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THE FAITH THAT COUNTS

By William Hensley

This morning I am turning to one of the most outstanding subjects in the whole Bible. It is a subject which dates back to the first age of man's existence in the world. Back to the story of Cain and Abel, the sons of Adam. We read of their lives in the Book of Hebrews where it says, "By FAITH, Abel offered unto God a more excellent sacrifice than Cain. Our subject is Faith and its application to the lives of men in this present day.

Faith is the whole foundation of Christianity. It is that which supports the doctrine that there is a God who can give eternal life, as we find in Hebrews 11:1. Its importance is further displayed by the words of Hebrews 11:6, where we find, "But without FAITH it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him."

The Bible faith has three essential parts: First—It is intellectual. We believe the facts. Secondly—It is emotional. We love the one in whom we believe. Thirdly—It is volitional. We will and act. We are willing to obey the one we love. Thus we find the Faith which pleases God is the faith that causes man to believe, love and obey the God of heaven.

This morning we shall attempt to point out to you two kinds of faith: The faith that counts with God, and the faith that does not count with God.

First we wish to look at the faith which does not count in the eyes of the heavenly Father. Turning to the second chapter of James, I begin with the 14th verse. Follow with us if you care to do so. "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?" Or as another version reads, "Can that faith save him?" Notice, friends, here are two kinds of faith. One is without works or obedience, and the other is with obedience. James continues, by giving us an example of the faith that does not have works; he says, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what does it profit? Our only answer can be as James expects. It would profit absolutely nothing at all. Then making the application he says: "Even so faith, if it have not works, is dead, being alone."

In the 19th verse we have another picture of this faith that does not count with God. We read, "Thou believest that there is one God; thou doest well: the devils also

believe and tremble." Here James does not mean to imply that the man who alone believes in God is as mean or as vile as a demon. He simply means that this man has the same type of faith as the demons. The devil knows that there is a God, but he neither will obey nor love the Creator of men. There are many, many people just like that in the old world today. They believe that there is a God. They believe that there is a supreme Power. They believe that the Bible is a great book and a good one to have in the house, yet, with all this bold appearance of faith, they have nothing that counts with God the Father. They will not obey Him, and consequently cannot truly love Him.

The man who comes up to me and begins to tell me what a Christian he really is, is the man who many times is not very deeply rooted in Faith or the Christian life. We are to know the Christian by his fruits, and not alone by his words. In making reference to faithful Abraham in this very same second chapter of James we read, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? Certainly this is true. Abraham was justified when he obeyed the Word of the Lord. He proved his faith in God by his works or by his obedience.

Now looking on the other side of our subject, we find, the FAITH that counts. It is that faith which takes God at his word and responds without a murmur when put to the test. Such was the faith of the Patriarch Abraham.

At this point some one may say, "But how can it be by works, when the scripture says in Ephesians 2:9, 'Not of the works, lest any man should boast.'"

Just at face value it would look like a contradiction in Divine teaching. Yet, when we stop to examine, we can see that there is no contradiction in any way. In Eph. 2:8, 9, we have Paul explaining the plan and system of salvation given of God. Let us read it, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; Not of works, lest any man should boast." Grace is God's part of salvation. Man's part is found in faith, and the kind of faith that counts. Not the faith which alone says I believe in God, but the faith that does more than that. The faith that obeys the commands of God. Friends, none of this arrangement is the mind of man. It is the mind of God and that is where it gained its conception. The plan of salvation is not the plan of man, it

is the plan of God. If it were the plan of man, then man could boast of his own works, but as the plan of salvation is the works of God, man has no where to boast. Thus the works of Eph. 2:9 have no bearing whatsoever to the word "works" of James the second chapter. Dear friends, the next time that you hear someone mention Eph. 2:8, 9 to advance the idea that all man needs to do is say he believes in God, in order to be saved, please stop and ponder the story of the faith that counts. Faith, coupled together with righteous works of obedience.

It would have been possible for Abraham to have wondered whether God meant just what he said, or whether he was speaking in a figure. He could have questioned the necessity of doing a thing which looked so foolish. He might have reached the conclusion that "faith only" would do, and have refused to obey, fearing that he might do something that would "make faith void," or that he would do away with the grace of God and cause him to be justified by his own works. He could have reasoned that God had given Isaac to him in his old age and had said that in him his seed should be called, and that if he burned him on the altar, this would be impossible. Many excuses may be found by one who does not want to obey God; but Abraham was faithful, and that meant that he was obedient to God in everything. He rose early in the morning, saddled his beast of burden, took Isaac and his servants toward the regions of Moriah.

Certainly the three days' journey would have given Abraham time to have turned back if he had cared to do so. He did not do this as he chose to obey the will of God. In fact, friends, there is not one indication in the account found in Genesis, the 22nd chapter, which would even hint that Abraham refused to obey God and have his own way.

Let us all take to heart this great example of faithful Abraham. Let us remember, if we are ever to be saved, it will be upon the terms of the Gospel of Christ. We must humble ourselves before the great unchangeable fact that man will be saved just as Abraham was justified, by the faith that works through love, by the faith that obeys without question or hesitation, by the faith that counts with God our judge and rewarder.

We ask you this morning, Do you have the Faith that counts? If not, we trust that you will begin without delay to find that which is above the belief of the demons. Find that which says, Lord Jesus, I am willing to obey your commandments in conversion and the Christian life.

We ask you, do you believe in Christ? Will you repent this day? Will you confess your faith in him? Will you be baptized by immersion into Christ? All of

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these are commandments of God and consequently are of Faith. The man that will do just this will prove his love for God, by his obedience.

As the chorus sings, will you decide to live for Christ? We pray that you will make Him your choice.

Post-News of Pre-Views

Fall of Rome

Since Rome was the last of the world empires this will be the final article of this series. The prediction that it, together with the other world empires, was to be finally overthrown is in the memorable passage in Daniel. "And in the days of these kings [the four world empires] shall the God of heaven set up a kingdom, which shall never be destroyed. And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

I shall give two historical statements showing fulfillment of above. "The End.—Under the three months' rule of Maximus, the Vandals under Gaiseric invaded Italy and sacked Rome. From 456-472 the actual ruler of Italy was Ricimer, the Suebe. Of the four emperors whom he placed on the throne, Majorian (457-461) alone played any imperial part outside Italy. Ricimer died in 472, and two years later a Pannonian, Orestes, attempted to fill his place. He deposed Julius Nepos and proclaimed as Augustus his own son Romulus. But the barbarian mercenaries in Italy determined to secure for themselves a position there such as that which their kinsfolk had won in Gaul and Spain and Africa. Their demand for a third of the lands of Italy was refused by Orestes, and they instantly rose in revolt. On the defeat and death of Orestes they proclaimed their leader, Odoacer the Rugian, king of Italy. Romulus Augustus laid down his imperial dignity, and the court at Constantinople was informed that there was no longer an emperor of the West." Encyclopaedia Britannica, 14th edition, Article—Rome. In addition to this citation I cannot refrain from one out of the monumental work of Edward Gibbon. Not only because it confirms the downfall of Rome, but I wish the reader to have a specimen of this great historian's stately language. "During a happy period of more than fourscore years, the public administration was conducted by the virtue

and abilities of Nerva, Trajan, Hadrian and the two Antonines. It is the design of this, and the two succeeding chapters, to describe the prosperous condition of their empire; and afterwards, from the death of Marcus Antonius, to deduce the most important circumstances of its decline and fall; a revolution which will ever be remembered, and is still felt [written in 1776] by the nations of the world." Edward Gibbon's Rome, Chapter 1, first paragraph.

