

MACEDONIAN CALL

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

INDIANAPOLIS, IND., 918 Congress Ave., JANUARY, 1935

REPORTS OF BRETHREN

Ames, Okla.—I should like to get in touch with faithful disciples in Oklahoma who are not only opposed to Bible colleges but are opposed to compromising with them.—L. Morton.

Topeka, Kans.—We were glad to get the M. C. again. Also appreciated the other papers that came with it. Enclosed find check to help on another M. C.—Baker Sisters.

Long Beach, Calif.—Bro. Geo. A. Robinson and family were at Compton Sunday A. M., and gave us a fine sermon. In the afternoon we drove to W. Riverside, where he gave another good sermon . . . Among other things we discussed was the R. D. He is very much opposed to it, and the stand taken by its authors. Who isn't? It has caused unknown damage to the cause of Christianity in southern California. However, Compton brethren seem to be clear on the R. D. . . . I would like to see the M. C. a permanent visitor, and to that end I am enclosing my check with the best wishes of my family.—Paul F. McKenzie.

Oregon.—We received the M. C., also the Defense pamphlets . . . We know your M. C. has been contending against all things that have been brought in to disturb the Church just as the Review used to . . . Your father recommended the M. C. to us to read just after he was here and held our meeting seven years ago. We had never read it before. Also he wrote us and told us he didn't know of any one that could do the cause more good here than you . . . We are sending \$2 to help as we can now, but hope to do much better in the future than we have done the past year . . . We are meeting regularly, and our faith is as strong or stronger than it was when you were here . . . The Bible college preachers have made the third effort to get in here, but have not succeeded. (But the R. D. principles would let them in.—Ed.) . . . There has been so much prejudice stirred against you through the A. R., your influence would be hurt here.—Mr. and Mrs. A. Douglass.

Martinsville, Ind.—I believe you did the right thing in withdrawing your membership. I do not believe in the R. D. Am quitting the Review. But very few here favor it. Will try to help you some with the M. C. a little later. I believe you are standing where the Review stood when your mother ran the paper. I do not believe we can have unity unless we all come to the Bible and take it as our guide. When we read the Review we do not know whether it is a Christian, college or hobby man or not.—I. N. Powell.

Ohio.—Here is \$1 for the M. C. and Defense and the other tract. I am convinced now that some one is radically wrong. I am dropping the —. Have taken it for over twenty-seven years. Sorry to know some things but glad to know the truth . . . Hope your paper increases in size soon. Hope some brothers and sisters with plenty of means will

soon come to your rescue . . . If your paper continues as it now is, I shall pass it along.—A Sister.

McClane, Colo.—Our meeting closed at Eden, Idaho, with some confessing faults, and I hope a much better outlook for the Cause there I am sure, if they will only be true to the Word of the Lord. Then I came to Canon City, Colo., for a short stop, then to Lamar, Colo., for a few days, then I commenced at Prowers, Colo., a mission point. Held two weeks and closed with fine interest. I baptized and restored and gathered up a fine little band in good shape to meet and worship on the New Testament order. This makes four new congregations I have helped to start since first of May. I promised these brethren to help them again in meeting next year. I go to LaJunta, Colo., today, will be there three nights and over Lord's day, then into Kansas. I go to California, leaving home about February. If there are any churches out there that would like an old time gospel meeting with no side lines, they may write me at Mountain Home, Ark. I would like to spend two or three months out there.—W. C. Rice.

Kansas City, Mo.—My health is improving but I am still weak. I have been out of the field since September. I am very anxious to get back on the firing line. I enjoy the M. C. very much. I know your stand is right and I am duty bound to stand with those who stand right. May the Lord bless you and give you courage to fight on. I hope the brethren will support you in this work.—W. E. Ballenger, 2532 Jackson avenue.

Missouri.—Received the tracts with the M. C. I think the three of you just about covered every inch of the ground. . . . You had several things in your answer, as well as Carl, that shows up a different light on several things. If this doesn't show all who have been readers of the — just where they have gone, it will be because they are blind, or too stiffnecked to admit it.—A Leader.

