

# Apostolic Review

DEVOTED TO TRUTH AND RIGHTEOUSNESS AS TAUGHT BY THE SCRIPTURES OF JESUS CHRIST  
DOING ALL THE GOOD WE CAN AND AS LITTLE HARM AS POSSIBLE

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## APOSTOLIC REVIEW

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## THE DEACON'S THANKSGIVING

(By W. Hawkins)

"Give thanks always for all things in the name of the  
Lord Jesus Christ to God, even the Father."—Eph. 5: 20.

Old Deacon Bedell was the cheeriest man  
You'd meet with in many a day;  
He 'lowed that the Lord had a pretty good plan  
For running the world, and he'd say:  
"I'm thankful that things are about as they are—  
They could be a mighty sight wuss,—  
An' the things we've complained of the loudest so far  
Have proved to be blessin's to us."

When others lamented the drought, he'd reply,  
"It's better than havin' a flood,  
An' we ought to thank God when the weather is dry  
That we don't have to waller in mud."  
Yet, when it was stormy he'd never complain,  
But say, with immutable trust,  
"The Lord in His goodness has sent us the rain  
To lay this discomfortin' dust."

When adversity smote him it fell like the dew  
On a mountain's impervious crest,  
For his simple philosophy held to the view  
That everything worked for the best.  
And for others' misfortunes he always could find  
Such sweet consolation to give,  
It seemed that he envied the halt and the blind  
The lives they were destined to live.

One day he was caught in a threshing machine—  
It cost him a leg, but he said:  
"That's gettin' off cheaper than some I have seen—  
I'm thankful it wasn't my head!"  
And always thereafter he stumped on a peg,  
Or patiently went with a crutch,  
Declaring, "I'm savin' a lot on that leg—  
My socks only cost half as much."

When his end was approaching he said with a smile,  
As they folded his hands on his breast:  
"I've worked pretty hard a consid'able while,  
An' I'm thankful to git a good rest."  
So he went through the world strewing smiles on his way,  
And the neighbors surviving him tell  
That, no matter what happened, it seemed every day  
Was Thanksgiving for Ezra Bedell.

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pel teaching, and help keep your flock informed in Scripture  
and in brotherhood affairs. 50c a year to the new sub.

## THE BIBLE AND PUBLIC LIFE

(Henry J. Allen, in the Christian Standard)

Former U. S. Senator from Kansas and a Vice-President of  
the American Bible Society

Any attempt to make a rational estimate of the Bi-  
ble's influence on a particular sphere of life is affected,  
of course, by the devotional attitude of a lifetime  
touching the Bible. Men do not easily appraise its  
worth in practical terms. There have grown up out  
of our habits of thought and our education certain  
convictions. These have become so thoroughly estab-  
lished that they are unshakable. They need only to  
be mentioned to be recognized as part of the estab-  
lished truths which provide the background of our  
lives. They, therefore, become part of our character  
as a Christian people, and provide a religious attitude  
that is instinctive.

No one will quarrel, therefore, with the statement  
that the Bible has been the best guide to wisdom and  
justice the public official has been privileged to pos-  
sess. He may have been unconscious of many of its  
benefits. He may have accepted as a matter of course  
its moral foundations and profited by what it has  
taught the generations. But he has responded to its  
influences; he has been conscious that the man and  
woman at home have responded to the same source of  
inspiration.

In a period when smart writers have sometimes  
sneered at the "Bible-belt", there is as strong a con-  
sciousness as ever of the safety factor added to civil-  
ization by the moral restraints which go back to Bi-  
ble teachings. At a time when post-war materialism  
has witnessed some astonishing reactions, the uncon-  
scious strength of Bible faith is still the sheet-anchor  
of the majority. The Bible has influenced public men  
in a very definite degree, in addition to its traditional  
character as the Book of their faith.

There is not a great statesman, a great lawyer or a  
useful legislator who has not been influenced by the  
majestic strength of diction employed by the Hebrew  
prophets. There is not a student of human legisla-  
tion who has not been moved to better dreams by the  
warmth he has caught from the luxury of human feel-  
ing that inspires its pages. The Ten Commandments  
are today the best known laws in all the world. Be-  
cause of their intrinsic excellence and universal ap-  
peal, they won their way into the heart of civilization  
as the voice of God.

And so those who have studied it, in relationship to  
what it has meant to the ages, realize the Bible is a  
greater miracle than any that has been recorded in its  
pages. Saved to us from remains of a vast literature,

rescued from folk-lore, from the Greek and Hebrew and the ancient polyglots, it comes down to us unbroken in its teachings, undisturbed by the tragic interruptions of the changing ages, strengthened by tests of the years in which men have given their lives in human controversies that have raged about it. Its underlying unity today, after the ages have wrought with it, would alone be proof of the Divine purpose of its presence—if proof were needed.

It is only when we try to contemplate a world without the Bible that we get a poignant sense of the void that would ensue without it. Take away from judges on the bench the cumulative philosophies which go back to the Decalogue, the Golden Rule and the Sermon on the Mount, and you would rob jurisprudence of its spiritual precedents and leave it hopelessly confused on the subject of common justice. Take away from people the Bible's definition of righteousness and brotherhood, and chaos would engulf the Christian civilization that has been founded on its precepts.

In an age of wise books, it is impossible to find a useful one today whose author has not been to some extent conscious of the Bible. It is the moral guide to which we go back for final judgments.

For five hundred years, since the art of printing was invented, the Bible has been the world's best seller. It yet remains, independent of its spiritual precedence, the marvelous literary treasure of all time.

I have read the official primer of a nation that has recently sought to stamp out the teachings of the Bible. Not a sentiment in that primer rises above the material facts of food and clothes to make animal life endurable. The richness that is in hope is absent; the hardness of materialism is the only residuum left a people who once possessed a faith triumphant over their fears.

No one who reads the history of modern Western nations can believe the Bible may be permanently displaced from the life of a self-governing people any more than there may be safely dismissed from individual life its spiritual obligations or barred from the human soul its higher longings.

### PREACHING THE GOSPEL.—III.

(By Daniel Sommer)

"And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel to Abraham, saying, In thee shall all nations be blessed." (Gal.3:8.)

In course of Christ's personal ministry two of his disciples were anxious for extra positions, and their mother seemed to think they were worthy of such. A record of this we find in Matthew's 20th chapter, beginning with the 20th verse. The record of what then occurred was ended in this speech that was made by the Savior to his twelve disciples: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." The word translated "minister" in this record means—"one who renders service to another, an attendant, servant," and this meaning is indicated by what the Savior declared of his own mis-

sion. He said he came to serve others, even to the extent of giving his life "a ransom for many".

But instead of accepting the Savior's example of humility which recommends service of others as the condition of prominence or chiefness, or greatness, that man Diotrephes (3 John 9, 10) had exalted himself to be the boss or lord over God's heritage to which the apostle John had written a letter. And this Diotrephean idea of greatness has cursed the Church in all generations from the days of the apostle John to the present time. It has been the chief secret or explanation of all human legislation for the Church from apostolic days till this date. Those who recognize that God gave to Christ all power or authority both in heaven and earth, and that when this was done then Christ became the Lawmaker and Lawgiver for his Church—such persons will not imagine they can find any defects in his laws, nor will they try to legislate for his Church.

In the last part of the 28th chapter of Matthew's record of the gospel we find Jesus declared, after his resurrection from the dead, that "all power" was given unto him "in heaven and in earth". And those capable of examining the original text of the New Testament may find, if they will take time to consider the word here translated "power", that it means—"power, faculty, ability; efficiency, energy, liberty, license; authority, rule, dominion, jurisdiction, full power." In view of these different shades and degrees of meaning certain translators have preferred the word "authority" instead of "power" in this instance, and this is correct. Because Jesus had fully performed what the Father had sent him to accomplish, he received from the Father "all authority in heaven and in earth". And in 1 Cor. 15: 25 we read, "For he must reign till he hath put all enemies under his feet."

After declaring that all authority in heaven and earth had been given unto him, he commanded his apostles to go and teach all nations, baptizing them in (or into) the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever he had commanded them. Or, as we may read in Mark's last chapter, he said to them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." Then according to the last chapter of Luke's record of the gospel, Jesus said "repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." Such are a few of the chief statements Jesus made in regard to persons being saved, or entering his Church. In other words, here are several of the conditions of salvation—faith and repentance and baptism. These conditions are authorized by the One who declared he had received "all authority in heaven and in earth." Yet millions have indirectly declared they know better than the One who had received such authority, what alien sinners should do in order to become Christians, and know better than he did, how Christians should be finally saved!

In course of his personal ministry the Savior had an interview with a man named Nicodemus, and in that interview he declared, "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God." But multitudes have declared alien sinners don't need to be "born of water" in order to enter that kingdom, and that the word "water" in that

declaration to Nicodemus does not mean "literal water"; and certain ones have made the ridiculous statement that the word "water" as used in that instance referred to the water of the natural birth. All these efforts to set aside the plain meaning of the expression, "born of water and of the Spirit", show disregard of the authority of Christ as lawgiver for his people. What that expression—"born of water and of the Spirit"—means, we may all learn by reading the book of Acts, where we find a record of persons believing in Christ, repenting of their sins, and being baptized, in order to become Christians, and thus in order to enter the kingdom of God.

But the world-wide commission, as given by the Savior just before he ascended to Heaven, is the commission in which he asserted his authority. He not only declared that he had received authority—but all authority, said he, was given unto him in heaven and in earth! This is a wonderful declaration, and should not be disregarded nor slighted in any measure or degree. On the contrary, it should cause every one who reads it to tremble! Think of some one now arising in the political world declaring that "all authority in the United States of America" was given unto him. Certainly we would regard that one as insane, or as the one above all others in the United States to be feared and obeyed. And if convinced of the truth of such a declaration we would certainly not trifle with any command of that one. On the contrary, we would seriously consider all he would require of us, and obey every one of his requirements to the utmost that might be possible—physically possible and morally possible. Surely we would not tax our ingenuity to avoid and evade the plain meaning of that one's requirements! And yet millions have taxed their ingenuity to avoid, and even evade, the plain meaning of the words of our Savior when he said, "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." And they have specially taxed or strained themselves to avoid, and even evade, the force of the command—"Repent and be baptized, every one of you, in the name of Jesus Christ for the remission of sins." Thousands of professed preachers of the Gospel have, in a certain sense, built their barricade and fought a life-long battle against the only Lawgiver of the Church of the New Testament—if we may judge them by the manner in which they have treated that Lawgiver's world-wide commission to his apostles.

A certain preacher of those who are in opposition to the divine Lawgiver, in the Gospel age, declared on a certain occasion to a large audience: "The doctrine that water baptism is necessary to salvation has sent more souls to Hell than all the saloons ever sent there." When a certain disciple of Christ heard of that declaration he remarked, "I think that may be true, if we may judge by the manner in which they are fighting that doctrine." Yes, and the same may be said of all those who oppose that doctrine. And this remark was just—if opposing a divine doctrine will cause the Judge of all the earth to condemn any one for opposing what He has ordained.