And thus we see the fulfillment of the predictions of God's prophets in the Old Testament. The fact that Gibbon, writing as late as 1776, spoke of the downfall of Rome which was the fourth and last of the world empires as an accomplished fact of many years gone by climaxes the whole situation. The principles of individual responsibility and personal freedom of thought, introduced into the world by the Church of God's Son have made such empires as Rome and her predecessors impossible. That is why the ambitions of such men as Napoleon, Bismarck, the Kaiser and Hitler failed and any others who attempt like movements are doomed to failure. And so it seems to me this is a befitting time for this series of articles to reach its close, just as we are rejoicing in the utter defeat of the greatest of all world conflicts in which the peace loving nations who fear the God of Heaven have won such a decisive victory. It demonstrates the declaration that "The Most High ruleth in the kingdoms of men." —E. M. Zerr.

Some Definitions

We do not always catch the full significance of expressions, in our reading of the Bible. We sometimes overlook a lot of the meaning and much that is interesting. With this in mind, I determined to write a few brief notes regarding certain expressions in the New Testament. These ideas I learned only recently to appreciate more fully with increased knowledge. I hope that these few will be useful to you, and trust that more may be given later on.

I. Publican

You know that a publican was a collector of taxes or tribute, imposed by the Roman government, when they conquered the country sometime before the birth of Jesus. You know that the publican was despised and hated by the Jewish people, though he be a Jew himself (Luke 19:1-10). But do you understand why the publican was despised and hated?

The system of tax collection was subject to much graft, and was greatly abused by the collectors. The taxes were leased out to wealthy men (that is, farmers), for a certain commission or rate per cent. But there was nothing to prevent these from collecting as much more than their just profit as they were able to, and many of them did. The men who contracted the taxes of a large area, in turn, subcontracted to many others. The wealthy Zacchaeus, who is called a "chief of publicans," apparently was the contractor of a larger area. So much corruption existed that even the honest publicans, such as Zacchaeus, were classed with the others, and could scarcely escape the disrepute attached to the office.

The Jews never spoke of the publicans except to class them as sinners (Matt. 9:11).

The Jews always possessed a fierce national pride. Ever in their history did they bear the galling yoke of conquest with great impatience. Their rebellions were numerous and desperate. They seemed always to expect constantly a deliverer, and quickly arrayed themselves under the banner of anyone who offered to lead them to victory and independence (Ezra 4:11-22, Esther 3:8). At the opening of the New Testament history, the Jews had borne the Roman yoke for several years. They were impatient of the oppressive governors, they resented the constant presence of the troops, and never willingly paid the tribute, which was an ever present reminder of their conquerors, for it was the policy of the empire that the treasury of the government be supplied by their conquered subjects, upon whom the tribute imposed was often very oppressive (Matt. 17:25-26). A Jew who became a publican was looked upon by his countrymen as a traitor, and treated as a traitor and a heathen man (Matt. 18:17), becoming more or less outcast in society and religion.

For these two reasons then was the publican despised and hated by his Jewish countrymen.

Many things joined together at about the time of the opening of the New Testament history to put the Jews in a state of intense expectancy that the Messiah would immediately appear and restore the kingdom (Luke 3:15; 19:11). They expected that the ancient kingdom of David would be restored, their enemies destroyed, and the kingdom raised above all other kingdoms of the world. This expectation caused the Jews to be disappointed in Jesus (the Messiah). When he ate in the home of Zacchaeus (Luke 19:5), chose Matthew to be a disciple (Matt. 9:9), showed no objection to paying tribute to Caesar (Luke 20:25), and placed the publican above the Pharisee in a parable (Luke 18:10), their hatred turned upon him. When he spoke of the kingdom in parables (Mk. 4:30), showed that political power was not to be had in the kingdom of God (Mk. 10:42-44), but told them "the kingdom of God is within but told them "the kingdom of God is within the kingdom he would establish was very different from the one they'd hoped for. A fear gripped them: "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." (John 11:48.) This fear was one of the forces that led them to take the life of Jesus. They would not believe in him because he destroyed their hopes of building up a powerful earthly kingdom. But here we'll find an illustration of the prophecy, "The stone which the builders rejected is made the head of the corner." When will the Jew lift the veil from his eyes that he may see?—Kenneth Morgan.

Devotions

Cornelius was "a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway." (Acts 10:2.)

Here was a man who believed in "Family

Devotions." How many Christian homes, today, have family worship? In how many of them have the sons and daughters heard their fathers and mothers, perhaps at close of day, approach the Heavenly Father in prayer? Some of them have never even heard their parents pray at any time.

Sometimes I feel that the prayers we do offer sometimes are not truly devotional. If we merely consider them a form to go through, or fail to prepare our minds by "counting our blessings," or by a little meditation or reading of God's Word before we commence, we will not be in a spirit of devotion, or worship. Occasionally we hear someone in public places who mumbles a few words, or hurriedly "runs through" a prayer. There was one man who had such a set form, once when he by mistake changed the order of his thoughts, he got completely lost. Perhaps if we gave more attention to the way prayers were offered in the Bible (especially Psalms), or if we gave more thought to the things for which we should pray and the things we have to be thankful for, we would have less difficulty expressing ourselves to God. Practice also helps.

Many, perhaps most, homes do give thanks for the food upon their tables. Of course that is proper and right, but there again it can degenerate into a mere form. Frequently I have been called upon to offer thanks as we sat down to the table, when the radio was blaring away so loud it would scarcely have been possible for the ones at the other end of the table to have heard my words unless I had shouted. At other times, it was difficult to get the laughter and other noise stopped long enough for the giving of thanks, then after the "amen," and before I had time to raise my head, it immediately began again. Thus the "worshippers" could hardly have been in a very devotional frame of mind.

Let us approach the "hour of prayer" reverently, center our minds upon God sincerely, express our heart's desire in His name, then be not too hasty in our desires to leave His presence as we close. (Signed). A Preacher.

Prayers for G. I. Joe

G. I. Joe is now busy at war with Japan. Yes, his life is at stake every second. He is now entering the final round of a long hard contest which will decide the freedom of all mankind. The outstanding freedom being worship God in his appointed way.

What are you doing as a part of the church in respect to G. I. Joe and the freedom of religion for which he fights?

If your answer is attending worship once each week only, I suggest you keep it a secret to G. I. Joe, for his thoughts would be "Win the war, lose the peace." No, his morale must not be weakened by lukewarm Christians.

What are you doing as an individual Christian for G. I. Joe as he exchanges blows with the enemy?

Oh! Yes, your answer is "I pray for G. I. Joe without ceasing; that he may soon return home sound in body and mind." Why should Jehovah hear your shallow petition?