Glendale, Ariz.—The tracts certainly ought to be an eyeopener to a lot of people . . . It is very strange how the masses are deceived so easily. How easily they compromise! . . . We must keep the M. C. going—the only paper that will not compromise—to educate the children of God, in the paths of righteousness.—Chester A. Sanderson.

California.—Wife and I are sending you a little money to help you on in this fight that is raging against the Church. . . . I certainly like the spirit that you are manifesting in trying to show the evil that there is in the R. D. I have always noticed that those who were on the wrong side will resort to almost anything in order to gain their point. That is what the managers have done and are still doing. It sure makes me feel bad to know that the has gone so far from the old standard of righteousness. I have been a reader of the ever since I was a small boy. (He is now about 70.—Ed.) And I surely do hate to give it up. Bro.

Sommer, you can depend on us to help out what we can.—W. J. Stone. (Others in the family send help for the M. C. These folks are poor people, living the simple life. Would to God many others were as interested and would be as willing to sacrifice to save the Cause in these critical times!—Ed.)

Kansas City, Mo.—Have been broadcasting in Kansas and Missouri this season but now home for a few weeks. Scarcely see the Review while crossing the country; received it gratis for thirty years; fifteen letters still spell its title but not its creed. The forty-eight stars on the flag, the twenty-six letters of the alphabet and the ten precepts of the Decalogue have the same meaning to all. Most people consider their salvation of more value than the service they render—not so with Jehovah; an honorable discharge is the result of faithful service. God helps those only, who are in the pathway of duty; we need not expect Heaven to protect, provide, forgive and save, if we walk hand in hand with the sons of darkness. Character is a positive possession; I cannot sell it, hide it, rub it out or lose it in the ether that envelops the earth. My character can never be that of another; I am the maker of it here and it will be charged to my account hereafter. "Let us redeem the time for the days are evil." It requires both clouds and sunshine to make the rainbow.—A. R. Moore, 7519 Jefferson.

Brookport, Ill.—I enclose \$2.00 for helping you in getting out the M. C. It is fine and I believe your work will begin to show fruits. Keep up the good fight and write me occasionally how things are going. I am deeply interested in your work and know you will win out for good if the brotherhood will only do their part. Just a few dollars from each congregation or individual would put things over if sent you every time you issue the paper.—A. T. Kerr.

Lamar, Colo.—Since October 12 I have spent two weeks at Blackwater, Mo., and about three weeks in the Arkansas river valley in eastern Colorado. All these places have had their trials and difficulties in the past and all I have been able to do was "strengthen the things that remain." Churches in the valley here are gradually getting back to normal. The depression and drouth have rendered conditions almost unbearable in these parts. I plan to arrive home about Christmas. Can hold some meetings between that and April 1, at which time I plan to begin at New Castle, Ind. Can book work for May and June in Illinois, Indiana or Missouri. Will, D. V., spend July and August in the vicinity of Dexter, Mo.—Wm. Ketcherside, 2010 E. 11th street, Topeka, Kans.

St. Louis, Mo.—We had a good meeting with Bro. Zerr assisting us. Two placed membership and one confessed wrongs. Not many additions but we think it was very profitable, for with the sound teaching we received everyone seemed to be well pleased. And I think the question box we had was very prof-

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itable, for this gave Bro. Zerr a chance to give some good lessons on many things he otherwise wouldn't have had a chance to. We like to see as many in the church as possible but I believe many can see it is equally as big a problem to hold the ones you get as it is to get them in, and in the first place the teaching should be so sound that before one comes in they have counted the cost and are really converted. Then with teaching like we had in our meeting they will be so rooted and grounded in the faith that the church won't have to put in half their time visiting lukewarm members who are staying at home waiting for another protracted meeting so they can go to church again, or else being carried away with some heretical doctrine which they think is an easier way but which is foreign to God's plan. I would like to say should there be a brother who would like to locate in the city and next door to a congregation of the Church of Christ and one which I think is as loyal and sound in the faith as anyone that can be found, I have a good piece of property, well located which I would like to sell or trade for a small acreage of farm land, and would of course prefer locating near a faithful congregation or at least where there are a few faithful disciples. Bro. D. A. Sommer can tell you about the congregation here and also about myself or I can refer you to a number of other preaching brethren. It won't take much money to buy my place or I will give some one a good deal in a trade. Be glad to hear from anyone and I will tell you in detail just what I have.—Robert Morrow, 7117 Manchester avenue.