(To be concluded)

Yes, we have "LET DOWN THE BARS" on our sub. rate, and all NEW yearly subs. can now be enrolled for only 50c each. So come one, come all! Sow the good news of the Kingdom in the homes of your brethren, and your relatives, and libraries, and all public reading rooms. Only 50c a year! Tell it at church next Lord's day, too.

THE JOY OF THANKSGIVING

It was a cold November morn—  
Thanksgiving Day was drawing near,  
That season when the loving hearts  
Come home to share its love and cheer;  
I wondered if these people knew  
The God to whom their praise is due—  
With this in mind I sauntered out  
To watch them as I strolled about.

I visited an old, old man  
With long, white beard and bowed form,  
And asked him if he thanked his God  
For shelt'ring him thro' life's long storm.  
From off the mantle-piece he took  
With trembling hands the Sacred Book,  
And answering, said with reverence true,  
"My Savior knows how much I do!"

I strolled a little farther, and  
I met a young girl, pure and sweet,  
And asked her why she carried in  
Her arms a child from off the street.  
She looked at me, and smiled and said,  
"The baby's mamma, dear, is dead,—  
For Jesus' sake I take it home,  
And share with it my pretty room!"

Again I questioned of a friend  
Who worked behind an office desk,  
And daily labored, sending forth  
Letters of cheer—a loving task.  
A wondrous love beamed in her eye,  
I needed not to ask her why;  
Close by her side a motto read:  
"For Jesus' sake," was all it said.

And now I know that in the hearts  
Of Christian people everywhere,  
'Mid rich and poor, 'mid high and low,  
Among the old, the young, the fair,  
There dwells a love for God and man—  
A purpose to do all they can }  
To lift the burdens, cheer the heart,  
And true "Thanksgiving" joy impart.

—Author Unknown.

THE MEANING OF "MARK" AND "TURN AWAY FROM"

(By J. M. McCaleb)

On account of the controversy about the Kingdom, Romans 16: 17, 18 has of late come into special prominence, and the remarkable thing about it is that both sides have claimed this same passage to justify their course. Both can hardly be correct, and it is possible both may be wrong.

It is not clear that Paul meant for these teachers to be excluded from the church. The language is different from that in 1 Cor. 5: 5, where the disorderly brother was to be delivered to Satan: for here the brethren are to turn themselves away, not those in error. This may mean only to cease to follow them, to cease to recognize them as leaders in the church. There were false teachers in the church at Jerusalem, who caused trouble in the church at Antioch (Acts 15), and there was a meeting of the church to settle it. They came to a unanimous decision, disclaiming any responsibility for such teaching; but there was no action taken by the church to exclude these teachers from their fellowship. Also in the church at Corinth there were those who were actually teaching Christ had not risen from the dead, which called forth Paul's wonderful defense of the resurrection, recorded in 1 Cor. 15. But he did not, as in the case of the one who had taken his father's wife, command that these brethren be turned over to Satan, that is, excluded from the church. The language in Rom. 16: 17 is sim-

ilar to 2 Thess. 3: 14, where they were to "note" the disorderly brother and "have no company with him to the end that he may be ashamed"; but Paul adds, "And yet count him not as an enemy, but admonish him as a brother." (But in Matt. 18: 17 the excluded brother was to be as the Gentile and the publican, not as a "brother".) I take 2 Thess. 3: 14 to mean the church was not to countenance the idle course of such a brother, but hold aloof from him and not fall in with such company; but not that he was to be excluded from the church. This may be all that Paul meant in regard to the action of the church at Rome. On this passage Prof. Grubbs does not claim they were to be cast out of the church, but says, "We cannot associate with them in such way as to endorse their evil practices"; and to this I agree. I have therefore been slow to take the position of some, believing it to be an extreme attitude; and extremes never help, but hurt the truth. I know personally and intimately the leaders of those who have taken up with this pre-millennial doctrine and I do not consider them unprincipled men. I think they are as honest and sincere now as they were before they fell into error. It doesn't follow that because one gets led astray on a point of doctrine that he is low and mean in character, deserving to be ridiculed and looked at on a downward slant. It is hard to put people in cold storage and freeze error out of them. I have nothing personal against these brethren; it is their system to which I am opposed. I think it would greatly improve the situation if both sides would show more courtesy and respect towards those who differ from them.

The theory of Christ's earthly rule is a fascinating one; so much so that he never did get his first disciples entirely away from it. It also engaged the minds of our immediate predecessors, but happily they were not carried off their feet as some brethren now have been. What can be more engaging to the carnal mind than to think of our Lord being enthroned right here on this very old earth where we now live, ruling over real flesh-and-blood nations, with ourselves occupying seats of honor with him and taking part in this rule, saying to this one, Go, and he goeth; and to another, Come, and he cometh?

Though there may be a difference of view in regard to the treatment of false teachers, there is one point so manifest that to it all must agree, and that is, Paul did not refuse to go to the church at Rome because of the false teachers. In the same letter in which he warns against these teachers he writes, "For God is my witness, whom I serve in my spirit in the gospel of his Son, how unceasingly I make mention of you, always in my prayers making request, if by any means now at length I may be prospered by the will of God to come unto you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine" (Rom. 1: 9-12). In view of the course of some, this is a matter of vital importance. Paul did not abandon the church at Rome, nor at Corinth, nor in any other place, because of false teachers. Some of us have acted differently, and have abandoned the church; and not only so, but have insisted that all others do the same or be also cut off. I can but believe that Paul was right and that some of the brethren are wrong. Let me ask with all possible emphasis, Why abandon and condemn the churches only because the

preacher has gone astray on some points of doctrine? I know many of these churches personally, and know them to be as desirous of serving God while they live and of going to Heaven when they die, as we. Their lives measure up to a creditable average. They are as sincere now as they have ever been. If we abandon them, can we expect anything else but that in time they will believe what they are taught? Churches usually follow their teachers. Some of these churches have especially invited those who have been prominent in opposing the pre-millennial doctrine, but they have declined the invitation. Why? There are many in those churches who do not believe what is taught there, and when they wish to hear the other side they should have the opportunity of hearing it. On the principle that the sick need the physician more than those that are whole, we should be all the more eager to go and help these churches! Why allow a preacher to come in and carry off a whole congregation unmolested with no effort to save it?

I have never declined an invitation to churches under the influence of this teaching. And while I have tried to be a Christian in their midst, in my imperfect way, I have always opposed this teaching. Neither have my efforts been altogether in vain. Rather than keep at such a distance, I think we should follow Paul and even go uninvited as he did, or at least we should be desirous of going and watch for an opportunity. When we go we should go in the spirit of meekness and brotherly kindness; not to gain a point in debate so much as to gain brethren in Christ. Once the facts have been carefully and kindly stated it is well not to press the point, but go on to something else and leave the seed to germinate and grow. Neither do I think it prudent to pitch into this subject the first thing. It is better to wait till better acquainted with the situation and with the brethren as well. Like Paul, let them know you are with them to be helped as well as to help. The first thing is to win the confidence and good-will of those whom you would help. People usually follow their sympathies, and if you fail in this your arguments will hardly be heeded, however strong they may be. Even though you don't mention the subject at all, it will come up. Be prepared, and "let your speech be always with grace seasoned with salt."

It takes a little courage, I admit, to get in close and sympathetic touch with brethren and be brave enough to tell them plainly of their faults, but it pays. It is easier to be courageous in heated debate as an "opponent" with a host of others sitting around to encourage; or at long distance through the papers (as I am doing); but if one has the grace or "grit" to do it, the better way is to come to close quarters and speak face to face, while each can feel a brother's sigh and with him bear a part. 68 Zoshigaya, Tokyo, Japan

#### WAGES "KEPT BACK BY FRAUD"!

(A True Story of Labor Oppression in a Western State.—Reported in Signs of the Times.)

"I don't think I shall need any lunch today," said young Jim, as he bade his wife good-by after a 6-o'clock breakfast. "I may be home before noon."

Discouraged because of former experiences, he had complained that because of the SERA they did not really expect to get work. The big bosses could not find workers to pick their large crop for the market,

and in consequence a very large number, hundreds in fact, of SIERA workers had been told to go out to pick, as there would not be employment for them otherwise. Thus the number of workers was so much greater than the need that men not on the relief pay-rolls could scarcely hope for a chance. About eleven o'clock, however, a truck drove up to the employment office where hundreds of the men waited, and Jim hopped on and took his chance with the others.

The noonday sun beat on him, but he was determined he would earn something that day, and swiftly and untiringly he filled basket after basket with the vegetables. No water, and no food unless they took a bite of raw vegetable; but Jim was young and strong, and was spurred on by his desire to take something home to his wife. He really accomplished as much as many older workers who had been in the field since morning; but at last, exhausted and perspiring, he made his way with the others to where they were to receive their pay. He had earned his dollar, and was in happy anticipation of his supper and the lights of home.

The men were unloaded near a saloon. The darkness fell, and still the big boss did not come to pay them off. Impatiently and then doggedly they waited.

One lad went through the crowd and offered to sell his jacket for a quarter. No doubt many a man would have been glad to take it, had he had the quarter. The evening air was chilling them, and they were becoming discouraged. The lad with the jacket came around again and again, each time coming down on his price, at last offering it for a dime.

"I'll give you a nickle for it," ventured Jim, who had managed to have a five-cent piece left in his pocket. "That's all I have."

The bargain was made. Now Jim put on the fairly good though soiled suede jacket, and was grateful for its warmth, while the other youth was happy to get a cup of hot soup to sustain him. About this time a man came out of the saloon. The men stopped milling around and listened eagerly. "The boss can't come yet; and if any of you fellows want to get your pay and go, I'll give you sixty cents on the dollar for your tickets."

The crowd began to thin. One after another lost his nerve and sold out his ticket at the price offered. They learned he was a brother of the big boss. Young Jim, his morale a bit reinforced by the snug comfort of his newly-acquired jacket, determined grimly to "stick it out". . . . Around midnight the big boss came, and finally paid off the few men who were left.

"I'll wager that 'brother' saved the big boss sixty dollars tonight," said Jim as he dropped down at home and told his story,—a bitter, disillusioned lad. . . .

Now this was not in Moscow, nor yet in Berlin, but in the capital of our Pacific Coast State, this year of our Lord 1935. Furthermore, it happened not once, but was repeated over and over again, though our Jim never tried his luck at it again. Can any one wonder that while such oppression is being openly practiced the masses are harboring thoughts of revenge and revolution?

Truly this is a fulfillment of the prophetic utterance of that other James, nearly 2,000 years ago: "Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth." May we heed the warning and promise: "Grudge not one against an-

other, brethren, lest ye be condemned: behold the Judge standeth before the door!" And, "Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh" (James 5: 4, 9, 8).

### THE CROSS OF CHRIST

(By J. C. Eoady, Sullivan, Ind.)

We very often hear people talk about the cross of Christ, and yet the ones speaking about it don't understand all it means to us. Let us examine this for a few minutes and see what it really means to us.

