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Can We Be Saved By "Faith Alone"?

An Open Letter to Dr. Fuller (Revival Hour), and Dr. Meier (Lutheran Hour)

Dear "Doctors"—

I admire very much the boldness with which you at times denounce popular sins of the day. But I can not harmonize your doctrine that the alien sinner can be saved from his past sins by merely believing, or trusting, in God, without obeying fully what Christ says is necessary to obtain the remission of sins.

Those who believe as you do, speak about "historic faith" and "saving faith", but where do you find such distinction in the New Testament? Does not James merely call it "faith without works" and faith with works? Is not faith the motive power which causes one to repent and confess and be baptized, and do everything else commanded? Maybe some Rules of Interpretation will help us get together on this subject:

RULE ONE—Take the Connection of Thought. Words, phrases, sentences, paragraphs, chapters, and even books, must be understood in the connection in which they are written.

RULE TWO—Take ALL the Testimony.

RULE THREE—Obscure Passages Must be Understood in the Light of Plain Passages.

Ephesians

Now, let us use these Rules in studying some passages you cite for the doctrine of salvation by faith alone, to the alien sinner. You quote this: "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." (Eph. 2: 8, 9.)

Is not the theme of the whole Ephesian letter, that the Jewish Law is abolished, that Jew and Gentile can now "sit together in Christ", that this "mystery", hid for ages and now made known to apostles and prophets, is that "the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel" (Eph. 3: 6, 7)?

It was through the grace, or favor, of God in his Great Plan, that this salvation was by their faith and not by works of the Jewish Law. Rule One says that we should study the connection of thought, and the connection here is that we are not now saved by works of the Jewish Law, but by faith of the gospel.

Then, applying Rule Three which says that obscure passages should be understood by the plain passages, we refer to Titus 3: 5, which says: "Not by works of righteousness which we have done [independent of the

gospel] but according to his mercy he saved us, by the washing of regeneration [baptism] and renewing of the Holy Ghost" (hearing the words of the Spirit and believing and thus being begotten by the Spirit).

Romans

You have quoted Romans 10:13, to show that we are justified by faith alone, which says, "Whosoever shall call upon the name of the Lord, shall be saved." Here again we refer to Rule One which says we must take the connection of thought. The key to Romans is 1: 16: "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek (Gentile).

Paul shows that the Gentiles were under sin (1: 18-32); that Jews also were under sin (2: to 3:20); that both Jews and Gentiles are saved from this sin "by faith" apart from works of the Jewish Law (3:21 to 4:25); that Jews were rejected from being "children of God" because they sought it by "the flesh" and "works of the law"; while the Gentiles are accepted as "children of God" because they sought it "by faith" of the gospel (Ch. 9).

Then summing up his reasoning, Paul shows that Jews and Gentiles are alike saved by the gospel independent of the Jewish Law: "For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved." (Ch. 10: 11-13.)

Now the "connection" shows that Paul was not talking of merely calling on God, but of general turning to the Lord by either Jew or Gentile. These Romans did not enter fully into the "new life" until they had been "buried with Christ 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).

In Romans, Paul was not contrasting faith under the gospel with works under the gospel, but faith under the gospel with works under the Law, either the Jewish Law or laws of men.

RULE TWO—Take All the Testimony

Notice all the conversions in Acts of Apostles and sum them up. If salvation to the alien sinner is by faith alone, because Paul said to the Philippian jailer, "Believe

on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16), then he did not have to repent, for nothing is said about repentance. But if faith implies repentance, then does it not also imply other works of obedience such as baptism? And the connection shows that the jailer "took them the same hour of the night, and washed their stripes; and was baptized, he and all his straightway" (Vs 33)—not six months later. We must take the "connection" and "all the testimony."

Jesus said: "Go into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Mark 16:15, 16). What right has any man to say, He that believeth and is saved, shall be baptized if he wants to, but it is not necessary to salvation?

On the day of Pentecost Peter preached through the Spirit to the people, and convicted them of crucifying the Son of God, "and when they heard this, they were pricked in their heart, and said to Peter and to the rest of the apostles, 'Men and brethren, what shall we do?'" (Acts 2: 37.) Notice that it was not the Holy Spirit coming down directly from heaven which pricked their hearts, but the Holy Spirit working through the inspired words of Peter.

It does not say that the Pentecostians believed; but we know they did; but that did not give them the remission of their sins, for Peter commanded them, "Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins." (Acts 2:38.) Repentance and baptism are manifestations of faith.

In Acts 8: 26-40, the Ethiopian eunuch did not go "on his way rejoicing", till he had gone down "into the water" and been baptized. Saul of Tarsus saw Jesus, and prayed for three days and nights, but obviously that did not bring the remission of sins to him; for the preacher said to him, "And now why tarriest thou? arise and be baptized, and wash away thy sins." (Acts 22: 16.)

Faith and obedience are joined together much as a locomotive and cars of a train. The cars by themselves have no power to move. It is the engine which has the power which moves the train. Repentance, confession, baptism, and works in general are coaches pulled by faith. But the engine of faith by itself pulls nothing for James says that "faith without works is dead" (Jas. 2: 26).

Faith implies obedience. You are sick and have faith in a noted physician, and call him; but it takes more than mere faith in this doctor to save you physically—you must take the medicine, you must obey his word. Mere faith in Christ, the Great Physician, will not save you—you must take the medicine he gives you—you must obey Him; you must "repent and be baptized for the re-

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mission of your sins," if you hope to be cleansed from them.

Martin Luther on Faith and Baptism

Luther was the first one to teach the doctrine of "justification by faith alone." But his teaching is obviously misunderstood or misrepresented by many today, who teach that when the alien sinner merely believes, he is that instant saved from his past sins, without baptism. Luther was combating works such as vigils, fasts, pilgrimages, purchased masses, indulgences, and others not in the Bible, as a means of obtaining forgiveness of sins. Here are a few quotations from Luther on Baptism:

"Now, the first thing in baptism to be considered is the divine promise, which says, 'He that believeth and is baptized shall be saved.' . . . But we must so consider it as to exercise our faith therein and nowise doubt that we are saved when we are baptized. . . . Ascribe both to God alone and look upon the person administering it (baptism) 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 earth with a human voice, the forgiveness of your sins. . . . Thus Paul expounds it in Romans 6, '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, and regeneration and spiritual birth. Hence it is correct to say that baptism is a washing from sins. . . . For this reason I would have the candidates for baptism completely immersed in the water, as the Word says and as the sacrament signifies. . . . Thus it was also doubtless instituted by Christ."—Luther on "The Sacrament of Baptism."

Note—This article on "Faith Alone" will be in tract form by the time you read this.—Editor.

Have We Done These Things?

Matt. 5:13: "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is therewith good for nothing, but to be cast out, and to be trodden under foot of men."

Matt. 5:14: "Ye are the light of the world. A city that is set on a hill cannot be hid."

