

Macedonian Call

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

Volume 15

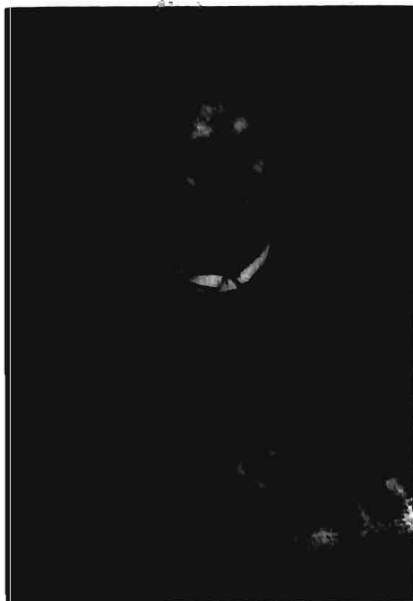
INDIANAPOLIS, IND., JANUARY, 1941

Number 1

Baptism and the Lord's Supper

by

Martin Luther, founder of Lutheranism
John Calvin, founder of Presbyterianism
John Wesley, founder of Methodism



MARTIN LUTHER (1483-1546)

"Unless I shall be convinced by the testimony of Scripture, or by a clear and plain argument, . . . I am held by those passages which I have cited, and am bound by my conscience and by the Word of God, and therefore I may not—cannot retract, inasmuch as it is neither safe nor right to violate my conscience. Here I stand, and cannot do otherwise, God be my help. Amen."

So nobly spoke Luther at the Diet at Worms, to which he had been summoned

to renounce his "heresies" against the Roman Catholic Church. And should not his words be the sentiment of all true Protestants? Should we not take our stand on the Word of God alone and its principles and not on the traditions of man nor his mere opinions and feelings?

Luther was born in Germany in 1483, nine years before Columbus discovered America. He became a monk in the Roman Catholic Church, then a professor of philosophy in Wittenberg University. He saw that many of the doctrines of that Church were contrary to the Bible, and nailed his famous Ninety-five Propositions against Rome's doctrines to the door of the Church at Wittenberg. As a result of this act he was plunged into a whirlpool of controversy, which lasted almost as long as he lived. But many German princes stood with him, and in a few years all northern Europe was in a flame. Many northern countries rebelled against Romanism, and thus established Protestantism.

Luther denounced many of the humanisms of the Catholic Church, but not all. Here are some of his statements regarding baptism as found in Vol. 2 of his Works, published by A. J. Holman Co., 1915:

"Man baptises and does not baptise; he baptises, for he performs the work, immersing the person to be baptised; he does not baptise, for in that act he officiates not by his own authority, but in the stead of God. . . . Ascribe both to God alone, and look upon the person administering it as the instrument in God's hands, by which the Lord sitting in heaven thrusts you under the water with his own hands, and speaking by the mouth of His minister promises you, on

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earth with a human voice, the forgiveness of your sins."—Page 224.

"The second part of baptism is the sign, or sacrament, which is that immersion into water whence also it derives its name; for the Greek 'baptidzo' means 'I immerse', and 'baptisma' means 'immersion'."—Page 226.

"Baptism, then, signifies two things—death and resurrection; that is, full and complete justification. The minister's immersing the child in the water signifies death; his drawing it forth again signifies life. Thus Paul expounds it in Romans 6:4: 'We are buried together with Christ by baptism into death; that as Christ is risen from the dead by the glory of the Father, so we also may walk in newness of life.' This death and resurrection we call the new creation, regeneration, and the spiritual birth."—Page 230.

"Hence it is indeed correct to say that baptism is a washing from sins, but that expression is too weak and mild to bring out the full significance of baptism, which is rather a symbol of death and resurrection. For this reason I would have the candidates for baptism completely immersed in the water, as the word says and as the sacrament signifies. Not that I deem this necessary, but it were well to give to so perfect and complete a thing a perfect and complete sign; thus it was doubtless instituted by Christ."—Pages 230, 231.

JOHN CALVIN (1509-1564)

He was born in France, and while studying law he learned Greek, read the Greek New Testament and became a Protestant. He published his Institutes of the Christian Religion in 1536. The doctrine of Predestination in Protestantism has been largely obtained from his writings. He formed a theocracy in Geneva, in which the Church attempted to rule the state. More than any other man, he formulated the doctrines of the Reformed Church, and the Calvinists in Scotland and England developed into the Presbyterian Church.