About all some see in the subject is a cross to which Christ was nailed, just a common wooden cross. But I am sure we can see more than that in it, if we will study the lesson, for it was on the cross that Christ died for the sins of the world (Matt. 27: 32). It was on the cross He became the author and the finisher of our faith. It was on this cross He despised the shame; and inasmuch as he endured this cross he was permitted to sit down at the right hand of the throne of God (Heb. 12: 2).

Now inasmuch as he died on the cross, the Lord commands the preaching of the cross, 1 Cor. 1: 18, "For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." And if you will connect that statement with 1 Cor. 15: 1-3 we will be able to see what the preaching of the cross is: "Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received and wherein ye stand; by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you, first of all, that which I also received: how that Christ died for our sins according to the scriptures, and that he was buried, and that he arose again the third day, according to the scriptures." So we see the preaching of the cross is just the plain preaching of the Gospel. Paul says unto us which are saved it is the power of God. Read also Rom. 1: 16. And here the same writer makes it plain the Gospel is the power of God to those who believe it.

We have begun to see there is a great deal in the cross of Christ. It was on the cross the old law was nailed, at that time taking it out of the way (Col. 2: 14). That law that was a bondage placed on the Jews, which as Paul says "they were not able to bear", was taken out of the way when our Savior was nailed to the cross. Of course there is no one able to tell what the awful result would have been had not this been done. But on the same cross where the law was nailed the plan of salvation was carried out, for it is through the blood of Him who died on that cross that we have hope of eternal life. 1 John 1: 7, "If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Without that cross we would not have had that blood by which we are saved. The same argument is put out in 1 Peter 1: 18-25, that we are not redeemed by perishable things of this world, but by the precious blood of Christ.

The cross of Christ as spoken of in the Bible means all to us, for it was on that cross Christ became the Savior of the world, for without the shedding of blood there can be no remission. It was on this cross peace was made: that the Lord made it possible for man to be at peace with God, and that both Jews and Gentiles could be made into one body. This is plainly taught in

Eph. 2: 14-16 That same middle wall of partition that separated Jew and Gentile under the old covenant was "the middle wall of partition" that was taken out of the way so these two nations could be at one, and be at peace with the Lord in heaven. I also want the reader to get this statement, given by Paul in Col. 1: 20, "And having made peace through the blood of the cross, by Him to reconcile all things unto himself. by Him, I say, whether they be things in earth, or things in heaven,—in the body of his flesh, through death, to present you holy and unblamable and un-reprovable in His sight." (Please read from verse 20 to close of the chapter, so as to get the line of thought he is putting out.)

It was on this cross the greatest institution that ever came to this world was purchased, and that is the Church. (Acts 2: 28.) It was on this cross He died for the Church. No man can explain the greatness of that Church, no pen can print a picture of a greater institution. So an institution so great that it took the blood of our Savior to die for it, means more to the world than we are able to explain. That is why I am satisfied with the Church and it alone. Every act I carry out in the name of religion must be done in that church. I dare not give any honor to another. Only today an elder of the Church in a certain community asked me if the report was true, that I had been endorsing "an institution to make preachers". My reply was: "I dare not, under any consideration, encourage for one minute, with words or money, any institution outside the Church that was bought with the blood of Christ when he died on the cross." And I care not what others have to say about what I teach, as long as the Lord knows; for it is unto Him I must answer, and not to another. That, to my mind, is one of the greatest lessons in the Bible, 2 Tim. 2: 19, "The Lord knows them that are His." What a great thought that is to the Christian! And regardless of what others might say, it is up to us to continue in the way that leads to the haven of rest where God is able, and will, reward us according to our works.

It took the cross of Christ to bring the Church into this world; and I will never be able to do as much for that Church as it has done for me. It can be saved without me; but I cannot be saved without it. And what can be said of myself along that line can be said of any other disciple of the Lord; and right here I am reminded of another statement in the Bible regarding this cross we are writing about. This scripture is in Gal. 6: 14, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me and I unto the world." . . . What good I am able to do in this world, I should glory in the cross of the Lord that I am able to do what I can. It is often said by some as to what they have "meant" to the Church; but we had better be careful what we say and the way we act along that line. Regardless of whom the elder or preacher is, he is just a servant in that Church the Lord bought; and after we have done all we can do, it is only our "reasonable" service—not a thing to boast about in any way. If we want to glory, let us do that through the cross. If all servants of the Lord would stand behind the cross instead of in front of it, there would be more real Gospel sermons preached. If all servants upheld the cross instead of self, more people would see Christ and him crucified.

In this church Christ bought with his blood he placed the Communion service, so the members would not for-

get what he suffered on the cross (Matt. 26: 26). He endured the cross in order that this Church might be brought into the world, and he did not intend for the members to forget him. The Lord knew we would be forgetful, and for that cause he placed that Communion there. Every Lord's day he intended for us to come around that Table and with an eye of faith see our Savior as he was nailed to the cross for the sins of the world. But the sad part of it is, there are so many people not interested enough in Christ that they want to keep Him in mind. (We want it also understood that this is not just a form to go through, but that we are to see the Lord in it; and if we are not able to see Him in that act we had better not eat of it.)

One more thing we need to consider in dealing with this subject, and that is, being persecuted for the cross of Christ. This is set forth in the Bible just as plainly as any other part of this subject. The man who is not willing to suffer for the cross of Christ is not worthy to be called a disciple of Christ. Please notice what the Lord says about it, Matt. 16: 24, "Then said Jesus unto his disciples, If any man will come after me, let him deny himself and take up his cross, and follow me." There are three things in this verse: "Follow me," "deny himself," and "take up his cross." Can't follow Him unless we are willing to take up the cross. And that cross may be hard to bear sometimes, but the Lord promised he would never leave nor forsake us, and that is one of the greatest consolations we have. There could be none greater. When the rich young ruler came to the Lord he was taught the same lesson, Mark 10: 21, "Go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, and take up the cross and follow me." But this man turned away from the Lord and was grieved; no doubt he thought the Lord would make everything "easy" for him if he would just accept Him; and when he found there was a cross to take up, it was more than he was willing to accept, and he turned from the Lord. So we see many times now in people accepting the Lord—they come to him with great desire in their hearts; but when a few trials and heartaches come, and they see they will have to suffer for the Lord, they are not willing to do that—and like the young man mentioned above, they turn from him and his cause. But the Lord does not want that kind of servants. They must be willing to suffer for Him.

But all the suffering we might have to go through with for Him is nothing to be compared to what he suffered for us; and when these things come upon us we should keep in mind the statement of Paul in Heb. 11: 25 regarding Moses, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." This statement also brings to mind the one recorded in 2 Tim. 2: 11, 12, "It is a faithful saying, For if we be dead with Him, we shall also live with Him; if we suffer we shall also reign with him; if we deny him, he also will deny us!"

Christ gave up all he had and came to this world to make atonement on the cross for our sins. He suffered on that cross at the hands of ungodly men; but after the plan was made he returned to his Father's house. And the same with us: we are duty-bound to come to that sacrifice he made. It is also our duty to walk with Him after we come to him; and though we may have to suffer for the cause we represent, yet we should be encouraged in the thought that there is a home beyond this one, where we will know no suffering, but all will

be peace and happiness. May God help us be faithful enough that we will be willing to suffer for that cause.

Wouldn't it be good home mission work, to send sermons like this regularly into the homes of your friends and religious neighbors? Only 50c a year now for the new sub.

**A LITTLE THANKFUL SONG**  
(By Frank L. Stanton)

For what are we thankful? For this:  
For the breath and the sunlight of life.  
For the love of the child, and the kiss  
On the lips of the mother and wife.  
For roses entwining,  
For bud and for bloom,  
And hopes that are shining  
Like stars in the gloom.

For what are we thankful? For this:  
The strength and the patience of toil;  
For ever the dreams that are bliss—  
The hope of the seed in the soil,  
For souls that are whiter  
From day unto day;  
And lives that are brighter  
From going God's way.

For what are we thankful? For all:  
The sunlight—the shadow—the song;  
The blossoms may wither and fall,  
But the world moves in music along!  
For simple, sweet living,  
( 'Tis love that doth teach it)—  
A heaven forgiving  
And faith that can reach it!

**THE LORD'S SUPPER**

The night before the crucifixion, when Jesus had eaten with his disciples the last passover supper, he instituted this Supper to be observed in memory of him. He said: "This do in remembrance of me." It is implied that Jesus would go away, and the disciples would meet together, and in such meetings they were to eat this Supper. The proper stress is not always given to the assembly. The Lord's Supper cannot be taken until we have the assembly. This is true of other acts of worship, just as in Old Testament times there were certain things which could not be done outside of Jerusalem. The assembly in the New Testament is indispensable to the eating of the Lord's Supper. When some one gets "miffed" at some brother and stays away from the assembly—stays at home and takes the emblems with his wife or family—he has failed scripturally to observe this sacred institution. The assembly is first and essential to taking the Supper.

This was perhaps in the apostle's mind when he said: "Not forsaking the assembling of ourselves together." This is also brought out by the statement: "When the disciples came together to break bread." We take it that the bread could not be broken till the church assembled. Another statement is: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him." This shows they were all in an assembly for some purpose. That, no doubt, was to eat the Lord's Supper. Even with so devout and divine purpose, we read people then abused it. Paul said to the Corinthians, "ye come together not for the better, but for the worse"; and, "when ye come together therefore into one place, this is not to eat the Lord's Supper." It is possible, then, that we might assemble and not be able to eat the Lord's Supper; but it is certain we cannot eat it unless we do assemble.

Those who neglect the assembly for pleasure, or any other reason, certainly do not understand, or else are very reckless with sacred things.

In many places (writes Bro. C. M. Pullias in the Gospel Advocate) the Supper is spread at evening service for those who could not be present at the morning hour. I have observed some staying away from the morning hour for frivolous excuses, even to attend a ball game or go fishing. They know they can come at the evening hour and take the Supper, and thus satisfy themselves. I do not believe that is worship at all! Those who cannot come because they are providentially hindered will be excused, as God never requires impossibilities; but those who could, and chose to do something else, will be held to account for their absence. I have known brethren to go on such jaunts, stop in at some little wayside church and take the emblems, and rush out and jump into their car and speed away. They seem to think they have done their whole duty. This is irreverent, if not sacrilegious. I knew of one case where a brother was going off on a fishing trip on Saturday to remain over Sunday. He made inquiry as to where he could go to take the emblems the next day. I do not believe that is worship! Any one who willfully forsakes the assembly of the saints on the first day of the week need not bother about taking the emblems at all; for if you disregard with impunity part that is required, why not all?

If one wants to go on a fishing trip, let him take one of his own days. God gave us six, and only reserved one for himself. Why not take one of our days and let God have that which is his? Jesus said a long time ago, "Render unto God the things that are God's"; and, "Render to all their dues." Here we are taking God's things and appropriating them to our own selfish use. Let not that one think he shall escape the damnation of God. The Lord's day, the Lord's house and the Lord's Supper are too sacred to be trifled with in any such way. They are all crowded into one solemn day, and let's see if we cannot be sober and serious just for that day, at least.

