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THE C. E. I. STORE

Dept. D

Athens, Ala.
Dressing To Please God

(This title was used as the caption of an editorial last July. The first two paragraphs of this article are the same as in that article, but the remainder is new material. This and the remaining part of the previous editorial by this same name are to be published in tract form in the near future, the Lord willing.)

At this season of the year God blesses us with the summer sunshine, the beautiful flowers and all the other grandeur of nature. But instead of showing our appreciation to Him for these blessings we use this season for our own selfish pleasures and will not even respect God’s wishes in our manner of dress. Of course the weather is hot, but it is not any hotter than it was a generation ago, and we have electric fans and air conditioners which were not even thought of until the last few years.

Is God Pleased?

Do you think God is pleased with the way people, many even who claim to be His children, dress (or rather undress) today? He was not pleased with Adam and Eve when they dressed (?) in similar fashion. (Gen. 3:7, 21.) Be it said to Adam’s credit that he knew that he was still naked when he was thus attired. And then we talk about the progress the human race has made!

When God was giving instruction about the way Aaron and the other priests should dress, in addition to the coats and other outer
garments, He said, "And thou shalt make them linen breeches to cover their nakedness; from the loins even unto the thighs they shall reach: And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy place; that they bear not iniquity, and die." (Ex. 28:42, 43.) If the priests had failed to dress decently as God commanded they would have been put to death for this sin. We today who are Christians are "kings and priests unto God." Will God be pleased with His priests today who dress indecently any more than He was with those priests under the Old Testament law who were guilty of the same sin? To be sure He will not smite us with death because of our sin today, for He no longer deals with His children in such miraculous fashion. But He will remember and punish those guilty of sin just as surely as He did those under Moses' law. "He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, whereby he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" (Heb. 10:28, 29.)

Women Must Dress Modestly

After instructing men in the way they should act as he wrote Timothy, the apostle Paul said, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; But (which becometh women professing godliness) with good works." (1 Tim. 2:9, 10.) Are the present-day gym suits, bathing suits and shorts and halters modest apparel? If so, just how much more can be left off and the dress still be modest? Remember God was not pleased with the fig-leaf aprons Adam and Eve wore. And even with the fig-leaf apron on Adam still realized that he was naked and tried to hide himself from God. Were he and Eve dressed in modest apparel?

Certainly this instruction to dress in modest apparel means more than merely to have on enough clothing. Many of the long evening dresses have enough material in them to more than make a modest dress. Of course some of them are modest, but far too many are immodest because of the way the upper part of the body is left exposed. Even the part of the body that is covered is often fitted so exactly that little is accomplished by having it covered. Would anyone be so foolish as to think that she can please God by wearing such clothing?
Can a woman possessing the characteristics of "shamefacedness and sobriety" thus expose her body to the gaze of men and thus excite in them lustful passions? Jesus said, "That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28.) Is the woman or girl who dresses indecently, thus causing the lustful gaze of men, without sin in this respect?

But still more is included in this command to dress in modest apparel. In contrast the divinely inspired writer said, "not with broided hair, or gold, or pearls, or costly array." Gaudy clothing with excessive ornamentation which attracts attention to itself is also forbidden. The attractiveness of a woman who is a child of God does not depend on her make-up or her gay clothing. Her outstanding attractiveness is the "hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3:4.) Far too little attention is given to making oneself attractive to God. Too often the only approval we seek is that of our associates.

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**News Item in Church Bulletin**

Sixteen members of . . . . . . missed both services last Lord's Day. Some were sick. Some were visiting. Some were . . . . . . ???? Two members missed every service during March. Some members in the county never assemble with fellow Christians to worship, despite the warning from God that to so do is to trod under our feet "the Son of God," and to count the blood of Christ "an unholy thing," and despise the "Spirit of grace." God warns He will take vengeance and judge such indifference. (Heb. 10:25-31.) Excuses will not suffice. It is strange how members are able to work six days a week, and always "take sick" on Sunday. God knows the truth. In fact, you don't fool your brethren! They have your number, too! They lose respect for the "excuse maker" but appreciate the brother or sister who is really trying, really sincere. And they deeply sympathize with those who actually are sick and thus unable to assemble to worship. Please! Don't offer more excuses! You may well excuse yourself to an everlasting torment by so doing. When tempted to offer excuse to some member for absenteeism, lift up your eyes to heaven, and "see" God. Then, see how difficult it is to utter that flimsy excuse. Then ask God to forgive your sin of indifference and lying! —Selected
A Letter from the Devil

Hell Fire & Brimstone
June 20, 1954

Mr. Lukewarm Christian
1954 Indifferent Street

Dear Luke,

I am a little worried about the work there, so thought I would drop you a line and encourage you. You surely do not want to become active in the work and I do not want you to do anything that would hurt your chances of keeping our appointment. I notice that a lot of people are going to Bible Study Sunday morning, but you are not going to let them get you, are you, Luke? It is bad enough to have to go to church on Sunday morning. Do not let them think for a minute that you are about to spend more time studying the Bible. After all, you might get to liking those people too much. Just wait until the song service has started, then you can stumble in and keep everyone else from worshipping. We do not care about worshipping anyway, do we, Luke? Therefore, we just as well keep others from worshipping. Being late will make them stop all that silly work of trying to have good services. That is what we want, Luke.

One more thing, Luke, do not pay too much attention to what the preacher says. He's an old foggy, anyway. Talk to your friends while he preaches and enjoy yourself. This will keep you from hearing, and then too; your friends will not be able to learn anything. However, if you do not care to talk during the sermon, just sleep. Above all, do everything within your power to keep from hearing the lesson. The preacher is too hard, anyway. He expects too much of people and speaks too frankly about what is in the Bible. Discourage him and maybe he will leave.

Above all, I hope that you will not become weak enough to go on Sunday night. Go to a picture show, or stay at home. Follow these instructions carefully and I will soon promote you from Lukewarm to Icecold, and you know what that means. Don't forget, Luke, to take your wax to church—chew it vigorously, smack and pop it loud, drive the people near you to distraction. This sort of rubberized wax is the best. Near the end of the service drop the wax on the floor or stick it to the pew, so someone will sit on it. Be sure, too, to tear up as many song books as you can, and drop all loose paper on the floor. Don't you see, Luke, how easy it all is. I'm looking forward to the time when you'll be mine for keeps.

Lovingly your friend,

Sly Satan
Is the Work in Italy Being Established on a Lasting Basis?

The above question was suggested to me many times in various parts of the country as I was touring congregations in the interest of the Italian work. It seemed to me that many had a fear that the Italian field might not be a stable one, and if eventually the American workers should have to leave, the church would not continue to exist.

In the past week, something was brought to my attention that showed in a striking way the caliber of Italian Christians.

I was invited to hold a five day meeting near Cosenza in Southern Italy. There are three small congregations in that area served by Brother Salvatore Puliga. The day I arrived, he informed me that he had received an urgent telegram from the church of Christ at Petilia Policastro, about 80 miles on the other side of the mountains, asking that he come immediately.

The next morning we left early, and after about three and a half hours of driving over unpaved curving mountain roads, we arrived at the little village of Petilia Policastro.

Just a word of history about this community. In the month of January of 1952, with two Italian brethren, I made a visit to Petilia to call on some correspondence students. We found there was a good group interested in studying further, and as a result, Brother Frank Coco moved to this place, where he labored for about a year and a half.

Thus, with some curiosity, I approached the town of Petilia Policastro. As we arrived in the city square, we were met by some members of the church who expressed their joy at our arrival, and informed us that they had telegraphed because one of the members had died the day before, and they wanted assistance with the funeral service.

However, they had given up hope of anyone coming. As a result, they were carrying on by themselves as best they could, and the casket was being prepared for the procession to the cemetery.

We started toward the home of the deceased; but at the edge of the square, we met a large procession of people, among whom were six men bearing the casket upon their shoulders. The casket was preceded by several sprays of flowers, and on one of them written in large letters were the words, "From Your Brothers and Sisters in Christ."

A young man who has been taking the lead in worship at Petilia Policastro came forward and asked us if we would preach a sermon there in the square. We responded that we did not have police permission, and would be arrested. The brethren told us that for a funeral, permission...
was not necessary, so we mounted upon an archway overlooking the square and Brother Puliga preached for about a half hour on the necessity of preparing for death.

The deceased was well known, and so a good part of the town was present for his funeral, some out of respect for our brother who had passed on, but probably most of them out of curiosity to see how a non-Catholic funeral would be conducted. I have never before seen in Italy such a crowd assembled to hear a gospel sermon.

I would say that there were more than 2,000 people present. At the conclusion of the lesson, we went on foot to the cemetery, Brother Puliga and I walking in front of the casket. At the cemetery, we sang several songs, after which I was asked to speak, so I preached for about twenty minutes pointing out that after death one cannot change his status before God, thus emphasizing the necessity of living for God in this life. The service was then concluded with a prayer.

