

MACEDONIAN CALL

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

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MACEDONIAN CALL

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FAMOUS OLD POEMS

That Will Make Us Better

"By the Sadness of the Countenance the Heart is made Better."—Solomon.

Prelude—Bryant was nineteen years old when he wrote this famous poem, and I know I was not that old when I memorized it. It has helped sober me through the long years, and all of us need something to hold us in check. The full quotation from Solomon above is this: "It is better to go to the house of mourning than to the house of feasting; for that is the end of all men, and the living will lay it to his heart. Sorrow is better than laughter, for by the sadness of the countenance the heart is made better." (Ecc. 7:2, 3.) In other words, it is better to go to a funeral than to a show or dance or other place of merriment. Until men and women become more serious and remember that they will soon appear before God to answer for their deeds we can not hope that the world will be better. Read the poem thoughtfully to yourself, or to your household. It may do your children good.—D. A. S.

THANATOPSIS (View of Death)

To him, who in the love of Nature, holds
Communion with her visible forms, she speaks
A various language: for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty; and she glides
Into his darker musings with a mild
And gentle sympathy, that steals away
Their sharpness, ere he is aware. When thoughts
Of the last bitter hour come like a blight
Over thy spirit, and sad images
Of the stern agony, and shroud, and pall,
And breathless darkness, and the narrow house,
Make thee to shudder, and grow sick at heart.
Go forth under the open sky, and list
To Nature's teachings, while from all around—
Earth and her waters, and the depths of air—
Comes a still voice.—Yet a few days and thee
The all-beholding sun shall see no more
In all his course; nor yet in the cold ground,
Where thy pale form was laid, with many tears,
Nor in the embrace of ocean, shall exist
Thy image. Earth, that nourish thee, shall claim
Thy growth, to be resolved to earth again;
And, lost each human trace, surrendering up
Thine individual being, shalt thou go
To mix forever with the elements;

To be a brother to the insensible rock,
And to the sluggish clod, which the rude swain
Turns with his share, and treads upon. The oak
Shall send his roots abroad, and pierce thy mould.

Yet not to thine eternal resting-place
Shalt thou retire alone,—nor couldst thou wish
Couch more magnificent. Thou shalt lie down
With patriarchs of the infant world,—with kings,
The powerful of the earth,—the wise, the good,
Fair forms, and hoar seers of ages past,
All in one mighty sepulchre. The hills,
Rock-ribbed, and ancient as the sun; the vales
Stretching in pensive quietness between;
The venerable woods; rivers that move
In majesty, and the complaining brooks,
That make the meadows green; and, poured round all,
Old ocean's gray and melancholy waste,—
Are but the solemn decorations all
Of the great tomb of man! The golden sun
The planets, all the infinite host of heaven,
Are shining on the sad abodes of death,
Through the still lapse of ages. All that tread
The globe are but a handful to the tribes
That slumber in its bosom. Take the wings
Of morning, traverse Borea's desert sands,
Or lose thyself in the continuous woods
Where rolls the Oregon, and hears no sound
Save his own dashings,—yet the dead are there!
And millions in those solitudes, since first
The flight of years began, have laid them down
In their last sleep,—the dead reign there alone!

So shalt thou rest; and what if thou withdraw
In silence from the living, and no friend
Take note of thy departure? All that breathe
Will share thy destiny. The gay will laugh
When thou art gone, the solemn brood of care
Plod on, and each one, as before, will chase
His favorite phantom; yet all these shall leave
Their mirth and their employment, and shall come
And make their bed with thee. As the long train
Of ages glides away, the sons of men—
The youth in life's green spring, and he who goes
In the full strength of years, matron and maid,
And the sweet babe, and the gray-headed man—
Shall, one by one, be gathered to thy side
By those who in their turn shall follow them.

So live, that when thy summons comes to join
The unnumberable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who draws the drapery of his couch
About him, and lies down to pleasant dreams.

—William Cullen Bryant.

BLESSING AND SERVICE

These terms are sometimes confusing. What God does for us is blessing, what we do for Him is service. I feed and clothe a beggar and he is delighted to serve; he is no longer a beggar but a servant. God saves me and I want to work because I am saved; not to pay for my salvation but as a mark of gratitude and gladness.

If I ride the train I pay before riding; when on the way to Heaven I get a pass before starting. The beggar being fed, might refuse to work and lose his standing; if saved, I am an heir, but forfeit my inheritance by neglect of duty—(Heb. 2:3.)

Man would reverse the order; have service first. He is to proud to ask, but would like to buy his salvation on the installment plan. They who are unsaved work minus a pattern and do more harm than good; where is the merchant without a measure or a builder without a square?

As God saved Lot for Abram's sake (Gen. 19:29), prospered Laban for Jacob's sake (Gen. 30:27), and blest Potipher for Joseph's sake (Gen. 35:9), He also forgives, delivers and saves every faithful disciple for Jesus' sake (Eph. 4:32).

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**A SCRIPTURE A DAY KEEPS
EVIL AWAY**

Important—See if you can finish the scripture from memory, then look up in your Bible and mark, and try to remember.

March 16—The prophets prophesy . . . and the priests . . . and my people love—(Jer. 5:30, 31. Which is the worst evil mentioned here?)

March 17—Stand in the ways, and see, and ask for—(Jer. 6:16. What happened to those people for refusing to obey God?)

March 18—Let not the wise man glory in his—(Jer. 9:23, 24. What should we glory in?)

March 19—The wolf shall dwell with the lamb, and the leopard shall—(Isa. 11:6-9. This describes the harmlessness of what?)

