

# MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 Congress Ave., JULY, 1928.

## Is the Church of Christ "Drying up" on Missionary Work?

The life of the Church is Missions. A religious movement that makes little or no effort to plant new churches, will soon be numbered with the dead. Of course, it is hard in these days of materialism to convert many people, but still there are opportunities. My son, Paul, and I made a trip last spring into southern Illinois and southeastern Missouri, and found the people poor, but found many hungering for the gospel. One church in particular had not had a meeting for several years, because they had to spend all their money in paying the debt on their house. There were good audiences there among the outsiders. If churches, strong in finances, would send men into such places, many souls could be saved. But the "strong" churches, nearly altogether, wish to hear all the preaching they pay for. Bro. Wm. Freeman Jones, said several months ago, in the Review, that not many strong churches had much missionary work to their credit; and when Elmo Drumbuck recently called for help in the Review to aid him in his missionary work, he said that the few dollars sent in came from isolated disciples and not "strong" churches.

Several years ago, I tried to stir Indiana churches along this line in the Review, but the present publisher never published my last article. Here it is. What is wrong with it?

### "Proach the Gospel to Every Creature."

"In the last speech which the Lord made before he ascended to heaven, he said, 'Go into all the world and preach the gospel to every creature.' The denominational world has raised millions of dollars for foreign missions on their emphasis of this Commission. But the language applies to home missions as well. The very men to whom this was spoken spent little time outside of Palestine, so far as the Record goes. It was Paul who went across seas and to foreign lands. This commission evidently means that Christians are to go to all classes of men and women. It means that they should do something to save the people. It applies to the Church today. In their effort to oppose the sectarian hobby of crossing seas and lands, many people in the Church of Christ have minimized the Commission, with the result that many churches and individuals have very little spirit to carry the gospel to others. It is just as much a command in the Great Commission, to carry the gospel to others, as it is to believe and be baptized; and until our teachers emphasize the Great Commission, with the proper explanation, I doubt whether we shall have much of a spirit to carry the gospel into other fields.

"Bro. Ketcherside [Wm.] recently suggested in the Review that churches co-operate (work together) in keeping a man in the field to tell the gospel. They co-operated in apostolic times. Churches worked together in sending means to the poor saints in Jerusalem. ~~Worked together in sending means to the poor saints in Jerusalem.~~ The Philippian church sent more than once to Paul while he was in the field. There are different ways in which we can cooperate without any human organization. Churches in Pennsylvania are working together to keep Bro. Mackey in the field, and he is doing a good work among them. They wish me to help in that field, and I expect to help them strengthen weak places and establish new churches. Several churches near at hand, and possibly separated, can communicate together and say what they will give to keep a certain brother in new and weak places, and can see that his family has a living, sending their gifts directly to the worker. But unless the Great Commission is emphasized more, it seems few churches are going to do much.

"I made the statement several weeks ago in the Review, that though we have about twenty-five 'loyal' preachers in Indiana, (which includes myself), yet I could not think of ten self-sustaining, self-edifying, loyal churches that had been established in the past fifteen years. The publisher of the Review allowed that that was

A very small number, and called for the brethren to write in and tell of conditions. By all means do that, brethren. Let us take an inventory. I hope we have established more than that. Tell also of how many churches have gone down, or gone digressive, in your community. Give a description of what these churches are doing which have been established--how many of their meetings they carry on by themselves, whether they themselves remunerate their preacher for his protracted meeting, etc., that the reader may judge whether it is self-sustaining, and loyal. If we can not show that many churches established, we ought to ask ourselves whether we are the true Church of Christ. We may be apostolic in doctrine but not in zeal.

"I have spent years in trying to stir brethren to overcome the 'pitifully small' work we are doing, as the publisher calls it, but have made myself nauseous to many. They do not wish to be disturbed. I have preached and written much on Bible drills, and the sole purpose was to help make the churches so that they could take care of themselves better. [I always hold my drills with the whole church,] that the preacher might go to weak and new places. The protracted Bible readings reach the preachers, but reach very few elders or prospective elders, who can look after the churches and leave preachers free much of the time to establish new churches; and so I have advocated short Bible readings at many places instead of long Bible readings at few places, that we may develop more faithful men who shall be able to teach others also." (See 2 Tim. 2: 2.) The sole purpose in the continued advocacy of Mutual Edification has been to develop local teachers so that the churches will not feel the need of so much preaching, and will support the preacher in the new fields. Many of the preachers who are best able to tell the gospel to outsiders are working mostly with the big churches, and the young and inexperienced preachers are in the new fields. We ought to have the best preachers to tell the gospel to those who have never heard it, instead of using them to entertain old church members who have money but who never had any missionary spirit and never will have.