Some pray for G. I. Joe at night, after a day spent busily shopping for his favorite

liquor and other luxuries that he may return to a life of transgression (ignorance gone to seed).

"You ask and yet do not receive, because you pray wrongly, your object being to waste on your own pleasures what you acquire." James 4:3 (Weymouth).

Your part in behalf of G. I. Joe is "That you present your bodies a living sacrifice, holy, acceptable unto God." (Rom. 12:1). Be the Lord's messenger, write your hero telling the story of Jesus and what it means to be a true Christian. Beg Jehovah continually that G. I. Joe shall be spared for a useful place in the church.

As an outstanding example of prayer, please study carefully I Sam. Chapter 1. Hannah asked for a "man child" not for a family comfort, her motive being to give him to the "Lord all the days of his life." Hannah's prayer was granted. The same Creator today listens to some supplications. "For the eyes of the Lord are upon upright men, and his ears are open to their entreaty. But the Lord's face is set against

men that do wrong." I Pet. 3:12 (Good-speed).

Perhaps there will be some of our Christian boys that fail to return from the war and many Christians have poured out their hearts to Jehovah for those dear boys. We are prone to wonder why they were not spared. May we never question Jehovah on this but rather respect him as he says. "The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children forever." Deut. 29:29.

May we always find comfort in Paul's words as he says, "But we do know that God causes all things to work together for the good of those who love Him—those who have received the call in accordance with his purpose." Rom. 8:28 (Twentieth Century).

Continue to pray for G. I. Joe and may the example of our Savior never be forgotten, "Not as I will, but as Thou wilt." Matt. 26:39.—Herman Gower.

TROUBLES AND TRIUMPHS OF THE CHURCH THROUGH 2000 YEARS

The Last Prominent Christian Who Saw the Apostles

POLYCARP, Martyred 167 A.D.

Christ and his apostles could not in person stay with the people of God forever, but disciples of the next generation held in respect those who had seen either Christ or an inspired apostle. Perhaps that is one reason the Church has always held in esteem Polycarp who was a disciple of John, and was a bishop of the church in Smyrna, in Asia Minor, on the Aegean Sea. Irenaeus, who lived the second half of the second century, said of this bishop:

Polycarp also was not only instructed by apostles, and conversed with many who had seen Christ, but was also, by apostles in Asia, appointed bishop of the church in Smyrna, whom I also saw in my early youth, for he tarried [on earth] a very long time; and when a very old man, gloriously and most nobly suffering martyrdom, departed this life having always taught the things which he had learned from the apostles, and which alone are true.

When Polycarp was very old, a great persecution arose against the church in the district of Smyrna. The heathen knew him to be the leader of the Christians in those parts, and sought him out for vengeance. The old man did not run from them nor hasten to give himself up to be slain. But his brethren besought him to go to some friends in the country. There he busied himself day and night in offering prayers for the disciples in all parts of the world. When the pursuers sought him again, he changed residence, but torturing some slaves they learned his whereabouts. When they learned the house he was in, Polycarp could have escaped to the roof of another

house, but did not, saying "God's will be done." He set food before them, and asked that he might have an hour for undisturbed prayer. He took two hours, and it is said that even his pursuers were touched with the fervency of his petitions.

When the heathen had brought him into the town, to the chief of police as we would name him, he was called upon to say, "Our lord the emperor," and to offer sacrifice to him. But the old Christian would not. Then they became angry and treated him roughly. But though they injured one of the bones of his ankle, he paid no attention. When he appeared before a higher officer, he was charged, "Curse Christ, and I will set you free." The old man answered: "Eighty and six years have I served him, and I have received only good at his hands! Can I then curse him, my King and my Savior?"

When the chief officer continued to press him, Polycarp said, "Well, then, if you desire to know who I am, I tell you freely, I am a Christian! If you desire to know what Christianity is, appoint an hour and hear me."

The officer did not seem to be specially prejudiced against him, and would have gladly saved the old man, so he said to Polycarp, "Only persuade the people!"

He replied: "To you I felt myself bound to render an account, for our religion teaches us to treat the powers ordained of God with becoming reverence, as far as is consistent with our salvation. But as for those without, I consider them undeserving of any defense from me."

The officer then threatened him with wild beasts and the stake, but this, too, had no effect in changing his faith. And when the officer announced that Polycarp had con-

fessed that he is a Christian, it simply meant that he would be burned. The people instantly cried: "This is the teacher of atheism, the father of the Christians, the enemy of our gods, who has taught so many not to pray to the gods, and not to sacrifice."

When it was announced that Polycarp would be burned, Jew and Gentile alike rushed into a wheelwright shop and brought out shavings and scraps of wood, to pile around him. When they were about to fasten him with nails to the stake, the old man said, "Leave me thus, I pray, unfastened. He who has enabled me to abide the fire, will give me strength also to remain firm on the stake."

Before the fire was lighted he prayed: "O Lord, Almighty God! the Father of thy beloved son Jesus Christ, through whom we have received a knowledge of thee! God of the angels and of the whole creation, of the whole human race, and of the saints, who live before thy presence! I thank thee that thou hast thought me worthy, this day, and this hour, to share the cup of thy Christ among the number of thy witnesses!"

And thus he sealed his faith with his blood, and like Abel, though he has been dead nineteen centuries, he still speaks to the world of his faith and devotion.

And we today cringe and cower when the finger of scorn is pointed at us because we uphold the simplicity of the gospel of Jesus! But rather let us sing:

"Faith of our fathers! living still
In spite of dungeon, fire and sword;
O how our hearts beat high with joy,
Whene'er we hear that glorious word.
Faith of our fathers! living still!
We will be true to thee till death."

By What Are Men Ultimately Saved?

I. On the Divine Side By:

1. MERCY, God's. (Tit. 3:5.)
2. GRACE, God's and Christ's. (Eph. 2:5 and 8; Acts 15:11.)
3. SON, God's. (John 10:9; John 3:17; Acts 4:12; Rom. 5:9-10.)
4. BLOOD, Christ's. (Col. 1:14; Rom. 5:9.)
5. HOLY SPIRIT, The. (John 3:5; Acts 2:4; Mark 13:11.)
6. GOSPEL, The. (I Cor. 15:1-2; Rom. 1:16; The Word, James 1:18 and 21.)
7. CHURCH, The. (Acts 2:47; Matt. 16:18; Acts 20:28; Eph. 5:25-27; I Cor. 12:13, 27-28; Col. 1:13 and 18.)

II. On the Human Side By:

8. FAITH. (Rom. 1:16; Rom. 5:1; John 3:16; Mk. 16:16; Acts 16:31; Eph. 2:8.)
9. REPENTANCE. (II Cor. 7:10; Acts 2:38.)
10. CONFESSION. (Rom. 10:10.)
11. BAPTISM, Water. (I Pet. 3:20-21; John 3:5; Mk. 16:16; Acts 8:36-38; Tit. 3:5.)
12. HOPE. (Rom. 8:24.)
13. CALLING ON NAME OF THE LORD. (Rom. 10:13; Acts 2:21.)
14. LORD'S SUPPER. (John 6:53; Matt. 26:26-28.)
15. CHARITY. (I Cor. 13:1-3 and 13; Col. 3:14; I Tim. 2:15.)
16. WORKS. (Phillip. 2:12; James 2:24.)

