

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

BETTER THAN GOLD

Better than grandeur, better than gold,
Than rank and title a thousand-fold,
Is a healthy body, a mind at ease
And simple pleasures that always please;
A heart that can feel for a neighbor's woe
And share his joys with a genial glow—
With sympathies large enough to enfold
All men as brothers—is better than gold.

Better than gold is a conscience clear
Though tolling for bread in an humble sphere;
Doubly blest with content and health,
Untried by the cares of lust or wealth.
Lowly living and lofty thought
Adorn and ennoble a poor man's cot;
For man and morals, or nature's plan,
Are the genuine test of a gentleman.

Better than gold is the sweet repose
Of the sons of toil when their labors close;
Better than gold is the poor man's sleep,
And the balm that drops on his slumbers deep.
Bring sleeping draughts to the downy bed
Where luxury pillows his aching head;
His simpler opiate labor deems
A shorter road to the land of dreams.

Better than gold is a thinking mind
That in the realm of books can find
A treasure surpassing Australian ore,
And live with the great and good of yore.
The sage's lore and the poet's lay,
The glories of empires passed away,
The world's great drama will thus unfold
And yield a pleasure better than gold.

Better than gold is a peaceful home,
Where all the fireside charities come—
The shrine of love and the haven of life,
Hallowed by mother, sister or wife.
However humble the home may be,
Or tried by sorrow with heaven's decree,
The blessings that never were bought or sold
And center there, are better than gold.
—Mrs. J. M. Winton.

ENDEMIC AND EPIDEMIC

By E. M. ZERR

Spiritual disease like physical, may partake of the characteristics named in the title of this article. The former means a disease affecting a particular locality or a particular class of persons as distinguished from that which is equally likely to attack any section or any class of people. We know that error works in this way. There are some evils that specially invade the large cities while the rural communities are comparatively free and vice versa. On the other hand there are ailments that know no distinctions as to locality or persons. Thus, social pride is a spiritual disease that makes its more usual attack in the cities where people give way to the shame and hypocrisies attendant upon social life. Here we find that professed Christians will sometimes lie in their desire to be "nice" and not offend the conventions of their associations. A woman will be heard telling her departing guest that she "was so glad she called" when perhaps she had expressed disgust upon seeing her approaching. Or it may be that the departing guest will express great enjoyment in the entertainment of the evening when in reality she is relieved when it is all over. All this is nothing short of lying and is a disease that is fatal if not checked, for the Scripture tells us ALL liars shall have their part in the lake of fire. Why should it be considered more necessary not to offend our earthly friends than not to offend the One who would be our friend for time and eternity? If you have been afflicted with this terrible disease I plead with you to seek and apply the remedy provided in God's great remedial system, as found in the New Testament.

As an endemic we see spiritual disease attacking the class known as preachers. There are many men who are so bent on following this "profession" that they will even compromise the truth in order to retain their place of employment rather than get out and do some honorable manual labor for a living. This was never more evident than in the present great apostasy. It is well established that great numbers of men have fallen in with the new creed and its sponsor because they realized that it meant the loss of their "field of labor" for them to stand firm against the innovation and contend for the purity of the teaching as they once did. This disease is properly diagnosed as greed. One preacher was so afflicted with this disease that he broke his promises with his brethren to assist in meetings when the financial condition became unattractive. This same preacher is known to have refused calls from weak and poor congregations on the ground that he was "booked ahead too far" and then accept engagement on short notice from some large and strong [financially] congregation. Another man posing as a preacher among the churches in Indiana did so after his income from secular business dropped off. This shows that the disease of greed is

what is afflicting him and, as one disease often brings in complications, so in this case the disease of greed has become complicated with the same one considered in the first paragraph of this article for many indications are that this man has misrepresented the facts in many places.