Matt. 5:15: "Neither do men light a candle and put it under a bushel, but on a

candlestick; and it giveth light unto all that are in the house."

Matt. 5:16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

2 Cor. 3:2: "Ye are our epistle written in our hearts, known and read of all men."

2 Cor. 3:3: "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

Phil. 2:15: "That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

3 John 11: "Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God."

1 Pet. 2:11: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul."

1 Pet. 2:12: "Having your conversation honest among the Gentiles; that, whereas they speak against you as evil doers, they may be your good works, which they shall behold, glorify God in the day of visitation."

1 Pet. 2:13: "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme;"

1 Pet. 2:15: "For so is the will of God, that by well doing ye may put to silence the ignorance of foolish men;"

1 John 2:3: "And hereby we do know that we know him, if we keep his commandments;"

1 John 2:4: "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him."

1 John 2:5: "But whoso keepeth his work, in him verily is the love of God perfected; hereby know we that we are in him;"

1 John 2:6: "He that saith he abideth in him ought himself also so to walk, even as he walked."

Counterfeit

Counterfeiting of money in the United States reached its height about 1933, when it is reported the Secret Service Department of the government seized approximately \$9,000,000.00 in spurious bills. The problem had grown to such serious proportions that the Treasury Department thought it necessary to launch a program to attempt to acquaint the general public with knowledge of counterfeiting practices, and teach them to know the difference between false and real monies.

There are, in the religious world today, false theories and customs, spurious ideas and plain lies, all counterfeits, being taught in the name of Christ. These counterfeits were not unforeseen by the inspired men of God. See I Tim. 3:1-3; II Tim. 3:1-5, and other references.

There are valuable parallels we may draw in comparing the two kinds of counterfeits. The head of the U. S. Secret Service stated in 1933, that counterfeiting could be eliminated almost immediately if the public would learn to know genuine currency, and

thus be able to detect counterfeits, when they appear.

Similarly, religious counterfeits would be detected, and rejected, by all sincere persons, if they would study the picture of the original, primitive, Apostolic church, as presented in the New Testament, learn to know those things which are scriptural, those forgeries which are the invention of man.

Counterfeiting rings are sometimes very difficult to track down, because of the large number of innocent persons who pass on these spurious notes and coins, believing them to be real.

In the same manner, many sincere persons with too little knowledge of the New Testament, unwittingly are passing on religious counterfeits, thinking that they are real. Do YOU "Study to show thyself approved unto God?" Do you accept anything that has a "form of Godliness" or can it be said of you, as of the church at Ephesus, "Thou hast tried them which say they are Apostles and are not, and hast found them liars." (Rev. 2:2.)

Some counterfeits have been so cleverly done that banks have accepted them, and passed them on to the Federal reserve banks. On at least one occasion, an East coast counterfeiter made coins that were so nearly perfect that a Federal reserve bank even accepted them, and the error was not discovered until the coins reached the U. S. Treasury, which, the Secret Service assures us, never makes a mistake. They know their own money, we are told. Thus, we learn another lesson: The closer the imitation, the more dangerous the counterfeit, because more innocent persons are fooled.

In religion, the doctrine which fools the largest number of upright persons is that teaching which is almost, but not quite, right. Our erring brethren of the South teach almost the same doctrine as that found in the New Testament. At their Evangelistic meetings, the preaching of the first principles is flawless. But alas, in practice, they, by their system of "located ministers" (pastors), have set up a clergy and laity that makes a mockery of the New Testament teaching on church government, and the teaching concerning the responsibility of all members to learn and study, teach and develop, until the "whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4:16.)

In addition, these churches have set up institutions that usurp the work of the church in teaching the Bible, etc., which also usurp the prerogatives and glory that belong to the church. In some ways, the Southern churches are a close imitation, but nevertheless, are counterfeit.

Is the reader among those who would say, "Such small differences as we have amount to nothing. It is a shame to divide the church over such small things."

Do you believe that you can take a five dollar bill with only a few small defects to a bank and get back good one dollar bills? Try it sometime and you'll find yourself in prison, awaiting trial under the laws governing counterfeiting.

Neither will God accept those as children

who are members of an institution "almost" like the church Christ died for.

Just one more thought: The U. S. Treasury, being made up of humans, may one day, inadvertently accept a counterfeit bill; but God will never be fooled by a religious forgery, no matter how close the imitation: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His." (II Tim. 2:19).—Henry Boren.

Why We Should Do Personal Work

Every member of the body of Christ should be interested in personal evangelism, and everyone should be a personal worker to the extent of his ability. Christ was the greatest teacher the world has ever known, and he did far more teaching in a personal way than by any other method. We have only sixteen public discourses of Christ recorded, while it is indicated that he was constantly engaged in personal teaching. Outstanding among the examples of personal work in the personal ministry of Christ are the following: his conversation with the woman at the well (Jno. 4); the calling of the disciples, who in turn called others personally (Jno. 1); the visit in the home of Zacchaeus (Luke 19); the interview with Nicodemus (Jno. 3); the visit at Bethany (Lk. 10:38-42); and his constant personal association with his disciples, whom he was preparing for the coming kingdom. Yes, Christ gave us the divine example for personal work.

Furthermore, the rapid spread of Christianity in the first century was very largely due to the zeal of the early Christians for personal evangelism. Jerusalem was a city of considerable size, but the apostles filled it with the doctrine of Christ in a short time (Acts 5:28). How was this accomplished? Here is the answer: "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). The great success of the apostle Paul was due in large measure, no doubt, to the fact that he taught "publicly and from house to house" (Acts 20:20). The work done by Aquila and Priscilla when they took Appollos unto them and "expounded unto him the way of God more perfectly" (Acts 18:26) is an excellent example of personal work. No more vivid example can be found than that of Philip and the eunuch (Acts 8:26-39). The result of this teaching of the word in a personal way was that the man of Ethiopia confessed his faith in Christ and was baptized and "went on his way rejoicing." We are impressed with the fact that both Christ and the early Christians relied very strongly on personal teaching, rather than upon pulpit teaching alone.

One great advantage of personal work is that everyone can engage in it. Women are barred from teaching in the public, formal services of the church, but the New Testament teaches that every Christian should be a teacher of the word. Paul rebuked the Hebrews because they had not developed as teachers. He said: "For when for the time that ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God" (Heb. 5:12). Peter commanded all Christians to

"be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Pet. 3:15), and Paul was addressing members of the church in general when he said: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4:6). The work of Aquila and Priscilla shows that both men and women may engage in personal teaching. So here is an opportunity for everyone to have a part in spreading the gospel. Personal work on the part of all of the members of a congregation would increase the amount of teaching that is done an hundred fold, and there can be no denying the fact that the average congregation does far less teaching than it should. Moreover, faithful and persistent participation in personal work is good for those who engage in it. It necessitates their studying more than they otherwise would, in order to meet the questions and the problems which always develop in such work, and each time that one teaches a lesson from God's word, that lesson will be more deeply impressed upon him.