To my great joy, the brethren informed me that they met regularly, and that there were about 25 faithful members. They also introduced us to several who said that they hoped soon to be members of the Lord's body. One young man informed me that he had gone from the day before without eating, as he had been sitting up with the corpse, to make sure that some of the relatives of the deceased, who were not Christians, did not call a priest to perform last rites. Not that the priest could have affected our departed brother in any way, but for the effect it would have had on the community.

This was the first death among the brethren of Petilla Policastro, and they did not want to run the risk of people saying, "they left the Catholic Church in life, but in death you see that they were anxious to have the priest." It deeply touched me to see this small pitifully poor congregation, so jealous of their faith. Perhaps it is the very lack of this world's good's that has made them treasure more the great riches that they have in Christ.

I was made to realize that when the preacher left, all of the members became preachers! It made me think of the Jerusalem church, which after the dispersion went everywhere preaching the gospel. I could not help but notice as well the high respect in which the church is held in the community. The brethren asked us to remember them and assured us of their continued steadfastness and faithfulness in the Lord.

I must confess that I came away from Petilla Policastro with a wonderful feeling of elation, and more optimistic than ever for the future of the church in Italy. I believe that it would do us good to remember the words of our Master in Isaiah 55:11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The man who agrees with everything you say lies to others also.
Home Sweet Home

The world's "number one" project is the strengthening of home ties and the stabilizing of home life. This article is designed to aid in developing this project. The rules herein quoted are the best to be found, since they were made in heaven. Man cannot improve on them—he can only apply them.

Earliest Reference to Marriage

"Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." (Gen. 2:24.)

Marriage Unity and Permanence

"So they are no longer two but one. What therefore God has joined together, let not man put asunder." (Matt. 19:6; Mk. 10:6-9.)

The fact that some court judge dissolves a given marriage union is no evidence that God has dissolved that union.

A Plain Statement

"Be not mismated with unbelievers." (2 Cor. 6:14.)

God in Old Law, Revealed Danger in Religious Intermarriage:

"You shall not make marriages with them, giving your daughters to their sons or taking their daughters for your sons. For, they would turn away your sons from following me, to serve other gods." (Deut. 7:3, 4.)

Only in the Lord

"A wife is bound to her husband as long as he lives. If the husband dies, she is free to be married to whom she wishes, only in the Lord." (1 Cor. 7:29.)

"Christian Unity" applies to home conduct as well as to doctrines.

Married life has enough problems at best, without taking on religious differences. Similarity of religious ideals is a cement to bind the home hearts together.

Marriage, a Permanent Vow

"A married woman is bound by law to her husband as long as he lives,... According she will be called an adulteress if she lives with another man while her husband is alive. But if her husband dies she is free from that law, and if she marries another man she is not an adulteress." (Rom. 7:2, 3.)

Divorce and Remarriage

"Whoever divorces his wife, except forunchastity, and marries another, commits adultery." (Matt. 19:9. See also Matt. 5:32; Mk. 10:11, 12; Lk. 16:18.)

If Wife Leaves Husband

"The wife should not separate from her husband (but if she does, let her remain single or else be reconciled to her husband)—and that the husband should not divorce his wife." (1 Cor. 7:10, 11.)

Original Purpose of Woman

"It is not good that the man should be alone; I will make him
a helper fit for him.” (Gen. 2: 18.)

Wife May Convert Husband, (If)
“Likewise you wives, be submissive to your husbands, so that some, though they do not obey the word, may be won without a word by the behaviour of their wives, when they see your reverent and chaste behaviour.” (1 Pet. 3:1, 2.)

Values in Conjugal Rights
“For the wife does not rule over her own body, but the husband does; likewise the husband does not rule over his own body, but the wife does.” (1 Cor. 7:4.)

Neglect often is as disastrous as overstepping proper boundaries. This principle applies to all life.

Abstinence: Value and Danger
“Do not refuse one another except perhaps by agreement for a season, that you may devote yourselves to prayer; but then come together again, lest Satan tempt you through lack of self-control.” (1 Cor. 7:5.)

Too often, wrong dealing with this “exclusive” relationship between a husband and his wife is the cause for a home breakup, instead of being what God planned to be a unifying power to hold two people together “till death do you part.”

Considerate Husbands
“Likewise, you husbands, live considerately with your wives, bestowing honor on the woman as the weaker sex, since you are joint heirs of the grace of life, in order that your prayers may not be hindered.” (1 Pet. 3:7.)

Don’t and Do for Father
“Father, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.” (Eph. 6:4.)

A truly Christian home can give a child a wholesome outlook on life that will start him on the road to a kind of success that will lead people to like him and also will give those parents pride in their “product.”

Financial Responsibility Toward One’s Home Folks
“If any one does not provide for his relatives, and especially for his own family, he has disowned the faith and is worse than an unbeliever.” (1 Tim. 5:8.)

Children Repay Parents
“If a widow has children or grandchildren let them first learn their religious duty to their own family and make some return to their parents; for this is acceptable in the sight of God.” (1 Tim. 5:4.)

Don’t fool yourself! You marry not only the man or the woman, but also the ancestors—biologically, at least. Know the family background.

Obedience by Children Produces Long Life
“Children, obey your parents in the Lord, for this is right. Honor your father and mother (this is the first commandment with a promise), that it may be well with you and that you may live long on the earth.” (Eph. 6:1-3.)

Elder, a Successful Family Man
“He must manage his own household well, keeping his children submissive and respectful
in every way; for if a man does not know how to manage his own household, how can he care for God's church?” (1 Tim. 3:4, 5.) Also see verse two.

“Married only once, whose children are believers and not open to the charge of being profligate or insubordinate.” (Tit. 1:6.)

The church of the future will be the fruits of the homes of now.

Deacon, a Successful Family Man

“Let deacons be married only once, and let them manage their children and their households well.” (1 Tim. 3:12.)

A wife or children may disqualify one from being an elder or deacon, even though all other qualifications are met. On the other hand their children may be a great asset to any church officer—or to anyone else in any vocation in life.

Duties of Husband to Wife

“Husbands, love your wives, as Christ loved the church and gave himself up for her . . . husbands should love their wives as their own bodies. He who loves his wife loves himself.” (Eph. 5:25, 28.)

A Two-Sided Affair

“Let each one of you love his wife as himself, and let the wife see that she respects her husband.” (Eph. 5:33.)

A Balanced Family Program

“Wives, be subject to your husbands, as is fitting in the Lord. Husbands, love your wives, and do not be harsh with them. Children, obey your parents in everything for this pleases the Lord. Fathers, do not provoke your children, lest they become discouraged.” (Col. 2:18-21.)

Your Bible Reader

The New Talking Bible which has recently become available adds greatly to the influence of the Blessed Old Book. On twenty-six records which, with a special adapter coming with the records, will play on any 33-1/3 rpm phonograph, the records covering the New Testament sell at $22.95.

With the coming of the “Talking Bible” doubtless many stations will play the entire New Testament on the radio. This suggestion was made to Cecil Elrod, owner of Radio Station WGNS, Murfreesboro, Tenn. DeHoff Publications loaned him the records with a Philco record player, and the station is in process of presenting a record each day (approximately 25 minutes of reading time). Coming on at 10 each morning the unusual program attracts a large listening audience.

—The Christian Magazine

God doesn’t mind your faults; it’s your indifference that bothers Him.
Once upon a time there was a man who called himself a Christian. But he was indeed an unusual one.

On Monday, while at work, something went wrong. He forgot about God and cursed and swore, using the name of God freely.

On Tuesday he heard something evil of his brother, and he passed it on to another without taking the time and trouble to determine whether it was so or if it would help to tell it. He even made the story a little worse than when he heard it.

On Wednesday, while making a business transaction, he saw an opportunity to take undue advantage of a customer by misrepresenting an article, and he did it for the few dollars involved.

On Thursday night he went to a friend's home for a little game of cards. Naturally there was a social drink or two, and he lost a couple of dollars. "A very cheap night's entertainment," said he.

On Friday he became angry at everyone with whom he was working. They could not see that all ought to be done his way, so he told them off — good.

On Saturday his grocer made a mistake and did not charge him for a pound of butter. He said this was the grocer's fault.

On Sunday morning he went to church, took part in the services, although his mind was not on the worship but on how long the services would last. He wished the preacher could realize that short services are far better in every way. That night he stayed at home so he could be ready for another week's work.

* * *

The above skit of a man referring to himself as a Christian reminds us of the little boy who asked a friend, "If we call a cat's tail a leg, how many legs will it have?" "Five," the friend answered. "No," said the little boy, "The cat will still have only 4 legs, for calling the tail a leg will not make it a leg." And we hasten to say, calling a man a Christian will not make him one. He must BE one.