Next we will consider an epidemic as contrasted with individual and occasional disease. A disease that attacks many people at the same time or that has become general is considered epidemic. I knew a community some years ago that had received the truth as set forth in the New Testament and the true church planted there. Finally some man brought the disease of Ellen-G-White-ism into the community and it became so general that the church of Christ was all but obliterated. And an epidemic may not only become general as to a particular community but may spread over large sections or even over the country as a whole. This does not need to be a contagious disease as that term is commonly used for many times the ailment attacks too many people at the same time to have been communicated from one person to another. The explanation is then in the fact that some common cause is responsible for the condition. In such cases there is little to be gained by seeking different locations since one place is as badly afflicted or likely to be afflicted as another. The only safe thing is to have recourse to God's preventives as found in the Text. Space would be too limited to go into detail concerning all the epidemics that have afflicted the brotherhood in general. But one came in the fourth century and resulted in the Church of Rome. Another started less than a century ago in Ohio and resulted in the Christian Church movement. Another started in Missouri about half a century ago and resulted in the college scourge. But the true church was about to recover from this terrible disease when a relapse into the same disease with some painful variations was caused by a human creed started in Indianapolis and propagated throughout Indiana and has spread throughout the nation. The stupefying effects of this relapse or new form of the old college hereay are appalling. They have caused many otherwise faithful brethren to swallow the bait of this latest enemy without realizing what they are doing. They have separated fast friends and brethren and have torn the body of Christ open in thousands of places until it is bleeding and decaying. All of these epidemics and endemics were contemplated by the inspired writers who warned the faithful to beware. There is no ground for expecting a general removal of these awful conditions for it is history repeating itself. So the proper thing is for the few true disciples to bear in mind that all of this is as the Lord taught it would be and for us not to become discouraged. The "rank and file" will go on and on in the way of error "for reward" of money and popularity and nothing will stop them until the judgment day brings them to account. But let us press the battle forward remembering the race is not to the swift alone nor the battle to the strong but to those who are faithful to death.

A MERRY MIXUP

By W. CARL KETCHERSIDE

It is surprising how much writhing, twisting and squirming men can do in order to escape the full force of God's teaching, when that teaching comes in conflict with the evil which they are seeking to justify.

That fact has been very definitely demonstrated to me the past several months, by those who have adopted the "Open Door" policy toward the innovators whom they once strongly opposed. I will give one example to illustrate my point. Since I was a little fellow, travelling about the country at the age of thirteen, and seeking to proclaim the undying truth, practically every older preacher I came in contact with has quoted and re-quoted 2 John 10 to prove that we should neither endorse or fellowship those who sought to add to the Word, by introducing their human institutions, the Missionary society, Bible Colleges, etc. The verse previous says "Who-soever transgresseth, and abideth not in THE DOCTRINE OF CHRIST, hath not God." Then verse 10 says, "If any man come and bring not THIS DOCTRINE, receive him NOT". I have always been told that "transgresseth" means "going beyond", and that those who endorsed things not mentioned in the New Testament had gone beyond the Word of God; and if they came bringing such doctrine, we were not to receive them, "neither bid them God speed", for in so doing we would be partaker of their evil deeds.

Now it seems that the "loose and easy" hierarchy has received some recent revelation, or has seen fit for causes best known to themselves to renounce their former position, and offer a "new commentary" on 2 John to the brotherhood. Not long ago an Iowa elder told me that verse 10 had no application to innovators, but referred to those who did not believe that Christ had come in the flesh. Verna Morgan, head of the Morgan-Allen faction at Mattoon, said the same thing when I endeavored to show that this verse drew a line against our fellowship of "Bible college" adherents. In the Apostolic Review, Dec. 22, 1936, W. S. Gibbons of Kirksville, Mo. says, "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'." In same journal for January 19, 1937, the editor, C. W. Sommer says, in his office notes, "But, I sometimes wonder if some of the old, experienced disciples really know what 'rightly dividing the Truth' means. Especially do I wonder when I hear of Bible teachers explaining that 2 John 10, 11 has reference to baptized believers, who worship according to the New Testament example, and live above reproach. A careful dividing here shows that John had in mind certain ones who denied that Christ had come in the flesh. . . . As to any other difference: it would have to be a matter that would condemn to everlasting hell in order to be classed with such a doctrine as John had in mind—denying that Christ had come in the flesh."

There is before me at this time a tract entitled, "Colleges as Church Institutions—Considered by Daniel Sommer". On page 8 the writer quotes in full 2 John 9, 10, 11 and applies it to those who establish Bible colleges. On page 11 he says, "And shall disciples who claim to be apostolic adopt that unscriptural plea in behalf of building religio-secular institutions with the Lord's money, which is a work outside of New Testament precept, and example, implication and intimation? They cannot do so without TRANSGRESSING THE DOCTRINE OF CHRIST, and if they persist in so doing after their error has been fairly exposed they will CERTAINLY FORFEIT THEIR DISCIPLESHIP". On page 13 we have this, "What shall we say then concerning religio-

secular institutions of learning established by the Lord's money? They have a bad history in three particulars. 1. They are built by those who do not abide in the doctrine of Christ, but who transgress that doctrine. 2. They are built by those who are guilty of evil deed. (See 2 John 9, 10, 11)". He then puts these statements in the form of a syllogism, presenting what appears to me to be irrefutable logic.