Of all of the means at our disposal for getting the gospel to people, personal work is the most effective. Pulpit work, radio broadcasting, and reading matter all have their place. Each has its peculiar advantages, and should not be discontinued. But it must be admitted that each of these ways of teaching has serious weaknesses, and therefore cannot be expected to get the job done when used alone. When one hears a sermon from the pulpit, he may imagine that it applies to someone else. The preacher is at a serious disadvantage in choosing a subject that will meet the peculiar needs of all present. Many people are prejudiced against religious broadcasts and will turn off their radios or switch to some other station as soon as one comes on. It is very easy for one to throw aside a paper or a tract and never read it. But when one is approached in a direct way by someone in person, he is likely to listen, and there is no question about whom the lesson is meant to reach. A peculiar advantage of personal work, too, is the fact that the teacher can know exactly the things which his hearer needs most and can deal with those things. Through free and easy conversation and through questions and answers, the two are drawn close together; there is better understanding; and the teaching has greater effect in this way than in any other. Any gospel preacher will tell you that the majority of those who have responded to his preaching have been taught personally by him or someone else. Without a doubt, personal work offers us our greatest and most effective opportunity for teaching, and yet it is neglected more than anything else you could name. Is it not time that we should wake up? Others are propagating error very effectively through personal work. The truth can surely be spread in the same way. Let us hasten to the work.—G. B. S., Editor in Gospel Tidings.

Remarks by Editor of M. C.

We hope our readers consider closely the article above. It is the same thing this paper has been presenting. Remember our article on "Each One Teach One," containing

the clipping from the Reader's Digest on teaching people how to read, among the orientals? In view of the great stagnation among people religiously and their utter neglect of public religious meetings, it seems necessary to develop EVERY Christian to become a personal worker, trying to teach others. It was with this in mind, that we have made all our tracts of convenient size so that they can easily be carried in the pocket, or ladies pocket book, and sent in an ordinary envelope. And if one talks to another and then hands him a tract and says, "Look up the scriptures quoted here," he gives him some way to satisfy the desire you may have created within him to learn the truth. The sun is going down. Let us work while it is called day.

Why?—II

A great many of these errors can be traced back to parents, many of whom think they are rearing their children properly; yet who, by their false notion of love, allow their children to do about what they wish to do, thus building up within the child the idea that he can always do as he desires to do. And what happens? Johnny or Mary grows up a little. He begins to form friendships with other youngsters at school who have not had Biblical training. And because these friends go to the movies, or use slang, or swim scantily clothed in a public pool, or wear shorts, or play pool, Johnny or Mary wants to do the same. He doesn't want to be "different." He's afraid of losing his friends. And because many parents do not themselves know enough of God's word and are not sufficiently interested in the future welfare of the child's soul, they allow the child to go ahead, paving the way for later indifference and eventual absence from God's House. WHY must these conditions exist? Consider Eph. 6:1-4. "Bring them up in the nurture and admonition of the Lord." When they are barely old enough to listen, start telling them Biblical stories, sing and pray with them, see that they study their Sunday lessons. And above all, be a living, shining example before them day in and day out.

Another command and apostolic example too lightly taken is that of assembling on the first day of the week—Heb. 10:25, Acts 20:7, 1 Cor. 16:2. Yet numerous professed believers attend services only when it is convenient, or doesn't interfere with other plans, or there is a preacher there. WHY? If we are truly converted, we should have a desire for knowing more of God's word without needing high-powered salesmanship and fancy showmanship to try to give us that desire.

And what of prayer and giving of thanks for food and other blessings? In spite of the teachings in 1 Thess. 5:17, Matt. 5:44, Luke 18:1, 1 Cor. 14:15, Eph. 6:18, James 5:16, 1 Tim. 4:4-5 many "Christians" blithely sit down to a bountiful meal, bearing mute testimony to God's unflinching goodness, without ever thanking God for His blessings. WHY?

Some of the greatest hindrances to the growth of the Church today are the so-called Christians who allow their own petty spites, grievances, malice, hatreds, and envyings so to warp their personalities and consume their souls that they refuse to

forgive when forgiveness is asked and spend their time trying to find some fault, real or imaginary, with those who do not please them, sowing discord among brethren, causing weak members to stumble. What would Christ and the apostles say to this? Matt. 6:14-15—God will not forgive us if we do not forgive men; Matt. 18:21-22, Luke 17:3-4—"thou shalt forgive him"; Eph. 4:31-32—"Let all bitterness, and wrath, and clamor, and evil speaking, be put away from you, with all malice; and be ye kind one to another as God for Christ's sake hath forgiven you." Gal. 5:19-21, in listing these very things as works of the flesh says "they which do such things shall not inherit the kingdom of God." Yet professed believers persist in their evil ways. WHY? These are sins and will as surely condemn us as if we had never professed Christianity.

Our preachers, leaders, and some teachers point out these errors. Yet "Christians" participating in them can be found in almost every congregation enjoying its full fellowship. WHY? Does not Paul say in 1 Cor. 5:5, 7, 8, 11-13, 1 Tim. 1:20, 5:20, Titus 3:10 and 2 Thess. 3:11-15, that such people who wilfully sin and have been rebuked and admonished the second and third times should be withdrawn from the fellowship of the church if they continue in their disobedience and will not repent? Yet often such action is not taken. WHY? Perhaps the offenders are relatives of an elder or teacher or preacher. Will that excuse them in God's sight? Is not one sin as great as another? Will not one wilful sin, unrepented of, condemn us in the judgment? James 2:10. Sometimes when conscientious Christians try to point out and correct these errors, in the spirit of meekness and humility, we are hushed. WHY? If our preachers condemn the above practices in public, and we find no scriptural objections, then must we not agree? And if we know that such sins exist in the congregation yet refuse to try to correct them, are we not equally guilty in God's sight? Rom. 2:21-22. Does not our very silence bid them Godspeed? 2 John 10-11.

No one is perfect. All have faults, weaknesses, temptations, and susceptibilities to evil. But we can have the humility of spirit that David had, repent, and try to do better when our errors are pointed out. If we are truly converted, the power of the Gospel in us will help to overcome the temptations. We have comfort in Paul's teaching to the Corinthians in 1 Cor. 10:13. God will provide a way to overcome if we do our part, if we fill our souls with His wisdom, His ready answers to evil. The same Gospel which gave Paul the power to recognize the conflicts within him, Rom. 7:18-23, and yet to press on toward the mark, Phil. 3:13-14, voicing his confidence in the beautiful language of Rom. 8:38-39—that same Gospel will have the power in us if we fully accept it. But many professed Christians have not. WHY?—A Sister in Christ.

