that; but it is the lesson of this Lesson.

A Programme For Today.

old Jews, they will not have been sent

into exile in vain if they can but get

Inconstant and derelict as were the

This programme is not mere pious

phraseology; it is more practicable

than the Dawes plan for Europe. First

of all it declares that there must be a

quickened sense of God in the hearts of

men before the assorted outward forms

of mal-adjustment and of wrong may

be made right. Nations and indivi-

duals have lost the consciousness of

the reality and authority of the living

Lord. We have made idols of our own

wishes and impulses: we have set up in

the holy places an image of God made

in our own likeness. Man-worship and

mind worship are our Twentieth Cen-

tury Baalism. The simple, majestic,

masterful idea of God, a holy and ex-

alted Father, with a moral sense and

with ethical purposes, to Whom we are

every one responsible, must come back

That implies, in the second place,

that the clear and explicit laws of God must be obeyed. The "Thus saith the

Lord" must take precedence over "I

want" or "I don't want." God must be

God over all, else he is not God at all.

Plain, practical, workaday obedience

to the unquestioned will of Jehovah,

such as the old prophets proclaimed,

must once more become the master.

Then, to end where we began, and

to summarize the mighty word of

religious leaders must lead religiously.

tered in the long ago before ever Is-

"For that the leaders took the lead in

For that the people offered themselves

Shepherds must be faithful to their

flocks. National cabinets and admin-

istrations are important; but they are

ultimately dependent upon the kind of

leadership the people have in things

spiritual. Politics and business and

social life will inevitably be made night

when all shepherds of the spirit func-

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to its old place of primacy.

motive of life.

rael had a king:

tion faithfully.

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Columbia extremely grave.

PEOPLE'S FLIGHT.

The International Sunday School Lesson for June 8th Is: "Ezekiel Encourages the Exiles."-Psalm 134: 1-6; Eze kiel 34.

By WILLIAM T. ELLIS

Two business men, my hosts in an | Sunday. The old prophets were bent automobile, riding to a convention of upon applying the principles of God to community churches, were talking national life, to civic life, to social life, about their pastor. Nothing was said to industrial life. Their contention was about his preaching ability, but the that Israel possessed no more of loyaltheme was "He's a real man," In all ty to Jehovah than the people displaymy life I had never heard men grow so ed in their everyday affairs. Man's conenthusiastic about their minister-his duct is God's chief concern on earth. If helpfulness, his tirelessness, his human- the dynamic of religion is not applied ness, his leadership, his big way of to the ordinary expressions of life it is looking at things. To him they credit- altogether powerless. The divine law ed the condition in their new suburb, that has been revealed is not for heawith its one church having members of ven, but for earth. Any recreancy seventeen different creeds, and its gen- thereto is primarily the responsibility erous auditorium unable to contain the of religious leaders. A stern doctrine congregations.

From these ardent laymen, and others, I learned that the minister supports himself as a business man, but preaches twice on Sunday and conducts the midweek prayer meeting; and directs the church's activities. When he their major message across to our own asked his own denomination to instal times. Their sins, their punishment, him as pastor over this community their repentance and their prophecies church, it refused to do so unless he may save us for in their case even the would make the church denomination- most superficial observer may see the al; therefore he secured ordination three-fold word for today's perilous from another evangelical body less | plight of the peoples.

zealous for sectarian advantage. All of which is a rather long introduction to the use of the simple illustration of the condition of that one community church. I found the people overflowing with good spirits, there were all signs of real fellowship; the singing by choir and congregation of old Gospel hymns quite thrilled a visitor; and there was every evidence that here was a congregation, containing an unusual proportion of men united, happy, busy and purposeful. It was a revelation of what may be done by one Christian leader; for "like priest, like people." The shepherd determines the condition of the flock.

And that is the nub of this Lesson; the Prophet Ezekiel, thundering the word of Jehovah, pictured the plight of Judah in exile as entirely the fault of the shepherds.