Mattoon, Ill.—Was at and near Kenova, W. Va., preaching a short time at several places. Since my two debates there with the Baptists there have been about 150 Baptists accepted the truth and six congregations now instead of one. Bro. Hall has moved to Radner and has been doing a wonderful work in those parts. There have been more than 200 additions in less than a year. Bro. Arnold Perry has been the main man in that country to fight the battle. Since we got Bro. Riley Williamson to come out of the Baptists (he was a preacher) he has been doing a great work. He is a good preacher and a good man. Bro. Moore is another who is now preaching and doing good work. Bro. Perry is the man who got me in there when there was no loyal church in that country. They had me visit the new congregations (the old one too) and try to strengthen them. A wonderful work has been done in that part. Bros. Perry, Moore, Hall and Williamson are making it awfully hard for the "Holy Rollers," too. They are debating with them and defeating them in many places. I know of no place where such a great work

has been done as has been done in that community.

The M. C. is just fine and, brethren, we must keep it going. I, with Bro. A. T. Keer, think brethren should send some money to D. A. Sommer, 918 Congress avenue, Indianapolis, Ind., every time you receive a copy of it, if you can at all, so as to enable him to publish the next issue. If it is only 25 cents, it will be a great help. When times get better, then it must be enlarged and published oftener for we need and must have a larger paper. It is the only one we have that is dependable. I counted fifteen names of old and new Digressives in one issue of a paper I used to write for, so you can't tell, unless you personally know the writers, who is loyal and who is not, by reading that paper. In all my travels in Colorado, Kansas, Missouri and West Virginia this summer and fall I seldom ever saw a copy of that paper, but in years past most all read that paper, but do not take it now. Perhaps the Digressives are helping to support it. One old Digressive preacher has an article in most every issue.—W. G. Roberts.

(Private letter) "The document you and Carl have written in reply to what the published trying to ruin you... should be in the hands of every disciple in the U. S. A. It shows them up in their true light."—W. G. R.

"New Castle, Ind.—To the Managers of the Apostolic Review: I am sending you a check to renew our subscription to the paper. We are not renewing because we endorse your position or your broad minded views, but we are renewing just to see how far you will go in your endorsement and affiliation of sectarians. It seems that any one who desires to appear in the Review can do so, which is entirely against the policy of the former manager. Nathan Ridgway." (An elder.—Ed.)

"Indianapolis.—To Nathan Ridgway: We think we know something of the former manager's policy, and how she was brow-beaten by certain preachers. But that day is over, in this office!—Allen Sommer."

"New Castle, Ind. To Allen Sommer: I pause long enough to answer one point or statement in your letter of several weeks ago, which says, 'We think we know something of the former manager's policy and how she was brow-beaten by certain preachers.' She was not brow-beaten to refuse to let her son in Canada write for the Review. She was not brow-beaten to pass some of her husband's articles to the waste basket. She stood where she stood because she knew she was right. I hope and pray I never will try to misrepresent my mother to the extent you have. Nathan Ridgway."

Kansas City, Mo. I received the recent issue of the M. C. and it certainly is fine. There are so many good reports from our brethren who are standing fast in the faith. We rejoice to know that in this time of great apostasy, when so many of those we have known and loved, are deserting the army of our Dear Lord, and are refusing to walk in the old paths, the paths of truth and righteousness (Jer. 6:16-19), we rejoice to know that there are so many who are willing to both labor and suffer reproach for the Word of our Dear Lord, the New Testament scripture, which some are so ready to charge with being the cause of the di-

vision that is in the religious world. But we are here reminded of the language of the Apostle Peter, "Lord, to whom shall we go; Thou hast the Words of Eternal Life." "For what if some did not believe, shall their unbelief make the faith of God without effect." (Rom. 3:3.) "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." (Isa. 8:20.)