There is no time, perhaps, that we are closer to Him and He is closer to us than when we assemble about the Lord's Table. It was here John leaned on the Savior's breast, and we, too, can lean our weary souls on his breast and listen to the heart of the Master as it throbs for us in our pilgrimage here. No one knows the fullness of the Father's love. It is not a matter of our love to him, but his love to us, in that he gave his Son to die for us. This Supper is monumental to that great fact. The apostle said: "As often as ye eat this bread and drink the cup; ye proclaim the Lord's death till he come." Just to think that one would neglect this opportunity of making proclamation of His death! This would indicate a lack of gratitude and appreciation for what He did for us.

It does not mean that if we take it now and then we will have done our duty. It is not talking of the frequency of doing it, but the manner. They continued steadfastly in the breaking of bread, in the days of the apostles. The first day of the week was the time, and "upon the first day of the week, when the disciples came together to break bread." No other day can be considered. None but the disciples are required to meet on that day, but all are expected to be in that assembly. This is the teaching of the New Testament under which we live. Some say they do not feel worthy. If they did, they would not be eligible. Such feel-

ing would make them unacceptable before God. The word is "unworthily", and indicates the way it is to be done.

### CHRIST BECAME HIGH PRIEST—WHEN?

(By W. L. Thurman, Rocky, Okla.)

In a former article I called attention to the fact that Christ is high priest "over the house of God". With his priesthood limited to the "house of God"—the Church—of necessity the benefits and blessings of the new covenant have the same limitation. So of "the throne of grace"—it must have the same limitation. It is in and for the "house of God". Likewise—and for the same reason—remission of sins is for those who are in "the house of God". Baptism for remission, therefore, is necessarily true, for the believer must be baptized in order to get into "the house of God"—the Church—over which Christ is the high priest.

The doctrine of salvation outside of "the house of God" is, therefore, the doctrine of salvation without the priesthood of Christ, without the new covenant and without the blood of Christ, for the new covenant was dedicated by the blood of Christ. It is the doctrine that sinners are saved apart from "the throne of grace", for that "throne" is limited to the Church—the ones called "holy brethren" (Heb. 3: 1). It is the doctrine that denies salvation through Christ. It is, positively, the doctrine of anti-Christ! It is altogether anti-Christian in teaching and results. Christ died in vain, if the doctrine is true that sinners are saved by direct operation of the Holy Spirit outside "the house of God"—apart from the priesthood of Christ.

So important is the priesthood of Christ that in this article I present the question: When did the priesthood of Christ begin? The question of the time when, is of vast importance on account of its bearing on other questions—as—on the origin of the Church and the law of pardon for the alien sinner.

1. When anything was important enough to be named in prophecy we must conclude that it was very important. Zech. 6: 13 definitely names the priesthood of Christ. He said Christ would be priest "on his throne". Throne and priesthood were to be joined in one in Christ, just as king and priest joined in Melchisedec, the type of Christ. See Heb. 7: 1, 17.

2. As "throne" and "priest" are connected in prophecy, the priesthood of Christ did not begin until he took the "throne". He was to be "priest" on his "throne". This proves the Church of Christ and his kingdom are one and the same, on earth. The "throne" is over a kingdom. The priesthood of Christ is "over the house of God"—the Church. His kingdom and his church, therefore, began at the same time. (Premillennialists might, with benefit, consider Zech. 6: 13. If Christ's kingdom will not exist until he sets up a literal kingdom in Jerusalem after his second coming, then Christ is not now high priest—and we are not saved now through him. No throne, no priest. If his "throne" is not to be till that literal kingdom is set up in Jerusalem, then Christ will not be high priest till that time, for "throne" and "priest" are tied together in prophecy and in the New Testament. See Heb. 8: 1.)

The Church did not begin before Christ became high priest, for he is "high priest over the house of God"—the Church. We might as well talk of a kingdom before there was a king.

1. In Heb. 2: 9-18; 4: 14-16 and 5: 7-9 we learn the entire period from His birth till his death was a period of preparation for the priesthood of Christ. He was not priest during that period.

2. He was made high priest "by the word of oath which was since the law." The law ended at the cross (Col. 2: 14). The priesthood of Christ, therefore, began after the crucifixion. Other passages must tell us how long after the crucifixion before that priesthood did begin.

3. That priesthood did not begin until Christ came into possession of "endless life" (Heb. 7: 16, 24). The life that Christ had before he was crucified was not "endless". He died on the cross. But he arose from the dead to die no more. Death has "no more dominion over him". Now "he ever liveth to make intercession" for the house of God. (See Heb. 7: 25.) Somewhere, sometime after Christ arose from the dead, he became high priest "by the power of an endless life." Other passages will tell us how long after the "endless life" began before Christ was made high priest.

4. Heb. 8: 4 says: "For if He were on earth he should not be a priest." This forces us to look for the priesthood after he left the earth.

5. Heb. 8: 1 says: "We have such an high priest, who is set on the right hand of the throne of the majesty in the heavens." That language gives the location of both the throne and the priesthood. They are "in the heavens".

6. Heb. 7: 21, 28 say Christ was made high priest by the "word of oath"—God's oath. Heb. 1: 1-8 show the "word of oath" was in "these last days"—or the Gospel age, after the ascension of Christ. Then God said: "Thy throne is forever and ever, a scepter of righteousness is the scepter of thy kingdom" (Heb. 1: 8). That was said in the heavens—not on earth. At the same time "the word of oath" made Christ high priest (Heb. 7: 17), for he was to be "a priest upon his throne". Thus we find exact fulfillment of the prophecy of Zech. 6: 13, that "he shall be a priest upon his throne." Not on earth, but "in the heavens" the throne and the priesthood were united in Christ, as they had been in Melchisedec, the type of Christ.

7. On Pentecost the Holy Spirit, through the apostles, announced the fact that the throne and priesthood were united in Christ when he said: "God has made that same Jesus, whom you crucified, both Lord and Christ." "Lord" means ruler. Christ as ruler is king. When Peter said "he is 'Lord'", he announced that Christ is king. But the prophet said he would be "a priest upon his throne". The announcement, on Pentecost, that he is both Lord and Christ, was but a declaration of the fact that the prophecy of Zech. 6: 13 was fulfilled, and that Christ was then "a priest upon his throne".

8. This is shown to be true on Pentecost, for enquirers were told to "repent and be baptized in the name of Jesus Christ for the remission of sins" (Acts 2: 38). A short time after Pentecost, Peter "preached through Jesus the resurrection of the dead" and declared there is no salvation in any other name (Acts 4: 1-12).

In view of all the facts—the prophecies and the declarations in the epistle of Hebrews—we are forced to these conclusions:

1. Christ was made king and high priest "in the heavens"—not on the earth.

2. That on Pentecost was the beginning of the "house of God", the Church.

3. That the answer given by Peter on Pentecost is the law that governs alien sinners in coming into "the house of God".

4. That to be saved now alien sinners must come into "the house of God," for Christ's priesthood is limited to that house. In view of these premises it is useless for any to deny the doctrine of "baptism for the remission of sins." No wonder Peter said: "Neither is there salvation in any other (name); for there is none other name under heaven given among men, whereby we must be saved" (Acts 4: 12). To reject the law of pardon given by Peter in Acts 2: 38, is to reject the priesthood of Christ and salvation through him, for he is "high priest" only, "over the house of God."

I'll give in syllogistic form the argument I've made: (1) All sinners must be saved through the priesthood of Christ; (2) But that priesthood is limited to the Church; (3) Therefore sinners must come into the Church to be saved through the priesthood of Christ.

(1) Sinners must be saved through the priesthood of Christ; (2) But that priesthood does not extend to those who are outside the Church; (3) Therefore there is no priesthood through which to save sinners who are outside the Church.

(1) Salvation through the priesthood of Christ is limited to the body—the Church; "he is the Savior of the body". See Eph. 5: 23. (2) The believer gets into that body through baptism. See Rom. 6: 4; Gal. 3: 26-29. (3) Therefore baptism is in order to salvation through the priesthood of Christ.

Viewed from any angle—whether that of Christ as priest, mediator or intercessor—or the necessity of being in covenant relation with God—or of access to "the throne of grace"—we are forced to the conclusion that baptism is for remission of sins. All must harmonize with the cardinal fact that Christ is "high priest over the house of God." That fact is the bed-rock laid down in Heb. 10: 21. Unless it can be shown that I am wrong when I reason from that fact as premise, my syllogisms cannot be attacked. But no one will try to attack my premises. The conclusion therefore will stand, that "baptism is for the remission of sins."

There is no answer in yelling: "Narrowness", "church salvation", "the unbaptized are lost", "water salvation", etc. Those who will do that betray weakness. Let them answer the question: "Is the priesthood of Christ limited to the Church"? Yes, or no. Sectarians dare not answer either yes or no. They therefore ignore the question of the limitation of the priesthood of Christ. Heb. 10: 21 has no place in their mourner's bench teaching and practice.

Christ is "high priest over the house of God"—and nowhere else.

Send for the volume on RELIGIOUS RACKETEERS, by Bro. Wm. G. Burleigh. Points out and exposes the Jerusalem, Philippian and Ephesian rackets—the Clerical and Creed-making rackets—the Relic and Shrine and Indulgence rackets—the Missionary and Secretarial and Evangelistic rackets—and the Pension and Church College rackets—then a stirring appeal for "the disciple brotherhood" to return to the old Gospel paths. . . . Don't allow yourself to miss it! 114 pages—price, 75c. Paper binding, 50c.

## THANKSGIVING FOR GOD'S CARE

Read Psa. 124. And "in everything give thanks" (1 Thess. 5: 18).

"Praise God from whom all blessings flow,"  
We sing at meeting's close, you know.  
But do we do it, do we praise  
The God who guides in Wisdom's ways?  
We oftentimes sing and sometimes pray  
And do not heed the words we say;  
We humbly pray Thee for the power  
To gratefully praise Thee every hour—  
Not only with our lips to praise,  
But gladly in our hearts to raise  
One loud long anthem with Thy hosts,  
To Father, Son and Holy Ghost.

Thank God times are no worse! "The Lord hath done great things for us" (Psa. 126: 3). . . . "When the New England colonies were first planted the settlers endured many privations and difficulties. Being piously disposed, they laid their distresses before God in frequent days of fasting and prayer. Constant meditation on such topics kept their minds gloomy and discontented, and made them disposed even to return to their fatherland, with all its persecutions. At length, when it was again proposed to appoint a day of fasting and prayer, a plain, common-sense old colonist arose in the meeting and remarked that he thought they had brooded long enough over their misfortunes, and that it seemed high time they should consider some of their mercies: that the colony was growing strong—the fields increased in harvests—the rivers full of fish and the woods of game—the air sweet—the climate salubrious—their wives obedient and their children dutiful; above all, that they possessed what they came for, full civil and religious liberty. And therefore, on the whole, he would amend their resolution for a fast, and propose in its stead a day of thanksgiving! . . . His advice was taken, and from that day to this, whatever may have been the disastrous experience of New England, the old stock of the Puritans have ever found of good in their cup to warrant them in appointing this great annual festival."