March 20—Seest thou a man hasty in . . . there is more hope of a —(Prov. 29:30. Consider this seriously and it will save you much trouble.)

March 21—He that turneth away his ear from—(Prov. 28:9. A similar New Testament scripture starts, Not every one that sayeth unto me—).

March 22—Boast not thyself of—(Prov. 27:1. Will you be alive tomorrow? How do you know? Are you ready for any event?)

March 23—The woman shall not wear that which pertaineth unto—(Deut. 22:5. Anything but a manish woman or a womanish man?)

March 24—Because ye believed me not to sanctify—Num. 20:12. Why was Moses not permitted to go over into the promised land?)

March 25— whatsoever ye do, do all to—(1 Cor. 10:31. When we farm or trade or study or work or neglect work, etc., is it with the thought in mind mentioned here?)

March 26—If meat make my brother to offend, I will—do as I please—(1 Cor. 8:13.)

March 27—Let your speech be alway with—(1 Thes. 4:6. If we would strive to present the truth—full truth—with the least possible offense, would we not be able to accomplish more?)

March 28—Ye ask and receive not because ye ask—(Jas. 5:3. Why some people's prayers are not answered.)

March 29—What is your life? It is even a—(Jas. 4:13, 14. We shall soon be gone—then what?)

March 30—Seeing then that all these things shall be dissolved what—(2 Pet. 3:11, 12. A few moments ago there was a slight earthquake here in central Indiana. How shall we feel when the whole earth goes to pieces? But there is a Rock which can not be moved, the same yesterday, today and forever.)

March 31—Be content with such things as ye have, for—(Heb. 13:5, 6. This ought to bring us true happiness.)

April 1—All things are naked and opened unto the eyes of (Heb. 4:13. You may fool your friends on this, All-fools day, but you can't fool God at any time, day or night, regarding your life.)

April 2—The Lord seeth not as man seeth; for man looketh—(1 Sam. 16:7. If young men and women when looking for companions for life will look at people as the Lord does, they will have happier married lives.)

April 3—When the righteous turneth away from his righteousness . . . all his righteousness which he hath done shall not—Ezek. 18:24. If you wish the reward you must stick it out to the end.)

April 4—God so loved the world that—(John 3:16. We all wish this eternal life. Do we believe to the extent we will obey?)

April 5—How can ye believe which receive—(John 5:44. Here were some people who could not believe. Are you one? But there was a hindering cause.)

April 6—Let no man seek his own, but every man another's—(1 Cor. 10:24. Is not nearly all the trouble in the world caused by selfishness. Christ came to take that out of us.)

April 7—There must be also heresies among you that—(1 Cor. 11:19. So we must not be discouraged because such arise and weed out the careless ones among us.)

April 8—He that eateth and drinketh unworthily, eateth and drinketh—(1 Cor. 11:29. He is talking here about the manner of eating—possibly thinking of some business or other matter and without thought on what one was doing. It is dangerous.)

April 9—Examine yourselves whether ye be in—(2 Cor. 13:5. Children have examinations at school now and then, but Christians should have examinations every day, to see where we are.)

April 10—Provoke not your children to—(Eph. 6:5. Fathers should be careful not to arouse their children unnecessarily, but THEY rather should—do what? Are you doing it?)

April 11—Beware lest any man spoil you through—(Col. 2:8. Oh, how many children are ruined by the false theories and philosophies they hear from school teachers!)

April 12—Masters, give unto your servants that which is—Col. 4:1. The master would be any one who is hiring others to work for him.)

April 13—The day of the Lord so cometh as—(1 Thes. 5:2. That is the reason it becomes each one to be prepared all the time.)

April 14—Abstain from all—(I Thes. 5:22. We have to remember that the eyes of the world are on us, and we must not leave any wrong impressions concerning our religion.)

April 15—Withdraw yourselves from every brother that—(2 Thes. 3:6. Does not this apply first to private life? Read the connection closely. When a church member WILL not live right, should we not cease to associate with him except to reprove him?)

THE OZARK DISCUSSION

By W. CARL KETCHERSIDE

About twelve years ago, the church in Ozark, Mo., was divided over the "Bible college" and kindred innovations. However, during a meeting conducted by the faithful brethren, negotiations were begun by those upholding the above mentioned things, to return and worship without schism and strife. The two bodies finally came together on the scriptural terms that no preacher endorsing such institutions should be permitted to preach in the building, and no contributions would be made for the support of them. In this manner the church continued working together for several years, and finally those of the "college" persuasion began to have men drop in to visit them and remain for the services of the church. That the elders of the congregation were lax in their duty in permitting such men to take public part is admitted by them. Eventually, in spite of the original basis of agreement, the only men who were preaching in Ozark were those who stood for the "Bible college," and though the faithful few still opposed it, yet nothing was done to remedy the situation.

Because of effectiveness of my labors with nearby congregations, the brethren at Ozark began to talk about securing me for a meeting. At first all were in favor, and even the "college adherents" stating that the house would not hold the crowds, if arrangements were completed for the work. The elder of the congregation then made an appointment for me the following year. In the meantime, I preached several sermons at Nixa on the college and orphan home questions. Many from Ozark attended and some of them protested me holding their meeting stating as their reason, that I was too narrow, and a hobbyist on the college issue. However, after consultation with nearby faithful churches, the leadership at Ozark decided to go through with plans as made. The "college group" threatened to walk out if they had me for the meeting, and this they did, one week before the services were scheduled to begin. We carried out our plans for the meeting, and it developed into one of the best meetings ever held in that section of the country. Because our house was not large enough to hold the crowds, we accepted an offer to use the Christian church building, and held all the meetings there after the first week, except on Sunday nights, when we used the City auditorium, to house our crowds which sometime numbered as high as 1000.