Remarks by the Editor

There are many good thoughts in this article. A Christian is not one who is perfect but is one who is TRYING to be perfect. When we are born again, our minds are changed but not our bodies. If our bodies have been saturated with tobacco or liquor, we may have a hard time overcoming. Some

of us may still have bad dispositions which we still have to STRIVE to overcome—temper, tongue, lusts, etc. The constant command in the New Testament is that we GROW, which shows that there is room for improvement. Also, that we restore fallen brother if we ourselves have not been overcome. Thus the church is a sort of spiritual sanitarium, made up of imperfect beings. The church at Corinth was a mess, but they seemed willing to learn and change. When members are doing things which bring open reproach on the name of Christ, the church should do something about it, but even then we shall have members in it which are slipping at times, perhaps including ourselves. No Christian is perfect, but when we cease trying TO BE PERFECT, we cease to be Christians. The Christian life is an ideal, and like Paul we must forget the things behind and constantly reach forth unto the things which are before.

"Be Ye Kind"—Eph. 4:32

Kindness brings its own reward to one who sincerely manifests it. The feeling that one has helped another should be reward enough for a Christian. Yet the one who shows kindness to another, without any ulterior motive, receives dividends in time to come he had not even expected. If not in this world, the Christian certainly receives it in the next.

See these Bible examples:

1. Rahab. Joshua 2, also 6:25.
2. The Kenites. I Sam. 15:1-6.
3. The little maid who informed Naaman about the prophet of God. II Kings 5:1-3.
4. The Good Samaritan. Luke 10:30-37.
5. "Unto one of the least of these." Matt. 25:40.

If we have no material aid to give our fellow-man, we can at least be kind. Kindness may not always stop the pain of a sufferer, but it may make the pain less noticeable. It might not erase his grief in time of sorrow but might make it easier to bear. Kindness, politeness and consideration for others may be in some cases like the air in your tires, nothing much to it, but it eases a lot of shocks and prevents a good many jolts. "Be ye kind to one another, tenderhearted, forgiving one another, even as God for Christ's sake has forgiven you."—Roy Harris.

Books and Story Telling Are Big Help at Juvenile Center

Books and story telling about knights and heroes are playing a great part in helping to rehabilitate children at the Marion county juvenile welfare center, officials say.

Through books provided the center by the Indianapolis Public Library, children there are learning how to lead better lives. Books chosen for the center's collection are inspirational as well as recreational.

Reading encouragement is only one phase of the center's work in helping to better children who become delinquent, but it is a helpful one, according to Judge Mark W. Rhoads, of juvenile court.

Miss Gene Berryhill, children's librarian at the Madison avenue branch library, often visits the center to read and tell stories. In

her work she has found basic reasons for juvenile delinquency.

"Mostly," she says, "it isn't the children's fault, but the parents."

One major reason why children get into trouble is because they do not receive proper love and attention from their parents, she said.

The reaction of children at the center to books and story telling is surprising. Their attention is completely held. Through books and story telling they learn that wrong does not pay, according to Miss Berryhill.

"Once they read or hear about heroes and heroines and their righteousness, the children become obsessed with trying to follow their virtues, Miss Berryhill believes.

Typical of children who get into trouble is a fourteen-year-old boy from a north side family who related his experience to Miss Berryhill. "My folks never cared about me, they never encouraged or complimented me on nice things I did, they just let me run loose," the boy said.

Miss Berryhill defines three needs to keep children from delinquency: Love and affection from parents, recognition for little achievements and freedom from financial worries of the family. "Children feel financial worry when it is discussed in front of them by parents," Miss Berryhill said.

The children's librarian revealed that boys at the center are the most interested readers. They also are more sincere in trying to better themselves.

Miss Berryhill said that most children who get into trouble never held library cards. They didn't discover until they were at the center how much fun it is to read.

"Books admit children to new worlds of delight. They contribute much to their happiness, stimulate their imagination and leave life-long joyous memories," Miss Berryhill declared.

Miss Berryhill is often called by the center to tell stories and encourage children to read. She is popular with children. They like her way. Even older children, those who would seem most likely to scoff at story telling as "kid stuff," succumb to interest once story telling gets under way.

Story telling and reading encouragement by parents will pay dividends in greater respect and obedience by children, the librarian points out.

Many parents, she said, are finding that story telling isn't difficult and doesn't require a lot of time. They have discovered that the answer lies in story and picture books at their nearest neighborhood branch library or at Central Library, Meridian and St. Clair streets.—Daily Paper.

Remarks

We have printed this entire article from the daily press because of the important truth it contains, which every Christian father and mother should have impressed on their minds. Children love stories, so why should we not give them Bible stories? Foster's First Steps for Little Feet, should be read again and again to the children. Bible Pictures and What They Teach (400 pictures), has a brief story for each one, adapted to children from four to eight or ten years. Then there is Foster's Story of the Bible which should be in every home where there are children. The grown folks will

learn much themselves as they read these stories to their children and try to impress the lesson. As the social workers write above, the children will be enthused with the stories. There is no excuse we parents

can give that our children do not know the great Bible stories, except our own mental, moral and spiritual laziness and lukewarmness. Now, is not that the unvarnished truth?—Editor M. C.

TROUBLES AND TRIUMPHS OF THE CHURCH THROUGH 2000 YEARS

Symphorose and Her Seven Sons Die for Jesus

The Emperor Adrian visited Athens in the year 140. Quadrat, a bishop of the church there, a man of much ability, wrote an apology in defense of the Christian faith. He presented a copy to the Emperor Adrian. It seems probable that the argument exerted a great influence upon the mind of the Emperor; for, while at Athens, he declared himself so favorably impressed with what he could learn of the faith and conduct of Christians, that he was unwilling that they should longer be exposed to persecution. He even expressed the wish that Christianity should be recognized as one of the religions of Rome.

To a governor of one of the provinces who wrote a letter on that subject, he replied, "If the people of the province will appear publicly, and make open charges against the Christians, so as to give them an opportunity of answering for themselves, let them proceed in that manner only, and not by rude demands and mere clamors. If any thus accuse them, and show that they have committed any offence against the laws, do you decide according to the nature of the crime committed. But by Hercules!" exclaims the impetuous Emperor, "if the charge be a mere calumny, do you estimate the enormity of the offense, and punish the calumniator as he deserves."

Adrian had erected upon the banks of the Tiber, near Rome, a very magnificent palace. With characteristic fickleness, he decided to dedicate it to the pagan gods. The oracles were consulted. They returned the response, probably through the cunning of the idolatrous priests, that the Christian widow Symphorose, with her seven sons, were exciting the displeasure of the gods by their worship of the Christians' God; and the Emperor was promised, if he would sacrifice them, he should be blessed in all his undertakings. Adrian ordered Symphorose and her sons to be brought before him. At first he employed very mild measures, and in kind tones entreated them to offer sacrifices to the pagan gods.

Symphorose replied: "My husband and my brother were both your tribunes. They suffered many torments for the name of Jesus, rather than sacrifice to idols. By their death they have vanquished your demons. They chose rather to be beheaded than to consent to sin. The death which they suffered has covered them with ignominy in the sight of men, but has crowned them with glory before the angels."