I received also the tract in regard to the Rough Draft, signed by a number of our loyal brethren, and also the Defense, offered by Bro. Carl Ketcherside and Bro. D. A. Sommer. And while I regret very much that it was necessary to issue those statements, yet knowing the conditions that were brought about by that unscriptural plea for unity in the R. D. and also the misrepresentations of our brethren, who would presume to contend earnestly for the old paths, and realizing the necessity of sending out such tracts if we would give every one the opportunity to know the truth, I therefore heartily endorse both the M. C. and the above mentioned tracts.

The congregation at 26th and Spruce streets is now in the best condition it has been in for several years, notwithstanding the fact that some false brethren have been and still are laboring to stir up strife among us. Bro. Lloyd Riggs helped us in a fine meeting last fall, and we are expecting Bro. Carl Ketcherside in January, and are looking forward with hope and prayer for another season of rejoicing on account of seeing the disciples edified and sinners born into the Kingdom of God's dear son.

L. L. Ballenger, 2615 Jackson avenue.

New Castle, Ind.—I have promised to visit the little band of disciples in Kokomo once a month for a while and conduct a short Bible reading each appointment. This has been a "mission" point and is taken care of by Bro. Holderbaum of Marion who has done a good work there. The brethren thought this study of the Bible would strengthen the Cause there. I believe this is a good idea and if more such work were done it would be better. This is especially true now since the Bible basis of unity has been substituted by a human creed through the "leading" journal. Glad to learn the tracts recently sent out from the M. C. office are having good results. This will continue to be the case where people are given the opportunity of seeing the sordid principles of those who were once supposed to be true to the Book. But it is still true that "the love of money is the a root of all kinds of evil" which includes that of "selling out" to the enemy for the sake of saving a personal enterprise.—E. M. Zerr.

(Alexander the Great with 35,000 well trained soldiers met and defeated Darius with 1,000,000 not so trained. The church can do the same, spiritually, if all our preachers would do this development work. And we can overcome many internal troubles if we can get the whole church together often with open Bibles listening to a good expounder of the way of life.—Ed.)

The West.—I received the M. C., together with the two tracts on yesterday's mail. I have read every word of the two tracts and most all of the M. C. I know nothing of the difficulty between the Review staff and Bro. Ketcherside, but his defense is certainly plain, and

I admire anyone who stands for his own convictions.

For the past several years I have received your M. C., hence am not ignorant of the fact that there are differences. For a number of years I was of the honest conviction that it was jealousy, but these two papers put things in a new light. Undoubtedly you are standing "four square" for the teachings of the Bible. In this I wish to commend you, for it takes courage to take such a definite stand against those of one's own family.

I think the tract regarding the "Rough Draft" exceptionally good, and I can reply with a hearty "Amen." I only wish that every disciple of Christ could read it, and then study the R. D. in the light of God's Word. I have read it over many times, and while I have been slow in reaching a conclusion I had on many points reached the same conclusion as the authors of the tract. The change in the Review's attitude and views should be apparent to all who read the paper.—Preacher.

Nevada, Mo.—Since last report I have assisted in meetings at Nixa and Hale, Mo. The meeting at Nixa resulted in the addition of 20 members to the One Body, and I feel much good was otherwise done. The meeting at Hale was the first I have held with those brethren. Weather conditions were very unfavorable and crowds were small as a result. However, there were several baptized, and two who learned the way of truth more perfectly, took their stand upon God's word as their only creed. Am now in a meeting at Bonne Terre, Mo. Crowds are attending very well. Three have been added to date. I am enjoying much the pleasant association with Bro. L. E. Ketcherside. I have meetings scheduled at Kansas City and St. Louis to begin soon. All who have friends or relatives in either of these places, who may become interested in the church, communicate with me immediately, at my home address. In Christian love.—W. Carl Ketcherside.

Des Moines, Ia.—Both congregations here seem to be growing in strength and knowledge. All services well attended, and the brethren giving lessons that edify and instruct. Quite an interest manifested in searching out the answers to Bible questions that Bro. Carl Ketcherside has been sending each week. Bro. Ben Huddleston preached two nights at 2907 Dean in October. We were glad to have him visit us, and his lessons were well received by the brethren. Bro. Alvord Warren is to start a series of meetings at the Youngstown school house January 2nd. No congregation there but an opening to preach the Gospel. It is about three miles from 2907 Dean.—Eugene Suddeth.