— Market Street Messenger via The Gospel Way

A missionary collection was being taken. A man next to the aisle whispered to the collector, "I'm not putting anything in. You see, I don't believe in mission work."

"Well, here, take some out then," said the collector. "It's for the heathen."
Address on War

(This is a continuation of the article begun in the May issue. Since a summary of the entire article appears at the end of this installment no review of that part which appeared last month will be given here. — E. B. K.)

But to the common mind, as it seems to me, the most convincing argument against a Christian becoming a soldier may be drawn from the fact that he fights against an innocent person—I say an innocent person, so far as the cause of the war is contemplated. The men that fight are not the men that make the war. Politicians, merchants, knaves, and princes cause or make the war, declare the war, and hire men to kill for them those that may be hired on the other side to thwart their schemes of personal and family aggrandizement.

The soldiers on either side have no enmity against the soldiers on the other side, because with them they have no quarrel. Had they met in any other field, in their citizen dress, other than in battle array, they would, most probably have not only inquired after the welfare of each other, but would have tendered to each other their assistance if called for. But a red coat or a blue coat, a tri-colored or a two-colored cockade, is their only introduction to each other, and the signal that they must kill or be killed! If they think at all, they must feel that there is no personal alienation, or wrong, or variance between them. But they are paid so much for the job; and they go to work, as the day laborer to earn his shilling. Need I ask, how could a Christian man thus volunteer his services, or hire himself out for so paltry a sum, or for any sum, to kill to order his brother man who never offended him in word or deed? What infatuation! What consummate folly and wickedness! Well did Napoleon say, "War is the trade of barbarians"; and his conqueror, Wellington, "Men of nice scruples about religion have no business in the army or navy." The horrors of war only enhance the guilt of it; and these, alas, no one can depict in all their hideous forms.

By the "horrors of war" I do not mean the lightning and the thunder of the battlefield, the blackness and darkness of those dismal clouds of smoke, which like death's own pall, shroud the encounter; it is not the continual roar of its cannon, nor the agonizing shrieks and groans of fallen battalions, of wounded and dying legions; nor is it, at the close of the day, the battlefield itself, covered with the gore and scattered limbs of butchered myriads, with here and there a pile, a mountain heap of slain heroes in the fatal pass, mingled with the wreck of broken arms, lances, helmets, swords, and shattered firearms, amidst the pavement
of fallen balls that have completed the work of destruction, numerous as hailstones after the fury of the storm; nor, amidst these, the sight of the wounded lying upon one another, weltersing in their blood, imploring assistance, importuning an end of their woes by the hand of a surviving soldier invoking death as the only respite from excruciating torments. But this is not all; for the tidings are at length carried to their respective homes. Then come the bitter wail of widows and orphans, the screams and the anguish of mothers and sisters deprived forever of the consolations and hopes that clustered round the anticipated return of those so dear to them, that have perished in the conflict.

But even these are not the most fearful desolations of war. I think that the moral desolations of war surpass even its horrors. And amongst these I do not assign the highest place to the vulgar profanity, brutality, and debauchery of the mere soldier, the professional and licensed butcher of mankind, who, for his $8 a month or his 10 sous per day, hires himself to lay waste a country, to pillage, burn, and destroy the peaceful hamlet, the cheerful village, or the magnificent city, and to harass, wound, and destroy his fellow man, for no other consideration than his paltry wages, his daily rations, and the infernal pleasure of doing it, anticipating hereafter "the stupid stares and loud huzzas" of monsters as inhuman and heartless as himself. And were it not for the infatuation of public opinion and popular applause. I would place him, as no less to be condemned, beside the vain and pompous volunteer, who for his country, "right or wrong," hastens to the theater of war for the mere plaudits of admiring multitudes, ready to cover himself with glory, because he has aided an aspirant to a throne or paved the way to his own election to reign over a humbled and degraded people.

I make great allowance for false education, for bad taste, for the contagion of vicious example; still, I cannot view those deluded by such sophistry, however good their motives as deserving anything from contemporaries or posterity except compassion and forgiveness. Yet, behold its influence on mothers, sisters, and relatives; note its contagion, its corruption of public taste. See the softer sex allured, fascinated by the halo of false glory thrown around these worshipped heroes! See them gazing with admiration on the "tinselled trapping," the "embroidered ensigns," of him whose profession it is to make widows and orphans by wholesale! Sometimes their hands are withdrawn from works of charity to decorate the warriors' banners and to cater to these false notions of human glory! Behold, too, the young mother arraying her proud boy "with cap and feather, toyed with a drum and sword, training him for the admired profession of a man killer."

This is not all. It is not only at home, in the nursery, and infant school that this false spirit is inspired. Our schools, our academies, our colleges echo and re-echo with the fame of an Alexander, a Caesar, a Napoleon a
Wellington. Forensic eloquence is full of the fame of great heroes, of military chieftains, of patriotic deliverers whose memory must be kept forever verdant in the affections of a greatful posterity, redeemed by their patriotism or rescued from oppression by their valor.

The pulpit, too, must lend its aid in cherishing the delusion. There is not infrequently heard a eulogism on some fallen hero, some church service for the rightly dead, thus desecrating the religion of the Prince of Peace by causing it to minister as the handmaid of war. Not only are prayers offered up by pensioned chaplains on both sides of the field even amid the din of arms, but for years and years have the pulpits on one side of a sea or river and those on the other side resounded with prayers for the success of rival armies, as if God could hear them both and make each triumphant over the other, guiding and commissioning swords and bullets to the heads and hearts of their respective enemies.

And, last of all, in consummation of the moral desolation of war we sometimes have an illumination—even a thanksgiving—rejoicing that God has caused ten or twenty thousand of our enemies to be sent down to Tartarus and has permitted myriads of widows and orphans to be made at the bidding of some chieftain or of some aspirant to a throne.

But it would exhaust too much time to speak of the inconsistencies of the Christian world on this single subject of war, or to trace to their proper fountains the general misconceptions of the people on their political duties and that of their governments. The most enlightened of our ecclesiastical leaders seem to think that Jesus Christ governs the nations as God governed the Jews. They cannot separate even, in this land, the church and state. They still ask for a Christian national code.

Suffice it to say that the church, and the church only, is under the special government and guardianship of our Christian King. The nations, not owning Jesus Christ, are disowned by Him; He leaves them to themselves, to make their own institutions, as God anciently did all nations but the Jews. He holds them in abeyance, and as in providence, so in government, He makes all things work together for the good of His people, restrains the wrath of their enemies, turns the counsels and wishes of kings as He turns the rivers, but never condescends to legislate for the bodies of men, or their goods or chattels, who withhold from Him their consciences and their hearts. He announces the fact that it is by His permission, not always with His approbation, that kings reign and that princes decree justice, and commands His people politically to obey their rulers and to respect the ordinances of kings, that "they may lead quiet and peaceable lives in all godliness and honesty." And where the Gospel of Christ comes to kings and rulers, it addresses them as men in common with other men, commanding them to repent of their
sins, to submit to His government and to discharge their relative duties according to the morality and piety inculcated in His code. What Shakespeare says is as true of kings as of their subjects:

"War is a game that were their subjects wise,
Kings would not play at."

To sum up the whole we argue:

(1) The right to take away the life of the murderer does not of itself warrant war, inasmuch as in that case none but the guilty suffer, whereas in war the innocent suffer not only with, but often without, the guilty. The guilty generally make war and the innocent suffer from its consequences.

(2) The right given to the Jews to wage war is not vouchedsafed to any other nation, for they were under a theocracy, and were God's sheriff to punish nations; consequently no Christian can argue from the wars of the Jews in justification or in extenuation of the wars of Christendom. The Jews had a Divine precept and authority; no existing nation can produce such a warrant.

(3) The prophecies clearly indicate that the Messiah Himself would be "the Prince of Peace," and that under His reign "wars should cease" and "nations study it no more."

(4) The gospel, as first announced by the angels, is a message which results in producing "peace on earth and good will among men."

(5) The precepts of Christianity positively inhibit war—by showing that "wars and fight-ings come from men's lusts" and evil passions, and by commanding Christians to "follow peace with all men."

(6) The beatitudes of Christ are not pronounced on patriots, heroes, and conquerors but on peacemakers, on whom is conferred the highest rank and title in the universe: "Blessed are the peacemakers, for they shall be called the sons of God."

(7) The folly of war is manifest in the following particulars:

First. It can never be the criterion of justice or a proof of right.

Second. It can never be a satisfactory end of the controversy.

Third. Peace is always the result of negotiation, and treaties are its guaranty and pledge.

(8) The wickedness of war is demonstrated in the following particulars:

First. Those who are engaged in killing their brethren, for the most part, have no personal cause of provocation whatever.

Second. They seldom, or never, comprehend the right or the wrong of the war. They, therefore, act without the approbation of conscience.