The Emperor was irritated, and began to threaten.

"Unless you sacrifice," said he, "with your sons, to the all-powerful gods, I will offer you all up in sacrifice to them."

The Christian matron replied: "Your gods cannot receive me in sacrifice; but if I am burned for the name of Jesus Christ, my God, I shall render the flames to which your demons are consigned more tormenting."

The Emperor curtly rejoined, "Take your choice; either sacrifice to the gods, or die miserably."

"Do you think," said Symphorose meekly, "that fear will cause me to yield? It is my desire to rejoin my husband, whom you have slain for the name of Jesus Christ."

The Emperor ordered her to be taken to the Temple of Hercules. There she was scourged, and then hung by the hair of her head. As she remained firm, he ordered her to be thrown into the river, with a large stone tied around her neck. The savage deed was immediately performed; and the body of the heroic Christian martyr disappeared beneath the waves.

The next day the Emperor caused her seven sons to be brought before him. In vain he exhorted them to sacrifice to the idols. Seeing all his menaces to be unavailing, he erected seven stakes, and bound the brothers to them with cords. He ordered a different death for each one. The first, named Crescent, had his throat cut. The second, Julian, was pierced through the breast with a pike. The third, Nemesius, was struck to the heart with a dagger. Thus they all perished. Their mutilated bodies remained during the day, exposed to the jeers of brutal pagans. The next morning the Emperor ordered the corpses to be collected and thrown into a ditch. The Christians subsequently gathered up the remains, and buried them about eight miles from Rome. The ruins of the church are still to be seen, which in after years was erected upon that spot, called the Church of the Seven Brothers.

Such is the narrative which has come down to us from those distant ages. We have no reason to doubt its essential accuracy. Tender children and timid maidens encountered death in its most frightful forms with firmness which excited the wonder and admiration of the sturdiest pagans.

The Eastern sage, as he accompanied a monarch through the gorgeous salons of his palace, said that it had one great defect—it had no chamber which was death-proof. Adrian found this true in the magnificent pile which he had reared upon the banks of the Tiber. He was taken ill. The disease developed itself in a tormenting drowsy. He had no rest by day nor night. The weary hours were filled with suffering. Remorse was undoubtedly gnawing at his heart. He had known the better way, but had refused to walk in it. Paganism offered

him no consolation. Christianity he had rejected. In his anguish he longed to die—to take that leap in the dark which must be so terrible to any thoughtful man who has not accepted the truth, that life and immortality are brought to light in the gospel. His sufferings were so great, that he begged his friends to kill him—to present him the poisoned cup, or plunge the dagger to his heart. But no one was willing to perform the service. He was often heard to exclaim, "How miserable a thing it is to seek death, and not to find it! How strange it is that I, who have put so many others to death, cannot die myself!"

Upon this couch of suffering, from which death removed him in the sixty-second year of his age, he wrote the following lines to his departing spirit, so affecting, so melancholy, that they have survived the lapse of eighteen centuries:

"Poor little, pretty, fluttering thing!

Must we no longer live together?

And dost thou plume thy trembling wing

To take thy flight thou know'st not
whither

Thy humorous vein, thy pleasing folly,

Lie all neglected, all forgot;

And pensive, wavering, melancholy,

Thou dread'st and hop'st thou know'st not
what."

—Abbott's History of Christianity.

Waiting!

There is no greater need in the life of one and all today than the grace and strength to wait, just to wait. Some time ago the writer of an article in *The Readers Digest* said: "War is nine-tenths waiting—in line for chow, waiting for mail, for reinforcements, for orders." And another writer said: "The waiting period before the action takes place is one of the most trying things the soldier has to undergo."

This is not only true of the soldier in the camp or at the battlefield, it is just as true of those who wait at home—waiting for the day when their soldier loved one can return to stay, or even for a few days—waiting for the news of a safe crossing of the sea or for news of one reported missing in action or for the casualty list to be published after the great battle. Your severest trial may well be just waiting. And this is just as true of the Christian as of any other. God's people have always been a waiting people—waiting for Jesus to come, and many grow weary in waiting and turn to the world for consolation and but intensify their misery. Waiting for God to lift some burden, to bring some relief from the burdens that have pressed so long and heavy—and it seems that God has withdrawn Himself and no longer hears our prayers and the night grows darker—and it seems we can stand it no longer and learn something of the cry of Jesus on the cross: "My God, my God, why hast Thou forsaken me?" It is this waiting that crushes the very heart and spirit whether of the soldier still in the States or overseas, whether the child at home waiting for his father to return, or the mother or father or wife or other loved ones—waiting tears at the very heart, but there is blessed consolation and assurance of ultimate blessing when one waits with his trust

in God and commits all into His hands while he waits.

The word of God is replete with promises to those who wait on the Lord. The Psalmist David went through all the agonizing hours and days of waiting, pursued by the enemy who sought his life and at the point of death often. He also knew the goodness of God as he committed himself to His care and waited for the Lord to overrule and work things out. David bore this testimony: "I fainted, unless I had believed to see the goodness of Jehovah in the land of the living. Wait for Jehovah: Be strong, and let thy heart take courage; yea, wait thou for Jehovah" (Ps. 27:13, 14). And again he said: "Unto Thee, O Jehovah, do I lift up my soul. O God, in Thee have I trusted, let me not be put to shame; let not mine enemies triumph over me. Yea, none that wait for thee shall be put to shame" (Ps. 25:1-3). And he knew the faithfulness of God toward those who wait with their faith in Him, for he said: "I waited patiently for Jehovah; and He inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of the miry clay; and He set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God: many shall see it, and fear, and shall trust in Jehovah" (Ps. 40:1-4).

Jeremiah, the prophet, also had this experience, having known the persecution of the enemy and the dark, weary days of waiting for deliverance. He wrote: "It is of Jeho-

vah's loving kindnesses that we are not consumed, because His compassions fail not. They are new every morning; great is Thy faithfulness. Jehovah is my portion, saith my soul; therefore will I hope in Him. Jehovah is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should hope and quietly wait for the salvation of Jehovah" (Lam. 3:22-26).

Make Jesus your blessed hope (Titus 2:13) and wait for Him. Make God your confidence and strength and wait on Him in the trials of life . . . "Jehovah is good to them that wait for Him." "Yes, none that wait for thee shall be put to shame."
"Have you come to the Red Sea place in your life,

Where, in spite of all you can do,
There's no way out, there's no way back,
There is no other way but . . . through?
Then wait on the Lord with a trust secure
Till the night of your fear is gone;
He will send the wind, He will keep the floods
When He says to your soul: 'Go on.'

"In the morning watch 'neath the lifted cloud,
You shall see but the Lord alone,
When He leads you on from the place of the sea

To a land you have not known.
And you shall be no more afraid;
And the years shall pass as your foes,
You shall sing His praise in a better place,
A place His hand has made."
—Frank M. Mullins in "The Evangelist."