"But it is astonishing to know and see how much opposition there is when one tries to stir the churches to greater things. Cold water is thrown on almost every effort. There has been opposition aroused against me, and the sole cause has been my strong advocacy of Bible doctrines which I have just mentioned. The burden of my prayers and work for years has been the development of the individuals and churches that they all may be self-sustaining in every way, and that they will help the preachers to save souls and plant churches and help weak ones. If our work in this direction is 'pitifully small', as the publisher of the Review says, then instead of discouraging it, we ought to do everything to encourage it. I am glad that some of these things have come up in the Review. Let more write on the subject. A long pull, and a strong pull, and a pull altogether may accomplish something.

"What is the use of a man's painting his house, and papering the inside walls, and laying in nice furniture, when his roof is an old rotten thing and water pours through in every rain. And if Christians do not have an earnest desire to save others as well as themselves, and are not willing to develop themselves so that they can help; in other words, if they are not willing to follow their master who came to 'seek and save that which is lost'--then the roof of our spiritual house is off, and we may decorate our building all we please but the final end is destruction and decay.--D. A. Sommer."

The publisher gave as his excuse for not publishing the article above that it was a misrepresentation of the preachers and churches of Indiana. The connection of thought shows that I was talking about ten churches being established in Indiana by Indiana preachers or churches. In another place in my writings I stated that though there are about a hundred "loyal" churches in Indiana, representing millions of dollars, yet I did not know of a single new church being established in the state the previous year (I think it was 1925.) by the preachers of Indiana. When the publisher called for evidence of new churches being established that he might show the falsity of my statement, he evidently didn't receive much encouragement, for he never mentioned it afterwards. He said once that a church had been established in Tell City, Ind., and that D. A. Sommer had preached for it!!; but a sister there sent to the Review office for some one to establish a church, and the former publisher sent it to Elmo Brumback in KANSAS, and he, not some of the Indiana preachers, established the church. There is some mission work being done in Indiana, and always has been

some going on. It is as much mission work to help weak churches as establish new ones. But I was showing that churches in Indiana representing millions of dollars have been surely doing a pitifully small amount of work in establishing new churches. But the publisher doesn't wish them to be disturbed, it seems. There is no state where the monthly preaching system is as firmly established as in Indiana, where the preacher goes on the last train on Saturday and gets away on the first train on Monday; and I know of no state that in proportion to number and wealth is doing as little missionary work; and for thirty years I have been working in all the states where we have many churches. I say this for the sole purpose of trying to stir the brethren to greater things for God. One of Roy Loney's articles on missionary work was returned to him unpublished, and many others of his articles have been in the office for seven or eight months unpublished. He sent for them once, and they were not returned, but when he finally sent the postage and told them to return them if they were not going to publish them, they published one (last week). Wm. Freeman Jones' articles are garbled (some of them) and he is not permitted to come out strongly against the evils of the day. The same is true of some others. What we wish today is "smoothe" things. We wish "affirmative" preaching but no reproving and rebuking, for it might stir up something and we must have "peace" at any price! But the Old Book says, "the wisdom from above is first pure and then peaceable."

There seems to be a sentiment among brethren and churches today that we should build big churches, and let the weak ones take care of themselves or die. In the United States there are 25,000 empty meetings houses. I have advocated that large churches in a city should divide and start up elsewhere in a city and give other people a chance to hear the gospel, and besides it will give the members a better chance to develop themselves, but ~~the Review condemns that~~. He says that small churches more easily fall into the hands of false teachers, forgetting that the big churches more easily fall into the hands of the worldly preacher. In my thirty years of experience with the churches, I find more spirituality and devotion in the small churches than in the big ones. Nearly every preacher that I know came from a small not a big church.

It is interesting, too, to hear this same writer talk so learnedly about how the churches ought to oversee the going out of the preachers, and that the young men should wait till they are encouraged by their home churches and elders before they start out. That sounds very good, and the only trouble is that if they waited there would be few young preachers going out. I know of no preachers, practically, who are coming out of the big churches. The large churches wish to be entertained by an eloquent and experienced man, and they are not going to listen to the young fellows.