Those who left the church, rented a funeral parlor, and have since been holding forth at that place. They secured Rue Porter for a meeting last summer. Readers of this paper will remember that I had booked a debate on the "college question" with Elton Abernathy of Iowa State University, said debate to be held in Springfield,

last December. But the college churches there refused to permit Abernathy to hold the debate, so when I went back into that territory for some work, I mentioned this to many. Meanwhile word came to me, that Porter had said we did not have a man who would meet him on the question. As soon as some of his brethren gave us that information, I immediately sat down and wrote him, sending signed propositions. He wanted to include the "orphan home" in the debate so we arranged the following:

FIRST: "The erection and maintenance of orphan homes, such as Tipton Orphan Home, Southern Christian Orphan Home, and others of like character, for purpose of housing and otherwise caring for orphaned children, is authorized by the New Testament Scriptures." Rue Porter affirms; W. Carl Ketcherside denies.

SECOND: "The erection and maintenance of schools or colleges, such as Abilene Christian College, David Lipscomb College, and others of like character, for purpose of teaching the Bible and other branches of learning in connection, is contrary to the New Testament scriptures and should be opposed as an innovation in the church." W. Carl Ketcherside affirms; Rue Porter denies.

The debate will be four nights in duration, and will be held March 23, 24, 25, 26 at Ozark, Missouri, in the new City Auditorium. Ozark is located 16 miles south of Springfield, and is on paved road. The auditorium will seat about 1500 people, and will probably be filled for the discussion, and there are a great many churches in that section endorsing the college idea. The discussion will be held only at night and each session will last two hours, each speaker having two thirty minute speeches in each session.

Scores of brethren are planning to attend from all over the country and the congregations at Springfield, Ozark and Nixa are co-operating to take care of those who attend. A great number of us are expecting to stay at tourist cottages in Springfield to lessen the burden of taking care of those from other points. There will be an all day meeting each of the last three days of the debate, held at the places above named. This will provide those attending an opportunity to hear many able brethren preach, among them Bros. E. M. Zerr, W. G. Roberts, Lloyd Riggins, C. R. Turner, Edw. Buttram, W. C. Rice, W. E. Ballenger, and others. If you plan to attend, please drop us a card at once to let us know about how many to expect.

We are urging all to come who can possibly get to Ozark, as we feel the discussion of these live issues will be profitable. For further information address writer at 907 North Main Street, Nevada, Mo., or write Chas. F. Boyd, Ozark, Missouri

LET US HELP YOU MAKE WEAK CHRISTIANS STRONGER

Is it not the business of every Christian not only to save himself but to help save the weak Christians and those not Christians at all? On this matter of being helped Bro. Edgar Hoke, an elder, when sending his subscription says: "Some of the brethren seem to think they do not need the information the M. C. is giving, YET THEY ARE THE VERY ONES WHO NEED IT."

This is a very important observation. Let us analyze it. In the first place, What is the Macedonian Call? Some

unreasoning brethren of the college persuasion try to say that a religious paper and a Bible college stand in the same class. When a paper becomes a corporation like a college or home or missionary society, with boards, presidents, treasuries, secretaries, etc., then that is true, but when it is simply individuals working as mere individuals then it is like Paul and Timothy and Titus and others working together to preach the gospel. They wrote their letters to Christians and together they established churches, but they had no organization (body) except the Church. Individuals are writing in the M. C. to stimulate devotion, activity, development, and to teach and warn the Christians. We have much helpful matter for future issues.

Many church members are weak and don't realize it, and while they don't like the preachers who are plain against their lukewarmness nor religious papers which condemn such yet they will tolerate them. **ONE GREAT MISTAKE MANY ELDERS MAKE IS IN CATERING TO THOSE WEAK MEMBERS TOO MUCH.** It is dangerous to have them in the church, for if some factionist arises, they will usually take his side. You can't put them out, but you should do everything to try to make them strong. You should get preachers who will benefit not please such weak Christians, and such brethren are the very ones who need such a paper as the M. C. as Bro. Hoke says, though they will not subscribe. Most of these people will read the paper, or some in the family will, if it comes into their homes. Now is it not true mission work to see that such weak members get that literature which will help make them strong? Several churches have sent this paper to all their members and leaders say it has helped make their members stronger. Will it not help make yours the same?

One individual in a church who has some means could send the paper to each member, or several could go together, and thus might save the church of the future from weak and diseased members at a critical time in the church's history, just as strengthening a weak organ in the human body now may save your life when you are smitten low by accident or some acute disease. Look ahead, brethren, and prepare for the worst.

TO HELP YOU WE ARE OFFERING 5 YEARLY SUBS FOR 75 CENTS EACH.

Some brethren and sisters are helping regularly in this work, for which we are very thankful, but we need many more to keep it going and to enlarge. If some, when they are through with their earthly goods, could leave some of it to help make weak Christians stronger in this way proposed, much more could be accomplished for the Lord than is.

Will you let us help you make weak Christians stronger so as not only to save their souls but possibly save your church from trouble in the future?—Publisher.