Now, here is what seems peculiar to me. Daniel Sommer has repeatedly said that he would not repudiate one word which he ever spoke or wrote on the college question. Thus it is evident that he still retains the ideas advanced in his book. He is the "Senior editor" of the Apostolic Review, or at least has been thus designated by the present office staff. The paper still advertises his book for sale, and yet the present office editor says that a part of the logic contained in that book is false, that it consists of a misapplication of the scriptures, and that 2 John 10, 11 is misused in that connection—that the scripture only condemns those who do not believe that Christ has come in the flesh. All of the so-called "college preachers" I know, believe that Christ has come in the flesh. They offer as one of their reasons for building the colleges, that they desire to have a place to teach that great doctrine. **So according to O. W. Sommer, his father did not know how to rightly divide the Word of truth, and since his father will not take back his reasoning, that is equivalent to saying that he still does not know how to handle the Word of Truth arightly.** Now the Senior editor and his son may fight that issue out among themselves, but there is a natural question, which arises just here, and that is, "Why is the present office staff so anxious to get people to believing that the verse under consideration only applies to the ones who deny Christ came in the flesh?" There never was such a furore over it in years past.

Here's the truth of it all! **The Review has now linked hands with the innovators whom Daniel Sommer condemned, AND THUS THE VERSE THAT CONDEMNS THE ONE WHO BRINGS A FALSE DOCTRINE, MAKES THOSE WHO FELLOWSHIP HIM PARTAKER WITH HIM OF HIS EVIL DEEDS.** In order to escape the sting of God's rebuke, and to ease a troubled conscience, they have set aside their former position, have repudiated the logic which they once proposed, and have accused old disciples of handling the word of God wrongfully. But worst of all they have set aside the proper interpretation of the scripture as you can see for yourself by reading the controverted passage. Then read 2 Pet. 3:16.

RELIGION, WORSHIP AND ORPHANS

"Pure religion and undefiled before God and the Father is this; To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world" (James 1:27.)

There are two religions. In verse 26 James speaks of a "Vain religion". This would be an EMPTY and worthless religion. The man who "seems to be religious", but does not "bridle" his own "tongue", his religion is vain. Many there are who "seem to be religious", but refuse to "bridle their tongue" when it comes to teaching what THEY wish taught whether it be taught, or implied, in the Bible or not.

But we are interested in this "pure and undefiled religion", so we will see what it is. I turn to Thayer's Greek-English Lexicon and find this definition of the word

thresakia: "religious worship, esp. external, that which consists in ceremonies." Then this: "religious worship", "religious discipline, religion", and then this: "world-religion, piety". Then **thresakos** (Jas. 1:26) means, "fearing" or "worshipping God; religious". Also this: "trembling, fearful."

This last is what James calls "vain religion". But both means "worship", you notice. So doing religion is WORSHIP, just as TEACHING the Gospel is worship. In fact, it is difficult to tell what is NOT worship when it comes to obeying and serving God. Look up all the places in the Bible where the words "worship", "worshipped", "worshipping" are found and then tell me what is not worship. No use for any one to try to make it appear that TEACHING THE GOSPEL is NOT worship, for it IS. Even doing religion is worship, as we have just now learned, if we didn't know it before. So visiting the fatherless and widows, and keeping yourself unspotted from the world is worship, so religion is something we do. We practice and do religion. But that is worship. Religion is not something you GET at the "mourners bench", nor anywhere else, for it is something we do, something we practice. It is not a gift direct from God, as some teach, but is something we PRACTICE. We don't "get it" and "catch it" like we do small pox, but do it and live it.

There are a few congregations I hear of (one in Chicago) who do not have singing nor even a prayer before they have their Bible study Lord's day morning, simply because they have been made to believe that teaching the Bible is NOT worship, while they think singing and prayer is, so they omit the prayer and singing before their Bible study, though Paul said "FIRST OF ALL, supplications, PRAYERS", etc. "be made for all men". (1 Tim. 2:1.) (Maybe Chicago don't omit both).

But some claim to find "Orphan Homes" in James 1:27, though the word "orphan" is not found in the verse. But they say a "fatherless" child would be an orphan. We will look for a definition, as that is the way to find out. Webster says "Destitute of a living father". Nothing said about him being an orphan. He is "fatherless", though. Now we look at the word "orphan" and find this in the International Dictionary: "A child who has been bereft of one or both parents, usually the latter."

We now have the Dictionary definition, and find "usually" both parents must be dead to constitute an orphan.