This same writer in the Review of July 17 says many things to discourage the sacrificing preacher today. He does not seem to know that most of the old established churches, and even the Review itself, were established by men who went directly contrary to most of the advice he gives. What churches and elders told Daniel Sommer to borrow thousands of dollars to buy the Review and try to save a remnant from the digressives? If Benjamin Franklin, the founder of the Review, had followed the advice of this writer, there never would have been a Review and the world would have lost one of its greatest gospel preachers, for the older brethren discouraged Franklin because of his poor education. It is true that a preacher must use judgment about his work, but after all, it is the converted soul which counts. The Note referred to, I believe, will do more to discourage the self-sacrificing preachers, who are planting the new churches today, than anything else I ever saw in the Review. A few more thrusts like that, and the "Macedonian call" will indeed go unheard, and the sacrificing preachers and their families will join the rest of the brethren in their drift into the world. I would not be the author of that Note of discouragement for ten thousand dollars. I stand for the preachers and elders and other Christians who are opposed to the worldliness and apostasy creeping into the Church today, whose hearts are touched with the Macedonian call from hungry souls.

Rich individuals and rich churches have a great responsibility toward helping in the work of sending the gospel into all the world, or standing behind those who go. I read in the Book about a selfish rich man, and a poor man, and with little change it applies to our present thought:

There was a certain rich church which had a fine house and fine carpets and beautiful windows; and it dined sumptuously every week by having an oration "each Lord's day morning and evening" by an eloquent speaker. And there was a certain poor church, near the gate of this rich church, and it had no permanent house to meet in, and had little money to support some one to develop what little talent they had. This poor church desired this rich church to send it a preacher, not to entertain it, but to develop it and help convert others. And it came to pass that in the course of time the poor church passed away, and was carried by angels into Abraham's bosom; the rich church also passed away, and in hell it lifted up its eyes being in torments, and seeth Abraham afar off, and the poor church in his bosom. And the rich, selfish church cried and said, "Father Abraham, have mercy on me, and send the poor church, that it may dip the tip of its finger in water, and cool my tongue, for I am tormented in this flame." But Abraham said, "Son, remember that thou, in thy lifetime receivedst thy good things, and likewise the poor church evil things; but now it is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." Then he said, I pray thee therefore, father, that thou wouldst send him to neighboring rich churches; for I have five sister churches; that the poor church may testify unto them, lest they also come into this place of torment. [Like many today the missionary spirit of converting and helping others was coming too late.] Abraham saith unto him, They have the New Testament and the example of that great missionary Paul, let them follow Paul's example. And the rich church said, Nay, father Abraham; but if one went unto them from the dead, they will repent of their selfishness. And he said unto the rich church, If they hear not Paul and follow his example, neither will they be persuaded though one rose from the dead.

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THE LINDBERG CLUB, AGAIN.--In the last M. C., I quoted from a secular paper where they spoke about a Lindberg Club connected with the church of Christ in Long Beach, Calif., "where Bro. Morris belongs". Bro. Morris thinks it strange that I mention his name twice in connection with the affair. The reason is that he is a leader (or prominent defender) of some of the digressions in California. If he had not changed his position on Church Government and the Preaching question, a number of preachers would have thrown their influence with him and we could have overcome other difficulties, and the condition in California would have been different, I believe.

He talks as if I charged that they had reports of games in the Bible school, etc., when I only said, "I wonder", and portrayed the way other such clubs have done in the denominational world. But Bro. Morris admits Whaley has a "group" there, (though Whaley himself called it a Lindberg club), and of course it could be expected that he would minimize it so as to allay prejudice, as is generally done by those who are slipping from the truth. If there is nothing in this, how did the newspaper reporters learn that there was such a "club", that it was linked with the Y. M. C. A., actually giving its number? It seems that reporters in Long Beach and Los Angeles (in the trial) have an awful prejudice against the church "where Bro. Morris belongs".

In getting more confirmation on this matter, I received the following from one who talked with Bro. Whaley about this: "First, we asked him [Whaley] about taking them [his Lindberg club] to the 'Y', and he admitted he did. They would go there and play basket ball. Then we asked him about going to the show with them in Los Angeles. He said he took them to see the 'King of Kings' there, but he pointed out to them where they failed to carry it out correctly and they had discussed it in a way that was good, etc. He said he preached publicly that 99 % of the shows were wrong but some were good, and he believed in picking out the good ones. . . . We were talking about the pastor system and the preaching question when he said the Church of Christ always did have such old foggy ideas, and when they got out of

those, maybe they could go ahead and do something."