Third. In all wars the innocent are punished with the guilty.

Fourth. They constrain the soldier to do for the state that which, were he to do it for himself, would, by the law of the state, involve forfeiture of his life.

Fifth. They are the pioneers of all other evils to society, both moral and physical. In the language of Lord Brougham, "Peace, peace, peace! I abominate war as un-Christian. I hold it the greatest of human curses. I deem it to include all others—violence,
blood, rapine, fraud, everything that can deform the character, alter the nature, and debase the name of man.” Or with Joseph Bonaparte, “War is but organized barbarism—an inheritance of the savage state.” With Franklin I, therefore, conclude, “There never was a good war, or a bad peace.”

No wonder, then, that for two or three centuries after Christ all Christians refused to bear arms. So depose Justin Martyr, Tatian, Clement of Alexandria, Tertullian, Origen, and so forth.

In addition to all these considerations, I further say, were I not a Christian, as a political economist even, I would plead this cause. Apart from the mere claims of humanity, I would urge it on the ground of sound national policy.

Give me the money that’s been spent in wars, and I will clear up every acre of land in the world that ought to be cleared, drain every marsh, subdue every desert, fertilize every mountain and hill, and convert the whole earth into a continuous series of fruitful fields, verdant meadows, beautiful villas, hamlets, towns, cities, standing along smooth and comfortable highways and canals, or in the midst of luxuriant and fruitful orchards, vineyards, and gardens, full of fruits and flowers, redolent with all that pleases the eye and regales the senses of man. I would found, furnish, and endow as many schools, academies, and colleges as would educate the whole human race, would build meeting houses, public halls, lyceums, and furnish them with libraries adequate to the wants of a thousand millions of human beings.

Beat your swords into plowshares, your spears into pruning hooks, convert your warships into missionary packets, your arsenals and munitions of war into Bibles, school books, and all the appliances of literature, science, and art, and then ask, “What would be wanting on the part of man to ‘make the wilderness and solitary place glad,’ to cause ‘the desert to rejoice and blossom as the rose,’ to make our hills ‘like Carmel and Sharon,’ and our valleys as ‘the garden of God’?” All this being done, I would doubtless have a surplus for some new enterprise.

We have all a deep interest in the question; we can all do something to solve it; and it is everyone’s duty to do all the good he can. We must create a public opinion on this subject. We should inspire a pacific spirit and urge on all proper occasions the chief objections to war. In the language of the eloquent Grimke, we must show that “the great objection to war is not so much the number of lives and the amount of property it destroys, as its moral influence on nations and individuals. It creates and perpetuates national jealousy, fear, hatred, and envy. It arrogates to itself the prerogative of the Creator alone—to involve the innocent multitude in the punishment of the guilty few. It corrupts the moral taste and hardens the heart; cherishes and strengthens the base and violent passions; destroys the distinguishing features of Christian charity—its universality and its love of enemies;
turns into mockery and contempt the best virtue of Christians—humility; weakens the sense of moral obligation; banishes the spirit of improvement, usefulness, and benevolence; and inculcates the horrible maxim that murder and robbery are matters of state expediency."

Let everyone, then, who fears God and loves man put his hand to the work; and the time will not be far distant when—

“No longer hosts encountering hosts

Shall crowds of slain deplore:

They’ll hang the trumpet in the hall,
And study war no more.”

Are You a Stray Sheep?

1. Do you graze in the wrong pasture? Dancing, drinking, gambling, carousing, petting parties—these are poor nourishment for the heart. Better beware of them. They will lead to tragedy here, and eternal destruction hereafter.

2. Do you stray away and stay from services? Your fleece will get dingy from neglect. Your heart will become lonely when you miss the prayers, songs and exhortations, comforts, cautions, smiles and tears of the saints of God.

When you say no to the Lord on Sunday if company comes, you shove Him aside to make room for some social ambition. Absenteeism is one of the worst insults a member of the church can fling at the Lord and the church.

If the church depended on your encouragement, your presence, your efforts, your financial help, your influence—you, the absentee—it would shrink up, give up, wither up, fold up, and burn up in the blazing desert sun of indolence!! The willful absentee is a disgrace to the church, a rebel against the Lord, a blot on the landscape of worthy enterprise. The spineless, willful absentee merits the fury of the living God. (Heb. 10:25-31.)

Don’t be a stray sheep and lose your soul!

— A. C. Williams, Christian Worker

Mexican Worker Converts Two Sectarian Evangelists

AUSTIN, Tex. — Mexican evangelist Ezequiel B. Rodriguez reports that in the last year he taught the truth to two former sectarian preachers, Jose Martinez and Fausto M. Camacho.

— Christian Chronicle
Is the Bible the Answer?

What do you think of the Bible? It is the perfect answer to man's vital problems, but not everybody thinks so. Some think the Bible might have seemed the answer to the problems of an unscientific and superstitious age, but not the tremendous new problems the human race is facing now.

What are the truly foremost aims and problems of men? Is man here by the conscious will and almighty power of God? Do we have only the few years of our journey to the end of this life or do we have eternity before us? Upon our answer to these questions depends our conception of what is most important. The aim of making money is indeed a base one when the money is desired for worldly reasons. Making money is a noble aim only if the reasons for making it are noble. Whether or not we are blasted away by a hydrogen bomb and whether or not we maintain our political freedom are very important matters, but they do not come at the head of the list.

The number one question is not what do I have now, but what will I have in eternity? Not what is my position in the world, but what will it be in eternity? Not how soon will I die and how, but will I live with God and the redeemed forever? Not am I oppressed now, but will I be free for ever and ever? These are the real problems of man. They always have been and always will be the same. Yes, the Bible gives the answer — the Bible and the Bible alone.

Has the Bible Been Changed?

Critics of the Bible are always saying that the original text has been so changed that we do not have the Bible as it was at first. As many as 120,000 errors have been found in the various Greek manuscripts of the New Testament (we shall confine ourselves in this article to the New Testament).

When Greek New Testaments began to be printed many differences were noticed in the thousands of hand-written manuscripts then in use. Scholars began to compare manuscripts from all over the world, including the most ancient that could be found, to remove the errors. This is the work of Biblical textual criticism.

The first corrected Greek text was published in 1707 and was the work of John Mill of Oxford University. A long line of great scholars, principally in England and Germany, gave the best years of their lives to this work. Finally B. F. Wescott and F. J. A. Hort published their corrected text in 1881 under the title, "The New Testament in the Original Greek." They had the work of all their predecessors to build upon, and their text gives the benefit of many years of long and careful work.

What Kind of Errors?

Dr. Hort says the differences in the manuscripts involve about
one-eighth of the words in the New Testament. The largest percent of these differences are merely differences in spelling. When these are eliminated only about one-sixtieth of the New Testament is affected. Of these differences, the ones which make any important difference at all in the meaning would hardly form more than one-thousandth part of the New Testament. Even this is not as serious as it would seem, because there is not one error which is subversive of faith or duty and not one that states anything contradictory to the teaching in the rest of the New Testament.

Charges False

From this it is easy to see that all the talk about the Bible having been so changed that it is not the same as at first is entirely false and is just one of the deliberate tricks of those who will stop at nothing to destroy men's faith.

Textual critics have rendered a great service. Their greatest contribution has not been in getting rid of the errors that had crept in, but in proving that there had been no errors made that would in any way hinder a person from learning the truth of God.

Translations

The translation still most widely used is the King James Version which was published in 1611. It was translated before the work of textual criticism. Since its publication some English words have changed their meaning. Any translation, no matter how good, eventually needs to be revised because of the change living languages undergo.

The newest widely acclaimed translation is the Revised Standard Version. The promoters of this version have played up the thousands of errors in the Greek text as one of the chief reasons the Revised Standard Version was needed. The American Standard Version, published in 1901, and the English revision of 1885 removed those errors.

The American Standard Version is generally considered the most accurate translation, following the Greek text as closely as it is possible to follow it and still express the thought clearly in correct English.

The Revised Standard Version does not attempt to follow the text so closely, claiming superiority because it is a freer translation than either the King James or the American Standard Version. In the American Standard Version words that had to be supplied to complete the thought in English are printed in italics. Thus you can easily see what English words are not represented in the Greek text. This is not done in the Revised Standard Version, perhaps because it would be difficult in many places to do this because the text is so largely re-worded. In such a free translation there is greater danger of the translator's interpretation being written in.

It is better to think a good thought about a bad man than to think an evil thought about a good man.
Battle of the Virgins

To the Israelites, God said: “Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth.” (Ex. 20:4.)

To Christians, John was inspired to write: “Little children, keep yourselves from idols.” (1 John 5:21.)

To Christians, Paul wrote: “Neither be ye idolators, as were some of them; (referring to the wayward children of Israel.—L. W. M.) as it is written, The people sat down to eat and drink, and rose up to play.” (1 Cor. 10:7.)