Like Luther, Calvin brought some of the traditions of Rome with him out of the Catholic Church, but still many of his scriptural expositions are neglected by his followers. Quoting from his Institutes we have this:

"Baptism is a sign of initiation by which we are admitted into the society of the Church in order that being incorporated into Christ we may be numbered among the children of God. . . . He (Christ) commands all who believe to be baptised for the remission of their sins. . . . 'He that believeth and is baptised shall be saved.'"—Chapter 15.

"Baptism is also attended with another advantage: it shows us our mortification in Christ, and our new life in him. For, as the apostle says, 'So many of you as were baptised into Jesus Christ were baptised into his death; therefore we are buried with him by baptism into death that we should walk in newness of life.'"—Chapter 15.

"Whether the person who is baptised be wholly immersed, and whether thrice or once, or whether water be only poured or sprinkled upon him, is of no importance. Churches ought to be left at liberty in this respect, to act according to the difference of countries. The very word 'baptise', however, signifies 'to immerse'; and it is certain that immersion was the practice of the ancient Church."—Chapter 15.

Why not, then, be "certain" in a matter so important as a command of Christ? And now, speaking on the Lord's Supper, Calvin says:

"Augustine and Ambrose [two early 'fathers' of the Church] unite in condemning the practice which in their time had already been adopted in the Eastern Churches, for the people to attend as spectators of the celebration of the sacrament, and not to partake of it. And that custom, which enjoins the faithful to communicate only once a year, is unquestionably an invention of the devil. . . . At least once in every week the

table of the Lord ought to have been spread before each congregation of Christians, and the promises to have been declared for their spiritual nourishment. No person ought to have been compelled to partake, but all ought to have been exhorted and stimulated, and those who were negligent, to have been reproved. Then all, like persons famished, would have assembled in crowds to such a banquet."—Chapter 46.

JOHN WESLEY (1703-1791)

Wesley did not seek to form a distinct sect, for he lived and died in the Church of England. When at Oxford College, he and his brother Charles and others engaged in devotions in such a methodical way that someone said, referring to an ancient sect of physicians, "Here is a new sect of methodists sprung up;" and hence their name. He spent two years preaching in Georgia, but returned to England and devoted the rest of his life to establishing groups that would practice and teach piety.

He retained many of the traditions of the Church of England which it in turn had borrowed from the Catholics; yet he taught some very important truths which his followers would do well to study. Some of his teaching seems to be contradictory. Here are some things he said about baptism and the Lord's Supper:

"By baptism we are admitted into the Church, and consequently made members of Christ, its head. The Jews were admitted by circumcision, so are the Christians by baptism. For 'as many as are baptised unto Christ,' in His name, 'have' thereby 'put on Christ.' (Gal. 3:27.)"—Treatise on Baptism.

When Mr. Wesley came to America he got into serious trouble, and one of the charges against him was expressed thus: "5. By refusing to baptise Mr. Parker's child otherwise than by dipping, except the parents would certify it was weak, and not able to bear it."—John Wesley's Journal, Aug., 1737.

In his New Testament Commentary, on Rom. 6:4—"Therefore we are buried with him through baptism into death, that as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life"—Mr. Wesley says: "We are buried with him—alluding to the ancient manner of baptizing by immersion. That as Christ was raised from the dead by the glory—glorious power of the Father—so we also by the same power should rise again. And as he lives a new life in heaven, so we should walk in newness of life. This, says the apostle, our very baptism represents to us."

Mr. Wesley speaks on the Lord's Supper thus:

"All who desire an increase of the grace of God are to wait for it in partaking of the Lord's Supper. For this also is a direction himself hath given. 'The same night in which he was betrayed, he took bread, and brake it, and said, "Take, eat". . . Likewise he took the cup. . . "This do in remembrance of me. . . Let him eat; let him drink" (both in the imperative mood). Words not implying a bare permission only, but a clear, explicit command.'—Sermon on the Means of Grace.

"Let every one, therefore, who has either any desire to please God, or any love for his own soul, obey God, and consult the good of his own soul, by communicating every time he can: like the first Christians with whom the Christian Sacrifice was a constant part of the service of the Lord's day."—Sermon on the Duty of Constant Communion.

"Their public service [his group of followers] is at five in the morning, and six or seven in the evening, that their temporal business may not be hindered. Only on Sunday it begins between nine and ten, and concludes with the Lord's Supper."—Sermon On God's Vineyard.