17. LIFETIME FAITHFULNESS. (Rev. 2:10; Matt. 10:22; Matt. 24:13; Mark 13:13.)

The foregoing list is not intended to be all-inclusive or exclusive, but to direct attention to the fact that the chain of ultimate salvation contains many links; that is, there are more than one or two links in that chain.

Furthermore, these Scriptures are not to be regarded as contradictory statements as to what is necessary to salvation, but they are cumulative declarations showing various elements essential to a man's final salvation.

By way of Scriptural example of our present situation regarding salvation, attention is directed to the fact that—

Noah was saved by:

1. FAITH (Heb. 11:7);
2. THE ARK (Heb. 11:7);
3. WATER (I Pet. 3:20).

Surely, in view of these Scriptural authorities, it is a serious matter to find large bodies of professed believers today teaching the doctrines "that we are justified by faith only," and that we obtain "salvation by grace through faith alone."

The reading of James 2:10 to 26 is recommended as most authoritative and informative in connection with this subject.—O. C. Tee, Hamilton, Missouri, August 21, 1945.

(Churches that are printing cards announcing their place of worship, etc., might find Bro. Tee's 17 points on salvation useful on the back, if you can get them all on it.—Editor.)

Why Not Make "Analytical Bible Study" Universal?

One of the happiest signs for the Church of Christ is the increasing number of "Analytical Bible studies." It means that more people are reading the Divine Word, and examining closely the relation of the parts of the text to the whole. This is the only way to understand the Bible or any other document. Many isolated passages can only be understood by their relation to the whole.

But I am troubled. There is not one-tenth such Bible study as there should be. There are not enough preachers to go around for such universal study. Wouldn't it be fine if we had a book with the analysis of each book in the New Testament, and with details—an outline which we could put on a blackboard? And if that same book had a definition of hard words, and simplified translations of hundreds of hard passages, and references on the thoughts and not mere words as in so many Bibles,—that would be fine. Well, there is just such a book. It is the **SIMPLIFIED NEW TESTAMENT**. The editor spent on an average of an hour or two a day, for about five years, in analyzing each book of the N. T. before he published it, comparing again and again sentences, paragraphs, phrases and words, with the general trend of thought, to try to find the meaning which harmonizes with the whole. It is not perfect, neither is any other man's analysis.

Even without an experienced leader, you can learn much yourself by writing these analyses on the blackboard where everyone can see the picture of the book. Or, you

have the analyses before you all the time, as you read it in private. Here is a sample:

AN ANALYSIS OF COLOSSIANS

SUBJECT—"Ye are complete in Him, Which is the Head of All Principality and Power." (Col. 2:10.) (Key.)

I. INTRODUCTION—Ch. 1:1-2.

Salutation—1, 2.

1. Paul's thanksgiving for their Attainments—3-8.
2. Paul's prayer for their progress—9-12.

II. CHRIST IS PRE-EMINENT—Chs. 1:13 to 2:5.

1. God has translated us into Christ in whom we have redemption—13, 14.
2. God has given Christ "pre-eminence" "in all things," temporal and spiritual—15-18.
3. Christ has been made pre-eminent to reconcile all things unto himself, including the Gentiles—19-23.
4. For this "Mystery" of reconciliation Paul was made a sufferer and a minister—24-26.
5. What the "mystery" is—27-29.
6. Paul struggled to teach every man, including the Colossians, concerning this "mystery" of Christ, "in whom are hid all the treasures of wisdom and knowledge"—2:1-5.

III. BEING IN CHRIST, THE PRE-EMINENT ONE, THEY WERE COMPLETE IN HIM, AND SHOULD WALK IN HIM.—Chs. 2:6 to 4:6.

1. Being in Christ, they were to "walk in Him," not in "philosophy and vain deceit"—2:6-8.
2. In Christ "dwelleth all the fulness of the godhead" for Jew and Gentile, even the Jewish law having been blotted out—9-15.
3. Therefore, let no man impose human ordinances and traditions upon you—16-19.
4. Being "dead with Christ" they were not to be "subject" to the world and human ordinances—20-23.
5. Having been "buried" with Christ and "risen" with Him, they were to seek things above where Christ is, and were to deaden their members on the earth—3:1-3.
6. They were to "put off the old man" and "put on the new man," especially to "put on charity"—9-14.
7. They were to have a peaceful and thankful and devotional heart—15-17.
8. They were to discharge domestic duties—18 to 4:1.
9. They were to continue in prayer and thanksgiving—3-4.
10. And to walk and speak in wisdom—5, 6.

IV. CONCLUSION—Ch. 4:7-18.

1. Paul's fellow-servants—7-17.
2. Salutation—18.

Why not supply yourself with this "handbook" on analytical Bible study—The Simplified New Testament, and begin as never before, this autumn and winter, the study of God's blessed Word in a systematic way? Thousands of this Testament are now in use.

\$2.50 each, but FIVE for \$10.00.—D. A. Sommer, 918 Congress Ave., Indianapolis 8, Ind.

Luther's Prayer That Shook the World

On April 16th, 1521, 423 years ago this morning, Martin Luther rode into the city of Worms, having been promised a safe conduct from Wittenberg, by Charles the Fifth, the ruling emperor. His friends were trembling for his safety; his enemies were thirsting for his blood.

In a day or so he was to appear before the Diet of Worms, composed of all the high ranking prelates of the papal church, together with the emperor. The following prayer was uttered by the great Reformer just before his appearance. According to Dr. D'Aubigne in his "History of the Reformation" from which this prayer is taken, this mighty supplication to God in such a crisis hour, explains Luther and the Reformation. He calls it one of the most precious documents in all history.

Luther prayed as follows:

"Oh Almighty and Everlasting God, how terrible is this world! Behold, it openeth its mouth to swallow me up, and I have so little trust in Thee . . . How weak is the flesh, and Satan how strong! If it is only in the strength of this world that I must put my trust, all is over. . . . My last hour is come, my condemnation has been pronounced. . . . O, God, O, God . . . O, God, do Thou help me against all the wisdom of the world. Do this: Thou shouldest do this . . . Thou alone; . . . for this is not my work, but Thine. I have nothing to do here, nothing to contend for with these great ones of the world. I should desire to see my days flow on peaceful and happy. But the cause is Thine . . . and it is a righteous and eternal cause. O Lord, help me! Faithful and unchangeable God, in no man do I place my trust. It would be vain. All that is of man is uncertain; all that cometh of man fails. . . . O, God, my God, hearest Thou me not? . . . My God, art Thou dead? . . . No, Thou canst not die. Thou only hidest thyself. Thou hast chosen me for this work. I know it well. . . . Act, then, O God; . . . stand at my side, for the sake of Thy well-beloved Jesus Christ, who is my defense, my shield, and my strong tower."