In spite of many inspired warnings given in the Bible to refrain from, and avoid, the veneration of images, idols and relics, several of the world’s different religious sects practice idolatry in varying forms and degrees. Foremost among these groups is the Roman Catholic Church. In order to illustrate this charge, we will relate some history which involves occurrences in our neighboring nation to the South, Old Mexico.

The Virgin of Guadalupe

Prior to the Spanish conquest of Mexico in the year 1521 A. D. the many native inhabitants, generally termed “Indians” today, were normally and naturally a worshipful race of people. Included in this classification would be the Aztecs, Mayans, Tatonacs, Lacandons, Chamulas and others. Almost immediately after the Spanish invaders arrived, a Roman Catholic “Archbishop” by the name of Zumarraga ordered the destruction of all the “heathen” Gods, temples, and idols. This rule by the “iron hand” did not, however, erase the desire to worship, from the minds of the natives. Consequently, about ten years after the Conquest an humble Aztec by the name of Juan Diego reportedly received a vision or visit from what came to be known as the “Virgin of Guadalupe.”

She first allegedly appeared to Juan on Dec. 9, 1531, and made subsequent appearances on the 11th and 12th of Dec. that year also. In the hearts of the natives this “Virgin” supplanted the Aztec goddess of earth and corn, called “Tonantzin,” little mother or Indian virgin.

The Virgin of Guadalupe became such a firm and widespread obsession with the people of the region that she is now part and parcel of Roman Catholic tradition in that area.

In the year 1754, the Pope of Rome declared the “Virgin” to be “Patroness and Protectress of New Spain.” As recently as the year 1945, she was crowned with the title “The Queen of Wisdom and of the Americas.”

In the Mexican Revolution for Independence in 1810, a “patriot-priest” by the name of Miguel Hidelgo, decided that his fortunes of war would be enhanced if he
were to secure the "aid" of the Virgin of Guadalupe. Therefore, Priest Hidalgo emblazoned her image or likeness upon his banners in order to facilitate the defeat of his enemies.

**The Virgin of Los Remedios**

The Virgin of Los Remedios first appeared to an Indian chieftain known as a "Cacique," in the year 1540 A. D. This was some nineteen years after the "Archbishop" had decreed that the natives should give up their various "gods" and "idols." It seems that by this time the natives were venerating a fifteen inch high image of the Madonna. Only, in some manner, it had disappeared. Therefore, according to Catholic tradition, its recovery was of such importance that a heavenly apparition made itself known at least three times to the Chieftain, in order to tell him where to locate the image.

When the Cacique located the lost idol, he took it to his abode and therein constructed an altar for it. This happy state of being did not long remain, for the elusive statue continued to vanish from its altar. This occurred three times—the last instance, so one writer relates, was under very peculiar circumstances. The cautious Chieftain had "locked" the image in a large chest, and then he slept on the lid of the chest. It was in face of all these precautions that the idol disappeared. (Possibly her disciples stole her away while the Chieftain slept.) Anyway, as soon as the Cacique reported the disappearance of the image to the priests at Tacuba, they concluded that it was a miraculous happening designed to inform them that what the "Virgin" wanted was a more fitting abode, rather than the humble dwelling of a native chieftain. As a result, they gathered together some wealth—from the natives, of course—and constructed a sanctuary.

Therefore, this idol was frequently taken to Mexico City in order to participate in great parades and festivals in an effort to "help" in combatting plagues, famines, and droughts.

**The Virgins Wage War**

Some seventy years had elapsed since the initial "appearance" of the Virgin of Los Remedios, but she was still considered to be a "remedy or refuge" in the Mexican Revolution for Independence in 1810. Thus her image or likeness was carried upon the banners of the Royalists who fought in opposition to Patriot Priest Miguel Hidalgo, who utilized the "help" of the Virgin of Guadalupe. Consequently, the opposing warriors were each supposedly aided by their respective "Protectresses."

**More About the Virgins**

The festival of the Virgin of Guadalupe begins annually upon Dec. 11, with crowds flocking to her shrine. Of course, they bring many offerings with them, and in addition, food stands are established, religious relics are sold and venerated, carnival-type tent shows are set up and merry-go-rounds are operated. It's just like an American carnival and County Fair.

Early in the morning of Dec. 12, fireworks are detonated to
announce the first “Mass” of the day. Also, dancers perform and erect newly painted crosses on hill tops, and such like.

As for the Virgin of Los Remedios, to this day the natives adore her and lavish her with a great amount of wealth. Such as her crown, her gown, and an elaborate camarín (shrine behind the altar), in which she is housed. The festival to this “Virgin” begins on Sept. 1 and continues through the 8th. It is attended by natives from far and near. The popular carnival attractions are featured to entertain the disciples; including religious dancers, popular art, food stands, merry-go-rounds and other amusements.

**Conclusion**

Personally, and from a Bible viewpoint, I cannot see where the Mexican natives are in any better spiritual condition now, than when they first had their gods and goddesses prior to 1521 A. D. At least, before 1521 their offerings to their “heathen” gods remained within their own country. The “overhead” was far less than it now is, what with having to support all the Catholic Hierarchy. In fact, I’d conclude that Roman Catholicism is the worse of the two evils.

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**What Is Wrong?**

Yes, something is wrong when members refuse to attend the worship. If a person is too sick to go, something is wrong with his health. If he thinks he does not need the help that comes from the Bible study, something is wrong with his education. He does not know enough to know what he needs the most. If he sleeps too late, he is too lazy. If he doesn’t have the interest to go, something is dangerously wrong with his attitude. Indifference causes people to be lost. If he is too busy to go, something is wrong with his schedule. The person who is too busy to serve the Lord is too busy to go to heaven. If he lets company keep him away, something is wrong with his courage. He should have the courage to serve the Lord even if the company is missed. If his clothes are not good enough to go, something is wrong with his pride.

— The Irvington News

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**New Congregations Started Each Week**

A recent report from Nigeria by B. E. Bawcom contains the following: “New congregations are being started each week with several hundred baptized every month. We are all working hard here and we are striving to help the native evangelists in every way to do the most good with the support received.”
Ten Suggestions for Wasting Time

The brevity and uncertainty of man's life emphasizes the importance of time. Many men and women fill their days with too many wholly useless things, leaving no time for God and His Church. The reason that many do not have time to do the work of the Lord is that they waste too much of their time in doing things which are not essential.

Here are 10 ways in which we can waste our time:

1. **Lack of Application.** "Go to the ant, thou sluggard; consider her ways, and be wise." (Prov. 6:6.)

2. **Lack of Organization.** "Seest thou a man diligent in his business? He shall stand before kings; He shall not stand before mean men." (Prov. 22:29.)

3. **Reading Cheap Literature.** "For as he thinketh in his heart, so is he." (Prov. 23:7.)

4. **Unwholesome Recreation and Entertainment.** "Abstain from all appearance of evil." (1 Thess. 5:22.)

5. **Meditating on Fanciful Injuries.** "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother." (Matt. 18:15.)

6. **Pondering Past Mistakes.** "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:13, 14.)

7. **Worrying About What May Happen.** "And we know that all things work together for good to them that love God, to them who are called according to his purpose." (Rom. 8:28.)

8. **Gossiping or Lending Ears to a Gossip.** "For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." (1 Pet. 3:10.)

9. **Lying in Bed Longer Than Is Needful or Even Healthful.** "Love not sleep, lest thou come to poverty; open thine eyes, and thou shalt be satisfied with bread." (Prov. 20:13.)

10. **Unnecessarily Long Telephone Conversations.** "In the multitude of words there wanteth not sin: but he that refraineth his lips is wise." (Prov. 10:19.)

If there were nine days in a week instead of seven, Sunday headaches would immediately adjust themselves to meet the situation.
Is God Up-to-Date?

That God is ancient goes without question. God has always been. Of course we are unable to comprehend the real meaning of this truth, but we accept it by faith. Before time, God was. In the beginning God was there. God is eternal. He has always existed.

He has watched over the world ever since He created it. He has seen the multiplied millions of the earth come and go. He knows every dot on the earth under which a body sleeps. He has seen millions fall in battle. He has been aware of every transgression of man.

When Adam was in the garden God was there. He knew when Cain killed his brother. He walked with Abraham when he left his native land and journeyed to a strange land. Every generation from the beginning until now has been watched over by the Almighty.

Yes, God is ancient. He has been tried over and over again. His triumphs are written in both human and divine history. When most of the inhabitants of the world stood against God, He stood with His faithful few. He did not forget eight souls when they alone in the world believed God. We read of the triumphs of the faithful in the old days and thrill at the very fact that God was standing over them. God has always been. God has never failed. We can trust God.