These quotations from Luther, Calvin and Wesley we have taken directly from their writings, as we have them in our library. Though these men did not always seem consistent with these plain, scriptural teachings, yet the disciple of Jesus will stand with these men when they stand with the Word of God. We all should take our position by the side of Luther when he denounced the traditions of men and contended for the Word of God alone in religious matters, boldly saying: "Here I stand, and can not do otherwise, God be my help."

What the Bible Says About Baptism

1. Is Baptism Important?

"He that believeth and is baptized shall be saved." (Mark 16:16.)

"The like figure wherunto baptism doth also now save us . . . by the resurrection of Jesus Christ." (1 Peter 3:20, 21.)

"Except a man be born of water and of the Spirit, he can not enter the kingdom of God." (John 3:5.)

2. What is Baptism?

"And John also was baptizing in Aenon near to Salim, because there was much water there." (John 3:23.)

"And as they went on their way they came upon a certain water; and the

eunuch said, See, here is water; what doth hinder me to be baptized? . . . And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip that the eunuch saw him no more, and he went on his way rejoicing." (Acts 8:36-39.)

"Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." (Rom. 6:4.)

"Buried with him in baptism wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." (Col. 2:12.)

3. What is Baptism for?

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38.)

"And now why tarriest thou. Arise and be baptized, and wash away thy sins, calling on the name of the Lord." (Acts 22:16.)

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

"For as many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.)

Our baptism is a beautiful emblem of Christ's death, burial and resurrection. He died, and we die to the practice of sin; he was buried, and we are "buried with him in baptism;" he was raised, and we "are risen with Him" to walk in newness of life. We are baptized into Christ's "death," hence into his blood, hence into or "for the remission of sins." A sprinkling or pouring or trine immersion destroys this beautiful "form of doctrine (teaching)" (Rom. 6:17) concerning the death, burial and resurrection of Christ, the greatest events in the plan of redemption.

4. Who Should Be Baptized?

"He that believeth and is baptized shall be saved." (Mark. 16:16.)

"Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." (Acts 2:38.)

"And when they believed Philip preaching the things concerning the kingdom of God and the name of Jesus Christ, they were baptized, both men and women." (Acts 8:12.)

"And Crispus, the chief ruler of the synagogue, believed on the Lord with all

his house; and many of the Corinthians hearing, believed, and were baptized." (Acts 18:8.)

New Testament baptisms were preceded by hearing, believing and repenting. Since an infant can not do these, it is not a subject of baptism.

We are saved by grace, but not by grace alone. We are saved by faith, but not by faith alone. We are saved by Christ, but not by Christ alone, for we must work out our own salvation with fear and trembling. We are saved by repentance, but not by repentance alone. We are saved by confession, but not by confession alone. We are saved by works, but not by works alone. We are saved by baptism, but not by baptism alone. All these are part of man's redemption. God does his part, and man must do his part.

Let not the reader think that because he has been baptized and has come "into Christ", he will be saved eternally without correct living. We are raised from the waters of baptism "to walk in NEWNESS of life". If we do not live the new life, we can not be saved. Millions of immersed people will be in hell because they did not walk this new life. We must walk "in the Spirit".

"The works of the flesh are manifest, which are these. Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings [which includes the dance] and such like. Of the which I tell you before, as I have told you in time past [he had emphasized it BEFORE] that they which do such things shall not inherit the kingdom of God." (Gal. 5:19-21.)

We must walk "in the Spirit". And "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. 5:22, 23.) "As many of you as have been baptized into Christ have put on Christ." (Gal. 3:27.) If we refuse to wear Him whom we have "put on", we are no longer in him.

This is what baptism means to the true believer.

"Which Church Is Right?"

A young man said to me the other day: "Which church is right? I go to one, and they say they are right. I go to another, and they say the same. I am in confusion and don't know which is right."

His problem has been the problem of millions. And yet—do you really think

that God left the plan of salvation so obscure that ordinary men can not understand it? No, a thousands times NO.

Let us study causes:

1. **Professed Christians are divided because some put the promises and condemnations of God on a par with his commands.** They insist on our believing their theories of the state of the dead, the second coming of Christ, the millennium, future punishment, future kingdom, etc. Though Christians may talk about such things, yet no one has a right to push his ideas to the confusion and division of the people of God. We are not saved by a knowledge of such things but by a knowledge of the commands of God and our obedience to them. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22:14.)