"WHERE ARE THE GREAT PREACHERS?"—AND ELDERS AND EDITORS

"In the old time days we had great preachers and plain, small meeting houses, while today we have great meeting houses and plain, small preachers. Then we had great men who loved the truth of God and those men preached it and lived it. Today some men love the truth of God—a few preach it and fewer live it. It is next to impossible

for the man to be 'popular' with the masses who lives a clean, pure, simple Christian life—and the men and women of the 'churches' lean heavily toward the preacher who adorns his name with worldly question marks. 'Taint so,' did you say? Well just try to 'corner' one of the sleek gentlemen who he-haws with the men and fondles the women and see how far you get with it. Selah. 'The people love to have it so' because many of them are of the same stripe and the true saints of God will submit to calling a man of questionable character rather than to raise a 'rumpus.' **If you think that the churches (regardless of name or creed) today are not run, in the main, by the worldly element you have been nowhere except to 'school and to mill.'** It is true that most of our congregations are officered by men of clean hands and pure hearts, but the worldly element is so great that they cannot stand the pressure and thus give in."—H. H. Adamson in Christian Leader.

When preachers for popularity's sake will not preach purity and discipline (and perhaps not live it), and elders will not practice it in the flocks, they will have to answer to God for it. And when editors pay no attention to discipline nor heresy, but to enlarge their subscription list will let any kind of a writer in its column,—then we may look for just what is here described. **And the saddening thing is that the worst is yet to come.**

Bro. Adamson is a college preacher and is describing college churches. Do you wish that condition in your church? The great fight now in the brotherhood by some is to drag us in with these college people where we, too, will have such a deplorable condition, while some of us are fighting to keep out of it. Are not great principles involved? Get busy, brethren, or before you know it you will be bound hand and foot.—Publisher.

"AN OPEN LETTER"

Under above heading an article was published in a certain Indiana religious journal of December 22, 1936, in which opinion is made a safe guide. I will quote a few statements from his long article:

1. "Let him do what he is fully persuaded is his Lord's will. . . . This is the birthright of the Kingdom of God."
2. "The human will is the umpire of the human mind, and it is divinely authorized to direct all the forces of its own field of action, both mental and physical. What right has anyone to make his will the dictator over my will?"
3. "God does not want to make machines of us, even when his own Son can be the operator; and then this umpire, the human will, must be consulted."
4. "The phrase, 'this doctrine,' in 2 John 10, has no reference whatever to any item of teaching in the Christian system. No, but only to the fundamental proposition of this system; and here it is, namely, 'that Jesus Christ has come in the flesh.'"
5. "Why can't we, brethren, give to our brethren in the Church the same privilege we demand for ourselves; namely, let him do what he is fully persuaded is the Lord's will? (Rom. 14:5.)"
6. "Have and hold whatever opinion you must, my brother and my sister; and, just as long as I am convinced that Christ is the All-in-all to you, it will be my supreme purpose to use common sense, genuine courtesy and long suffering in all my relationships with you. I dare not trespass upon your privileges to believe and say and

do whatever you are fully persuaded our common Savior requires of you. No one has ever been condemned of Heaven for an honest opinion, honestly expressed."

7. This scribe asks us to be honest and "admit that the Review is not teaching one thing doctrinally different from what it has always taught. It is only different in this respect: It now gives the other fellow the privilege it has always demanded for itself but hitherto denied to him. Only this and nothing more."

I have numbered his statements so as to be able to reply to them in their order. So I will now notice them in the order given above.

1. To "let him do what **HE** is fully persuaded is his Lord's will," is the doctrine of the "New Light" Church. They tell their converts to take the Bible, read it and do what **THEY** think it teaches. So if **THEY** think sprinkling is all right, we must not object. If they think the "Mourners Bench" should be used, we must not object, etc. It is not what **WE** THINK, but what the Lord **SAYS**. Shall we sit idly by, with a moveless pen and sealed lips and allow such teaching to go before the world and the Church? **Never**.

2. Here the "human will" is made the umpire of the "human mind." Let him who will distinguish between the "human will" and the "human mind." This, however, makes the HUMAN control the HUMAN. Where is a text like that in the Bible? My Bible teaches me that the spirit must umpire (control) the flesh (human). See Romans 8 and many other places. **Mrs. K. W. S. shut F. S. and, I think, W. S. G., both out of the Journal she managed for teaching this very doctrine.** An umpire is the judge, arbitrator, referee, and our scribe wishes to make our "HUMAN will" the umpire of our "HUMAN mind," thus placing all in the hands of the HUMAN instead of the SPIRITUAL. But that is the SPIRIT of that R. D., which said journal gave birth to, feeds and upholds.

3. Even if Christ is the "operator," this "umpire" (human will) "must be consulted." And what do you think of that? Must all the time consult the HUMAN instead of the SPIRIT, in his teaching. No wonder they fellowship the sects and get angry with us if we do not. That is, they fellowship some of the sects, such as do as they wish them to do. They say they can fellowship the "Christian Church" if they will "cut out" instrumental music, and can fellowship the "Bible college" folk if they will not take money out of the Church treasury, etc. That is the "human will" they obey! The "umpire" will allow them to close their eyes and ears to the festivals, fairs, human names, human officers, human societies, fun and frolic, and allow them to fellowship all such. Just so they do not play an instrument Lord's day morning and don't take any of their money out of the treasury to run their fun and frolic with, they can fellowship them, for this "umpire" ("human will") has judged all such to be all right!

4 Here we are informed that the phrase, "this doctrine," has no reference to any item in the Christian system, but only has reference to the fact that "Jesus Christ has come in the flesh." But the ninth verse says, "Who-soever transgresses, and abideth not in the **DOCTRINE OF CHRIST**, hath not God. He that abideth **IN** the doctrine of Christ, he hath both the Father and the Son."