But God is modern. Too many people think only of the fact that God was in the world many years ago. So we wonder if God can understand the problems of modern man. Does God know anything about electricity? Yes, God made it. Does God understand all about the atom bomb? Yes, He made everything that goes into it. Nothing escapes our God. He is as up-to-date as an early morning sunrise.

God understands the thoughts that crowd their way into our hearts. Our problems are fully known to Him. He also knows the answer to our problems. God understands as much about how I live as He did about how Abraham lived. God understands as much about the problems of America as He did about the nation of Israel. God is just as aware of the work and problems of the church as He was of the worship in the Temple. He does not need to learn because He knows.

You and I learn, but God already knew long before we were born to learn. The answers to all our problems are in His mind long before the problems arise. He knows the answer to every question of the heart before it is asked. He is as much aware of what is going on as He was in ancient times.

And God still cares about His people and how things are with them. He cares as much for us as He did for Abraham. He is as close to us as He was to any of the faithful prophets. He wants to know about us, and does know.
He wants to hear from us and requests that we talk to Him. He is concerned with our cares and asks us to bring them to Him. He is our Father and wants us to conduct ourselves as His sons and daughters.

God wants to be trusted and loved. He wants to be needed and wanted. He desires to be respected and worshipped. He invites us to draw close to Him and promises that His nearness will sustain us. He holds out His hand to lead us and promises that in so doing we will never go astray.

He invites us to lay our heads on His bosom while He watches over us with eyes that never slumber. He knows how to deal with everything that would hurt us, and He knows how to make our joys complete. He is ancient, but He is modern.

We are thankful, God, to have Thee as our Father.

Robbing God

A Chinese preacher, speaking of robbing God, used this illustration: "It came to pass that a man went to market with a string of seven coins, and after seeing a beggar in great need who asked for alms, gave him six of the seven, keeping only one for himself. Instead of being grateful, the beggar followed the good man and stole the seventh coin also!"

What an abominable wretch! Imagine how vile and selfish must be the heart of such a man!

Yes, but would you, to whom God has given six days, steal the other also? Where do you plan to be next Lord's Day?

— Pioneer Park Messenger via The Maryville Messenger

Vowed To Get Digest

Enclosed is a check for a year's subscription to the Gospel Digest. I became acquainted with the Gospel Digest while in school at Lipscomb and vowed that I would get the publication upon leaving school.


Prizes Every Copy Highly

I prize highly every copy of Gospel Digest. Finances are such am unable to renew. May the Lord bless you in putting out the information it brings, is my prayer.

— J. O. Ledbetter, Winchester, Tenn.
Should Women Smoke?

In a study of the effects of smoking on any part of the body or on a group of persons from the health viewpoint, we look at the subject with a medical and scientific eye. We will consider the effects of nicotine on the whole human organism as well as the parts most directly affected.

Nicotine is one of the most virulent poisons to be found in nature. It can be used beneficially only as an insecticide. True, it has soothing and satisfying effects on those addicted to its use. These effects are brought about in two ways: through satisfaction of the habitual craving of a drug addiction, and through a stupefaction brought about by its interference with the blood supply of the highly specialized and sensitive outer layers of the brain cortex. These effects are well described in Leo Tolstoy's essay aptly entitled "Why Do Men Stupefy Themselves?"

The soothing effects of nicotine are mildly comparable to those of morphine. But morphine, unlike nicotine, has little, if any, harmful constitutional effect. Its harmfulness lies almost entirely in the intense feeling of well-being it produces. This in turn brings about a drug addiction so intense as to damage seriously or destroy completely the personality of its victim.

Addiction to alcohol is almost as harmful to personality and character as opium. There is a close relationship among all drug addictions, and all of them are more harmful to the personality of women than of men. Smoking gets a firm grip on most people, and those who drink at all are potential liquor addicts.

People who begin to smoke occasionally as a social custom almost invariably become tobacco addicts. The longer they smoke, the more firmly the tentacles of this addiction fasten themselves upon their victims.

Girls and young women who begin to smoke with the avowed intention of quitting the habit if and when they find it harmful, should take warning that once they begin to smoke daily, no matter how little, there is small prospect that they will ever quit the habit. They are likely to continue smoking no matter how firmly they become convinced that tobacco is damaging their health, their beauty, their glamour, their personality, their efficiency as workers, or their character. Saddest of all, smoking is the surest way to make contacts that lead to drinking.

Like its effect on the brain, the specific effect of nicotine responsible for most, if not all, of the harmfulness of tobacco is brought about through partial starvation and asphyxiation of the various parts of the body. This starvation is caused by a constriction of the small blood vessels that supply the parts with oxygen and
nutrition. This has been proved by experiments and in actual practice on patients by many medical groups working in the greatest research institutions. In experiments carried out on hundreds of persons it has been found that the smoking of one cigarette lowers the temperature in the tips of the fingers and toes an average of 5.3 degrees. Also it causes a marked contraction of blood vessels in the retina, which can be seen through the pupil of the eye. Who would knowingly injure his own eyesight?

Two medical research workers studied 350 patients having Buerger's disease during a twenty-year period, all of them heavy smokers. In this disease there is a gradual constriction of the small blood vessels of the arms and legs, particularly of the feet and legs. The scientists discovered that smoking is the principal if not the sole cause of this disease. Research workers of the Mayo Foundation declared after a thorough study of coronary disease of the heart that the incidence of this heart disease is six times greater in heavy smokers than in nonsmokers. In coronary heart disease, death is caused by a gradual constriction of the small blood vessels that supply the heart muscle with oxygen and nutrition.

We have reason to believe from these scientific studies and the principles involved that all parts of the human organism are affected by nicotine in this same manner. Also we have the reported experiences of many specialists and other physicians in obstetrics, women's diseases, and general medicine that corroborate everything discovered and reported by the research workers.

Now we shall apply these facts to the effects of smoking on women as wives and mothers. The organs, glands, and other body parts so important to all the various phases of reproduction are provided by the Creator with a rich blood supply. Because of the nature of their work, anything that interferes with that blood supply interferes with their functions.

The aging effects of nicotine upon women are plain to the glance of any experienced observer. Aging is plain to be seen, despite the usual mask of make-up worn by confirmed smokers. This obvious aging is partly the result of starvation of the skin brought about by nicotine. The use of so-called cosmetic skin foods may be a waste of money. Nothing can so effectively feed the skin as good rich blood circulating within and beneath it.

A similar starvation of the glands of internal secretion — the glands most important to everything that makes women attractive to men — is also partly responsible for the visible ill effects of smoking upon women.

Let every schoolgirl, every young woman, who contemplates toying with cigarettes because others are doing it take warning before it is too late. Disregard the flamboyant cigarette advertisements displaying for a price the faces and falsifications of notables of stage, screen, athletics, and society.

It is the wish of almost every young girl to have a husband, a home, and children. But if she
begins to smoke as a girl, what effect will this habit have on those fond hopes?

By the time she is ready to marry she may be smoking up to three packages of cigarettes daily. As a rule, women smoke even more heavily than men. Young women as a rule weigh a great deal less than men; a girl weighing one hundred pounds is poisoned twice as much as a man weighing two hundred pounds who smokes the same number of cigarettes daily.

It has been my experience in more than forty years of active obstetrical and general practice that most mothers who smoke have decidedly fewer babies than mothers who do not smoke. More of the smokers have no babies at all. I have seen that pregnancy in smokers is much more stormy with discomforts, dangers, and complications than in nonsmokers. These complications are nausea, vomiting, indigestion, bronchial trouble, spontaneous abortion, premature birth, and failure to gain weight normally.

Doctors who smoke—like most other smokers—often condition their thinking and logic to conform to their personal habits. I have found that they are often afraid to read discussions in scientific magazines that have repeatedly confirmed every warning against tobacco. Yet I have challenged scores of doctors with these facts as affecting the health and welfare of their own wives and daughters. They have admitted the truth. Some declared vehemently, "We hate it more than you do." But as a matter of policy, in public, or in advising their patients, many of these doctors have little to say against smoking, by women or anyone else.

Further evidence that the medical profession as a whole and obstetrical specialists in particular have observed the extremely harmful effects of smoking on mothers was brought out through a questionnaire sent out by a prominent obstetrical specialist to the members of a national obstetrical association. When these obstetrical specialists were asked, "In your opinion, does the smoking and inhaling of twenty-five or more cigarettes daily have an unfavorable effect on maternal health?" 84 per cent of the replies were "Yes," 2.66 per cent were "No," 5 per cent were "I do not know," and the remainder were modified.