The West.—Your last issue of the M. C. and your Defense along with the "Rough Draft," to hand, and the contents of the last two carefully read. Bro. Sommer, I have been surprised many times in life, but never surprised so much as I was when I learned that ——— had joined in with the college people, after he had so long and hard fought for the right and against their worldly methods. . . . I never did like ——— attitude in the ———. They seem to adopt the old idea of ridicule to carry their point. I wonder what next.—Old Preacher.

Ohio.—Enclosed please find one dollar for a year's subscription to the Macedonian Call. We are very much pleased with its teachings. Such teaching (outside the Bible) seems very scarce any more. So we rejoice to learn you are succeeding in an effort to maintain the old paths. Be assured of our prayers and best wishes for the new year.—Emma Brady.

San Jose, Calif.—We received the last M. C. with the other tracts enclosed. We are glad to see there are many yet who refuse to be deceived. The Berkeley folks have met with us several times of late. Six were here today. . . . So you were right in saying it was another step toward the colleges and sectarianism. . . . Our little group continues to attend. Last Lord's day we had 27 out. As a rule it is around 22 to 25. There are a few who cooperate to the full extent, and the rest are gradually becoming more interested. . . . We hope to be able to send a little more help soon, for we should all be workers together and not depend too much on a few carrying the load.—Mrs. J. B. Moritz.

Kemp, Ill. I have read and reread Bro. Zerr's tract on the R. D. and I have studied it carefully and prayerfully. My decision is I could not add one word or take one word from it. Bro. Zerr is not inspired, and doesn't claim to be. I want to say that I heard him preach among his first sermons. My decision was that he could get more out of a verse than any man I ever listened to. He preached lately at Kemp two years, and it was just the same. He would get more out of one verse than any man I ever listened to. I never listened to a man that I thought was more careful with his words than he—always speaking as the Oracles of God, when preaching. I have said many a time that he would preach the truth if he knew the house would fall on him before he was through. I write this that all the brethren that know H. C. Towles may know what confidence I have in him. Neither do I believe that he would hide behind an error for his right ARM. Why? Mat. 16:26 is why. Such men never were needed as now. I pray God that he may be spared as long as he retains his mind, to defend the old Gospel that Christ sealed with his life's blood. Why, oh why, will seemingly good men turn from the Law that Christ sealed with his blood, and bring out in its place what they please to cull a R. D. and say we can accept or reject it, as we please. This in itself makes it a non-essential. WHY, OH WHY, DIVIDE THE BROTHERHOOD over a non-essential? When the enemies of Christ brought in instrumental music, they thereby assassinated the plea for oneness of God's people on the Bible as their guide. But that R. D. was given. BECAUSE, they said, the New Testament had failed. That R. D. asked more of us than Christ. He only asked us to have UNITY among ourselves in the family of God. A hint to the wise is sufficient. Bro. C. R. Turner went through two Bible readings with Bro. Zerr and he wants to sign his name to this article, in regard to him as a Bible scholar, and his ability to teach the same.—H. C. Towles.

I endorse every word in this letter. C. R. Turner.
"Little Things."—Let us be very careful to discriminate between principles and incidentals, for if we treat a great

principle of God's Word as an incidental when it is not, it leads to great disaster. When the organ was first introduced, many considered it as an incidental, but it was a direct violation of God's Word not to add anything to it. We see what disastrous consequences it has brought to our digressive brethren. This thing now troubling Israel of letting college preachers into our churches, where they will have a chance to lead disciples astray, is a most vital principle. The only way God's people have been able to retain their existence is by isolation. When the sons of God married the daughters of men the whole world became corrupt, and God destroyed it with a flood. When ancient Israel mixed with idolatrous heathen, they were led off into idolatry. When Solomon married foreign women, his heart was lead astray. The very word "church" means "separated." When a heretic got into the apostolic church, brethren were commanded to reject him—put him out. And the disciples were commanded to keep all such evil characters out, in the first place, and not let them get started. God taught this in this important scripture, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker in his evil deeds" (consequent confusion and division). Here is a strong line of separation against false teachers. But some today are trying to break down this vital principle of God's Word, for which we have fought so many years, and to force us to open our churches for these college preachers, whom they themselves say are false teachers, to come, and thus do their work in an underhanded way. But you notice that they have never tried to answer our arguments from this scripture.