Bro. Morris slurs us by saying that "some people seem to be constitutional "scrappers" and are ill at ease unless in a wrangle with somebody." But it seems that some people are not going to scrap--not even with the devil; for when an old preacher will give up two important scripture doctrines he taught for years, and will permit an imported preacher to form a club which is connected through the preacher with the church, and will quietly permit said preacher to try to get the young people into the pool-playing, etc. Y. M. C. A., and to take his club to a picture show--it is evident that said preacher is not a "scrapper", but has laid his armor down. Bro. Morris' statement against scrappers reminds us very much of Ahab when he said to Elijah the old prophet who was trying to hold him to God's Word, "Art thou he that troubleth Israel?" But the prophet immediately answered (and we do too), "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord."

**MORE CLUBS.**--And while we are talking of "Slipping" we give a newspaper clipping concerning A. R. Kepple's work at Hutchinson, Kans.: "Three boy's clubs have been organized at the Church of Christ by the pastor, A. R. Kepple, which are open, not only to the boys of the church but all in the neighborhood. The clubs are: The Friendly Indians, for boys from 9 to 12 years; the Pioneers, from 12 to 16 yrs.; and the Comrades, 16 years and over. The program of all three organizations will have the elements of athletic, literary and religious value considered. The fees are nominal that all boys, who want to, can join. Rev. Kepple can be reached by calling 2272."

Now I suppose the reporters have again hatched up something against the Church of Christ!! But this is in harmony with Bro. Kepple's work in Kansas City, Mo. He held one good meeting there, but in the last meeting brethren said he preached little Bible. He announced many nights before that he would talk about the young people on a certain Sunday night, and with the house full he said the young people had been abused and that they were no worse than they were in his young days, etc. One sister said she would not have had her son hear that talk for \$10. Thus he gains the favor of the young by flattery, and its the kind that helps hold them in sin. Anybody who is not a time-server knows that not only the masses of the young but the masses of the older people too, are not morally what they were 25 years ago. But the older ones control themselves a little, while the young are going pell mell. I consider such preaching a menace to the Church of Christ and even to morals.

Besides, he tried to force himself into the church at Kansas City, and nearly divided that church. When Kepple went there, there were about twenty-five men that took public part, but he so talked against their efforts as unedifying, that few of the young men will now take part, and four of the five elders there told me that it will take years for the church to recover from the evil he did it. I guess this is the "evangelistic assumption" Morris talks so much about.

**PUT TO SILENCE!**--It is being circulated that a brother who apologizes for the drifting today into the pastor system, had a long talk with me and that I did not answer him! Wonderful! I talked with this brother about half an hour. I said that members of a certain big church told me that a few years ago they had preaching practically every Sunday by one man, and he said this was not true. There was no means then of verification of either statement. I know that one of the preachers of that church a few years ago told me that he was "preaching" there every other Sunday, and that the other two Sundays he took a chapter and commented on it. Well, that was simply expository preaching, and he was occupying all the time Sunday morning and night, except what development they had before this preaching Sunday night and through the week.

This preacher that "silenced" me asked this question, What would be wrong with having preaching Sunday morning and having the brethren exercise their talents Sunday night? Such development at night is nearly always before the sermon then. My heart quailed within me at this remark, not from fear but from discouragement, that this brother seemed not to have the faintest idea of a church with elders who "feed" the church as Paul commands, and where members edify one another, and the church is self-sustaining. This thing of having preaching

Sunday morning and night by one man, and then having some development before these meetings or at a mid-week meeting, month after month, I consider is simply an easy way of working in the pastor system. These little extra meetings will soon stop, and the other remains. That is the way it has been through the past. And what is the purpose of this development, anyway? Merely to develop? The main object should be to elders who can and will "feed" the flock as Paul commands, so that the church can stand behind the preacher in the needy fields.

IS HE SLIPPING?--Some brethren have begun to doubt the loyalty of Bro. J. C. Bunn on the Bible college question. One elder (I think he is) recently wrote him about it, before he was to hold their meeting. Bro. Bunn answered, "Replying to your inquiry will say that Col. 3:17 sets forth my stand on all religious work. If brethren can teach the Bible through a college in the name of Christ, I will not disfellowship them any more than I will other brethren who are doing missionary work through the Review. I wish to be consistent. I apply the same principle in regard to the care of orphans in a home supported by the church."