An Arraignment of Bad Shepherds. Paraphrasing this vivid figure of

Ezekiel, one of the old church writers delivered this famous epigram: olden times we had golden bishops with wooden croziers, and the shepherds fed the sheep; now we have wooden bishops, with golden croziers, and the sheep feed the shepherds." The Ezekiel version is: "Woe unto the shepherds of Israel that do feed themselves! Should not the shepherds feed | Ezekiel which is the Lesson text, the

Any troubled student of the trend of As the opening of Deborah's Song the times in modern Christianity, with (Revised Version) expresses the truth, the incredible increase of secretary- which is as pertinent today as when utships and salaried officials, and with the swift multiplication of institutions and organizations, may fortify his convictions by reading this thirty-fourth chapter of Ezekiel's Prophecy. Every teachers' association, and every ministerial union or conference, could pro- Bless ye Jehovah." fitably devote a session or a season to

Three sheep and shepherd chapters of the Bible-the Twenty-third Psalm, he thirty-fourth chapter of Ezekiel, and the tenth chapter of John's Gospel-should be read and considered together, in connection with the present lesson. All three are of extraordinary literary beauty, and of searching spiritual significance.

There is no dodging the fact that in our assigned text, Ezekiel, who was perhaps the most pictorial of the prophets, the best master of imagery, makes a terrific arraignment of the spiritual and civil leaders of the Jews. He unsparingly lays the responsibility for the fate of the exiles upon the shepherds who had been faithless. This old prophet, who himself dwelt near Babylon along, with his exiled compatriots, found his soul stirred within him; and like Jesus, "when He saw the multitudes. He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd." This spirit of compassion, this shepherd sense, is the hallmark of every truly great servant of

Prophets and Politics.

Small and sentimentalizing conceptions of Christianity give no heed to this large shepherd-prophet function of leadership. They are incapable of the blazing indignation and fearless condemnation which characterized the utterances of Jesus and of the earlier Hebrew seers. Religion/is an inoffensive and passive thing with these saccharine saints; they shrink from hunting the feelings of even Satan himself Whereas the Bible teaching is clear that the leader with a "Thus saith the Lord" on his lips should cry aloud and spare not.

If we follow the example of Ezekiel, we must by the responsibilities for the social, political and economic ills of our day squarely upon those who have been responsible for proclaiming God's truth and for teaching spiritual and moral standards. Some years ago a Philadelphia banker, who had been a "leading layman" in his denomination turned out to be a rogue, and committed suicide, I wonder what were the thoughts of the preacher under whose word he had been sitting throughout a career of hypocrisy and crime? What is lacking in our pulpits, our schools, religious and secular, our homes and our Christian social relations, that out from them can go boys and girls, men and women, to carry on as we know many are doing today?

This present course of studies in Old Testament history and prophets will have missed its mark if it has not made clear that God's word has a direct and Continued drought has made the vital relation to all the affairs of life, fenced off into pious practices of a

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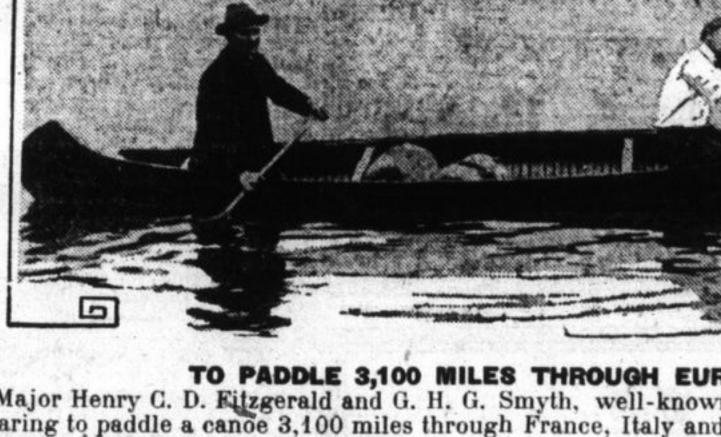
True, business is not what it might be in some quarters. That is caused chiefly by lack of effort to make business better. From this same cause unemployment has developed in industries that should show improvement.

Every business house must recover that daring spirit of enterprise—that spirit of sane optimism—not only in trade, but in civic and national affairs.

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