a congregation when the members "have a mind to work," for it is then not hard to teach them their duties. One young man was baptized. Most of the work in Colorado was of a nature that we did not expect many additions, but rather to strengthen the churches. I enjoyed association of the brethren at all places. It was my pleasure to hear Bro. Weems preach, the last Lord's Day I was in Denver. I am now with "Old Scotland" congregation, in northern Missouri.—Roy Harris.

GLENDALE, Ariz.—The congregation here recently purchased 125 more chairs to take care of the increasing attendance. * * * It was decided at our last meeting to make a donation toward the food fund for the needy members in England. Due to our determined efforts to build a church house at this place, the donation will have to be smaller than we would like to have it. * * * We are happy to have sister Grace Whanger back here to live while her husband, Randall, is in the army, now stationed in Japan.—Laura B. Norris, 830 N. 3rd Ave., Phoenix.

SUPPOSE that I act in such a way that very many of my brethren conclude that I am much interested in preaching my self instead of Christ alone. Suppose that I plan to bring all preaching brethren and writers possible under obligations to me, and by my "plans" have churches, even with elders, turn the selecting of their preachers, singers, Bible teachers, etc., over to me, and take such general supervision that even my enemies call me "arch-bishop". Suppose I tell a brother that I expect to work only with "key places", if possible. Suppose a preacher gets into trouble with women and finally makes confession; and then I recommend him to a place to locate; and suppose that church receives him on my recommendation, but later has to exclude him for his familiarity with young sisters, with all that agony and confusion and disgrace to the church, and even confusion to a sister church. Suppose another public worker has been in trouble with a woman, and I know it, yet recommend him to a church, and he almost breaks up a home, and at least breaks up full future happiness in that home; and suppose that I say that I am privately talking to the man (yet doing nothing to stop him), and even write the elder where he had misbehaved

to know whether the way was clear for the man to come back; and suppose that a year later I work in a protracted meeting with this reprobate and more than once eulogize him, though he had only the week before most seriously mixed in another family (though I did not know that—but knew he might and probably would do such evil), so that, later, the woman is excluded, with the confusion and disgrace accompanying that. And then—suppose I tell brethren that "if they'll put the brotherhood in my hands, I'll get it somewhere," and in the opinion of many I am working to that end, so much so that many leaders are anxious and alarmed.—When so many straws show which way the wind is blowing, is it not time for ALL the brothers and sisters to awaken out of their infatuation and open their eyes before it is too late, and before they find themselves bound hand and foot by me? Yes, I might get the brotherhood "somewhere"—but WHERE? It takes more than talent and zeal to get the Church "somewhere" in the sense of a scriptural and permanent "where". It takes experience, judgment, humility; it takes the spirit of Paul when he said of himself, "Serving the Lord with all humility of mind." Even the best Christians are weak, and hence I think each one of us, preachers and all others, should daily offer such a simple prayer as this: "Lord, help me that I may never reproach thy holy name; that I may have wisdom to do all things aright; that I may be faithful to the simplicity in Christ; and that I may always be humble before Thee and without guile."

WARNINGS FROM AN OLD PREACHER

"Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting. (Gal. 6:7, 8.)

The only way to sow to the spirit is to walk in the spirit. This I say then, walk in the spirit, and ye shall not fulfill the lust of the flesh. (Gal. 5:16.) But if ye be led of the spirit, ye are not under the law (neither under sin). (Gal. 5:18.)

Let us look into God's mirror and take a spiritual view of Paul's catalogue of the things he has listed—the works of the flesh.

"Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like."

I will give a few definitions of revellings. As Webster gives: 1st, to feast with loose and clamorous merriment; to carouse; to act the bacchanalian; 2nd, to move playfully or without regularity; to act wantonly; to enjoy ardently.

Such like: would be such conduct as imitated revelling. The sad thing is Paul's conclusion of this catalogue of evils—"They that do such things cannot inherit the kingdom of God." (Gal. 5:19-21.)

Another sad feature is, that the sectarian world, including so-called religious institutions, have gone wild, in revelling and such like. And saddest to me of all is that many of the Church of Christ folks are following suit, right on their hot trail. Last evening I was informed of a brother preacher I know, who said he went to shows; and in substance said card playing was all right; that cards did not amount to anything, only they had pictures on them.

The following is a clipping I recently clipped from a paper: "A man wandered into a church service one evening. When the pastor threw the meeting open for testimony the man arose and said: 'When I was a boy I attended this church. My father was an officer. There were seven of us boys in our Sunday school class. Our teacher used to take us to her home on Saturday afternoon. We had some music and refreshments. Then we would look over the Bible lessons for the next day.

"After a bit she taught us to play cards; she taught us several tricks. Soon we asked for more of the cards and less of the Bible. Then we dropped out of the class and met elsewhere to play cards. And then we took to gambling. Two of those boys have been hanged. Three others are in prison for life. If the police knew I was in town I would be under arrest in ten minutes. All I have to say is: I wish my Sunday school teacher had never taught us to play cards."

"Then he turned to leave the church. As he did so, a lady dressed in black staggered to the aisle, and fell at his feet, crying: 'My God, I am that Sunday school teacher.'"

Brother, sister, let us shun all appearance of evil. (1 Thes. 5:22.) A little leaven leaveneth the whole lump. (1 Cor. 5:6.)