Now does Bro. Bunn mean to say that the work done through the organizations of Bible colleges and homes, etc., is scriptural. I offer to him the following proposition: "Teaching the Bible through the organization of a Bible college, where the Bible is part of the curriculum, is scriptural." I will deny this, will Bro. Bunn affirm it? Here is another: "Teaching the Bible through a religious paper owned by an individual, is scriptural." I will affirm this, will Bro. Bunn deny it?

As there is a church of Christ in Springfield, Mo., that was started to keep itself free from the Bible colleges, and Bible college preachers, and the pastor system; and as the leaders now are giving up the very principles of their existence as a separate organization, and as Bro. Bunn seems to have encouraged that move--I suggest that we discuss that matter there.

NOT SLIPPING, BUT SLIDING.--One preacher who says "it" is not slipping, attends football games; another got mixed up with another man's wife; another preaches nearly altogether in the affirmative; another attended picture shows; another preaches every Sunday morning and night at one place; etc. It is doubtful whether such are capable of judging whether anything is slipping. This is saddening. It is very natural that they do not wish strong preaching and reproof and rebuking.

"JEALOUSY"--It is common today for brethren who are in for "peace at any price" to condemn those who stand against all this drifting and all modernism as "jealous". When Ben Franklin, the founder of the Review, turned against the missionary society and Bible college, they said he was "jealous". The Bible college people have always said that Daniel Sommer opposed the schools because he wanted to start one and failed, and he became "jealous". This is the devil at his old tactics!

"Peace" or Confusion.--T. L. Gray has been boasting about how many church troubles he has settled, but he has failed to tell how much confusion he has brought among brethren. Brethren in many places oppose him because of his past record. When a preacher, well advanced in years, is excluded from the church and stays in the world for years, they wish him to live the Christian life a good while before he tries to tell others how to live. One can't blame them. But Gray has brought confusion by forcing himself upon churches. When he came back to the church he confessed to the charges brought against him; and then on the strength of that confession he gets a letter to another church, and then by leaving out many facts gets elders at that other church to write a statement that he had not been scripturally excluded in the first place. Thus he repudiates in substance his confession, and really stands in the world where he was before his so-called confession. He is doing his harm by working on an old man who is an elder and who is not what he once was. I think the thing for Bro. Gray to do is to go back to the farm and quietly and humbly live the Christian life till the brethren have confidence in him, for his past record is not one that can or should be easily forgotten, for one who is to stand up and tell others how to live.

**NEEDED.**--Brethren, it appears that there is something needed to awaken brethren to approaching dangers! Mere affirmative preaching is being practised and eulogized, and an effort is being put forth to intimidate those preachers who come out boldly against all sin. They are thrown into the background. There is no other avenue-through which reproving and rebuking can be done fully, it seems, except the Macedonian Call. Paul ceased not to warn the brethren day and night with tears, and that is what is needed now. Do you believe we should continue to drift? If not, will you help us warn the brethren through the M. C. The Lord needs NOW those who have the courage to speak out for the right. Are you one of them?

**WHAT A TRACT DID.**--We have a tract on Helping the Young People on th Hell. An elder of a church read it and writes me thus: "And we had another glorious meeting last Sunday morning too. I want to tell you about it. The fervor is yet high and I trust it may continue. The attendance was good and interest excellent. The charge of the meeting was conferred to me, and it seems I was more prepared for it than ever before. I had received your letter and a copy of "Back-to-Bible Helper" just before our meeting began. The letter [Macedonian Call] I had read and it impressed me. In the opening remarks of the meeting I emphasized the tenor of your letter with as much force as it was consistent for me to marshall. Other of the brethren made impressive talks too. When all were through the invitation was extended as ardently as I knew how to put it, and as the number was sung a young brother was reclaimed. . . For all we know you may have had part in it. We can't always tell how far-reaching our efforts may be--even to far down through the generations. This young man . . . with his eyes running over, and his heart too, was welcomed into full fellowship." The tract on the young people should be read by all parents. We have a number left, and if you will send the postage we will send you as many as you wish to put into every home in your church. Send NOW, lest you forget.