2. **Professed Christians are also divided because when studying the New Testament they take less than what God has said on a subject.** The Bible is not a book of classified laws, but law, history, exhortation, biography, etc., are all mixed together. Some settle on the scripture, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," (Acts 16:31) teach from that that all one has to do is to "believe", and they thus give us the doctrine of Salvation by Faith Alone. But "the devils also believe and tremble. But wilt thou know, O vain man, that faith without works is dead? . . . For as the body without the spirit is dead, so faith without works is dead also." (James 2:19, 20, 26.) The connection in Acts shows that the ones commanded to believe, were also baptized that very night. When you gather together the things the alien sinner must do to be saved, one finds he must believe, repent, confess Christ and be baptized. One must take ALL that God says on a subject.

3. **But the chief cause of division among professed Christians is that many take MORE than what God says on a subject—in other words, add many things not in the Bible.** In short, we are not divided over what is in the Bible but over what is not there. They add the doctrines and commandments of men. If we would reproduce the Apostolic Church except of course the inspired men who have passed away, and have the same kind of church government, work and worship, there is no doubt that we could be united. But men come in and wish to try this and that and the other practice which is not mentioned in the Bible and which is contrary to principles in it, and thus they produce confusion. Of

course, there is a liberty in Christ, but there is no liberty to go contrary to any scripture which has to do, with the commandments on God's Church. "If any man shall add unto these things, God shall add unto him the plagues which are written in this book." (Rev. 22:18.)

Reader, look up in your New Testament the references found in this paper. Notice closely who is the writer, the one written to, and the subject written on. Take all that God says on a subject, and only what He says, permitting one passage to explain another, and you will soon learn "which church is right", and what you must do to be saved.

More About the New Testament Church

1. It is called "Church of Christ" because Jesus said, "Upon this rock I will build my Church" (Matt. 16:18); and because they were called "churches of Christ". (Rom. 16:16.) We have also the name, "Church of God". (1 Cor. 1:2.)

2. Each congregation was ruled by the inspired apostles' teaching as applied by its elders, called also bishops or overseers. It had also deacons as servants of the church. It had no one-man preacher-pastor doing the work of the elders, and sapping up all the resources of the church. (1 Tim. 3; Titus 1; Acts 20:17-35.)

3. "The disciples were called Christians first at Antioch." (Acts 11:26; see also 1 Peter 4:16.)

4. Those who entered Christ in New Testament times were baptized into him; at least this was the last step which brought them into him. (Gal. 3:27; Acts 2:38; 22:16.)

5. The apostolic church had no societies attached to it, but did its **aid-work** as individuals (Acts 9:36-42; Gal. 6:10); and as congregations (Acts 11:27-30). The early Christians had no missionary societies, but did that kind of work through the Church. (Phil. 4:15, 16.) They had no human religious organizations of any kind sapping the life out of Christ's body, the Church, for they knew that "by the church the manifold wisdom of God" should be made known. They had no human organizations of Bible schools and colleges to teach the Bible, part of the work of the church; for they were commanded to glorify God "in the Church." (See Eph. 3:10, 21.)

The **worship** of Christ's Church was simple. The early disciples "came together to break bread" "upon the first day of the week." (Acts 20:7.) They

"continued steadfastly in the apostles' doctrine, and fellowship, and in breaking of bread and in prayers." (Acts 2:42.) They had no musical instruments in their worship, but taught and admonished "one another in psalms and hymns and spiritual songs, singing with grace in their hearts to the Lord." (Col. 3:16.) They did not raise money by shows, festivals, raffles, etc., but gave as they had been prospered. (1 Cor. 16:1, 2.)

Dear reader, we are all eternity-bound, and I beg you in Jesus' name, if you love your soul's eternal welfare, look up all these references in God's word by which you will be judged in the last day, and be certain that you are on God's side—be sure that you belong to Christ's Church, whose doctrines are unmix'd with teachings of men, and uncorrupted by the "progress of the times".

To you who think that it does not matter whether or not we obey the Lord just as he has revealed himself, there come these solemn words from heaven:

"My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Is. 55:8, 9.)

"Your Life Is a Vapor."

Recently I attended the funeral services of a young man less than thirty years old, who died under rather mysterious circumstances. He had had every advantage. His father was tolerably well-to-do. The young man had been sent to college, staying at a fraternity house. But it seems that life had been too easy with him. He had not been true to his Lord. The banks of flowers in the funeral home were the most I ever saw. In the flower of youth he passed from the stage of action.

A few days ago I was called to speak a few words over the body of a little babe of three months.