V. 10. "If there come any unto you, and bring not **THIS** doctrine, receive him **NOT** into your house, neither bid him God speed."

Any person can see that John is talking about the "DOCTRINE of Christ" and not exclusively of the fact He came in the flesh. Shame on a preacher who will thus pervert the Gospel! But that dishonest dodge is the only way to keep that text from everlastingly destroying their HUMAN creed, which permits the HUMAN will to be the UMPIRE, or judge, instead of the Spirit.

5. Here this scribe insists that we "let him do what **HE** is fully persuaded is the Lord's will," and cites Rom. 14:5, which is their pet text, if we should thus speak. The text is all right, but the application is all wrong. Let us read that text, for he did not quote it: "One man esteemeth one DAY above another: another esteemeth every DAY alike. Let every man be fully persuaded" (assured) "in his own mind." Paul is here talking about their observing "days," and not about the work and worship of the Church today. How are we to be "fully assured in our own minds" that anything is right? By consulting our "human will," or by consulting the Bible? So that text is **AGAINST** their HUMANISM as a guide, instead of favoring their human way of serving the Lord. We are to be fully persuaded (assured) in our own mind, and that can never be done by consulting the human (flesh) and allowing it to be our guide and teacher, if we have regard for the Bible and believe God and Christ to be our teachers. **WE MUST CONSULT THE BIBLE**, so as to be fully assured in our own minds that we are right. So down goes another one of their "stepladders."

6. Here he teaches that we may "have and hold whatever opinion" we wish, or must, and he will "use common sense, genuine courtesy and longsuffering in all my relationships with you." Thus he makes "OPINIONS" a safe teacher so long as **HE** is convinced that Christ is the "All-in-all" with us. But how could Christ be "THE All-in-all" with us if we allow the "umpire" ("human will") to be our guide, teacher and judge? If Christ is "THE All-in-all," then the "human will" is **EXCLUDED**. So you scribe most certainly contradicts himself. "The" excludes everything except that which it precedes, hence the "human will" is excluded, though he has repeatedly said the "human will" must be the "umpire," etc.

In this statement he also says he has no right to "trespass upon your privilege to believe and say and do whatever you are fully persuaded our common Savior requires of you." Again he leaves it all up to us to say and do just whatever **WE** think Christ requires of us. So if I **THINK** it all right to write and try to enforce a human creed, you must not object. If I **THINK** it all right to use Sunday School helps, instead of the Bible, in the Lord's day Bible study, you must not object. But all of this is the teaching of that human creed called a "Rough Draft." Brethren, you can now see what that thing (R. D.) was leading to and why we objected to it. I had replied to the same ideas a number of years ago, both in the A. R. and in the C. L. where F. S. was teaching it. He was shut out of both papers for teaching it, but now the R. D. permits it and it is again being taught, this time in the A. R.

He says, too, that Heaven has never condemned any one for using an honest opinion. That so? Wonder what this means, then: "I verily" (most assuredly) "thought with myself, that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9.) Here Paul says he **MOST ASSUREDLY** thought he was right, but it

was "CONTRARY to the name of Jesus." Who is right, Gibbons or Paul? See also Acts 23:1, and many, many other places.

7. He here asks us to be honest and admit that the Review has not changed in its teaching one thing doctrinally, from what it always taught. Is it "doctrinally" to teach brethren to REFUSE preachers who supported "Bible colleges"? Is it "doctrinally" to teach that brethren should have no fellowship with the "Christian Church" and the "Bible college" folks? Is it "doctrinally" to teach that brethren should not allow a "Bible college" preacher in their pulpits? Thus I might continue and show many things the Review DID teach, which it now does NOT teach. Has it changed? To ask the question is to answer it. Even W. S. G. knows it has changed DOCTRINALLY. It now fellowships those whom it used to exclude.

He admits, however, that it has changed in regard to giving the "other fellow" privileges it has always demanded. But in that he is mistaken. The A. R. FORBIDS "the other fellow" taking money out of the Church treasury to support the colleges. Review FORBIDS the "other fellow" from using instruments made by men in the worship. Thus we might continue and mention many things the Review does NOT allow the "other fellow" the privileges he demands for himself.

What I have written is very little compared to what I wish to say in reply to that, one of the most erroneous and false articles I have ever seen in a religious journal claiming to be "Apostolic" and "Christian." But this is now too long for the M. C., so I close.—W. G. Roberts, 2708 Dewitt Ave., Mattoon, Ill.

(The brotherhood should appreciate Bro. Robert's warning, for he is combating a most dangerous heresy in the so-called Church of Christ. I have turned and read said article in A. R. and ask you to do the same if you have the issue mentioned. The one he criticizes got his ideas from another writer of the A. R. named F. S. Both of these men were rejected from the Review for such writing. F. S. carried his pet theories to the full and went to the Christian Leader, a college journal, but became too broad for them, and was rejected and went to the Christian Church for which he preached for years. Then he became too broad for even the Christian Church, and preached for sectarians (I think the Congregationalists) in a long robe. That is the outworking of the doctrine Bro. Roberts is here condemning. Is that what you churches want? If not, you would better wake up then and help stay such heresy. Both of these men are writers for the A. R. without criticism in its columns. The one criticized here is W. S. Gibbons, who is now trying to work out from Kirkaville, Mo. I mention this because he is trying to work into faithful churches in northern Missouri. We would gladly keep such matters out of our columns, but what excuse could we give to our Lord for failing to warn our readers? (See Ezek. 33:8.) We believe you will appreciate this warning.—Pub.)