**WHAT SOME THINK.**--"We are so glad there are a few who are standing firm for the right way, and are not afraid to cry aloud against the things that are threatening the downfall of the true Church."

\*I received your Bible Helper and M. C., and enjoy reading them fine. Glad to help you any way I can. I am with you on the work and worship of the Church and freedom from one-man pastorism. . . May the Lord bless you in every good word and work."--Preacher.

\*I certainly enjoy your stand for the faith that was once delivered unto the saints. . . I certainly hope your sound teaching may help draw the line on the pastoring Christians before every congregation is leavened."

\*"Think it fine. We sure need something to wake people up, for this seems to be such a sleepy age. Christians are slumbering while the Evil One works night and day."

\*"Your Back-to-Bible Helper and Macedonian Call at hand, and read with much interest. And right here I will say that we sure need a general awaking over this country for what is right. I believe as you do that the country is slipping, as well as the Church in many places."

\*"Sure like to read them."--Elder.

\*"Thought the last M. C. right to the point."

\*"Read with pleasure and profit."--Leader.

\*An old preacher writes thus: "God bless you in braving the scorn of the worldly-minded by writing what they need so very badly. And, O brother, do not grow weary in well doing, for in due season you shall reap if you faint not. I'm glad you disdain to be a popular preacher-- we have too many of that class now. Jesus was crucified, his apostles all were martyrs, but present day pastors dress up and throw bouquets to the influential."

A "WARNING" SONG-BOOK.--Paul ceased not to warn every one night and day with tears. We must do what we can. The "Protracted Meeting Song-book" was arranged for that purpose.

With every invitation song there is a page of scripture warnings, which if read by the preacher or song leader may help stir the hearer. Besides, at the conclusion of the book there are two full pages of scriptures on The Church which Christ Built. Thus the song-book makes a good tract. Price twenty cents in any quantity. It has more than a hundred songs that nearly every one knows. Send NOW to D. A. Sommer, 918 Congress Ave., Indianapolis, Ind., and get ready for the protracted meeting this fall.

DO YOU PRIZE YOUR CIVIL AND RELIGIOUS LIBERTY?--If so, then you would better talk and vote against Al Smith. The Pope is against our separation of church and state, against our non-sectarian school system, and against the freedom of speech and press. The cardinals must do just what the pope says; the arch-bishops must do just what the cardinals say; the bishops must do just what the arch-bishops say; the priests must do just what the bishops say;--and Al Smith, and every other loyal and active Roman Catholic, must do just what the priest says, and hence what the pope says, and the pope's doctrines are against our free institutions, as we showed. Besides, if booze comes back we can readily expect any time to be run down by a drunken driver on the great highways. For the protection of myself and my family I intend to vote and preach against Al Smith for president. Several old men are on the bench of the Supreme Court of the U. S., and if Al (ohhol) Smith has the filling of the vacancy, he can put in Romish sympathizers. Then the Catholics will demand their part of the school funds for their parochial schools, and it will be brought before these Romish judges, and they will decide that it is all right to thus divide the funds, etc., etc. Of course, it might take several years for that to be done--but Safety First! I should like to see our sisters vote against Al Smith, for every Catholic woman and nun and man will vote. I think our preachers should from the pulpit show that one of the most far-reaching elections America ever had is just before us. Shall the slums of Europe or shall Americans guide the destinies of America.

DO YOU BELIEVE THE POPE TAKES THE PLACE OF GOD?--Pope Leo XIII lived in the last century and was one of the greatest of the popes. In his writings which Catholics claim are unerring, he says "We hold upon this earth the place of God Almighty." This is quoted in the Simplified New Testament in comments on 2 Thess. 2. Headings on several chapters in Revelation help through some light on the Papacy. Have you a copy of that book? Several thousand copies have been sold, and we have hundreds of unsolicited commendations of the book. At the beginning of each book it has an account of the writer, Ones Written to, and Subject Written on; an Outline of the whole book, headings scattered through the book every five or ten verses, has definitions of uncommon words and simplified translations of hundreds of hard passages on the page they are needed. Price \$3.40 for the leather, and \$2.40 for the imitation leather. Send to D. A. Sommer, 918 Congress Ave., Indianapolis, Ind.

FREE TRACTS.--We have on hand some back tracts of the "Back-to-Bible" Helper", and if you will send the postage you can have any number to 100. Each one has a complete statement of what the Church of Christ stands for. Send NOW--you may forget. Send them to those you think are honest.