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.)

Time Flies, Opportunities Vanish,
Judgment Comes

Tears, idle tears,
I know not what they mean.
Tears from the depth
Of some divine despair,
Rise in the heart
And gather to the eyes,
In looking on the happy autumn fields
And thinking of the days that are no more.
—Tennyson.

"The harvest is past, the summer is ended, and we are not saved."—Jeremiah 8:20.

"We must all appear before the judgment seat of Christ."—(2 Cor. 5:10, 11.)

NORBORNE, Mo.—I would like to report my recent meeting in Carrollton, Mo. Visible results: five baptisms and one by membership. The meetings lasted three weeks, consisted of a short Bible Study each evening, as well as preaching.—Roy Harris.

CARL McINTIRE'S BOOK ON "20th Century Reformation" contains much information concerning Modernism and the unscripturalness of the Federal Council of

Churches which is hard to obtain anywhere else in such small compass. The first half of the book is good, the second half not so helpful to you. We can procure you the book for \$1.50. All our preachers should have it.

BRO. ARTHUR FREEMAN will move to Mexico, Mo., and endeavor to plant a church of Christ there. Churches in Missouri will support him in this work. It is a big undertaking to plant a church anywhere in the United States now, for there is a great lethargy over the people. But we must keep at the work, for God says his Word will not return to him void—it will either save or condemn those who hear.

ANSELMO, Nebr.—Bro. Fay Crist has just closed a six weeks work at Ansley. The first week was spent locating suitable meeting places and personal work in advertising the meeting. The next two weeks were spent with the children in a Vacation Bible Study. Thirty-two children were enrolled. The average attendance being 19. Four of these children were the only ones in our small group here. The evening meetings were not so well attended but we feel a lot of good has been done. Bro. Crist reports 100 families contacted in personal work.

Tracts were also sent out, advertising the meeting. We now have a building in the business district of Ansley where we will meet the coming year. Besides the personal calls made and conducting the meetings Bro. Crist also proved himself an able carpenter by building benches for our meeting place. Forgot to mention in connection with the children's Bible study that Sister Pauline Crist helped in teaching.—Anna Wilson.

HERE IS AN ANTI-DOTE.—Drs. Fuller and Meier present some strong poison when they teach so many thousands over the air, that we are saved by "Faith Alone". Of course, we have little chance to counteract it over the air, but we can do what we can in the community where we live, and among our friends. The article on first page of this paper on "Can We Be Saved by 'Faith Alone'?" will be in tract form by the time you read this, price \$1.50 a hundred. Why not send this one along with some others you send. We shall add a few lines on How All Christians May be United Without Sacrificing Any Truth, thus giving the reader a good idea of the simplicity of the apostolic Church. If a thousand put out in your community eventually saved a soul, it will have been well worth the expense and time. "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."—(Daniel 12:3.)

Faithless Words

"I will not invade Austria." But he did.
"The saloon will never be allowed to return." But it has.

"I want no more territory in Europe and will not invade Czechoslovakia." But he did.
"We want only light wines and beer."

What the nation got was everything.
"I have no intention of going into the Netherlands." He did.

"We will promote temperance." But they haven't.

"Taxes will be reduced; bootlegging will be ended; conditions among young people will be greatly improved." Judge for yourself.

Not a single promise Hitler made has he kept. Not one single promise assuring better conditions made by the liquor traffic and the politicians who serve the liquor traffic has been kept. They are birds of a feather.
—Times of Refreshing.

LUZON, Philippines, Aug. 27, 1945. Dear Bro. Sommer: I have received the M. C. every month. In fact, I received my last issue on ship and enjoyed it a lot. I am enclosing a short article in case you think it suitable for publication.—Cpl. Burl E. Price. (It was printed in September issue.—Editor.)

CHILLICOTHE, Mo.—At church this morning one of the young sisters saw my Simplified New Testament and wanted one. She asked me if I would order one for her and I told her that I would. I sure do like my New Testament.—Ann Hunt.

MISCELLANEOUS—Sister Stracks at Granite City, Ill., sends for a dozen books, How to Read the Bible with Pleasure and Profit, (Guide), for Bible readers in those parts. It is an Analytical Study of the Bible as a Whole, and has helped thousands, in the study of, especially the Old Testament. More than 8000 are in use . . . You have noticed that our tracts are nearly all distinctive in that they bring out some outstanding doctrines or features of the Church of the New Testament, in life or doctrine . . . Many people have worn out three Simplified New Testaments, and called for a third one. Their actions show that they

know it has helped them . . . We try to make every issue of the M. C. complete in many different subjects, in other words, give a profitable variety . . . The quotations from Luther on Baptism, we never saw in fullness in any other literature in this brotherhood, and it is important and we should see that thousands can read it. Will you help circulate it? . . . We are printing this issue early, hence not so many reports . . . "Enclosed find check for some of your 'Why Protestantism is Failing.' I think it is fine, and the title might cause Catholics to pick it up."—Robt. Brumback.

BLOOMINGTON, IND., BIBLE READING—This is a Reading beginning October 1, and continuing four weeks, led by Bro. E. M. Zerr. The lessons begin with 2 Thesalonians, and will be held nightly, Monday through Friday. Everyone welcome.—Indiana Avenue Church of Christ, Bloomington, Ind.

BLOOMINGTON, Indiana—The meeting at Belmont closed last night with about 135 present, which completely filled the house. There were 6 additions to the church, 4 by immersion and 2 by transfer of membership. We conducted a 15-minute Bible Drill each night before the lesson, over the Bible chart which we used for visual education. The brethren there requested that we return next fall for a protracted effort and in the meantime, we plan to conduct weekly Bible studies there as time will permit. The brethren are anxious to work, but need lots of encouragement and development. Brother Zerr begins his Bible Reading here the first of October. All brethren are invited to attend and we shall try to locate rooms for any visitors.—J. Ed Uland.

HAMILTON, Mo.—The song books recently ordered from you arrived in good condition in time for the meeting, and the members are well pleased with them. (Great Songs of the Church.) I am happy to report that Brother James Campbell's short meeting with the Pleasant Ridge congregation, located 6½ miles Southeast of Hamilton, closed last night resulting in four additions; three restorations and one by primary obedience.—O. C. Tee.

CONCORDIA, Kansas—September 22 marked the conclusion of a two weeks' evangelistic effort by William J. Hensley with the Concordia congregation. This was Bro. Hensley's first efforts at this place and both he and the church are much encouraged with the prospects for the future of the Concordia Church. Outside interest was the best we have ever had. Extensive advertising was used preceding and throughout the meeting. It is estimated that at least sixty non-members heard Bro. Hensley during this meeting which is an outstanding record for this community. Bro. Hensley stressed the importance of each church having a goal, for "Where there is no vision, the people perish," Prov. 29:18. We have accordingly made definite plans for personal work, tract distribution, and for the winter months just ahead. Attention has been directed to both educational and recreational activities for the entire church, especially our fine class of young people. We build for the future.—Iona Cunningham.