AN UNREPENTANT PRODIGAL

In the "Apostolic Review" of Sept. 28, 1936, I find the following: "The pitiful part of that Prodigal Son parable (Luke 15th) is that the 'righteous elder brother' was 'angry' and 'would not go in' where his father was forgiving his brother and the friends rejoicing at his safe return; and the divine record leaves him still outside—still angry. 'The most dreadful thing.'"

If the father in this parable, instead of waiting for the Prodigal to return humbled and penitent—confessing his sins, had gone to that "far country" where the Prodigal was squandering his substance in riotous living and had feasted and dined him while still engaged in his

sinful carousal of fun and frolic, would not the elder brother been justified in refusing to join in this feast with the unrepentant sinner?

When brethren have sinned by going beyond the word in teaching and practice, are we following the Divine example if we kill the "fatted calf" and feast them before they return humbled and penitent? As long as the Prodigal college brethren continue to squander the Heavenly Father's substance on human institutions can there be any scriptural excuse for hilarious feasting with them? Are we obligated to forgive before forgiveness is asked and before repentance is manifested? There has been in my possession since early boyhood an old book that teaches "if any come unto you and bring not this doctrine, receive them not," and again, "mark them which cause divisions and offences contrary to the doctrine which ye have learned and avoid them." As long as prodigal brethren remain unrepentant in that "far country" of heresy and innovation, we can find no scriptural reason to feast and rejoice over their continued apostasy. If we did fellowship them with feasting and song that would be a "most dreadful thing," we are obligated to receive them when they return humbled and penitent—not before.—Roy Loney, Lebo, Kansas.

UNBELIEF—Heb. 3:19.

"Thus we see that the Israelites could not fight their way into Canaan, because they did not believe the promises of God." (A revised version.)

The great apostle who wrote this wonderful letter to the Hebrews, points out a sin in which thousands of the Israelites engaged, which caused them to miss that land that flowed with milk and honey. We learn the following from Numbers 14:29 and Deut. 1:34 to 38 that the Israelites shewed an absolute disbelief in all of God's promises, and an utter distrust of his power, for he swore that not one of that generation should enter Canaan except Caleb and Joshua, but that all should die in the wilderness.

That sin, was the sin of unbelief, and, O, how it is affecting the church of today, let alone the world. How it saddens the earnest disciple of Christ to see the world disbelieving the word of God, but when the church, God's people develop an evil heart of unbelief and depart from the living God, it is sad indeed. (Heb. 3:12).

I am persuaded that as it was with the Israelites, that there were more of them kept out of Canaan than went in, so will it be with Christians when the day of final accounts come, and the Sin of unbelief among Christians will provoke our God so that he will say, "With you I am displeased because you have sinned in disbelieving my promises through My Son Christ Jesus, so for your disobedience, you depart from me, I do not know you." (Matt. 7:23).

There is no doubt the sin of unbelief is the source of all evil and misery that prevails among disciples of Christ today. I firmly believe that more people of all walks of life will miss the eternal abode of bliss because of the sin of unbelief than for any other cause. (Heb. 3:19). We ask, with whom was God displeased while Moses was leading the children of Israel out of the wilderness? Was it not with those who murmured against him? In Ex. 14:11-12 is an example of the murmuring of the children of Israel, also in Chapter 15:24-25, Ch. 16:2 and Ch. 17:3. Then we

learn in Num. 11:1 that when the people complained it displeased the Lord so much that his anger was kindled. Murmuring then is complaining against God's word, or is unbelief, not contented to believe that the word of God through Christ without opinions or new discoveries is our all sufficient rule of faith and practice. When new discoveries and opinions of men are brought out in the open and all agreed in that error then in that case unanimity is an evil, and is murmuring against God's word and surely is the sin of unbelief.

No one should lay down new theories nor contend for old ones, nor aid any now in existence, and the reason is, that no theory is of the gospel of Jesus. The preaching or teaching of any theory can not be the preaching or teaching of the gospel. Neither can any one be saved by the belief of any theory false or true, and no one will be damned for the disbelief of any theory. When we make and bring out new theories we make and establish new divisions, to contend for old theories we keep up old divisions.

So, disciples of our Lord and Master, we must ever be alert to the unanimity of human traditions and opinions. Unanimity of opinion was never contemplated by the author of Christianity. It is the sin of unbelief that causes us to complain, be discontented and murmurer against the word of God. But let us remember this, truth is one day older than error; error cannot be promoted until the truth is known; new discoveries did not come out in the open until after the whole truth of the gospel was set forth on the day of Pentecost and they have been coming forth ever since.

In these new discoveries there is sufficient scriptures selected and arranged in such a manner that they are almost unanimously agreed upon. Now where people willfully agree upon a plan selected to bring about a unanimity of opinion, it is because they have been murmuring, complaining against the Word of our Lord. This is the sin of unbelief, and it kindles the wrath of God against us the same as it did against the children of Israel. (Rom. 1:18). Any man, body of men, who devise a plan or plans and set them before the people as necessary items of worship urging people to agree upon them in order to create unanimity of opinion are murmuring, complaining, and are in the depth of the sin of unbelief.

Some one might say, unanimity of obedience by all is not possible, neither is unanimity of opinion, but it is far better to contend for unanimity of obedience, thereby excluding all opinion. (Heb. 5:9). In Eph. 4:14 and Col. 2:8 we have warnings given us by Paul regarding our being led into the sin of unbelief. He said men would arise of our own selves (Acts 20:30) handling the word of God deceitfully (Eph. 5:6), urging disciples to disbelieve the word of the Lord, and become guilty of the sin of unbelief, and finally miss their abode in eternal happiness.