I heard some Mormons trying to convince a man and his wife that there was no harm in dancing. When he saw he

was succeeding, he reached his Bible to the man and demanded him to show him where it said he would go to hell for dancing. I saw the man did not understand the Bible and was unable to meet his challenge. I said, "Sir, I can." And he said, "Show me." I asked, "Can you give me definition of the word 'revelling?'" He confessed he could not, that he was not so well educated. I gave him the definition or the meaning of the word revelling, and that dancing measured up to the very meaning of revelling and such like. And Paul said they that do such things shall not inherit the Kingdom of God. And there is just one other place to go and that's to Hell.

I heard a brother publicly declare, Let us preach or teach, thou shalt, thou shalt, thou shalt. We have plenty of "thou shalt" to teach without teaching them thou shalt not. I fear we have too many (yes one is too many) preachers that steer clear of the thou shalt not. Brethren, let us study Ezekiel 3:17-21 and see if we are pleasing God or man.

So called religious institutions promoting worldliness is spreading into the churches. Yes, Church of Christ, too, like an unguarded contagious disease, and is no respecter of persons. I give here the figures of a few things that the College of the Pacific (Methodist) are spending on worldliness: Football coach and assistant, \$13,900 a year; swimming coach, \$3,000; dancing coach, \$3,000; gym coach, \$3,300. Total, \$23,200 spent here in Stockton by a religious institution to train the worldly into more worldliness.

And judging from the literature of the "Church of Christ" schools, they are indulging in the same things, only on a smaller scale, possibly because they haven't got the money. There seems to be no end to the money of this Methodist institution. Schools of the "Church of Christ" seem to be almost continually on the begging list. Benjamin Franklin, Daniel Sommer, and even J. D. Tant saw these evils many years ago and warned the brotherhood of the coming danger—the onslaught of sin and apostasy. J. D. Tant warned us from time to time with these prophetic words. Listen to his warning—Brethren, we are drifting.

J. N. Armstrong, who was so antagonistic to Bro. Sommer all through life, just shortly before his departure and passing over the great divide, got his eyes opened to the evils of those schools in which he had spent much of his life; and confessed that in a large degree Sommer was right. A man that can't see the evil of these schools must be awfully blind. And a preacher that endorses these evils is not fit to stand in a pulpit and preach the word of God.—J. D. Powers.

Laugh, Then Weep

Navy Day was celebrated recently. Along the Hudson River in New York harbor battleships, destroyers, submarines, and airplanes competed for attention and served as a backdrop for a speech by the President on America's foreign policy. In the center of this vast armada was the mighty battleship Missouri, whose decks and yardsarms had been prepared meticulously for the President's visit. At that spot on the Missouri's deck where the Japanese surrender had formally been signed in Tokyo harbor a commemorative plate had been affixed and polished.

It was decided that some of New York's school children would profit from being chaperoned to this historic spot and from becoming acquainted with this concentrated display of America's power as evidenced in this her mightiest battleship. Sixty thousand school children made the visit under the direction of their teachers.

Then pandemonium broke loose on the conquering battleship. The youngsters got hold of the controls and sounded a general alarm which sent sailors hurrying to battle stations. They released a two-ton life raft which thundered onto the deck. Though it might have killed a number of them it did no worse than sever the finger of one child. They wrote their names and many other things on the freshly painted ship's walls. They pilfered fire-hose nozzles, used knives, pliers, and wrenches to get loose what they could not tear loose and finally tried to hack out of the deck the memorial plate of the Japanese surrender.

During this general melee one hundred fifty of the New York teachers fainted and the sailors had to rig special bunks to care for them. The control officers said he would prefer battle or fire to any further such visiting demonstration.

Our first inclination is to laugh when we behold such a spectacle. Here was a proud vessel, victor in a great war, mauled by highly trained men and officers. Neither bullet nor kamikaze bomber could turn it back from the very heart of Japan. But a group of New York school children could despoil its decks, rob its equipment, upset its internal controls and in general demolish its highly practiced routine. Before this the navy stood helpless and the teachers could do nothing more helpful than faint.

Our second and more real inclination is to weep. We could weep because the children had such unrealistic educational training that a navy and a corp of teachers were not sufficient to control them; because what they were being taught bore little relationship, apparently, to the life they were expected to lead. We could weep because our government more easily spends money in training men how to kill than it does in training them how to develop wholesomeness in little children. Apparently some of our dangers lie nearer home than across an ocean. Mob action is one such. Against these do we have adequate defense?

There is much more that could be written. Suffice to say that the time should come soon when we can place a memorial plate somewhere commemorating our success in education, in leading our childhood to truth and right. Jesus offered beautiful examples in this.—Selected.

(The trouble with these children was that they had little or no discipline and moral and spiritual training in the HOME. If we do not wish OUR children to disgrace us as these did theirs, now is the time to commence. Be sure to read the next issue of M. C. on "Two Forgotten Fundamentals of the Faith."—Editor M. C.)

GIVE ME THE ROSES NOW

Wonderful things of folks are said
When they have passed away;
Roses adorn the narrow bed,
Over the sleeping clay.
Give me the roses while I live,
Trying to cheer me on;
Useless the flowers that you give
After the soul is gone.
Praises are heard not by the dead;
Roses they cannot see,
Let us not wait till souls have fled,
Generous friends to be.
Faults are forgotten when folks lie
Cold in a narrow bed;
Let us forgive them ere they die,
Now, should the words be said.

—Selected.

God Save America!

Wine to the right, wine to the left, underneath was a beer spigot, and in the center was "God Bless America."

The reference to God seemed strangely out of place in such a setting, but there it was in a corner refreshment store.

Was it wishful thinking, a prayer, or just something to decorate the store?—Ohio Independent Baptist.