Many of the doctors mentioned effects on their patients they had observed. Among these were: "Causes collapse of the nervous system, interferes with the development of the unborn child, destroys appetite, causes insomnia and failure to gain weight, increases pulse rate, causes annoying cough, causes bad mouth, bronchitis, and tracheitis, produces tendency to stomach and bowel disturbances, interferes with lactation, harms young mothers who have not attained growth, and harms by inhalation of poisons in tobacco smoke." In summing up the facts brought out by his questionnaire, the researcher declared that one of the greatest objections to smoking by women is that they do not try to quit the habit or even smoke in moderation "when the privileges, obligations, and
duties of marriage, and later, of childbirth, make this desirable or even imperative." Surely most women would not risk danger to their child if they knew the facts. We agree with this doctor that "cigarette smoking has a degenerating influence in many ways upon every girl and woman and that it is prejudicial in every way to their highest efficiency as sweethearts, wives, and mothers."

The Bridge You'll Never Cross

It's what you think that makes the world
   Seem dull or bright to you;
Your mind may color all things gray,
   Or make them radiant hue.

Be glad today, be true and wise,
   Seek gold amid the dross;
Waste neither time nor thought about
   The bridge you'll never cross.

There's useful work for you to do
   With hand and brain and heart;
There's urgent human service, too,
   In which to take your part.

Make every opportunity
   A gain and not a loss;
The best is yours, so do not fear
   The bridge you'll never cross.

If life seems drab and difficult,
   Just face it with a will;
You do not have to work alone
   Since God Is with you still.

Press on with courage toward the goal,
   With Truth your shield emboss;
Be strong, look up and just ignore
   The bridge you'll never cross.

― Selected

“A desirable husband is one whose expression remains the same when told he talks in his sleep.”

― Frances Rodman
The Value of Preaching

It would be impossible to evaluate the place of preaching in the divine economy. We could not better express its need than in these words of the Holy Spirit, "How shall they call on him in whom they have not believed? How shall they believe in him whom they have not heard? How shall they hear without a preacher?" (Rom. 10:14.) Jesus in the Great Commission emphasized preaching, "And he said unto them, go ye into all the world and preach the gospel to the whole creation." (Mk. 16:15.)

Men are creatures of education. There is little, or nothing, that a person knows without being taught. Human experience shows that what we know we have been taught. The Bible places man's hope for salvation on a preached gospel. In the verse quoted above, Jesus said that the gospel was to be preached to every creature. In the verse that follows, Jesus says, "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned." Men are to believe the gospel in order to be saved. Nor is this one way of saving men but the way. Paul says the gospel is the power of God unto salvation. Perhaps we should emphasize that statement this way: The gospel is the power of God unto salvation. Paul says, "I am ready to preach the gospel." (Rom. 1:15.) Thus we see the place of preaching. Men are saved by the gospel. It is the power of God unto salvation. The gospel is preached. May we all realize what we are doing when we stand up to preach. If we preach a perverted gospel it will damn the souls of men. We must preach the gospel. (Gal. 1:6-9.)

In this field of study is revealed a fundamental difference between churches of Christ and their religious neighbors. In our effort to restore the New Testament pattern, we teach that the gospel is the power of God unto salvation. They will readily admit that it may be one way, but claim that God saves people by different ways. Did you ever see people bow down at the "mourner's bench" and pray for the Holy Ghost to come down in converting power? If the Holy Spirit should come down in the manner they suggest, it would prove that the gospel preached was not the power of God unto salvation. For, if God can save men, even one man, by a direct operation of the Holy Spirit upon his heart, then He could save all men in that way. Peter, on the day of Pentecost, revealed that a preached gospel was the means the Holy Spirit uses to save the souls of men. Peter not only preached the facts of the death, burial and resurrection to those people assembled, but "with many other words he testified, and exhorted them saying, save yourselves from this crooked generation." (Acts 2:40.)

At the house of Cornelius the angel announced this message,
"who (Peter) shall speak unto thee words, whereby thou shalt be saved, thou and all thy house." (Acts 11:14.) If God's plan had been to save people by a direct operation of the Holy Spirit He could have sent it to, and upon, Cornelius without the coming of Peter. God in His divine wisdom has decreed that the gospel is to be preached to man in order to salvation.

Preaching, gospel preaching, will not save the man who does not believe it, but men are not saved without a preached gospel. Inspired men wrote the gospel. All we can do is to reteach and repreach the message they have already given. John said, "Whosoever goeth onward and abideth not in the teaching of Christ, hath not God; he that abideth in the teaching, the same hath both the Father and the Son." (2 John 9.) The curse of heaven rests upon the man who dares to change this gospel. (Rev. 22:18, 19; Gal. 1:6-9.)

The difference, on this matter, between us and our religious neighbors, is fundamental. As long as this difference remains, there can be no fellowship between us. May God hasten the day when men will accept the gospel as the power of God unto salvation.

In every case of conversion, as recorded in the book of Acts, the word of the Lord was preached to men. Men learned their duty through a preached message. Men learned how to live the Christian life through a preached message.

There is no assurance that any, living this side the cross, to whom the gospel has not been preached, will walk the streets of gold. They who believe the gospel have the assurance of life everlasting.

It is the preached gospel that saves a man from past sins. It is the preached gospel that saves a man unto life everlasting. Jesus in His prayer in the Garden of Gethsemane had this to say, "Neither for these only do I pray, but for them also that believe on me through their word; that they all may be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me." (John 17:20, 21.) We learn that the early church continued in the apostles' teaching. (Acts 2:42.) We believe in Christ through the words of the apostles. We are made one through their teachings.

It is a well-known historic fact that infant baptism was not practiced in the New Testament church. Those then that use such a practice are not continuing stedfastly in the "apostles' teaching." It is a well-known historic fact that sprinkling was not used as, or for, baptism in the New Testament church; therefore, sprinkling is a cause of division. It is a well-known historic fact that mechanical instruments of music were not used in the worship of the New Testament church. Their introduction will cause division as long as there are people on the earth who believe in the principles enunciated in the Scripture studied in this lesson.

It was imperative when Paul wrote to Timothy to "preach the word." It is just as imperative today.
What Is the Church of Christ?

What Is the Distinctive Plea of the Church of Christ?

We begin with this question because we believe it to be extremely important. We hold many beliefs in common with other religious people, but we would make it clear at the outset that the churches of Christ believe in the very simple thing of returning to and restoring the New Testament church. We do this because the New Testament church antedates any and all church organizations on earth today. Church history shows that there have been many attempts at reform, and church history shows, that there have been many accumulations and corruptions of New Testament Christianity. It is the distinctive plea of the churches of Christ that it is possible to return to the New Testament order of the church, its work and its worship. And when this return is made it will not be in terms of a reformation as such. In doing this we will not assail any existing religion with the idea of forming a new sect.

We sincerely believe that these religious parties and sects are not adequate for the work intended by our Lord. Our plea is to restore the New Testament church. If we believed that any organization not known in the New Testament could do this work we would not have a word to say against them. We disclaim any connection with any sect on this earth however ancient or however young. We would not want to add another faction to the several hundreds that already exist and further aid in the degradation of Christianity. The things that follow will largely be based upon this first and primary distinction. We believe that the New Testament church is competent for all spiritual work that God wants done.

What Is the Objective of the Churches of Christ?

The objective is religious unity of all believers in Christ. The basis of this unity we believe to be the New Testament scriptures, the method, the restoration of New Testament Christianity. The Bible is the only possible common denominator upon which all of the God-fearing people of the land can unite. We propose to speak where the Bible speaks and to remain silent where the Bible is silent.

We believe that the chief cause of divisions among the followers of Christ is because of creeds and confessions of faith. It is for this reason that opposing creeds and confessions of faith becomes a work of conscience for every minister of the gospel. The all-sufficiency of the word of God is a cardinal faith. In accepting this faith, there is no room for creeds and confessions of faith. Our
work among men today is to further this conviction in the world that the Bible is all that men need, that the Bible is the hope of all mankind. The Bible has the key to every human problem.

It is for this reason that the churches of Christ insist that their people become acquainted with this book. It is a plea for the Bible and the Bible alone and therefore, a cardinal principle is to know the Bible. We believe that to read the Bible in private and in public over the radio and television is very needful in our day. We need to teach people how to read the Bible and to develop an appreciation for it. We believe that if this is done human creeds would recede into the background.

This explains why the churches of Christ attack the traditions and superstition which have accumulated in the popular religious mind. We subject every thought and every deed to the Bible, and whatever cannot be clearly proven by the Bible is rejected. The voice of superstition still has a large influence over the public mind. The one way to overcome it is an appreciation of the Bible.

We further believe that superstition and traditions of men could all be done away with if people were acquainted with the Bible. The Bible has for its center Christ. The Old Testament speaks of Him in prophecy. The New Testament speaks of Him as the Messiah who fulfilled the prophecy. Every doctrine then must meet the Bible standards. That is why we insist that if you must talk about baptism you must do it in terms of the New Testament scripture. If you talk about repentance it must be set forth in terms of the Bible. All good works that men do toward each must be set forth in terms of the Bible.

What Is the History of This Movement in American Life?