After a moment of silent struggle, he thus continues:

"Lord, where stayest Thou? . . . O My God, where art thou? . . . Come, come; I am ready; . . . I am ready to lay down my life for Thy truth. . . . Patient as a lamb, for it is the cause of justice—it is Thine. . . . I will never separate myself from Thee, neither now nor through eternity. . . . And though the world should be filled with devils—though my body, which is still the work of Thy hands, should be slain, be stretched upon the pavement, be cut in pieces . . . reduced to ashes, . . . my soul is Thine. . . . Yes; Thy word is my assurance of it. My soul belongs to Thee, it shall abide forever with Thee. . . . Amen. . . . O God, help me. . . . Amen"—Selected.

Preaching, Teaching, Developing, Purifying

"Go into all the World and Preach the Gospel to Every Creature."

—(Mark 16:15, 16.)

"Teaching Them to Observe all Things whatsoever I Have Commanded You."

—(Matt. 28:20.)

"The Same Commit Thou to Faithful Men who shall be Able to Teach Others."

—(2 Tim. 2:2.)

"Put Away from Among Yourselves that Wicked Person."

—(1 Cor. 5:13.)

SPOKANE, Wash.—"Following the highly encouraging success of the Vacation Bible Study, we spent a week in the biggest advertising campaign for a meeting that I have ever had a hand in. The two weeks' meeting that followed has now been completed. We were disappointed in the small response to our advertising efforts, yet we do not feel that our efforts were wholly lost, feeling that the church has profited from the campaign. We resume the Bible classes that we were engaged in before the meeting, and daily continue in our efforts in personal work."—Kenneth Morgan.

BROOKPORT, Ill.—We are herewith enclosing check for \$18.00 to pay for one year's subscription to the M. C. The Brookport congregation wishes for the head of each family to receive the Macedonian Call and at this time of the year we have for many years followed this procedure. We believe that every member should be informed on the current events of the Churches over the land.—A. T. Kerr.

GRANITE CITY, Ill.—The church work here is moving along fine with the help of neighboring churches. Bro. Hershel Ottwell is a great help to us here and we appreciate it more than words can tell. May the good Lord bless him and all others interested in the Lord's work.—Florone Stracke. (Sister Stracke has sent her third order for 5 Simplified New Testaments.—Publisher.)

NEOSHO, Mo.—We were made to realize the importance of studying the Scriptures. Bro. Herbert Estep of Salem, Mo., was with us in 10 days' Bible study. He is an able preacher as well as instructor. We enjoyed having him with us. Attendance was not as it should have been—indifference and neglect. Bro. Paul Cooper has returned from overseas, is to stay, and will be a help to Bro. Lambert in the work. Bro. Carl Isham, of Springfield, Mo., has been coming to help us. He is able, and we plan for him to be with us first Sunday in August. We need the prayers of all the faithful. We have a battle to fight here.—Mary Cook.

BROOKFIELD, Mo.—The Church of Christ in Brookfield moves on, earnestly contending for the faith "once delivered to the saints." It has been said in some congregations there are pickers, kickers, and stickers. It is, however, the stickers we should be thankful for, who unflinchingly, uncompromisingly have met and conquered obstacles over which others have fallen. We cannot expect to gain heaven without many conflicts and battles, with but only one single purpose in view—Victory for Christ. We still meet at 228 West Lake St., now own our own property and plan to build a new meeting house soon as government restrictions are lifted. We recently had four members added to church by letter. Also rejoice to have visiting brethren meet with us from Hale, Chillicothe and Kirksville recently. We have very good attendance at our regular Lord's Day Worship. All male members who attend take some public part. Pray that we may never grow weary in well

doing.—Mrs. G. R. Blankenship. (This report failed to get in August issue, somehow. Sorry!—Editor.)

DES MOINES, Ia.—Our daily study class here had an average of 48 students, at Kansas City 84, and at Nixa about 70. Attendance at night meetings was excellent. Five were added at Kenwood Ave. in Kansas City, 9 at Nixa. All places are preparing for lengthy studies in the future, I think.—Carl Ketcheride.

Christ's Church (in Lebanon, Ind.)

The Church in Lebanon has courage, And also self-control.

It has a great determination To reach its final goal.

We know it takes some patient striving, But with a firm-set chin, No matter what the battle is, My brother—we're out to win.

We'll take a blow from college folks, And suffer many a bruise, But know that in our righteous cause, Our faith we will not lose.

We are not worried nor discouraged, In opposition met,

We'll stick it out unto the end,

So, brethren, DON'T YOU FRET.

—Martha Belle (Wakefield) Essex.

INDIANAPOLIS.—While in Missouri in July, we had the privilege of visiting a few hours with Bro. W. E. Ballenger, at Hale, Mo., and talking of the past battles for the Lord. His health is not at all good, and he can do no work, and it is hard for him to resign himself to the life of an invalid. If churches where he has worked would send even a small contribution regularly every month, I am sure it will be appreciated aright. So far as I know, he never refused to go to a place because they had no money to remunerate him.—D. A. Sommer.

REPORT OF DONATIONS

For the Mission at Lebanon, Ind.

Church at New Castle, Ind., \$150; church at Anderson, Ind., \$100; church at Bloomington, Ind., \$25; church at Martinsville, Ind., \$50; church at North Salem, Ind., \$50; Verlin Roberts, somewhere in Germany, \$5; Mildred S. George, Ind., \$20; Bro. and Sister J. E. Dennewitz, Ind., \$10; a Sister from Mo., \$5; Sister Ruth Forbes, Mo., \$2; Sister Della Barrett, Ind., \$5; Bro. E. V. Hinton, Ohio, \$5; Sister Emily Baker, Kansas, \$25; Bro. and Sister Clair Sears, Colo., \$2; Sister Bessie McCracken, Ill., \$10; Bro. Cecil L. Baker, Sgt., Calif., \$6; Bro. and Sister Ray Webb, N. M., \$10; Bro. Arthur J. Coleman, Ind., \$10. Total, \$490.

We have all we need for the expense of our ten weeks' work by C. R. Turner. We thank you very much for your help in the mission here. We hope much good has been done.—A. L. Wakefield.

I DON'T wish to miss a copy. I read every word of them, going over them again, and some of the items, again and again. May God bless you and help you to keep up the good work.—Jewell Mesick. (Almost every day we receive such expressions.

We hope all these people who appreciate the paper, will try to give others the same privilege by getting them to subscribe.—Editor.)

TRACTS FOR SAINT AND SINNER

What Then? (bookmark).

Poem on Mr. World and Miss Church-member.

A Poem that Helped Make Lincoln Great. Make the Home Front Strong (bookmark on the Family, 2 colors).

1000 Nuggets of Gold (a few left—shall we make a new printing?)

Why Protestantism is Failing (just out—the publisher thinks this is about the most timely and important tract he ever wrote).

(Any of these can be obtained, 70 for \$1. We also have some tracts in printings of the M. C. for 10 cents each, as follows):

A Forgotten Scripture (for Bible college people).

The Bible College and Pastor (a proposed debate with an ex-president of a Bible college).

Luther, Calvin and Wesley, on Baptism and the Lord's Supper.

Your Child, God's Child (importance of home training).

Untangling Ourselves (on Self Government and Church Government).

Through the aid of mission-minded brethren and sisters we have sent thousands of these tracts FREE to those who may be benefitted. "In the morning sow thy seed, and in the evening withhold not thine hand; for who can tell whether will prosper either this or that, or whether they both shall be alike good." Send orders to D. A. Sommer, 918 Congress Ave., Indianapolis 8, Ind.