AN APOLOGY.--We are sorry that we did not have time to prepare another number of the Helper. The next one will be on "Why the Thief was Saved without Baptism". It will be one of the most important sermons we have, giving the divisions of the word, the three ages of religion, etc., etc., and will have a chart of these ages of religion. I am holding meetings all the time. My son and I helped in two tent meetings in Kansas City, Mo. Brethren, let's heed the Macedonian call all we can, feel our responsibility in going into all the world to preach the gospel to every creature.

D. A. Sommer

**"HE DID NOT SAY TO DIVIDE" Writer**

In a recent issue of the Review a certain/made mention of studying the second and third chapters of Revelations in which we find Christ's messages to the seven churches in Asia, and the writer referred to above said that Christ mentioned several unfavorable conditions, but he did not tell those churches to divide.

I read in Rev. second and third chapters that the church at Ephesus had left its first love, and that the church at Laodicea was luke warm and that both churches were threatened with rejection unless they would repent. Christ did not say, in this place, to withdraw, but it is taught elsewhere in the New Testament. Suppose that a few at each place did repent, but that the rest of the church, including the elders and deacons, refused to repent, -- were the repentant ones required by the law of the Lord to continue in fellowship with the unrepentant ones?

I read in Rev. 2nd. that the church at Pergamos had some in the fellowship who taught the doctrine of Balaam who taught Balac "to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols and to commit fornication" IF THE ELDERS AND LEADERS IN THAT CONGREGATION WERE THE BALAAMITES AND FORNICATORS, WAS THE REST OF THAT CONGREGATION REQUIRED BY THE LAW OF THE LORD TO REMAIN IN FELLOWSHIP WITH THEM? They were not told to divide. No, but they were taught elsewhere in Christ's law to "WITHDRAW YOURSELVES FROM EVERY BROTHER THAT WALKETH DISORDERLY" 2 Thess. 3:6. We also learn in 1 Cor. 5:13 that the Corinthian church was told to "put away from among yourselves that wicked person" who was a fornicator. Christ's message to the seven churches in Asia was address to the wrong doers mostly. If part of the wrong doers repented and others refused to repent, what would the repentant ones be required, by the law of the Lord to do? Let the writer referred to above, answer.

I also read in Rev. 2:20 that there was in the church at Thyatira a woman named "Jezebel" who had seduced some into comiting fornication and to eat things sacrificed to idols. Supposed the elders defended her, as the elders of a certain congregation defended a certain sister who sold tickets to a picture show, would the rest of that congregation become a "Faction" if they had refused to continue longer in fellowship with the fornicators and idolators and had obeyed Paul's command to "COME OUT FROM AMONG THEM AND BE YE SEPERATE, SAITH THE LORD"? 2 Cor. 6:17 Would it have been a terrible sin for them to have divided? It would not have been a division among the Lord's people; it would have been a case of the Lord's people seperating themselves from those who had ceased to be the Lord's people. A certain elder wnce wrote to me and said that 2 Cor. 6:17 did not say to come out from among the elders and deacons. "it said to come out from among the idolators and fornicators" Indeed! Where did he get such an idea? Right here in the passage we have been considering, we learn that the idolators and fornicators were IN the church and if the elders and deacons were among the idolators and fornicators, then the Bible says "COME OUT FROM AMONG THEM" Is it all right to keep ourselves from the evil persons who are OUT of the church, but all wrong to keep ourselves from the evil persons IN the church?

History shows that all these congregations that were affected by the evils Christ condemned, drifted into the great apostasy, and why? Because they failed to clean up the church and free themselves from evil doers. The churches of today, will also drift away from the faith, unless they are cleansed from evil and corruption.

When worldly ones brought in the organ and other inovations, and those who were satisfied with the symplicity which is in Christ, protested against such things, but were ignored, despised and mistreated, were they "Reactionists" when they seperated themselves in order to maintain purity in the worship of the church? Did they transgress the law of Christ when they divided themselves from the innovators?

This will apply to the Bible (?) colleges also and all hobbies introduced among disciples of Christ. Perhaps some will say these were doctrinal matters. Of course they were, but permit me to ask, Is doctrinal purity of more importance that perity in heart and life? I think not. If its all right to divide in order to maintain doctrinal purity, I'm sure its all right to