These two so-recent cases caused the old adage to come to my mind, "The old must die and the young MAY die." Yes, even if we are not taken by some acute disease, nor accident, old age will come in spite of the best doctors we may be able to employ. "The old must die."

And as these incidents came into my experience, I could not keep the words of James from recurring again and again to my mind, "What is your life? It is even a vapor that appeareth for a little time, and then vanisheth away." (James 4:14.)

All great men of the world have been serious men. They have wondered about their origin and destiny. They have seen that with all their greatness they must soon vanish from earthly things—but vanish to where? The questions of what we shall eat and what we shall drink and wherewithal shall we be clothed are transitory. The great questions are, What is man, whence came he, and whither is he going? Is he a mortal or an immortal being? Is he doomed to spring forth like the flower, bloom for a season and then fade away forever? Or, was he made in the image of God, to whom he must return soon and render an account of the way he has lived here on earth?

If there is no truth in the Bible, then there is no truth in any religion, for it reveals by far the best the world has yet seen.

But, we believe the Bible! We believe that there will be a judgment where all the wrongs of this life will be righted. Why not, then, be wise, and prepare NOW to meet your God?

"Your life is a vapor."

Tomorrow may be too late.

"We must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men." (2 Cor. 5:10, 11.)

"Science" Takes a Tumble

"The Debunker", which is a feature in many daily newspapers, by "John Harvey Furbay, Ph. D.", recently published the following under the heading, "It Does Not Take Ages to Produce Coal":

"Many question marks have been put around our previous ideas of how coal and oil were formed. Dr. Ernst Berl, of the Carnegie Institute, has announced that he has been able to produce both coal and oil artificially in about two hours time. He uses ordinary carbohydrates, such as molasses, combined with limestone and heated under high pressure. This changes into asphalts which are combined with hydrogen to produce coal. Such coal does not come from dead trees; neither does it require ages to produce it. He says nobody knows how long or how short was the time required to produce coal and oil by nature. We'll have to revise our theories, he says."

Too many people have the idea that everything which goes under the name of "Science" is incontrovertible truth and that one is an ignoramus which will not

swallow all that is presented under that reverential name. But there is much which wears the name of "Science" which is only supposition. There is very much in "Science" which is only theory (view, guess), which the lesser lights in the scientific world regard as proven facts. This prominent scientist, Dr. Berl, in the Carnegie Institute (one of the most noted in our land), shows the gullibility of such reasoners.

Many of the theorists have said that the Bible is not true, because their theories showed that the age of development of the earth runs into hundreds of millions of years. Dr. Berl throws considerable doubt on those ridiculers of the Bible.

So it seems the safest way is to just wait fifty or a hundred years before we swallow these theories which contradict the Bible, lest other Dr. Berls arise to make us ashamed. Reader, it is easier to believe the simple story in the Bible than to believe unproved theories of snap-shot "Scientists".

Has Religion Become "a Racket?"

I confess that the word "racket" is slang. It means: "a scheme, dodge, trick, or the like". It refers today to some sort of a plan that attempts to obtain its purpose in any way. Many people are, with some justification, coming to think that the Church is more interested in getting them in so as to increase prestige and coffers than in saving their souls.

Is it not a shame that people can hardly enter the doors of a church house till the leaders cry: "Give, give"? Many poor simply stay away. Especially are these leaders interested in getting you into their fold if you have money. In apostolic days the contributions were FOR the poor saints (1 Cor. 16:1, 2), but now contributions are squeezed FROM the poor saints. One is assessed so much, and is not in very good standing unless he comes across. Festivals must be pulled off to draw money from the world. Shows, often ungodly, are staged, to entice shekels from sinners. Raffle quilts or what-nots is only gambling for the Lord. Churches (?) in Indianapolis became so enthused in gambling in their bingo parties, that police forbade it, yet Catholic priests made a test case in their covetousness.

Imagine Lydia entertaining at bridge at the riverside in Phillippi instead of having a prayer meeting. Try to think of Dorcas as raffling her garments to help the poor instead of making them and giving them directly to those who needed.

Can you conceive of Paul, who was willing to spend and be spent for the gospel, and who coveted no man's gold or silver or apparel, as demanding of a congregation that they raise his salary or he would leave them in a jiffy and would answer the higher call (of money) from another church? Can you imagine John as crying: "Who will be the next one to give \$25 for a new, artistic window in 'the church'?"

WHY all this demand for money, which was not in the original Church? Church houses today have become monuments of Pride, and must be paid for. The early Church had no church houses of their own for three hundred years, but met in homes and upper rooms, catacombs, etc.; yet millions became obedient to the faith, and Christians overturned the world.