QUALIFICATIONS OF PREACHERS

We say much about qualifications of elders, but not so much about qualification of preachers. Yet they are very important to the purity of the Church.

The Church of Christ does not have the pompous ordaining of preachers that denominations have, but nevertheless they are ordained according to what we believe is the practice of the early Church. While it is true that a man who is "faithful" can be put forward as a teacher, yet if one wishes to devote all his time to the work, he should receive a letter of recommendation from his home church that it endorses him to that work. This is necessary to his power to marry people according to the law of the land. Also, the Book says to do all things decently and in order, and these letters of recommendation are in order.

Too many people today have the idea that a preacher's first qualification is to talk fluently and to mix well; but the Scriptures show that it is to live righteously. That is the reason we have emphasized so much Paul's qualification of those who are to teach as "faithful men." If a man is not faithful, the less pushing of him into public work, the better off the Church will be, no matter how eloquent he may be, nor how excellent in getting around among the people. He may "get around" a little too much.

A preacher who is careless regarding his debts is going to bring reproach on the Cause. One who is careless in his talk and tells smutty jokes, or even uses extreme slang, will not do the Church much good, but harm. "Sound speech that can not be condemned, that he that is of the contrary part may be ashamed having no evil thing to say of you."

Timothy was commanded to treat the "younger women as sisters, with all purity." (1 Tim. 5:2.) Suppose a preacher fails to obey this, and gets mixed up with a sister

in scandalous conduct, and is caught, and then when he makes a humiliating confession, should he be permitted to go on, teaching the people to live purely, etc.? Ask the sisters about that. Ask elders. If a postal clerk is caught stealing money out of the mails, then reimburses when caught, does the postal authority forgive him, and let him go? Not on your life. He is discharged and sent to the penitentiary for a term. If a school teacher is caught mixing with a pupil in scandalous conduct do the school authorities retain him when he makes a confession? Not in a decent community. Surely human organizations can not be more strict than the Divine Church should be. Such looseness puts a premium on immorality, for the preacher could do the same thing somewhere else, and when caught make another confession, and go on to other green pastures. And since "a little leaven leavens the whole lump" others may fall in line, too, and the Church would soon be a mass of moral putrefaction. A confession may hold him in the church, but not as a preacher and example to the flock. Says Paul to Timothy, "Be thou an example of the believers, in word, in conversation [conduct], in charity, in spirit, in faith, in purity." (2 Tim. 4:12.) Such a man should go home and stay till his wife and the elders of his home church consider him safe to go into the homes of his brethren.

I like the spirit of that old preacher who prayed to God almost daily that he "might never do ANYTHING that would reproach the name of his Lord." And David says: "Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully." (Ps. 24:3, 4.)

20th BIRTHDAY OF MACEDONIAN CALL

Do our readers realize that for 20 years, your little paper has been pleading for the simple truth of the New Testament? That is, we celebrate it next year. We started it to try to stir to greater missionary work, but were greatly opposed by another paper that had no interest in such work except as through their journal. I don't know of a single missionary tract they have put out in twenty years. Their Rough Draft compromise divided instead of united, and they have done everything they could to crush us, largely by misrepresentation and falsehood. But we are still in the ring. History shows that they gave up their anti-college plea and have gone along with those people, practically every one of their writers, or former writers, now reporting more in college papers than in theirs. They have gone full-fledged into the pastor system which they fought so long. The Macedonian Call still stands for the old paths.

And now we shall, with the first of the year, begin our 20th year of conflict. Brethren are writing how they appreciate the articles on Church History we are publishing, and shall continue to publish for some time. We ought to know more about the struggles of God's people through the ages. Elders write us about the "timely articles" in the paper. We try to show you where the enemy is likely to strike, so that you will be prepared. Just as soon as the paper shortage lets up, we wish to go back to TWELVE pages, and shall then give you many more lessons from many sources. Hundreds write how the paper has benefitted them; why not, then, see that all weak ones in the congregation may have a chance to read the articles and reports? The reading season is here now, and why not do

some "missionary work" on other Christians as well as non-Christians?

In a recent survey by a Protestant reporter, through weeks, it was learned that the advancement of the Roman Catholic Church is much through their religious publications for which they have hundreds of thousands of subscribers. Can not our readers send in at least 500 NEW subscribers by the first of the year? Also, we need interested members in every congregation who will look after the list there. Will you be one? For 35 years or more the publisher of this paper has been pleading for development of all the faithful talent in the Church, believing that if we can get them into the work as they should be, we can ALL push out and save more souls. Let us continue to work to that end. Will you help us? New subscribers are \$1.00 a year.

THE WORK IN IOWA

In Des Moines, Iowa, there are two faithful churches, which are fed by their elders, and by the brethren as they edify one another, as the Book teaches. They have had a steady growth. Some Bible college people who moved in there, wished to uphold their human organization and the clergy it puts out, and so they withdrew and formed another little group.

Now Eugene Smith, a special preacher and broadcaster from the South has moved there. He has ignored the faithful churches there, and started to bring things in line with their collegism and its child "the minister" of local churches. A brother writes from there, "He advertises Freed-Hardeman Bible College in his paper. He is in with the faction here and advertises himself as their minister. He reported that he was in Nashville, Tenn., lately for the purpose of laying before them his plans for his Iowa work, and to receive their assistance, and that they are going to spend \$3,000 per month on the Iowa field."

Now he will condemn strongly the human organization of a missionary society to preach the Bible, but advertises the human organization of a Bible college to teach the Bible. He would better get right with the Bible before he starts on others.

He may say some things against the modern pastor, yet his system of Bible colleges has been an incubator of such throughout the South, so that one can not learn of a church among them fed by the elders, and other local members. Once in a great while, some one among them will write about scriptural elders, but I have searched in vain through practically ALL their religious journals, and I have never found any serious effort, or really any effort at all, to develop scriptural elders. They are continually talking about preachers and their development, etc., and you would hardly know that their "Church of Christ" had elders, at least who feed the church as Paul commanded them to do. Of course, he will present much truth, just as Dr. Meier of the Lutheran Hour presents much truth, but faithful brethren will not be misled. We rejoice at all truth which is presented, no matter by whom.

Paul commands Timothy to commit what he had heard from Paul, "to faithful men WHO SHALL BE ABLE TO TEACH OTHERS ALSO." (2 Tim. 2:2). I do not know of any Bible college preacher who is doing that, but I do know of many anti-Bible college preachers who are trying to obey Paul.

J. N. Armstrong was a preacher and Bible college president, and fanatic in trying to establish them wherever he could. He said that the quickest way back to Jerusalem was

to establish Bible colleges. Daniel Sommer debated him more than once, to show the people the unscripturalness of these human organizations, and their tendency to manufacture preachers. Before Armstrong died, he confessed to W. W. Otey that "I think that our schools are all in line to build up a clergy and that the church in general is tending toward denominationalism." And to G. H. P. Showalter, publisher of Firm Foundation, he confessed just a short while before he died that "he had his debates with Daniel Sommer on the college question years ago, but that, as the schools are now going SOMMER WAS, AFTER ALL, LARGELY CORRECT."