To show how deceptive these college people are, I cite this: A certain prominent and wealthy sister in a church near Indianapolis has been more or less in sympathy with the college people. She had been told repeatedly and earnestly by college preachers here in the north that colleges did not beg from churches. But last spring she had occasion to visit Freed-Hardeman Christian College, and she came back and said that she was now against those colleges, for they begged repeatedly in the exercises at the college for their organizations, and exhorted the preachers and elders present to go back to their home churches and lay before them the needs of their college, and have them send contributions. She said many reports of donations made there were from churches as such. So those preachers talk one way up north, and another way when in the south where there is no opposition to their rival institution to the Church.

But now in the effort to get us mixed up with these people certain publishers try to break down all fellowship. They say: You refuse to fellowship us, yet fellowship those who fellowship us, therefore you fellowship us. You refuse to fellowship our congregation, yet fellowship another congregation which fellowships our congregation. You won't endorse us, but you endorse that other fellow who endorses another fellow who endorses us!! And so, on and on. And thus would they try to break down all effort to obey John to receive not false teachers. Brethren, do not be deceived. One of the most vital principles of God's

Word is at stake. On that same reasoning, you can tolerate anything or any kind of a false teacher. They are making a regular hodgepodge of their paper, so far as writers are concerned. If all readers who are opposed to such false doctrine would stop the paper which advocates it, and would use their dollar in other religious work, the Cause of Christ would be better off. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness" (Isa. 5:20). In other words, that try to break down the differences that God has made, and bring good and bad together.

Another Thing to Watch.—And if you wish to keep such false teaching out of your church, you should keep out the preachers who are doubtful. There are some preachers who wish to have a place to preach, who will say to those opposed to this new apostasy, that they are opposed to it, yet they continue to write for the paper which advocates it and has caused the division by introducing it, and also will work for subscribers for it. Such men need not be surprised if many faithful brethren regard them as hypocrites. Such men can creep into faithful churches and do much harm. Keep them out, unless you wish trouble and wish weak ones to be led off. Achan's family did not steal the Babylonish garment and the gold and silver, but they tolerated the one who did; and they lost their lives. These time-serving preachers say they do not endorse this new apostasy, but they endorse and help the ones that do, and are just as guilty before God, and can do the church much harm.

LAYING A STRONG FOUNDATION

Here is a letter with some important inquiries and answers:

"You speak of teaching and 'mutual edification.' I realize the need for this kind of work in the Church, but being inexperienced I do not know just how to go about it to accomplish results. It must be done in a way which will be interesting and at the same time instructive. So many, now days, will not go to meeting if the Bible class is all of the service. Especially is this true of the evening meeting. Do you think it best to have the 'mutual edification' meeting at the morning service? In short, if you can find time to reply to this, give me all the helps you think I need in order that I may be able to arrange some kind of teaching program in connection with my preaching. Are your Bible drills conducted similar to the way many of our brethren conduct the children's Bible drills? My home is at _____, but I visit other congregations as well. I am here two Sundays and away two Sundays. One appointment is with a newly established church. There are brethren that moved there from other places, and also some new members. It is a new field, and the prospects are very encouraging. The only question is, how to proceed in my work of building up the Church and at the same time reach outsiders? No officers have been appointed, and I feel that it is necessary to develop material first. I have no desire to be a modern pastor, but do want to do all I can for the advancement of His Cause. May the Lord bless you and your good work, in

my prayer. Hope to be able to send a contribution soon. Brotherly."—Young Preacher.

Dear Brother: I like the spirit you have manifested in your letter, and predict a life of real usefulness for the Church if you continue to carry it out. Regarding the questions you ask me, I will say that in another envelope I am enclosing you a tract on Mutual Edification which may interest you. You express a very important question when you ask "How to proceed in my work of building up the Church and at the same time reach outsiders." So many preachers today think only of how to reach outsiders, and seem not to notice at all the command of Paul to Timothy that "the things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others." When all our preachers try to follow that scripture as you seem now to wish to do, we may look for big things from the Church of Christ.