Order books for Xmas now!

## "THAT WHICH WAS from THE BEGINNING"—III (By E. B. Funkhouser)

Christ says in John 14: 6, "I am the way, and the truth and the life." Why was he the Word of Life or the way of life? Because life itself came into existence through him, he was the way through which it came, "for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created through him and unto him." Life is one of the invisible things that were through him. While we can see the demonstration of life, we cannot see life itself. Jesus Christ "brought life and immortality to light by the gospel"; that is, he made it known through the preaching of the good news (2 Tim. 1: 10). Life already existed, but had not been brought to light. Christ says, "I am the way, the truth and the life."

God through other generations had been trying to tell the people of his love, trying to make them understand it, and by love trying to tell them of that life. Men could not comprehend God's love, it was not possible for human language to express it in terms that

could be understood; so God made that love known to us through Jesus Christ, by sending him here to demonstrate in such a way we should not mistake it. It took something more than human words to bring God's love in a way we could comprehend it; that love was so great that it was beyond expression, so he sent his Son to make it known and by that love show the sons of men the way. That is the way to live so as to attain that life, the eternal life.

Christ says, "I am the way and the truth"; by the truth being made known in Christ, men might know the way to live that they might travel in the Way of Life. "My words", says he, "they are truth and they are life". Yes, if we accept the truth as revealed through Christ by the apostles' testimony, that will lead us into the Way of Life, the way to live. He through them revealed to us how to get into that way, and how to live in order to keep in that way, that we might reach (or receive) that eternal life. It is the Way of Life, or the way to live. John says "and declare unto you the life, the eternal life".

Christ came to make known to us that eternal life; this Logos of life (or Word of Life) was with God, was God, a very part of God before the beginning, and it became flesh and dwelt among us. We see Jesus Christ in this respect is very God himself. And was then sent to earth to manifest himself to us and show his great love for us. God by his great sacrifice of himself and of his only-begotten Son hoped to win men to the Way of Life, to show the way to live, the way to eternal life.

God looked on this old world of mankind and realized our helpless, hopeless condition; that Satan had complete control of us; and that Satan was such a powerful being that unless we had help we were unable to break that control. Man without God could not find the way, for there would be no way without him! "I am the way." Man alone can't cope with Satan. He must have divine help. Sierra Madre, Calif.

(To be continued)

From now on until Xmas—only 50c a year for the new sub.

### HAMMER STROKES AND HEART THROBS

(By Flavil Hall, Millport, Ala.)

"Is not my word like a hammer that breaketh the rock in pieces?" (Jer. 23, 29). "His word was in my heart as a burning fire" (Jer. 20: 9).

PARTIAL CORRECTION.—After Bro. F. B. Srygley published his long editorial about my having written an article for the Christian Standard (which grew out of commendable things stated in that paper, and Bro. Srygley's conciliatory comment thereon) he decided it was due me to give his readers two sentences from that article:—"It is my earnest plea that all things not divinely taught directly or by implication be eliminated for the sake of safety and unity. 'But let charity have her perfect work.'" This was done after I mailed my copy that appears in Review, Oct. 22. Of the "two sentences" Bro. Srygley says: "This suits me". Therefore he should have given me the advantage of this and the other part of the paragraph comporting with this, and left off his hurtful reflection. But I accept his partial correction as sincerely made.

In my article on "A Responsive Chord" I quoted Bro. Srygley's brother, F. D., whose death I mourned 35 years ago. I unintentionally wrote the initials F. B.

The last book he wrote and edited was "Letters and Sermons of T. B. Larimore, Vol. I." When this book was in prospect and preparation Bro. Larimore wrote the author:

You are both of us, so far as bringing out the book is concerned. Do as you deem best, and you will please me. This applies to all I have ever sent you and to all I may ever send you. If you wish to do anything while I live in which I can be of any service to you, I wish to know it and wish to help you all I can. I think, however, my work is almost done. If so, the day is not far distant when all will be in your hands. . . . The thought that "I have finished my course" troubles me not. If it were a matter of choice with me, I would "pass over the river" now. I fear nothing beyond—nothing. "I long to be there."

But the anticipated book was published in 1900, and in the summer of that very year F. D. Srygley, at the age of 44, laid his armor down and left thousands in a state of mourning, whereas Bro. Larimore continued to do faithful service as evangelist for 29 years. The leading thought in Bro. Srygley's editorial writings for 11 years was that Jesus established nothing as a church that is less than all the redeemed, wherever they be, except the local congregation of worshipers; and that in belonging to anything else one goes beyond the authority of Christ. In the said book under Unity of the Church, he quotes 1 Cor. 12: 12-27; Eph. 4: 4; Rom. 12: 4, 5; Eph. 2: 16; 4: 15, 16; 1: 22, 23; 5: 23 and Col. 1: 18, 24, the last of which says the "one body" of the other passages "is the church", and comments as follows:—"This one body is all the church there is in the New Testament, and it is all the church any Christian has any scriptural authority to be a member of. This church includes and consists of all Christians; it is the body of Christ, and every one who belongs to Christ is a member of it. The church in the New Testament is always spoken of as one, except when local organizations in different places are referred to, and then the church is one in each place."

But, alas! many now think, it seems, that they cannot be valiant and "loyal" unless they belong to a cut-off portion of the baptized believing penitent pious ones (such as are added to the Church and are subjects of God's mercy—Acts 2: 37, 38, 47; Mark 16: 16; Jude 20, 21)—unless they belong to something smaller than all the saved and larger than a local congregation, proclaiming with trumpet voice: "We are it!" If they cannot be cutting themselves off from other faithful ones and marking for rejection those who do not line up with them, they are not filling the mission they decree for themselves. Such is "striving after the wind."

My soul, wait thou only upon God,  
For my expectation is from him.  
He only is my rock and my salvation;  
He is my defense, I shall not be moved.  
In God is my salvation and my glory;  
The rock of my strength, and my refuge is in God.  
Trust in him at all times, ye people;  
Pour out your heart before him;  
God is a refuge for us. Selah.

### "WHAT HATH GOD WROUGHT?"—II

(By Marvin W. Kelly)

Those who have stood on the shores of large lakes, seas and oceans, become further acquainted with the workmanship of God. How proudly and mightily do the great waves come in, only to dash out their fury on the rock-ribbed shore; hurrying, roaring and raging they rush shoreward as though determined to o'er-

spread the land and carry all before them to destruction; but instead they gently lick the sand at your feet—they stop because God set their limitations, “and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further; and here shall thy proud waves be stayed” (Job 38: 10, 11). The “white caps” waste themselves to nothing on the gate which Jehovah closed against them.

Man has utilized the seas for his good and pleasure as he has also utilized the land; great ships plow their way through the seas and oceans, carrying commerce and human cargoes from continent to continent; their animal life is yielded up for man, and wealth taken from their beds. They keep war-like nations more safely isolated and remote from some attacking neighbor.

“What hath God wrought?” One look at mother earth is sufficient to teach the thoughtful individual that it holds secrets, no doubt, of which the human mind has never dreamed. What is mid-way between us and China we have no means of ascertaining, and we are left to human conjecture. Mother earth is the richest of store-houses: protected within her lap lie those treasures which God deposited there many thousands of years ago. How lordly do the mountains lift their heads! And well they may, for the wealth there stored is inexhaustible. For many centuries men have been taking riches therefrom, but lack has never been thought of. Mother earth contains many varieties of wealth; gold, silver and other metals are brought forth for the benefit and pleasure of man. She is rich in oil, gas and gasoline; she holds these items secure, as David again says, “The earth is full of Thy riches” (Psa. 104: 24). But man cannot get these without effort; God planted them deep and securely in the bowels of the earth, and leaves it to man to secure them; they are at man’s disposal, but not without effort. There is not only wealth, but heat, power and generation found beneath earth’s outer cover; but in keeping with the curse placed on man, it is by “the sweat of his face” that the bounties of earth are his.

The apostle Paul was thoroughly familiar with the fact that the earth is the work of God: he wrote: “And thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish; but Thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt thou fold them up and they shall be changed; but Thou art the same, and Thy years shall not fail” (Heb. 1: 10-12). That all things visible to the human eye are temporal, is here declared. We have long been taught that the world would be destroyed by fire: that is taught by the apostle Peter in these words—“But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord shall come as a thief in the night! in the which the heavens shall pass away with a great noise and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up” (2 Peter 3: 7-10). No doubt there

are enough combustible materials embodied in this great big world to bring about an utter annihilation at the proper time. We know there is heat within the earth—hot springs and gushing geysers are proof thereof; oils and gasses are found in abundance; water to create steam for one terrible explosion would not be an impossible act of God. We cannot doubt, then, the possibility of God to blast and burn this old universe when it shall have accomplished his full purpose. Although water covers three-fourths of the earth’s surface, in some instances to a depth of more than five miles, but that is little compared with the approximate 8,000 miles diameter of the earth filled with many means of destruction with which we are acquainted, and possibly vastly more than we know anything of.

We stand and gaze with wonder and admiration at the great sky-scrapers of our generation; they lift their domes many stories above the busy, teeming throngs of humility beneath. When I first drove into Chicago with her more than three million souls, it seemed, as I entered one of the streets in the famous “loop” district, that the streets were exceedingly narrow. But they were not: the great height of the buildings on either side of the street gave that appearance.

From whence came those buildings? From mother earth! The multiplied thousands of tons of steel and concrete were taken from earth for the good of man. Our larger cities have apartment houses which in themselves would make a city of several thousand inhabitants; those homes, if such they can be called, come from mother earth. When we stop and consider the things God hath wrought we become confused with the immensity thereof. Such issues are too gigantic for the mind of man to grasp. (To be continued)

If it’s to be Bibles, or Testaments, or Song Books, or Communion Service ware—send stamped self-addressed envelope for descriptive circulars with prices.

**THANKSGIVING SUNDAY**

(By Edgar K. Sellow)

For what today am I most truly thankful?  
Is it for granaries that thy harvests fill?  
Is it for lowing herd, or flock so ample?  
Or any gift of thine through Sovereign will?  
Is it because thy coffers are full laden  
With golden store, or gems of greatest worth?  
Is it because I stand so free from burden  
And care, amid the stricken ones of earth?  
Is it because the blessed free exemption  
Of all my dear ones, given me of God,  
From earthly sorrows, through the free redemption  
So graciously poured o’er them by our Lord?

Oh no! Our joy springs from a fount still higher,  
From God himself, the spring of all our joys,  
Because Jehovah is! That holy fire  
Throws deepest shades on earth and earthly toys.  
Thou art the source and spring of all our gladness;  
Eternal pleasures by Thy hand are spread.  
Thou art the balm for all our grief and gladness,—  
We praise and worship thee, our Living Head!