Faithful churches of Christ do not propose to trifle with the atomic bomb of theological seminaries, for such schools always have blown the true Church to pieces.—D. A. Sommer.

MISCELLANEOUS—We have a new supply of Smith's Bible Dictionary, \$2.50. Students of the Bible find this very helpful. It is a beautifully-bound book and an ornament to any one's table. Also, do you know, it contains more than 200 pages of a Concordance which will meet the wants of most of our readers? . . . In renewing your single subscription, we suggest again that instead of sending a dollar and a quarter in change, you send two dollars in bills at our risk, for 20 months of the M. C. But better, why not make up a club of five and send a money order or check for five dollars? . . . We are sending the M. C. to soldiers now first class, so that it may follow them if they have moved. If they are still there, they will need the paper more than ever, for temptations will be greater. But it means extra expense.

CHURCH HISTORY—The articles on Church History are very good, and will be useful indeed to any one who will give them their attention. I especially liked the one on Nero.—Kenneth Morgan. . . . Let me add my thanks to the many that I am sure you have already received, for the starting of your articles on "Trials and Triumphs of the Church." I know that the brotherhood will be helped much by them. We, each one, need this history.—Harold Shasteen. . . . The Church History in M. C. is fine. I want a copy if you put it in book form. May God spare you for years to come, to fight this innovation that is taking some brethren. The M. C. gets better all the time.—Mary Cook. . . . We enjoy the news of the brethren, also your timely topics. May the Lord bless you in your work.—Murl Howard.

Why?

When children begin to reach the age when they have a desire to investigate and wonder about the world around them, their most frequent question is, "Why?" We as Christians can very profitably answer frankly and truthfully the queries below, caused by observations in my own congregation and several others, as well as by conversations with people from many congregations.

As Christians, we say to the world that we believe, have accepted, and agree to abide by the most wonderful law ever given. Yet great numbers of us do not truly live all these teachings in our lives. WHY?

Paul says, in Romans 1:16 and Heb. 4:12, that the gospel is powerful, and was himself a vitally living proof of it. In spite of his richness in Jewish tradition and law and his early determination to persecute to the limit believers in Christ, he became one of the

staunchest and most faithful followers, enduring almost unendurable persecution. We have the same gospel, with the same power; and we say we believe it. Yet many of us continue to cling to some of our worldly habits, apparently oblivious to the fact that thereby we crucify Christ again and bring Him to an open shame. WHY? Has the gospel lost its power?

Matt. 5:34 and James 5:12 are a condemnation of swearing. Yet we sometimes hear "Christians," even teachers of classes on Lord's Day, take the name of the Lord in vain and use other vile and filthy language in direct disobedience to Eph. 4:29. WHY?

Our preachers constantly preach from the pulpit the evils of movies, dancing, tobacco in any form, drinking, and other worldly pleasures. Consider 1 Thess. 5:22; Eph. 4:22-24; 2 Cor. 5:17, and Rom. 12:2. We are to be new creatures in Christ, putting off the old man of sin and his worldly pleasures. Yet in congregations from coast to coast many members, and even leaders and teachers, continue in one or more of these practices and nothing seems to be done about it. WHY? If these are sins, as our preachers proclaim, and people persist in their wilful doing of them, they are subject to the disciplinary action of the church. Yet no such action is taken. WHY? The world judges Christ's Church largely by its encounters with individual members in their daily walks of life; and what it sees in many of us helps to account for the small membership of many congregations. We should be living epistles (2 Cor. 3:2), shining lights (Matt. 5:16). Yet we are not. WHY? Is the gospel no longer able to rule and govern our very inner thoughts and outward actions wholly and completely, if we allow it to dwell in us?

Perhaps the answer can be found in an indifference and failure to study as commanded in 2 Tim. 2:15; 1 Thess. 4:12. These are commands of God just as much as repentance and baptism. Yet many "Christians" never study except the slight bit on Lord's Day morning; and even then some people spend much of a class period gossiping and giving little heed to the Bread of Life being presented. WHY?

In 1 Tim. 2:9-10 Paul says that women should adorn themselves in modest apparel. Of course he is speaking to Christian women. But what do we see? So-called Christians, following the ungodly doctrines of Hollywood, appear in public in shorts, halter-neck dresses (aptly named—they are being led by the world!), and scanty bathing suits with their sex appeal. WHY? Is that modest apparel? Can you imagine Jesus' mother, or Mary, the sister of Martha, being thus adorned? At a park gathering of Christians, some of us were ashamed and embarrassed by the appearance of a few of the girls in shorts. The world knows what we teach and say we believe. How much influence for good do you suppose we are giving when our young people behave in such fashion? Paul says in 1 Tim. 5:14 that the younger women "give none occasion to the adversary to speak reproachfully." Yet many go on their way, giving no heed to the teachings. WHY? Are the aged women falling down on their job as commanded in Titus 2:3-5? Are we wilfully ignoring Paul's teaching in Rom.

12:2, "And be ye not conformed to the world, but be ye transformed"?—(Concluded next issue.)—A Sister in Christ.

"Go Ye"

Hear your commission, O Church of the Master!

Friends and disciples of Jesus, take heed. How are you doing the work of the Father? How are you caring for hunger and need?

Useless to stay in your doorway and beckon: Those who most need will never come in; Fighting the devil with art and with culture, How he must laugh at his stronghold of sin!

Go—to the sheep that are scattered and fainting,

Having no shepherd, and tell them to come; Go—to the highways, and tell every creature Still the feast waiteth, and yet there is room.

Go—the time shortens, the night is approaching—

Harvests are whitening and reapers are few;

Somewhere, perhaps, in the darkness are dying

Souls that might enter the Kingdom with you.

Go—for the foe goeth, tireless, cunning,

Body and soul he is holding in fee.

Go—lift his gauge in the might of the Stronger,

And in that Power declare the slaves free!

Go—our Lord goeth to man's petty judgment,

Bearing His cross in midst of His foes;

Let us go forth to Him, mocked and derided,

Bear His reproaches, and share in His woes.

Go—Church of Christ, for He goeth before you,

And all the way that ye take He doth know.

On the bright morrow He'll say, "Come ye blessed,"

But till the dawning the Message is "GO!"

—By Annie Johnson Flint.

Are Your Motives As Good As Your Deeds?

From observation, I have found many people doing good deeds for their fellow-man, and such is to be commended of them. However, many times it is done for the sole purpose or hope that they shall receive a great favor in return. As we have often heard it said, "They have an ax to grind".

If you will call to mind, Judas as he kissed Jesus, did it for personal gain. The mere act of kissing Jesus would not be sinful, but it was the motive behind the kiss,—betraying the Christ.

There is another example of this recorded in Luke 18:1-5. Here we find a judge that refused to help a certain widow. It seems that this woman continually troubled him. In order to get rid of her, he decided to help her, and he did. Yet, he did not do this deed willingly.

On a certain occasion, I made my captain greatly embarrassed in the presence of other

officers. I told him we all knew very well that he would not have helped the lieutenant if he had not have helped himself as well. His deed helped the lieutenant while the motive was to help himself.