You are right in not appointing elders until you have the qualified men. Many preachers have ruined churches by that mistake. It is not mere talkers we wish, though the qualification of being "apt to teach" is surely there, and I will not appoint any until they come up to that in a certain degree. If we try earnestly to develop all the faithful brethren, we shall then have a greater number from whom to select elders to feed the flock. The wonder has been to me for years that so many preachers admit and even lament that we do not have qualified men for the eldership, yet they do little or nothing to qualify men. Until this weakness is overcome, we can not expect to advance much in a scriptural way.

Concerning Bible drills, I have seldom held them for the children. For fifteen or twenty years I have advocated them more strongly than any one else, yet have nearly always held them with the whole church. We can hold the attention of little children, and then when the meeting has closed, that is the end of it. But if we can get the parents and elders interested in it, so that parents will take it up in the home and elders will try to see that it is carried on after the meeting has closed, then the good work will continue after the preacher has left.

The purpose of the Old Testament is to bring us comfort and warning. "Written for our admonition." "That we through patience and comfort of the scriptures might have hope." Some preachers in their drills dwell on incidental and unimportant things, instead of the lessons found in the great lives mentioned there.

If I were located as you are, I would suggest to the elders that we meet two nights out of the week besides Sunday night, for Bible study. I would announce for the first night Adam and Eve and the Fall. The second night, Noah and the Flood. The third (possibly several nights) Abraham; and so on through the Old Testament. I would ask them all to read closely these lessons, and see what they can find in the New Testament regarding those men. And would bring out the lessons of warning and hope that come from such character study. And after we had gone along this way for several weeks, I would assign some of those characters to brethren to talk on about ten minutes, one or two to talk each evening, in addition to the advance

work in the Bible lesson. As a change from this several verses on a subject, or a short chapter might be given to some brother to read and comment on, for ten minutes.

After several months of this, as a change every one who comes might have a choice passage of scripture which he will quote or read, and tell why he likes it. The leader of the meeting could add his comments, and thus the meeting have a goodly number of gems from the Word of God.

Also, Paul's missionary journeys can be studied. In many of my meetings for a number of years I have had a map of Paul's journeys, and have read and commented on Paul's life and the things which happened to him as he established churches. Now I read about two chapters from Paul's life in Acts of Apostles, and have every one with a New Testament in his hands looking on. (The Book of Acts alone or any other book in the Bible, can be obtained for one cent a copy from the American Bible Society. Chicago.)

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When holding a protracted meeting, if all preachers would spend about half the evening in Bible study, or drill, or reciting scriptures, and then half in a discourse to the world, it would be conducive of great good. One thing is sure, the mere delivering of little discourses to Christians has not developed the churches into strong working organizations. It is about time that we try something different from what we have been trying. Preachers, let us try this more—commit what we know to faithful men who shall be able to teach others.

I am glad to hear from you, and hope to hear again. Report the success of this work, if you try it. And be sure to keep out preachers of the wrong type, for it may save you trouble. For years I have been going among churches and spending a week or two in such work, to try to show them how to do this work, and I believe it has done much good, even though there has been such little interest in Bible study. One place in Indiana wishes me to visit them once a month this year and spend a week each time in Bible study. That is a fine start in the right direction. Yours for greater things for God.—D. A. Sommer.

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Word is at stake. On that same reasoning, you can tolerate anything or any kind of a false teacher. They are making a regular hodgepodge of their paper, so far as writers are concerned. If all readers who are opposed to such false doctrine would stop the paper which advocates it, and would use their dollar in other religious work, the Cause of Christ would be better off. "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness" (Isa. 5:20). In other words, that try to break down the differences that God has made, and bring good and bad together.

Another Thing to Watch.—And if you wish to keep such false teaching out of your church, you should keep out the preachers who are doubtful. There are some preachers who wish to have a place to preach, who will say to those opposed to this new apostasy, that they are opposed to it, yet they continue to write for the paper which advocates it and has caused the division by introducing it, and also will work for subscribers for it. Such men need not be surprised if many faithful brethren regard them as hypocrites. Such men can creep into faithful churches and do much harm. Keep them out, unless you wish trouble and wish weak ones to be led off. Achan's family did not steal the Babylonish garment and the gold and silver, but they tolerated the one who did; and they lost their lives. These time-serving preachers say they do not endorse this new apostasy, but they endorse and help the ones that do, and are just as guilty before God, and can do the church much harm.