**PARAGRAPH SERMONS**

(By V. M. Gilbert, Jefferson, Ia.)

DISCOURAGEMENTS are many which cross our pathway in life. I have just finished reading the book of Job. In this reading I found many good lessons that should encourage us in doing that which is right. . . . Did Job have anything to test his faith in God? Many were the trials of his life. Real and genuine were the reverses he experienced. He was a real man!

—"one that feared God, and eschewed evil." Job was determined not to go back on God—regardless of what might come on him, he would not backslide; and from the depths of his heart he uttered these words: "Neither have I gone back from the commandment of His lips; I have esteemed the words of His mouth more than my necessary food" (Job 23: 12). . . . Satan told God that Job would curse him to the face if God should afflict him personally; and to prove that Satan was falsely accusing Job, God permitted Job to be smitten with sore boils from head to foot. See Job 2: 7, and verse 9 shows how ungrateful was Job's wife—she wanted him to curse God and die; but Job refused her advice. Verse 10 says that in all Job's grief and trouble he never sinned with his lips.

THE FAITHFUL IN CHRIST must not become discouraged. During the early history of the Church and during the apostolic age many disciples became unfaithful and fell by reason of sin. Many things of sinful nature were found in the church at Corinth, which were pointed out by the writing of the apostle Paul. During the days of the apostles the Christians had many things to contend with. Hymenaeus and Alexander were blasphemers and had to be turned over to Satan (1 Tim. 1: 20). Demas was worldlyminded and turned back (2 Tim. 4: 10). Diotrephes was a lover of pre-eminence, uttering malicious words against the apostles; and neither would he receive the brethren, but cast them out of the church (3 John 9-10). Concerning the seven churches of Asia, only one (Philadelphia) was not criticized for something. . . . But with all these sins and sinners among the people of God, the faithful ones did not give up and quit. Real and genuine Christians will not go back on the Lord because of sins of others, but will draw nearer to God. Consider John 6: 66-69; James 4: 7, 8.

BE STEDFAST AND UNMOVEABLE.—Christians are expected to be always abounding in work of the Lord (1 Cor. 15: 58). We are also told to be strong in the Lord (Eph. 6: 10). Our interest in Christianity and the Church is shown by the way we attend services and how we contribute financially to the work. And the interest we take in Church work will have its influence on others. If we meet the approval of the Lord, we must live the Christian life. Peter tells us to add virtue to our faith, and this means moral courage. WE ALL NEED COURAGE—

- To step out boldly on the side of right.
- To stand firm for the truth.
- To sacrifice time and money for Christ.
- To have our watches keep church-time as well as business-time.
- To prepare for duty and service.
- To fear (reverence) God and keep his commandments.

#### CAN YOU ANSWER WHY —

Men and women manifest so little interest in Christ and His church?

Professed Christians will be neglectful about the church assembly?

Professed Christians have time and energy for shows and so little for the Church and Bible study?

Professed Christians prefer to play cards and dance rather than give attention to Church work?

Professed Christians can have money for tobacco,

gasoline and good autos and so little for the Lord's work?

Professed Christians are so enthusiastic about their club or lodge, and so indifferent about work of the Church?

#### OFFICE NOTES

(By C. W. S.)

The problem of the young people has at last been solved, and—to the young people's satisfaction. A church advertizes a protracted meeting, and at the same time a skating-rink party for the young people at a nearby park; the gate receipts to go to purchase coal for the church. . . . That is not only solving the problem of the young, but it's also getting rid of the young during that meeting. And I wouldn't be surprised if the young folks are just as well off at the rink as at that church.

One hears things at times that "burn him up". Lowell Thomas over the radio recently, in referring to a particularly brutal crime, said that it called to mind Prohibition days. . . . The inference was obvious. . . . Now if Lowell Thomas, or any other Thomas, doubting or otherwise, can cite us to a single instance where some one got drunk on Prohibition, we'll see to it that that one gets something pretty as a reward. Booze plays the same tricks on people it used to, from the time of Lot and his daughters down to the instance Lowell Thomas mentioned. . . . The papers are now headlining one of the tricks Booze played on a young married woman. She and another Mrs. went out joy-riding with two Misters and some booze. Something went crosswise in the party, and one of the Misters pushed one of the Mrs. out of the fast-moving car on her head, where she lay stunned on the road. Not being quite sure they'd done a good job, they turned the car back and ran over her just to make sure she was dead. Now, for some one to come along and say that sort of thing reminds him of Prohibition days, it "burns me up". All in the world it can remind one of, who is thinking straight, is of Booze. . . . Sometimes something comes up in a church and stirs things up. The ones in the wrong place the blame on the ones who are trying to rectify that wrong, just as Wets try to blame Prohibition for what Booze is responsible for.

An old friend of ours died recently at 4 o'clock in the morning. We were sleeping peacefully when he was released from his sufferings, and his spirit slipped out of his worn-out body. . . . This old friend of ours wasn't a member of any church—he'd never confessed his Savior, and yet, as I think of his quiet, humble, kind and lovable life, I'm afraid that he was more of a follower of Christ in everyday life than some of us who have confessed him. We've confessed Christ, and been buried with him by baptism; he had never confessed Christ and been baptized, but his life has been very near the earth-life mapped out for Christians. Friends and relatives went with him as far as they could go—to the grave. As the funeral cortege drove through the little village, where this friend of ours had lived many years ago, on its way to the burial-ground, citizens on the street stopped and looked, and wondered who it was of their old citizenry had come back home to stay. . . . I spoke a few words at the funeral parlors, and offered a prayer at the grave. A quartet from the North Indianapolis church—two brothers and two sisters—sang a requiem for the dead. . . . Four days later a brother of this old friend was buried beside him. I was called to be present when his body was committed to the ground—"Earth to earth, ashes to ashes, dust to dust; looking for the general resurrection of the dead in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glory and majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in Him shall be changed, and made like unto His own glorious body, according to the mighty working whereby he is able to subdue all things unto himself."

#### HOW DOES MR. RATTI KNOW?

With flippant audacity do Roman priests venture to state fundamentals of law and government with an air of final authority. They enunciate their dogmatic statements without a moment's study or research in the

questions they presume to settle. How do they know? asks The Fellowship Forum.

Do priests who have not studied such questions know better than jurists and statesmen who have? Do priests expect the eminent scholars and authorities to accept their crude and immature views as final? The world would be in an uncleanable mess if their reckless assertions were heeded.

While the careless habit mentioned is common to priests in general, it is more especially characteristic of those priests whom the Roman Pontiff has placed on thrones as members of the hierarchy. It is most characteristic of the Pontiff himself.

September 21 the Jesuit magazine called America devoted more than an editorial column to a subject of which its editors know nothing. Their expressed views are of no interest or importance. Oddly enough, their implied contention happened to be sound. But their dogmatic manner was typical. They were discussing a question of the right of civil government. Jesuits, whose order has been driven out of Roman Catholic lands again and again for crimes against the State and its people, harangue the public on questions of justice as though they had a corner on such questions. The Jesuit editorial said: "It should not be forgotten, as Pius XI teaches in the Encyclical on Christian marriage, that the state has no direct power over the bodies of its people."

The name of Pius XI is not Pius at all. It is Achille Ratti. He is an Italian priest whom some three dozen other priests (nearly all Italian) selected in secret to reign as Sovereign Pontiff.

But that is beside the question. It is not material that he changed his name from Achille to Pius. Who does an Italian priest know about direct or indirect power of the State? Has he ever studied jurisprudence? If so, did he disclose any aptitude in that subject? Are there not hundreds of jurists in Italy, not to mention France, Britain, America and other lands, who have forgotten more than he ever learned about the powers of the State?

Fortunately, nobody but Roman Catholics has paid any attention to his encyclical mentioned. Why should they? What does Mr. Ratti know about the political questions he presumed to discuss? Nothing. His statement shows his dense ignorance!

If he and his dupes think the State has no power over the bodies of its citizens, let them take a case of small-pox into any civilized community and see whether the State has power over the body of the patient and those about him. The whole bunch will be justly held under quarantine, for protection of the public.

Suppose, again, that a citizen is so unfortunate as to contract leprosy. Will the State exercise authority over his body? Had Mr. Ratti studied the Bible instead of ecclesiastical politics, he would know what God commanded the State to do with the bodies of lepers. The ancient theocratic State of Israel dealt sternly with lepers, by Divine command. It continued to do so for centuries after it ceased to be theocratic.

All modern States use the same power over bodies. They must do so. Only thus can the public be shielded from epidemics that might exterminate the human race.

What does Mr. Ratti know about the power of the State? What do the Jesuits know? They quote Thomas Aquinas on the subject. What did he know? He never saw a democratic State! Let Mr. Ratti study

at least the elements of jurisprudence before he presumes to instruct scholars and statesmen and jurists on the subject. In that subject he is an ignoramus.

### "THE BIBLE VS. ROMANISM"

This new volume by Bro. A. N. Trice, answering and refuting the arrogant claims of Romanism, is significant and timely. No major institution has ever made claims more bold and sweeping, or set up assumptions in more brazen defiance of fact, than has Roman Catholicism. Bro. Trice has done a very excellent and timely piece of work in pointing out and exposing these daring effronteries of papacy. . . . Cloth bound, \$1.25, paper, 75c.

### PROPER ESTIMATES

Prejudice and weakness often make human estimates very unreliable. It is so easy to exalt unreasonably one thing and unjustly disparage another that our judgment becomes too warped to render a fair decision. This can easily be the case, regardless of our perfect sincerity. Hence, with genuine honesty we can become absolutely unfair in our conclusions respecting even simple things.

Perhaps this fact is nowhere more evident than in various estimates people have of religious papers. No one will deny that occasionally articles appear that are much below the high standard that religious subjects demand. They may be wanting in spirit or style, or both, yet the truth they contain may be of vital importance. This should not be overlooked when placing a value on the paper. A physician might be very harsh or rude in telling a patient about his condition and what must be done, but in spite of that he might be stating what was vital to the patient's life. It would be foolish for the sick man to allow the physician's harsh and uncalled-for manner to close his ears against the true facts. It is far more unreasonable to let some one's poor way of approach keep you from accepting the truth on which the salvation of the soul depends. The thing that saves is the truth, not the particular set of words used to express it. One may well forget the words, but the truth must abide in his soul! This fact is never questioned in anything but religion. It may not be amiss to add that people are never more unreasonable in anything than in consideration of religious matters.

It may be, continues a brother editor, that in the same paper where the poor article appears will be found ten of the very best—instructive, elevating and inspiring! But the faultfinding reader will rarely ever see them; or, if he does, he will forget to utter a word of praise for their fine lessons and admirable spirit. He is so disturbed about one poor article that he forgets the ten good ones. Recently in private conversation a good brother said: "It is strange to me that some brethren never appear to see the good things in our religious papers, but are always looking for something bad." Generally the good articles in a paper will furnish most members of the church more wholesome teaching than they will put in practice before the next issue gets to them. Some one said he would hate to manifest less judgment in getting mental food than in getting food for the body. In eating he always swallowed the meat, but rejected the bones! It would be worse than folly to refuse the precious metal because it was mined in the rugged mountain. Beautiful

ful and comfortable vehicles are very desirable, but the immortal passengers in them are the more valuable.