Brethren, let us stay on original ground, the same upon which the church stood at the beginning. Let us not be found guilty of murmuring, complaining against the word of our Lord, for our unbelief will not destroy (change) the word of God. (Rom. 3:3).—C. J. Beidel.

THE PURITY OF THE CHURCH

In the Commission to the Apostles, given by our Lord, as recorded by Matthew, (Matt. 28:19-20), they were commanded to teach the "disciples" to observe all they

taught. Of course observe here means to obey, watch, or hold fast. Are we doing that as disciples should? They taught us to live soberly, righteously and godly. (Tit. 2:11, 12), to abstain from fleshly lusts that war against the soul, (1 Pet. 2:11); to cleanse ourselves from all filthiness of the flesh and spirit, (2 Cor. 7:1, 2); to keep unspotted from the world, (Jas. 1:27).

Many, who are members of the one body, will argue that they can't see any harm in going to movies, dancing, card parties, Sunday ball games, bathing beaches, following customs, (even if they conflict with the law of God) taking a drink of beer, using tobacco, looking after their financial business on Lord's day, telling a "white lie" occasionally, working against a brother if he crosses their path, Bible Colleges, orphanhomes supported by the church, secret lodges, missionary societies and scores of other things that have not been mentioned. Then if some conscientious preacher who loves the Lord more than the praise of men warns them of the danger of such reasoning, they cry, You want every body to come up to your standard! No brother, you are mistaken, it is the Lord's standard and not man's that condemns all those things.

And I remember, too, they, the apostles, taught us to give God glory in the church through Christ. That condemns every organization in the world that has been organized to do anything in the name of religion. See Eph. 3: 20, 21. Yes, I remember they taught that the word of God or gospel is all we need for spiritual guidance. (2 Pet. 1:3; 2 Tim. 3:16, 17). That condemns all creeds, confessions of faith, doctrines of men. "Rough Drafts" such as the Apostolic Review put out in 1932 and if I have left out anything, I will say in the language of Paul (Gal. 5:21) and such like, Anything that is like those things mentioned certainly would be classed with them. May the Lord, in his own appointed way help us to observe all we are taught in his blessed word. I am sure if we do that, we will all "SEE ALIKE," speak the same thing, be of the same mind and judgment and quit making the argument that we can't see any harm in this or that. No one is so blind as those who don't want to see. If you do not agree with me I ask you to prove by the Bible that any of those things I have mentioned are in accord with the "all things," (Matt. 28:20.) Yours for the purity of the church, both in doctrine and practice.—C. R. Turner, Kemp, Ill.

FLOOD SUFFERERS

Brookport, Ill., Feb. 27, 1937.

The congregation of Brookport, Ill., wishes to acknowledge help from the following churches and individuals, also clothing:

Church of Christ, Gadsden, Ind.....	\$ 7.00
D. A. Sommer, Indianapolis.....	5.00
Church of Christ, Chillothe, Mo., by Elmer Harvey	25.00
Church of Christ, Bolivar, Pa., by J. R. Cummings	50.00
And a large box of clothing.	
Miss Emily Baker, Topeka, Kan., and her sister Eva	26.00
Glenn Ellis, Kansas City, Mo.....	5.00
Church of Christ, Riverside, Cal.....	14.00
Church of Christ, Wauneta, Neb.....	37.90
Church of Christ, Mauhattan Beach, Calif., through	
F. A. Tanner.....	10.00
J. C. Weekly, Exeter, Cal.....	10.00
Frank Lawler, Kansas City, Mo.....	10.00

Church of Christ, New Castle, Ind.	25.00
And box clothing.	
Church of Christ, Mattoon, Ill.	18.00
Church of Christ, New Castle, Ind.	11.00
Church of Christ, St. Louis, Mo., by Robt. Morrow	25.00
Church of Christ, Compton, Calif.	20.00
Church of Christ, Sullivan, Ill., by Noah Smith....	12.00

I have tried to keep the donations so I could report each one. Should any individual or church send money and be not mentioned please write me. Should any be received after Feb. 27th I will report in next issue of M. C. May God bless each congregation and individual. The money will be used as the donor requested for the benefit of the flood sufferers.—A. T. Kerr.

REPORTS OF BRETHREN

Walnut Bottom, Pa.—If you know of true hearted brethren who are wanting change, tell them about Shippensburg, Pa. There are three factories employing women workers, one alone employing over 800. No trouble for women to obtain work once they are here. Brother W. E. Ballenger is returning here in May for another meeting, beginning May 16. Brother William Ketcherside is now in our state working with Brother Mackey among the churches in northern Pennsylvania.—C. J. Beidel.

Kansas—We enjoyed both your books (Church of Christ and Guide Through Bible History) which we have now. They have helped us in answering many of our questions, and in answering the arguments presented by those who would belittle the Church of Christ—M. Henry and Mildred Van de Reit. (These folks have been out of the Dutch Reformed Church only a year or two, and are withstanding all efforts of those people to draw them back, and they find these books helped them in that conflict. Christians should be able to give answer to every man that asks us concerning our faith. Can we do it?—Pub.)

Alton, Ill.—I sure like to read the M. C. It has so many good letters from different brethren.—Jesse Jackson.