BOOKS—Smith's Bible Dictionary, \$2.50 . . . Story of the Bible \$2.50 . . . First Steps for Little Feet \$1.25 . . . 400 Bible Pictures and What They Mean \$1.75 (these last two are for children between 3 and 10) . . . Jamieson, Fausset and Brown Commentary, \$5.00 . . . Young's Analytical Concordance of Greek and Hebrew words, \$8.00 . . . Simplified New Testament \$2.50, 5 for \$10.00 . . . Guide Through Bible History, 35

cents . . . Church of Christ, \$1.00, 5 for 75 each . . . Drama of World Empires, 50 cents, but 3 for \$1.00, 8 for \$2.00, (makes nice present to a Bible student or lover of history.) . . . Mark this paragraph, and send your books for presents early. The November issue of M. C. may be late in getting to you.

HOW THIS "LOIS" DOES IT.—(private letter)—I will tell you a few things I have been doing since I left —. I had a Bible class of evenings in my home for two months, part of the time two girls and two boys. Then they had to leave. Five ranged 5, 6, 11, 12 years. Then just two boys—my grandsons and one girl, my granddaughter. We would have our lesson and songs and prayer, and each night they were anxious for them.—Mrs. Alice A. Bradley. (With worldly people the question is what to do with grandmothers and grandfathers. The question should be what can grandmothers and grandfathers do for their grandchildren, like the Lois who was the famous grandmother of the famous Timothy. All of us should prepare ourselves, so that if we are thrown into the homes of our children, we can do much toward interesting the grandchildren in the divine life.—Editor.)

A CHRISTIAN CHURCH PREACHER has recently published his written debate on instrumental music with one who opposes it. He sends me a copy and says of our tract on Christian Liberty, which deals with many such issues in this religious movement: "Your contention about the Bible colleges, missionary societies, orphan homes, is fast coming to light. My opinion is you offer the best solution to brotherhood problems that is offered in our brotherhood." We believe that tract presents some of the most important principles we ever put out. It attempts to show the dividing line between scripturalism and innovationism. Send twenty-five cents for two copies, and loan one to those who should read it.

WE SURELY enjoy the paper a lot.—Henry and Mildred Van deRiet. Enjoy the Macedonian Call very much.—Mrs. R. I. Crosley, Canada . . . I like it fine.—W. E. Ballenger . . . I enjoy reading the paper, and it strengthens me to see how other churches of Christ are growing.—Reed Hall . . . We enjoy the M. C. very much and don't wish to miss a copy.—Fern Atkins . . . I enjoyed the August issue of the M. C.—Roy Harris.

BRO. HENSLEY'S PLANS (private letter)—Dear Brother Sommer: Enclosed is my second article to expose the unscriptural teaching of "faith only". This one is an aimed spiritual "Atomic Bomb" into the camp of "radio pastor" and "director" Chas. E. Fuller. I trust that you may find space for it in the November M. C. It is designed to back up what you are teaching, and carry the fight to the enemy. Your tract on "Modernism" is very good. I think it will have a fine circulation. I think Brother Sperner plans to order some for use on the mail routes and in town. Our radio work is moving along nicely. It is reaching into many homes in this area. We hope to expand our listening audience by advertisement. Next Friday we begin announcing as a free offer "Mr. World and Miss Church Member" to those who write in for it. Our first attempt with "The Strength of America" was a tremendous success. As ever in the Fight of Faith, William J. Hensley.

BROTHER GEORGE ROBINSON, publisher of Western News, a few weeks ago fell from his wheel chair and broke his arm. Bro. J. A. Freed, of Topeka, Kans., fell from a hay wagon and broke both his shoulders.

COUNCIL BLUFFS, Ia.—(private letter)

—We had a very good meeting today. Bro. David LaMasters made a short talk—was very good for his second. We hope to get the young brethren interested more in such effort.—Vern Harris.

BROOKPORT, Ill.—The visible results of the meeting at Asphalt, Ky., were two restored to the fellowship of the congregation. We greatly rejoiced at this, for we feel they will remain faithful, and be a help to the church there. One is a soldier returned from overseas and now stationed at Kennedy General Hospital, Memphis, Tenn. I begin a meeting at Hale, Mo., September 30th.—Richard Kerr.

UNIONVILLE, Mo.—We are studying the Old Testament at our Wednesday night meeting. The number attending is not as many as I would like to see, but those who do come seem much interested. We began with the first chapter of Genesis and study chapter by chapter, leaving out, of course, those chapters and parts of chapters that should be left out. The Guide through Bible History helps us, and we pay especial attention to the important points brought out in it as we reach them in our lessons. We have added another feature to our study and that is: After we have studied the lives of the Bible characters, some brother will make a short talk on them. Last Wednesday night, Bro. Hodges brought out the goodness of God to Adam while he obeyed and the severity of God when he disobeyed, and then made the application to us today. We thought he did well. Next Wednesday night, Bro. Allee will talk on The Ark and Its Builder and the Church and Its Builder. Should be good. The next talk will be by Bro. Roseberry on Abraham's Faith. We have reached the Eleventh chapter and we hope to have other brothers speak on the lives of other Bible characters as we go on with the lessons. I was over at Kirksville yesterday, on our exchange of talent program. They had a good meeting—good attendance, good interest. Bro. Lee begins their meeting soon and they are making plans for a good meeting.—Mr. and Mrs. W. R. Tade.

Flat River, Mo.—Have been reading your paper; enjoy it very much. Love to learn of the churches of the brotherhood and how they are working and progressing. Keep up the good work. Enclosed is \$10.00 for which please send me 5 New Simplified Testaments.—Cleo Mabery.

ROXANA, Ill.—"Fact and Figures." The church at Hartford, Ill., has been trying to let the people around here know there is a "Church of Christ." How? Well, listen. We advertise in the local newspapers: We put a regular adv. every Saturday in the "Alton Evening Telegraph," which has a circulation of 23,389, at the cost of \$2.80. Then once a month we put a special adv. in the following papers: "Alton Evening Telegraph," circulation of 23,389 papers; Edwardsville Intelligencer, circulation of 4,875 papers; East St. Louis Journal, with a circulation of 20,500 papers; and "The Belleville Daily Advocate," circulation of 9,070 papers—57,834 total, into that many homes every month for an average cost of only \$26.54 per month. Then add to that our regular adv. which goes into 83,556 homes per month; cost only \$11.20—151,390, number of homes our adv. reaches each month. That makes a total of 151,390 homes reached for only \$37.74. What could be cheaper in a way to tell others about the Gospel? Yes, and besides this, we have several tract boxes which use about 1,000 tracts per month. Now that is what the advertisement committee is doing, besides our radio program on WTMV (1490) on

your dial, which is under the direction of Bro. Berdell McCann. No, this was not written to brag about what we are doing but to give you an idea what can be done with results if you faint not.—Bob Schultz, Adv. Comm.