And today people hire a clergy to do work they should do themselves. Much of this begging and strain for gold comes in an effort to "get money to pay the preacher". In apostolic days the preacher was for the non-members, and the members learned to take care of themselves. Elders were to "feed the flock", not hire some one-man preacher-pastor to do that for them. Read Acts 20:28; 1 Tim. 3; Titus 1. Brethren in general were commanded to "edify one another" (1 Thess. 5:11); and in their public assembly when the whole church was gathered together, different members took part (see 1 Cor. 14:23-28). The greatest curse in the religious world has been this "kingdom of the clergy" which rules the people with a rod of iron. There are doctors, lawyers, merchants, teachers, farmers, in almost every large congregation who have just as many brains as any of the "pastors", who, if they love the Lord as they should and would study God's Word as He commands, could make better talks than the hireling who speaks to you. If members would bring back the Church to what God intended it should be, there would not be this constant nagging for money, which drives the poor away. It is one of the reasons the Church has lost its power in the world. Get rid of it NOW. The true Church of Christ takes up no contributions except Sunday morning in their worship for the members. Look for such a Church with its simplicity.

Preach the Word Through the Press

If you like the pure and unfanatical gospel preached in this paper, why not send a dollar bill NOW (at our risk) for 15 copies each quarter for a year (January, April, July, October). You will receive them about the middle of each of

these months. You can re-mail them conveniently in an ordinary envelope, unsealed and unwritten on, for a cent. Or, you can neatly fold for your vest pocket or ladies' pocket-book, to hand to a friend at work, or anywhere. In bundles of ten or more, these papers are only 1½ cents a copy. Isolated disciples need not be idle but can put the gospel into many homes. "Preach the gospel to every creature." "Ye ought to be teachers."

"I Can't Understand the Bible"

Would it not be nice if we had a well-printed New Testament, that contained an analysis of each book, and each chapter, and had definitions of hard words, and simplified translations of hundreds of the hard passages, and was self-pronouncing? Well, that is just what you will find in the Simplified New Testament, price \$2.00, which was edited with much labor by the publisher of the Macedonian Call. Send for a copy to D. A. Sommer, 918 Congress Ave., Indianapolis, Ind. It is highly recommended by leaders in many denominations.

Also, a "Guide Through History," 126 pages, price 35 cents, was prepared to help the reader find his way through, especially Old Testament history. Eight thousand in use. It contains points in almost all prominent Old Testament characters which are helpful in arranging short Bible talks or character study.

A Faintly-Written Epistle

Paul said to the Corinthian Christians: "Ye are our epistle . . . known and read of all men." (2 Cor. 3:2.) But if an epistle is written very faintly it can not be read of all men. Too many Christians don't use enough ink so that their lives will stand out and be read clearly.

A few days ago I asked a young man whose wife is a "Christian", why he did not become one, and he answered that he did read the Bible to try to learn the truth, but when he asked his wife about anything there she could not tell him. "Besides," he added, rather sadly I thought, "my wife does not take her religion very seriously."

She wished her husband to come into the church. She hoped he would not delay too long. Yet she was neglecting God's best means of converting him—the life of the wife. Long ago Peter wrote that wives should live such exemplary lives before their husbands that "if any obey not the word, they also may without

the word be won by the conversation of the wives." (1 Pet. 3:1-4.)

This young woman had started to write an epistle which would be known and read of all men, yet she had apparently run out of ink, and her epistle was so faint that one so close at hand as her husband, could not read the words.

Some write their epistles faintly, others blot theirs. In either case it is a reproach to the Master Writer, for He says, "Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven."

Oh, God, give us men and women who will put their lives back of their pens, so that they will write messages to the world through their devotion, which can be clearly known and read of all men.

Do You Have This?

Like the sunshine after rain,
Like the rest that follows pain,
Like a hope returned again,
Is the peace that Jesus gives.

Like the soft, refreshing dew,
Like a rosy daybreak new,
Like a friendship tender, true,
Is the peace that Jesus gives.

Like a river deep and long,
With its current, ceaseless, strong,
Like the cadence of a song,
Is the peace that Jesus gives.

O the peace that Jesus gives
Never dies, it always lives,
Like the music of a psalm,
Like a glad eternal calm,
Is the peace that Jesus gives.

—Unknown.

You are invited to attend services at

Welcome—No collections at any meeting except Sunday morning