We are extremely grateful for the many fine words of praise we are continually receiving. From any viewpoint considered, we think this paper worth many times more than the subscription price. We are thankful to every one who contributes anything to maintain or increase its usefulness. We want your wholehearted cooperation!

We are trying to make the Review our best tract for distribution—educational, convincing, and strengthening to all seekers of the higher life. Send it into his or her home a year:—only 50c.

### MURDER IN THE NURSERY! (Christian Science Monitor)

Has not the time come to stop encouraging children to play at murder? Murder is not a game. And yet the sale of toy machine guns, toy revolvers, cap pistols, double barrel popguns and other instruments of playground murder goes on uninterrupted and almost unprotested in the United States. Some of these toys look so much like real weapons that they have been used successfully in staging actual holdups.

Most alarming is the complacency with which many parents, teachers and other citizens appear to view the increasing use of toy firearms by children. It may be amusing to see small children pointing toy revolvers at their parents and others, with commands to "stick 'em up!" It may seem perfectly harmless and innocent—but it is not. ~~It is murder-in-the-making!~~

Parents and teachers must wake up! They are asleep. While they quietly slumber, manufacturers are getting these weapons into the hands of thousands of children. It is making mock gangsters of the nation's children. They may continue to act as real gangsters when they are old enough. As a nation, we become indignant at munitions manufacturers and would halt the shipment of armaments to warring nations in other parts of the world. Let us also become indignant at the shipment of toy armaments to the children of the nation. Let our arms embargoes begin at home!

### NOTES AND NEWS

"The sounds that reach God's heart  
Are not the music  
Of great deeds blazoned  
On the skies of fame;  
But all the tender, loving, Christ-like actions  
Of humble followers  
Who bear His name."

If I tried to read, much less answer, all the criticisms made of me and all the attacks leveled against me, this office would have to be closed for all other business. I do the best I know how, the very best I can. I mean to keep on doing this down to the very end. If the end brings me out all wrong, then ten angels swearing I had been right would make no difference. If the end brings me out all right, then what is said against me now will not amount to anything.—Lincoln.

Marion, Ind.—South church moving on in peace, slowly increasing in numbers, and good interest by young members. And I think the Review improves with each issue.—Ella Saucer.

Also, the Christian Leader advertises Bro. E. M. Zerr's proposed Bible-reading at Palmyra, Ind.

The Montreal "Witness" announces that "the secret of the Catholic confessional was placed in jeopardy in Germany on Aug. 21 when a Roman Catholic priest, Father Horoba, was fined 500 marks (about \$200) for 'abuse of the confessional

chair', for allegedly attempting to dissuade a woman, during a confession, from sending her son into the Nazi labor service."

For Sale or Trade—140-acre farm with stock.—F. B. Hensley, Hartshorn, Mo.

Nashville, Tenn., has 50 churches of Christ, representing about 10,000 members.

Prof. Kershner writes in The Christian-Evangelist, "There is no proof in the New Testament that only baptized believers partook of the communion service. An inference may be drawn to this effect, but it is only an inference." And so, he concludes, "close communion" is not binding. But how about the "inference" that instrumental music was used in the New Testament worship, and those who split the Lord's church with that "inference"?

Junction, Tex.—Open season on deer and turkey begins here Nov. 16 and continues 6 weeks. Drilling now in progress in near-by "wild-cat" oil field, and we've assurance of getting a \$500,000 bridge over South Llano. These will bring many people including some Christians. All urged to look us up.—W. W. Leamons.

Shadyside, O.—Closed 18-days meeting here with 7 baptisms and 7 restorations, interest and attendance fine, and brethren say it was the best meeting here for a long time. Begin at Sancho, near Hundred, W. Va., Nov. 10. My tract, "Why I Left the Christian Church," is ready for delivery at 10c per copy, 15 for \$1, 100 for \$5. (Sales tax on Ohio orders.)—D. H. Hadwin, 317 W. 40 st.

Altoona, Ia.—On Nov. 8 Bro. Kenneth Blake and Sister Geraldine Hanson, both of Marshalltown, Ia., took the marriage vows. He's one of the Blake Brothers who sing over the air Lord's day mornings from Station KFJB. We pray the Father's blessings on this union.—Earl Warren.

Cantonment, Fla., Nov. 8.—Good meeting at West Burt, near Pensacola—4 baptized and 2 by letter. Now at Bigelow, Ark., in interesting meeting.—H. E. Pierce.

Anderson, Ind.—Bro. Roy Morgan spoke for us Nov. 1-3—one added. Bro. M. F. Cottrell, jr., will work with us this winter. Prospects good for large, strong church.—Edgar O. Robinson.

Our first-page article is by a man who doesn't agree with us in all our religious ways. But because we agree with him in some things, does that cause us to endorse also those things we may judge as wrong in his faith and practice? A book that enjoyed some popularity in our Brotherhood ("The Church of Christ") quoted freely from "college-ites" and rank sectarians; but did that cause the compiler of the book also to endorse all their teachings and practice? If so, then the Savior's endorsement of the "worthy" ones at Sardis (Rev. 3) also caused Him to endorse the "dead" and "defiled" ones! . . . Are we beginning to think for ourselves, brethren? Remember, we'll have to answer for ourselves.

WITH GRATEFULNESS we acknowledge receipt of responses to our private inquiries for suggestions regarding the Review's work. Even the critical have granted our sincerity, but all have shown keen appreciation of the opportunity the paper affords of co-operating with all our brothers and sisters, wherever possible, in broadcasting the Lord's good news. Thank you!

Well pleased when the Review arrives; always has excellent articles for those interested in their final salvation by following our Savior's commands. I've read the paper since 1890, and then, as now, it was bent on correctly teaching the Gospel—a warning to sinner and a comforting guide to Christians. Forty-five years I've known the Review, and find none better for those earnestly seeking the soul's welfare.—Wheatland, Calif. . . . (10 subs.)

The Review's my best visitor!—Pasadena, Calif.

Orlando, Fla.—Divided church re-united, so we're very happy!—Luella Parkhill.

Johnson, City, Tenn.—I held a full Institute at church on R2, Saltville, Va. Building small, but nicely filled every night save one, when we had rain. Fine interest and a baptism. Good brethren sent a small truck-load of provisions and farm produce back to my home. Never held an Institute for more loyal or appreciative people. I do not know of more friendly or hospitable people anywhere in our Southern highlands. I also preached at Rock Hill church, Sullivan Co., Tenn., 5 nights to appreciative audiences. Begin Nov. 10 at Mountain View school, also in Sullivan county. A strong sectarian community where I encountered strong opposition over 2 years ago when

I suggested an Institute there. But, far as I know, there's not an opposing voice this time, and 3 or 4 good families of Christians only will co-operate. I'm only asking prayers of loyal brethren as I labor in this difficult field.—Gustav Winter, R1, box 153.

Davis City, In.—Closed meeting at Confidence with attendance 15 to 100. Assisted by Hickory Ridge and Waldo Hoar. Plan to begin at Garland schoolhouse, near Mercer, Mo., Nov. 12. Also plan to conduct a Bible School here at home, beginning Dec. 31 and continuing about 10 weeks. We'll read and consider the whole Bible in regular school hours, using maps, charts and lectures; and give instruction in vocal music. Expect a good class, and will be glad to hear from others who would like such a course.—Wm. J. Campbell.

Sacramento, Calif., Nov. 4.—Church continues to grow in grace and knowledge, brethren have mind to work and spread the Gospel. At present I'm in mission meeting at Stockton. Splendid co-operation, and we look for much good; 3 fine services yesterday with a baptism. This one made the confession a few nights before, at close of a mission effort conducted by Bro. A. L. Cassius (colored). He did good work and paved the way for the present meeting. Brethren few here, but I believe they're filled with new enthusiasm and inspiration to work in this fine city. Pray for us.—Seth E. Rehkop.

The Methodist Episcopal Church plans a nation-wide revival, the week of May 24, 1936, commemorating the 200th anniversary of John Wesley's "religious experience".

Danville, Ill.—Young people's meeting here nearly filled large auditorium in morning and afternoon. Volunteer speakers at a. m. worship followed by 20-minute address by Bro. John McCormick. Bros. Fred Walker and T. T. Carney spoke in afternoon, and son Arlyn led the songs. After a social gathering at my home we returned to the church house and I spoke at the concluding service.—Grover Moss.

Council Bluffs, Ia.—Up till after midnight preparing a sermon; rose early to drive 65 miles to church and only 3 came. But I procured 2 Review subs., so feel that I did good. . . . Want to buy good 2nd-hand copy of "Questions, Answers and Remarks on the New Testament", also another "Thayers".—W. E. Brumback, 2911 W. Broadway.

Since Oct. 22 we received from Mrs. Hagerman \$1; southern Indiana sister sent \$25 thus: "I don't want to be a slacker or quitter"; E. Dobbs \$4, A. Upson 50c, M. Heriford 50c, C. Monroe 50c, Mrs. Hygh \$3,—to help the Review continue its regular broadcasting of the news of Christ's church. When making gifts, please remember this great work.

Medford, Okla., Nov. 6.—Good meeting at Jamesport, Mo., and I think all neighboring churches were well represented. Had five visits with Bro. Adamson. Began at Springdale, near Waynoka, Okla., Oct. 15, the 5th meeting I've enjoyed with this church, and seemed the best. Some young men baptized who doubtless will be of much assistance to the church. Bros. Curry and Thornhill visited the meeting, as well as representatives from neighboring churches. I hope to be with them next year. Began with Union, near Medford, Nov. 3, in bad weather. Will be here while interest demands.—Shannon D. Baker, Owensburg, Ind.

Enclosed are 4 renewal subs. I enjoy the Review better than ever before, and it's easier to pass on to others since it omits the brotherhood quarrels.—Detroit, Mich.

Hope, Ind.—Little church here holding fast.—Chas. E. Scales. I love your courage, and do not "soft pedal".—Spring Valley, O.

The Pacific Conference of the Methodist Episcopal church asked the President to prohibit use of intoxicants at White House public functions. We think it would be better for him to cut out private booze also.

Boxville, Ky.—Attendance at Lord's day worship better since our protracted meeting.—S. E. Lambert. . . . (With his sister, Mrs. Ball, he sent 8 subs., and money to release 4 more off our Waiting List.)

Jersey City, N. J.—Church meeting at 880 Bergen ave. had its first birthday, Nov. 3. Besides regular services a special meeting was held in afternoon. A number of visiting brethren from 4 surrounding churches assisted in making the meetings of great value by excellent talks. This church was started in East Orange, but moved to Jersey City because it's more central. Attendance improving, a number now able to meet with us who could not before. So we take courage and press on. Send names of members moving to these parts, and we'll look them up.—A. W. Hastings, 252 Sip ave.