LAYING A STRONG FOUNDATION

Here is a letter with some important inquiries and answers:

"You speak of teaching and 'mutual edification.' I realize the need for this kind of work in the Church, but being inexperienced I do not know just how to go about it to accomplish results. It must be done in a way which will be interesting and at the same time instructive. So many, now days, will not go to meeting if the Bible class is all of the service. Especially is this true of the evening meeting. Do you think it best to have the 'mutual edification' meeting at the morning service? In short, if you can find time to reply to this, give me all the helps you think I need in order that I may be able to arrange some kind of teaching program in connection with my preaching. Are your Bible drills conducted similar to the way many of our brethren conduct the children's Bible drills? My home is at _____, but I visit other congregations as well. I am here two Sundays and away two Sundays. One appointment is with a newly established church. There are brethren that moved there from other places, and also some new members. It is a new field, and the prospects are very encouraging. The only question is, how to proceed in my work of building up the Church and at the same time reach outsiders? No officers have been appointed, and I feel that it is necessary to develop material first. I have no desire to be a modern pastor, but do want to do all I can for the advancement of His Cause. May the Lord bless you and your good work, in

my prayer. Hope to be able to send a contribution soon. Brotherly."—Young Preacher.

Dear Brother: I like the spirit you have manifested in your letter, and predict a life of real usefulness for the Church if you continue to carry it out. Regarding the questions you ask me, I will say that in another envelope I am enclosing you a tract on Mutual Edification which may interest you. You express a very important question when you ask "How to proceed in my work of building up the Church and at the same time reach outsiders." So many preachers today think only of how to reach outsiders, and seem not to notice at all the command of Paul to Timothy that "the things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others." When all our preachers try to follow that scripture as you seem now to wish to do, we may look for big things from the Church of Christ.

You are right in not appointing elders until you have the qualified men. Many preachers have ruined churches by that mistake. It is not mere talkers we wish, though the qualification of being "apt to teach" is surely there, and I will not appoint any until they come up to that in a certain degree. If we try earnestly to develop all the faithful brethren, we shall then have a greater number from whom to select elders to feed the flock. The wonder has been to me for years that so many preachers admit and even lament that we do not have qualified men for the eldership, yet they do little or nothing to qualify men. Until this weakness is overcome, we can not expect to advance much in a scriptural way.

Concerning Bible drills, I have seldom held them for the children. For fifteen or twenty years I have advocated them more strongly than any one else, yet have nearly always held them with the whole church. We can hold the attention of little children, and then when the meeting has closed, that is the end of it. But if we can get the parents and elders interested in it, so that parents will take it up in the home and elders will try to see that it is carried on after the meeting has closed, then the good work will continue after the preacher has left.

The purpose of the Old Testament is to bring us comfort and warning. "Written for our admonition." "That we through patience and comfort of the scriptures might have hope." Some preachers in their drills dwell on incidental and unimportant things, instead of the lessons found in the great lives mentioned there.

If I were located as you are, I would suggest to the elders that we meet two nights out of the week besides Sunday night, for Bible study. I would announce for the first night Adam and Eve and the Fall. The second night, Noah and the Flood. The third (possibly several nights) Abraham; and so on through the Old Testament. I would ask them all to read closely these lessons, and see what they can find in the New Testament regarding those men. And would bring out the lessons of warning and hope that come from such character study. And after we had gone along this way for several weeks, I would assign some of those characters to brethren to talk on about ten minutes, one or two to talk each evening, in addition to the advance

work in the Bible lesson. As a change from this several verses on a subject, or a short chapter might be given to some brother to read and comment on, for ten minutes.

After several months of this, as a change every one who comes might have a choice passage of scripture which he will quote or read, and tell why he likes it. The leader of the meeting could add his comments, and thus the meeting have a goodly number of gems from the Word of God.

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