It is well known to church historians that something has happened in America that has happened nowhere else in the world. We have more religious sects and divisions in this country than anywhere else. These divisions came to be very noticeable as the frontiers of our country advanced. From 1809 to 1835, a great advance movement of the population toward the West took place. Living in West Virginia were Thomas and Alexander Campbell who had come to this country from the old world. These men, with Barton W. Stone and others had this dream of the restoration of New Testament Christianity rather than the reformation of any existing sect or church. They announced to these people living on the frontier that here was a basis of unity, the Bible and the church of the Bible. This idea of restoring New Testament Christianity was held by many people but they were the prime movers of this plea in the United States. Alexander Campbell held many debates with his religious neighbors. His debate with Robert Owen was one of the great defenses of Christianity against communism. This debate is largely overlooked in our day as being one of the classic statements of
Christianity versus communism. The debate with Robert Owen was held in 1829 in Cincinnati, Ohio.

In this same connection we are asked many times, "When was the church of Christ established, and where?" The church of Christ was established on this earth when the Holy Spirit came as recorded in the second chapter of Acts as we are told in Acts 2:47 after the stirring events of the day of Pentecost that the Lord added to the church daily such as should be saved. This is the first reference in the Scriptures to people being added to the church. This is rather hard for our religious friends to understand, because they have been used to thinking in terms of denominational and sectarian bodies that can date their origin to certain movements and certain places somewhere within the nearly 2000 years since the life of Christ on this earth and today.

How Many Churches Are There?

The "Christian Herald" estimates the total membership of the churches of Christ as now being 1,500,000 persons. Churches exist in the 48 states and in more than a score of foreign countries. Since the second World War Germany, Italy and Japan have been the scenes of great expansion of the churches of Christ. One of the most significant works of the church is now taking place in Korea. The "Christian Century" of September 21, 1949, page 1113, in a news report from Nashville, Tennessee, lists the church of Christ as being one of the fastest growing churches in the country of that year.

Are the Churches of Christ Organically Connected?

Our plan of organization follows the organization formed in the New Testament. In other words they are held together by their loyalty and devotion to the lordship of Jesus Christ. Therefore, there are no central headquarters of the church and no organization superior to the elders of a local congregation. There are no conventions, no official publications. It is a group closely knit around Jesus Christ as Lord.

How Are the Churches of Christ Governed?

1 Timothy 3:1-7 gives the qualifications of elders. Serving under the elders are deacons, teachers, evangelists and ministers. The elders are spiritual overseers who serve under the head of Christ. There is no earthly authority superior to the elders of a local church.

Reads It, Then Passes It On

The Digest is wonderful reading for everyone. My husband and I read it from cover to cover and save all the copies for his mother and others. May God bless you in this wonderful way of spreading the glad tidings over the world.

—Mrs. Eugene Brown, Tuscumbia, Ala.
How Faithful Are We?

My children own a little dog that loves them very much. Every time the church assembles, of course my children are there. So, if the little dog is not locked up at home, he is there to meet them when the church is dismissed. Seems that he knows when the final song is sung; there he is, waiting at the front steps for those he loves.

Last Lord's Day one of the brethren noticed the little dog, as he had observed him many times before, and he made the remark, “That little dog is surely faithful about coming to services—even more faithful than some of the members.” Now, I know that my brother did not intend to compare some of the members to the little dog, even though he is a good little dog.

The church assembles together because there is someone there who loves them. He has proved it—“... even as Christ also loved the church and gave himself for it.” (Eph. 5:25.) In return we love Him and show the proof of our love by attending the worship. He said, “If ye love me, keep my commandments.” (John 14:15.) We know that He commanded, “Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.” (Heb. 10:25.) We meet together because we know He is there and we love His presence. He said, “For where two or three are gathered together in my name, there am I in the midst of them.” (Matt. 18:20.)

—Cloyd Royal, The Light

Filipino Baptizes 18 Since January

MARBEL, Cotabato, P. I.—Evangelist L. N. Belo reports that during the months from January to April he baptized 18 persons, conducted five debates and held a six-day gospel meeting in Marbel, April 6-11.

—Christian Chronicle

Dies After 53 Years of Preaching

Robert H. Montgomery of Raymondville, Texas, died May 12 after preaching for 53 years. On May 6 he preached my father’s funeral and wished for my mother that “her western sky might be all aglow with a beautiful sunset.” Little did any of us realize that his life’s sun was so near the setting.

—E. B. K.
Not of This World

Jesus said, "My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence."

The Established Kingdom

Nebuchadnezzar dreamed of a golden-headed, silver-armed, brazen-bellied, iron-legged creature. Daniel revealed the dream and gave the interpretation. He said to the Babylonian Monarch, "Thou art the head of gold. And after thee shall arise another kingdom inferior to thee; and another third kingdom of brass which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron . . . partly strong and partly broken." (v. 36.) He adds, "In the days of those kings shall the God of heaven set up a kingdom which shall never be destroyed . . . it shall stand forever." (v. 44.)

The four parts of the terrible image, golden, silver, brazen, and iron, represent four great kingdoms: Babylon, Medo-Persia, Greece and Rome, respectively. Observe that it was during the days of "these kings" that the kingdom of God was to have been established: specifically, during the days of the Roman kings. Any theory which places the establishment of the kingdom of God at any time without the limits of Roman sovereignty is certain to be wrong.

Jesus Christ was born during the days of Augustus Caesar. His kingdom was established during the days of Tiberius. This was during the heyday of Imperial Rome. The future kingdom advocates, in order to give their theory any sort of plausibility, must insist that Rome will rise again. And it may be said, much to their embarrassment, that many premillenarians became greatly excited and enthusiastic when Mussolini attempted to rape Ethiopia in 1934. These poor, deluded souls thought Mussolini would restore old Rome, and give the kingdom of God a chance to come into existence. But old Rome fell in 476 A. D. to rise no more. God's kingdom was set up long before Mussolini was ever heard of.

The Kingdom at Hand

John the Baptist taught that the kingdom of heaven was "at hand." (Matt. 3:2.) Jesus proclaimed the same message. (4:17.) Luke explains "at hand." He said, "The kingdom of God is come nigh unto you." (Lk. 10:9.)

Jesus makes a most revealing statement: "Verily I say unto you, there are some of them that stand by, who shall in no wise taste of death, till they see the kingdom of God came with power." (Mk. 9:1.)

With John and Jesus the kingdom was close by — at hand. According to Jesus, it was to have been set up during the lifetime of some who were with Jesus. The heretics of premillennialism say,
“No, John and Jesus were mistaken. They didn’t really know; or plans miscarried. It is yet future.” More theological rubbish!

Nature of the Kingdom

The kingdom of God is not an earthly dominion. It is spiritual. It is not of this world, as some misguided materialists imagine. The kingdom came not with observation. Jesus said, “The kingdom of God is within you.” (Lk. 17:21.) It is not enjoyed in carnal “eating and drinking.” (Rom. 14:17.) It is a thorough-going spiritual dominion.

God’s people are instructed to be spiritually minded; to set their affection on heavenly things, not on things of the earth. (Col. 3:2.) They are to lay up heavenly treasures in that Place prepared for them by Christ. Peter declared, “There is a place reserved in heaven for us.” The Christian’s citizenship is in heaven. (Col. 3:20.)

Now, if the premillennial contentation be true, imagine the disappointment of the saints. After being weaned away from this world, setting affections on heavenly things, laying up heavenly treasures, guarding heavenly citizenship, and by death, transported into the spiritual realm, lo! they are forced to turn around, leave it, and return to this earth to wait a thousand years for what they thought they were about to inherit when they told this world, Goodbye. What inane nonsense!

Church-Kingdom

In Hebrews 12, Paul contrasts Mt. Sinai and Mt. Zion. He declares, “Ye are come unto Mt. Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the firstborn who are enrolled in heaven.” Then he adds in conclusion, “Wherefore, receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe: for our God is a consuming fire.” (v. 22.)

In substance the apostle said that the church of the firstborn, whose names are written in heaven, have received a kingdom that cannot be shaken. But how can one receive that which does not exist? The kingdom does exist and has existed for more than 19 centuries. Paul states that the Christian has been delivered out of the power of darkness, and translated into the kingdom of the Son of His love. (Col. 1:13.) The writer of Revelation declared that he was in the kingdom. (1:9.)

An Appeal

An appeal is made to future kingdom advocates and all speculators on unfulfilled prophecy to be done with this Russelliastic heresy. Jesus Christ is now reigning. He is reigning on David’s throne. There is no passage of Scripture which indicates that He will ever reign on earth. Not one. If it had been His plan and desire to reign on earth, He could have done so. They tried to make Him a king by force when He was here. (John 6:15.)

Pressing these foolish notions and preaching this future kingdom theory has done much hurt to the cause of Christ.
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