Since reading of these examples, and noticing them happen between men of my acquaintance, I have chosen for a motto which I consider a command, "Be kindly affectionate one to another." Let your motives be as good as your deeds.—Cpl. Burl E. Price.

WORLDLINESS II

As Paul was enumerating the various works of the flesh he placed next in order after drunkenness, "revelings, and such like." Now it is generally agreed among authorities on word-etymology that the original word, komos, and the English word revelings, includes dancing. Not dancing as an expression of thanksgiving and gratitude or as a religious exercise of any sort; but dancing for amusement, pleasure and hilarity. Paul puts this in the catalogue of the works of the flesh and something to be shunned by the children of God, as they shun witchcraft, adultery or drunkenness. Now the question is not whether there are degrees in it, for there are degrees in drunkenness, many degrees in it, but they are only degrees in the same thing. It is still drunkenness whether there is much or little of it. The same is true of reveling, no matter whether in a greater or smaller degree—it is still reveling, and will still exclude one from the kingdom of God. We are on dangerous ground the moment we attempt to speculate on the degrees we may go into sin. The only safe course is to keep as far from it as possible. The immoral character of dancing is so patent, its evils so apparent, that it is difficult to believe that intelligent people could ever seriously entertain any doubt in the matter. And yet, so engrossed in worldly practices do some become that they actually attempt to defend the dance as innocent amusement. It is well established fact that seven out of ten fallen girls attribute their downfall to the dance. Again and again it has been demonstrated that there is no more fruitful source of immorality than the dance halls and road houses of the land. Some years ago a religious organization began an experiment in dancing to see its effect upon the young people, and was forced to disband the organization in a year to protect the virtue of her girls!

Parents who have no more regard for their children's welfare than to permit them to dance, are either so stupid and ignorant that they simply do not know what it is all about; or else, they are criminally indifferent to the welfare of their own offspring! We are not unmindful of the problem of recreation for young people; but we insist that the solution is not to be found in running into sin. Such is to bring the world into the church. One who sows to the wind will assuredly reap the whirlwind. No law exists which carries with it more truth than that which says, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap," and it is as true now as ever that "he that soweth to the flesh shall of the flesh reap corruption." (Gal. 6:7-8.)

Cicero said of the dance hundreds of years ago that "no one dances unless he is drunk or mad." A New Orleans newspaper made the statement, "The only questionable dancing is unquestionably bad." It is said that the round dance was started in a house of ill fame in Paris, by a mistress of a King of France and was never danced outside of a house of ill fame, nor by anyone but degenerates and rakes, for the first one hundred years after it had started. The waltz was originated by a French dancing master by the name of Gault who was guillotined in 1632 for strangling to death his own sister in an attempt to ruin her. Professor Harry Scribes, a famous champion dancer, said, "I do not believe that a woman can waltz virtuously and waltz well, for she must yield herself completely to her partner." Ah, friends, and that is what Christians think they can do. Just the other day it was reported in the paper that one of the big movie stars wanted a girl to dance with. He said that he was back to dancing alone and he didn't like it, he admitted that "a dance is no good without sex or power." And that is the sort of thing some so-called Christians love so dearly. May the Lord have mercy.

But now a word to the card players. Inasmuch as Paul said "reveling and such like." I believe that it would be appropriate to have something to say concerning this popular practice. Card playing of various kinds, and particularly bridge, has become a popular practice in this country, and occasionally members of the church feel the allurements the game has, and are tempted to engage therein. To justify their practice they sometimes ask, "Where does the Bible forbid bridge playing?" And, because a specific prohibition cannot be produced, there are those who go merrily on their way, feeling that the game is permissible. But one falls into a very grievous error who concludes that because a practice is not specifically forbidden, it is therefore permissible. The Scriptures do not forbid gambling on horse races in so many words; shall we then conclude that such gambling is sanctioned of God? The truth is, the Lord has deemed best to lay down certain fundamental rules governing our conduct; and to these rules we must appeal to determine what is permissible or not.

Briefly speaking we present some of these principles which the Lord has laid down for us in order that we may be governed in our Christian living. (1) A Christian must not indulge in that which is specifically forbidden. (2) He must abstain from that which is regarded as doubtful, 1 Thess. 5:22; Rom. 14:23. (3) Christians are not at liberty to do that which in the experience of others, has been found to be harmful to their spiritual lives. (4) Children of God are forbidden to do that which, though it isn't harmful to them, yet does harm to others, see 1 Cor. 8:9-13. (5) Acts are forbidden that wipes out the line of distinction between the church and the world, see 2 Cor. 6:17-18. (6) Christians must not indulge in that which the world thinks is inconsistent with their profession.—Radio Talk by Harold Shasteen, Des Moines, Ia.

"I HAD GREAT FACE BECAUSE OF MY 76-YEAR-OLD DAD."—Lowell Thomas.

One of the great teachings of the Bible is that children shall honor their father and mother, that it may be well with the children and they may live long on the earth.

Well, probably China has lived longer on the earth as a continuous nation than any other people, and we can trace that back largely to the fact that they have such great respect for their parents, and look after them when they are old, and don't try to shift them onto some one else, or to the poor house like so many Americans do. The nation, and all society, is built on the family, and when that is broken up, as it is being broken up in America today, then that society goes to pieces.

Recently Mr. Thomas told this incident in his late trip through China:

"The surprise came when Li Ming-Wang asked me about my family. I replied rather flatly that my father and mother were still alive in good health, considering their years. I stated that my father, Col. H. G. Thomas, although more than three score and ten, was still a practicing physician and surgeon.

"That drew a round of applause; they all clapped hands and beamed.

"I was puzzled by their reaction and explanation. I was told that I was appreciated because I had passed three years in respect for old age, as one of the great Confucian traditions of the Chinese, and that the Chinese boys had been reared to the idea that nothing is more honorable and meritorious than to have aged parents and to display filial piety toward them.

"So, by the mention of my parents and by telling how my father was a practicing physician at more than seventy, I had gained great face."

SONG BOOKS.—The publisher of the Macedonia has seen a great many song books, but he considers the Great Songs of the Church, No. 2, (either in round or shape notes, price 65 cents each), as the greatest of all. I don't think there is a jazzy piece in the book, but it consists of the great songs which have been sung by Protestants in general for a century or more. Supply yourself while your treasury is full of money! And make racks for the books and for testaments, on the back of the seats. And have a good supply of well printed testaments, so that every one can look on the lesson when it is read, and encourage EVERY one to use the testament.

"I have been reading the tract 'Can Catholicism Win America' and intend to pass it on to others so that they, too, will become awake to the danger of the power of Catholicism. It is worse than I thought. A Catholic parish has lately been established in our town and is making itself felt in just the way pointed out in this tract. It is alarming, and not many are alive to the danger we are in, who want to follow Christ and not the Pope, who sets himself up in the place of God.—A Sister in Christ.

(All our leaders should read this tract which we can furnish you for 25c. Roman Catholics will win America unless Protestants awaken; and so our new tract on "Why Protestantism is Failing" (\$1.50 for 100), is intended to awaken Protestants to the fact that Modernism is the cause of their failure.—Editor.)