INDIANAPOLIS, Ind.—Wife and I recently visited the old Sand Creek church, near Windsor, Ill., where she was born and lived. Not many meet there now because of death and removal, but more than fifty years ago it was a flourishing church, as they considered it then. A number of brethren were present from adjacent congregations. About fifty-five or sixty years ago, a number of churches came together there, and put forth the Sand Creek Declaration and Address, in which they drew the line on those brethren who have suppers and entertainments to raise money, missionary societies, instrumental music, etc. That movement saved a remnant, for the Christian Church and Church of Christ, as we know them now, were all mixed together. Innovations were getting a good start. Had that not been done, it is doubtful whether we would have any faithful churches in the north. And the only way we can save a remnant from the college apostasy and Rough Draft compromise with them, is to do a similar thing. We recently attended the meeting held at Anderson, Ind., by C. R. Turner. Brethren were interested in his plain sermons of reproving and rebuking as well as preaching the Word. The last Sunday was an all-day meeting, with a goodly number present from New Castle, Martinsville, Lebanon, including Bro. E. M. Zerr from New Castle. Anderson brethren have put forth earnest efforts to spread the gospel and grow in knowledge. In the afternoon speeches were made by Bro. Zerr and myself and Bro. C. J. Beidel from Shippensburg, Pa. (who with his wife was visiting in these parts, including the publisher's family). Six or seven different song leaders conducted the songs. It was a pleasant day in the worship of God.—D. A. Sommer.

A WEEK'S STUDY OF THE BIBLE

Brethren who have heard our teaching have said to the publisher of the M. C. that he should be out in the field teaching the Bible. We are making arrangements to be out more than we have the past few years. We are booked to be at Brookfield, Mo., the second week in October, and then a week at Topeka, Kans., in Bible study. Here is an outline of the courses of study we can give:

Analytical Study of the Whole Bible.—Featuring: Relation of different parts of the Bible and Plan of Salvation to the Whole. Also, character study of great and good people of the Old Testament. Charts of different Ages and Periods, to simplify Bible as a whole.

Study of Choice Scriptures.—Largely devotional. Is based on tract Nuggets of Gold. EVERY Christian should be more devoted, whether he can analyze any part of the Bible or not.

Analytical Study of Any Book of the New Testament, especially an Epistle.

Life of Paul.—Historical and devotional. Considers his journeys with maps. EVERY Christian should know these chapters well.

Life of Peter.—Includes first 12 chapters of Acts, with Peter's Epistles.

Training for Service.—Can you tell WHY you are a member of the Church of Christ, and are not an atheist, a deist, a sectarian, a collegeite, a worldling?

Short Discourses to the World as Well as Christians.

The proposition is to spend one week at a place, and about two hours each night. We could take any branch of this study you desire and as much time on each as you desire, to meet the needs of the hearers. It would give variety to spend half an hour each with three courses, and conclude with half an hour's discourse. Maybe we can spend a week with several churches this winter.—D. A. Sommer.

"False Beliefs"

"The wisdom of this world
Is foolishness with God."
Condemned, in paths of righteousness
In which the Master trod.

The truth He taught is found
Where lowliness abides,
Not in ornamental structures
Of vanity and pride.

Nor in the seats of mighty
Where greed destroys the soul.
The Holy Ghost will teach us
And lead us to our goal.
—Hasie Severns Yuncker.

Christian Colleges Which Are Not Christian

One of the great pleas of the Christian Colleges has been that the environment helps students to live the Christian life. On that plea they have begged hundreds of thousands of dollars. Though the George Peppardine College has a big endowment, yet the founder has begged thousands from his business associates, evidently on the plea of the good done. C. R. Nichol, who was a teacher in this college for a while, says this in the Gospel Advocate, September 6:

"The men in charge of our colleges surely should use all care in selecting teachers, for the teacher in the college has a great influence over the students. I am never pleased when teachers are used in our Christian colleges when such teachers are not members of the church of Christ. Numbers of the teachers in George Peppardine College, while I was there, were not members of the church of Christ.

"Brethren, a college is not Christian because it advertises itself as such. 'Christian environment' does not consist in featuring in advertising matter that such conditions exist in the college or its surroundings—or on the campus.

"When a 'Christian college' becomes more interested in meeting the demands of other institutions of learning, that its work may be credited 'hour for hour,' than it is in teaching the word of God and guarding the lives of students entrusted to it, it is not a 'Christian college.'

"It is not enough for teachers in a 'Christian college' to profess to believe the Bible; they must translate that profession into action."

The founder of this school has the foolish idea that the school will always continue as it begins. Not one paragraph in history bears him out, but rather does it show that ALL human organizations in a little while drift from their original purposes. It is hard enough to hold a church in line when we have the Divine Word to guide it—how

much less can we keep right an organization founded and perpetuated in the wisdom of men. That is the very reason that we should put no money in a human, religious organization, and only what is necessary to comfort and convenience in a church building. And then when it apostatizes we can go off and start a group in harmony with the Word of God. For remember that not even a Church continues more than one generation scripturally without a break. Let us spend our money in helping the poor and scattering the Word in every scriptural way we can.

Man Is Made for God's Glory
—Isa. 43:7

God looks at the human family from the standpoint of man alone. He does not see him as a scholar, a warrior or a statesman; these titles as such, are not known in Heaven. MAN is a greater name than president; he is a husband, a father, a son and a Christian—all these names given by Jehovah himself; he belongs to a family, a home, a church and a country; he has a mind, a heart, a soul and a hereafter, all these are Bible terms.

MAN can reason, resolve, reflect and repent. The reason he can do these things is because he is the only creature made after a pattern. Gen. 1:27. God does not converse with other creatures as with man; they cannot understand a human vocabulary. MAN will live again, therefore must be taught and trained for another state. All rational members of society may become Christians but all cannot become scholars, kings or statesmen. Jehovah has jobs for everybody. We prepare in the Divine school here that we may be ready for service over there. Eph. 3:21.—A. R. Moore.

In the Imperishable Word

An unknown authoress writes the following appreciation of the unknown martyr of the first century—"Antipas, my faithful martyr." (Rev. 2:13.)

Go search the dusty archives of the ages,
And, as Earth's vast biographies you scan,
Ask why with all her poets, scribes and sages,
She knows so little of so great a man?

Earth answers: "He whose voice of trumpet shrillness
Once shook Patmos's wild and lonely shore,
Told in an exile's ear, mid Sabbath stillness,
The martyr's story,—and I ask no more."

Enough! He held aloft Heaven's blood-bought charter
'Mong those who deemed the faith of Christ a crime;
Those thrilling, tender words—"My faithful martyr"—
Tell of a life that death had made sublime.

Blazon it not on monument colossal;
Rocks with their chiseled records shall decay—
God wrote it by the hand of His Apostle
To live when Heaven and Earth have passed away.