Sullivan, Ill.—Brother Turner of Kemp preaches here every third Lord's day. The church going along fine here. We meet Sunday nights for Bible study and to answer ten or more questions given out a week ahead, and short talks by the young brethren to get them into the regular work of the church. Interest has been kept up all along. There were 27 placed membership with the Sullivan congregation and several at New Liberty. We paid for our meeting, carpeted and put up window shades, paid off a note due soon after the meeting, sent \$15 to Cedar Rapids, Ia., congregation, and \$15 to Brookport, Ill., in the flooded district.—Mary Duncan.

(This was not intended for publication perhaps, but I print it to show how churches can develop themselves and have money to help others. Let us make every church a self-sustaining church so far as possible, so that it will be able to help in weak and new places. Then the true church will move onward in a mighty advance.—Pub.)

Indiana—I am sending my sub and an extra dollar for some one else whom you may know of.—C. A. Chenoweth. (We have received quite a number of such letters, without which we would not be able to make it.)

Nixa, Mo.—We think the scripture in "A Scripture a Day Keeps Evil Away" is very good, and will be a great help in getting people to study the word of God. We hope you continue these lessons. Also enjoy the "Famous Old Poems." These help to make us better. "The Words of Christ," by A. R. Moore, are instructive also.—Mr. and Mrs. H. R. Mooney.

Malta, Ohio—I preached at Wolk Creek morning and evening Feb. 14. Good attendance considering weather conditions. Glad to see names of so many faithful brethren in the M. C. It is sounding a much needed warning. Some will not heed it, but others will. It doesn't require great numbers to be faithful.—C. G. Parsons.

Idaho—I don't know of anything so helpful and interesting to isolated disciples as the "Scripture a Day Keeps Evil Away." To me they are an incentive to more study of God's word. I read some time ago this, "A river is crooked because it takes the path of least resistance. So is a man." Now isn't compromising taking the path of least resistance? I think this so good I wanted to pass it along.—Cora Hart.

Lebo, Kans.—Church here at "Section" surely enjoyed a spiritual feast of good things when Brother Buttram was here

in a recent meeting. We had no outside attendance to speak of, but that did not discourage Brother B. He went to work on the members, teaching them and assigning subjects for the brethren to speak on. Several evenings were spent in hearing recitations from several members who previously had never made public talks. If you want your home church built up in real spiritual strength call Brother Buttram. You will not be disappointed. Brother preacher, if you fail to draw a large crowd of outsiders to preach to, don't be discouraged. Just go to work on the members, build them up and the Lord will bless you. During our meeting three young people were baptized. Among them my oldest son. We expect to have Brother Buttram conduct our next meeting. Members now doing fine. I am now in a position to re-enter the Evangelistic field again and would be glad to answer calls for work with loyal congregations anywhere.—Roy Loney.

If half of our preachers would engage vigorously in such constructive work the true church would move grandly on. Brethren, let us have more of it. Call such preachers.—Pub.)

Shelbyville, Ill.—The congregations of the Church of Christ, meeting at corner of Charles and South Fourth St., closed a two-weeks' Bible reading, conducted by Brother E. M. Zerr of New Castle, Ind. Had good attendance, though sickness hindered some. It was a feast for the soul. Went through Matthew and a part of Acts of Apostles. Had following congregations represented: Decatur, Ill.; Sullivan, Ill.; Sand Creek, Ill.; Liberty, Ill.; Mattoon, Ill.; Lower Ash Grove, Ill. Brother E. M. Zerr is a well-known Bible teacher and has no compromise with those that depart from the truth.—F. A. Dietrich.

St. Louis, Mo.—Church here moving along very well at both congregations. Brother W. E. Ballenger was with us over the 14th and gave us two splendid lessons preached at Lillian Ave. in morning and Manchester at night. One addition last Lord's day at Lillian. We devote one mid-week night at each place to short talks on some subject which we announce from one time to the next and it is encouraging to hear the splendid talks made by those young men.—Robt. Morrow.

Cedar Rapids, Iowa.—The congregation at this point enjoyed three good sermons delivered by Evangelist Carl Ketcherside, Feb. 16, 17 and 18th. Visible results were one sister restored and much good done otherwise. Since my last report on the contributions for the lot fund for this congregation we have received the following amounts from the following churches and individuals:

Previously reported, \$282.47; Bicknell, Ind., \$18.00; Brother George Boose, \$1.00; Decatur, Ill., by Roland Barchert, \$18.00; Brother and Sister Glen Ellis, K. C., \$3.00; Indiana Avenue Church, Bloomington, Ind., \$10.00; Sister Herr, Waterloo, Iowa., \$1.00; Cedar Rapids congregation, \$19.11; Sister Smart, Cedar Rapids, \$1.00. Total, \$350.58.

Again we wish to thank the brotherhood for their kind assistance in contributing to the cause here in this city, and we feel sure that we will yet receive the required amount of \$500.00 which will enable us to purchase the lot in time that we may complete the building in time for a coming meeting in early summer.—F. H. Pryor.

Indianapolis, Ind.—Churches within a reasonable distance of here that wish me to visit them, write soon.—D. A. Sommer, 918 Congress Avenue.

ALTRUISM

So many times we're lonesome,
So many times we're blue;
When these feelings overcome us
Do we plan some good to do?

For in planning good for others
Who are really sorely tried;
Our own troubles are forgotten,
But for them we could have cried.

Then when'er we're having trouble,
By searching we can always find
Some whose woes are so much greater,
Our own griefs vanish from our mind.

As Jesus hung upon the cross
In the dark Calvary;
"Lord forgive them," were his words,
And not, "Lord, pity me."

—Agnes Wilson.