A brother asks, "What is the crucial test of our relationship

to the Lord Jesus Christ? Is it doctrinal correctness? Is it seeming zeal in the things of God's Kingdom? . . . Important as these are, Paul suggests that the great test is: 'If any man have not the spirit of Christ, he is none of His'. All our apparent devotion may be explained by our desire for position, our seeking pre-eminence. Christ may not be in our thoughts or deeds. The Missing Link in our church life is 'the spirit of Christ'. The lack of unity in churches, the spirit of jealousy, harsh and unloving criticism, the want of brotherliness, are the fruits of a spirit which is of Satan and not of Christ. 'This kind goeth not out but by prayer and fasting'."

A colored brother, W. C. Amos of Indianapolis, writes: "In regard to Bro. Thurman, who has spent 65 years in the service of the Lord, but now has fallen,—with 65 years behind him, shall we cast him aside as a forgotten servant, or shall we hold him up for the work he has done? He has fallen in the service of the Lord. . . . Now let us sing praises unto the Lord by coming to his rescue in his hours of trouble and sickness. Let us sacrifice, if it takes that to help Bro. Thurman. I am willing to sacrifice to help him or any other brother of the Church. Let us not forget our old brothers when they are down and out, for we may lose our crown for that! Look at the Word, and then look at the servant, and then act accordingly."

(Woodsfield, O.—I joined together in holy wedlock the following couples:—Oct. 19, Guiles Bigley and Mrs. Alice Hall, both of near Woodafield. . . . Oct. 26:—Frank H. Hannahs and Miss Lena M. Huntsman, both of Barnesville.—J. V. Armstrong Traylor.

Preston, Kan., Nov. 5.—Closed meeting with "Riverside", near Kiowa, with a baptism. Fair attendance. Bro. Thornhill was in a meeting with Amorita. I began here last night. Miss Bro. P. G. Holl, who always was present. He passed on to his reward a few months ago. Missed getting to see Bro. Shannon D. Baker while I was at "Riverside"; he was not very far away, in a meeting at Waynoka, Okla., but roads and weather conditions prevented a visit. He's now in meeting at "Union Chapel", near Deer Creek, Okla. May God bless the preaching of his Word! . . . NOTICE! I have published a booklet of 30 pages containing 2 sermons made over Radio Station KENT, Shenandoah, Ia., on Spiritual Training and Value of Good Mothers. Price 10c a copy, or 3 copies for 25c, postpaid.—V. M. Gilbert, 807 W. South st., Jefferson, Ia. . . . (11 Review subs.)

Steubenville, O., Nov. 7.—Delivered 2 addresses in Pottery addition this week. Speak here in court house, the 10th. Protracted meeting begins the 17th.—A. E. Wickham, Jacksonburg, W. Va.

Another baptized, Nov. 14, at North Side, Indianapolis, by Bro. Hollis Porter. And on that date Bro. Millard Springer began meetings at 907 Chadwick st., now a self-supporting church which was started about a year ago by North Side aiding Bro. Springer.

Barnesville, O.—On Nov. 3, brethren here at E. Main st. enjoyed their first all-day meeting in a number of years; 37 churches represented and 11 preachers present: C. E. Rogle, R. H. Bankes, D. H. Hadwin, Stanley Bates, Odes Forshey, E. J. Bennett, J. V. Traylor, Raymond Straight, C. L. Mellot, W. A. Henry and myself. Bro. Henry preached at morning and evening services and I spoke in the afternoon. Singing in charge of Bro. Hobart Thornberry. Largest crowd ever at E. Main filled extra chairs and class-rooms and crowded the platform, and yet many had to stand. West Main st. church well represented, all 3 elders present. What a great day for Barnesville! Truly glad to have all these brethren with us. And it's hoped a similar meeting may be held next year, perhaps a little earlier. . . . Closed fine meeting at Belmont, Nov. 3; large crowd each service; 2 restored and one baptized. Expect to begin here at E. Main, Nov. 10, my 4th effort here.—Tom W. Butterfield.

Malta, O.—With Wolf Creek brethren, Nov. 3. Next to Triadelphia, then to East Branch.—C. G. Parsons.

Oblong, Ill., Nov. 6.—In good meeting (my 9th) at Bellair, near here; interest grows with nice crowds. Oct. 30 I stopped at Farmersburg, Ind., and conducted funeral of Bro. John Beard in his late home, where a large crowd paid respect. He was an elder at East Liberty. Nov. 3 I spoke at funeral of Sister Williams, a member at Bellair. House not large enough for the crowd. Oct. 2 I was called to Findlay to conduct funeral of Bro. Britton. And I have all reasons to believe these 3 were faithful to the Lord.—J. C. Roady.

Indianapolis, Ind.—Spent Nov. 8 with church at Prairie Creek, about 15 miles south of Terra Haute. Though I've preached

there a great deal and enjoyed many good meetings and pleasant associations, yet this last appointment seems to have "capped the climax". At forenoon service were 2 confessions. We went immediately and baptized them. Returning to the high school gymnasium we "filled up" on a fine dinner. At 2.30 we went again to the meeting house for another service, at conclusion of which 2 more made "the good confession" and were immediately baptized. I also preached to crowded house at night, took 2 more confessions and baptized them "the same hour of the night". I have baptized many people, but do not remember ever to have been in the water 3 times in one day for that purpose. All these candidates were young people; and that reminds me to tell you of a condition there that's rarely seen. The house is large and has 3 sections of seats facing the doors. The center section from the 2nd seat almost two-thirds of the way back was closely packed with young people, all of whom "sang like larks", gave splendid attention and did all they could to make the services successful. Bro. Clebert Kester, a fine young man I appointed some years ago to take charge of song-service, is doing great work with them and deserves unstinted praise. To say the people were pleased with the day's services is but a feeble expression. If you could've seen the happy faces of the great crowds who attended, you, like myself, would have felt like saying, "Praise the Lord!" . . . Here in Indianapolis I still have charge of that wonderful class at East Side. Our room about filled at each session; and, though I've been their teacher nearing 3 years, yet the interest is wonderful and all of us derive much benefit from our discussions. At conclusion of our class period I go to the mission at 3720 E. 25th st., where I preach. Bro. McCord preaches at 3 p. m. While this band is few in number, yet they are quite faithful, and we hope for numerical growth. Many years I've stood for closer relation among churches in this city. Thank God! that time seems here. . . . I'm situated so I can visit other churches or hold meetings.—A. F. Dalton, 3124 Graceland ave.

Windsor, Ontario.—Church at College and Campbell sts. going very well. Bro. T. W. Phillips conducted our fall meeting with 6 baptized, and we can see good results from our Lord's day school. Bro. Phillips builds up saints as well as convicting sinners. Visitors always welcomed to our services.—R. Montgomery.

Belmont, O.—Bro. Tom Butterfield closed meeting here of over 3 Lord's days with a baptism, 2 reclaimed and much rejoicing.—Mrs. Belle Orriason.

Glasgow, Ky.—Closed fine meeting (my 2nd) at Mt. Gilead with 14 baptisms, 3 from Baptists. Began at Corinth, Nov. 3; a confession first night. I am 100 per cent for the Review!—G. E. Page, R8. . . (27 subs.)

Saltville, Va.—One baptized in Bro. Gustav Winter's meeting here and church much strengthened. Expect his return soon as possible. Review much improved, and I don't wish to miss it.—C. Y. Anderson.

Bradford, Pa.—Oct. 27 my mother confessed the Savior and was baptized later by Bro. Churley Moore. One of life's happy moments for me. Fifteen meet here.—A. W. Troutman, 7 Cottage Row.

Columbus, O., Nov. 4.—My 5th meeting at Dalzell closed with 5 baptized, 3 restored and we believe much other good done. At times the building was not sufficient to accommodate the crowd, thus many attentive hearers stood at the door and windows and heard the Gospel message. I promised them another meeting in 1937. Began here Nov. 3 to continue over the 17th, God willing. Hope to do much good in pointing people to "the Lamb of God that taketh away the sin of the world." Go from here to Atlas for short meeting, then to Union City, Ind.—J. W. Gallagher, 117 Warren ave., Barnesville, O.

At a rough estimate (we almost wrote "rough draft") we figure that something over 200 new yearly readers were added to our Sub. List in Review Week, Nov. 3-9. And, considering the falsehoods that have been whooped against this old paper and its readers and writers, in the last 2 or 3 years, we consider that's a very fine showing—and in hard financial times also. Two hundred more homes directly contacted for a year by preachers and writers and reporters for the Church approved in the New Testament! Pretty well scattered, too—from Canada to Texas, and from Maine to California. But that leaves considerable spare territory in between, yet we look for that to be well filled between now and Xmas, by those who didn't send in during Review Week, but feel "the urge" now coming on in this gift-making season! . . . Some

just sent money, and asked that names be taken off our Waiting List and inserted on the Sub. List. How fine, to be remembered thus! . . . So the news seems to be traveling, that we really haven't denied the Faith, after all. And those who have stood by, and read and watched for themselves, are giving the lie to the false prophets, by co-operating with our writers and introducing them into these new homes. And we are also determined to continue doing our part, so the low offer still stands for the rest of you to "show your colors" in widely advertising the Church of Christ—all new yearly subs. sent before Xmas, only 50c each. . . . (Fill up your local churches first, then see to your relatives and religious neighbors. Brothers and sisters, let's really go forward with His good news!)

We read with interest the President's proclamation for Thanksgiving Day, part of which ran thus: "We can well be grateful that more and more of our people understand and seek the greater good of the greater number. We can be grateful that selfish purpose of personal gain, at our neighbor's loss, less strongly asserts itself. . . . The future of many generations of mankind will be greatly guided by our acts in these present years. We hew a new trail." . . . How grand! How uplifting! . . . And then we remembered the return of the open—very open—SALOON! . . . And we wondered if words mean anything any more.

The Gospel Advocate now advertises "Liberty" magazine (a blood-and-thunder concoction if there ever was one) and the "Christian Herald", as pretty a dish as sectarianism ever served. . . . Remember Bro. Tant's warning!

Present your elder or preacher with a good book for Xmas. Or place the Review in some family circle for a year (only 50 cents).

Churches should fear to take government money lest "strings" be attached. There's still some sentiment as to separation of Church and State.

Bro. W. C. Rice reports his preaching in The Old Paths Advocate, organ of our re-baptism, no-class and one-cup brethren.

People who say it's wrong to try to change others' religious faith, surely don't realize that God's own Son came to earth to do that very thing. As we learn from ~~truth~~ we should gladly accept it and tell it to others for their good. The Scripture exhorts to "grow" in grace and knowledge of the Truth. What credit do we deserve for clinging to error just so we can brag of our "consistency"?

We want to publish lists of all Radio Broadcasts for the Church. Our readers wish to tune in. Please send yours:—station, town, time.

Preachers and elders who prefer to work with informed, co-operative and interested churches can contribute to this end by placing the Review in each family:—all new subs. now only 50c each for a year.

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