But we will now look at Thayer's Lexicon again. Fatherless is from the Gr. word "Orphanos" and means "bereft". The word "orphan" is also from this same Greek word ("orphanos") and means "destitute" and really an orphan. My children were never, to my knowledge, called orphans, for their father was living and keeping for them a home. But they were motherless. They were "bereft", but not wholly "destitute" of parents. A man is hard pressed who will go to James 1:27 to find proof for an "Orphan Home". But I can't dwell at this point longer.

Will now look at the word "visit". It comes from a word ("episkeptoma") which means "to look upon or after, to inspect, examine with the eye; to visit, go to see". Because of this definition some have thought it helped them some in trying to prove their "religious home" for orphans "Christian work". But the word "Christian" can not scripturally be applied to anything or person except that which really is CHRISTIAN

(Christ-like). It is an **INDIVIDUAL** name belonging only to individuals who are really Christian. It cannot scripturally be applied to an **INSTITUTION**.

So when you "visit" this widow with fatherless children you do it for the purpose of making an inspection of their needs, and not to be entertained and fed. It is an **INDIVIDUAL**, too, that is to do this visiting. An organization is not even hinted at. Beginning with verse 25 and reading to conclusion of verse 27 you will find it is "he", "this man", "his", "man's" and "himself". All of this shows that James is telling the **INDIVIDUAL**, and not an **ORGANIZATION**, what he should do.

We will now look at the word "afflicted". It is from the Gr. word "kakopathes", and means, according to Thayer, "to suffer (endure) evils (hardships, troubles); to be afflicted". Then the widow and children who are afflicted by suffering and enduring hardships and troubles are the ones individuals are to visit for the purpose of making an inspection of their troubled condition. They may be "afflicted" without having ills and suffering pains. Poverty is an affliction which needs correcting.

But a man may do all these things and still not be a scriptural religious man. He may be doing it for popularity and a name, and not for the good he may do. Those who contend for the "Homes" as religious institutions tell us their way is **NOT** the only way to care for orphans. They will admit orphans were cared for long before we had these recent human institutions called "Orphan Homes". That being true, we had "pure and undefiled religion" long before we had those "Homes". Thus the "Homes" were absolutely **NOT NECESSARY** in order to have "pure and undefiled religion". But since they will admit we had this "pure religion" long before we had those "Homes", and since the "Homes" have caused division, heartaches and tears, they have defiled this "pure religion", so that in places we have **NOT** this "pure religion" which they themselves admit we had before they introduced their innovation. Jas. 1:27 informs us **INDIVIDUALS** are to look after those orphans. So that settles it.

But even an individual might look after these orphans with all care and carefulness and not be a scriptural religious man. Unless he keeps himself "unspotted from the world" he is not a scriptural religious person. Can't use vain and profane language, go to questionable places and do questionable things which the world does, and be a man of "pure religious" character. Religion is **LIVED** and unless the life is an undefiled and pure life it is not a "pure religion" he practices before God. They who cause "division and offenses contrary to the doctrine" which they have, or should have, learned from the Lord are not living a religious life, such as the Lord will accept. —W. G. Roberts, 2708 Dewitt Ave., Mattoon, Illinois.

MORE ON THE DEBATE

After more than two weeks' time of thinking and pondering over the things which transpired in Ozark, Mo., during the week of the Ketcherside-Porter debate, first of all I wish to state that the hospitality and courtesy which was manifested by the brethren in Ozark, Springfield, and Nixa, could not possibly be excelled by any individual, or group of people, in the land. Naturally this impressed me very much, having all things common, speaking the same thing, being of the same mind, and of the same judgment.

I was also much impressed by the fine talks of the preaching brethren and elders, which were conducted during the all-day meetings among several congregations, and more so with the program which was outlined by the churches throughout the country in their plan of mission work. This plan of mission work as outlined in the all-day meeting at Springfield is, in my mind, the only sound principle in which the Church of Christ can ever hope to regain the strength and stability of the institution which Christ died for.

During the period of time while the debate was in progress, I was more impressed by the ability of Bro. Ketcherside in his forceful manner of expounding the gospel of Christ which fell heavy on the heads of those who have digressed into a world of thinking. I will never forget the manifestations which was so pitiful in the paralytical bewilderment of Rue Porter, when the gospel began to come down with force, crashing his assumptious doctrine with which he was trying to defend Orphans' Homes, and Bible colleges, without the authority of God. —F. H. Pryor.

STILL MORE

The four days of spiritual food in Springfield, Ozark and Nixa, Mo., will be long remembered, and eternity alone will prove the good done. The debate was the most one-sided thing I ever saw. If I couldn't produce any more proof that the things I am doing in the name of religion are right, than Porter gave to sustain his human institutions, I surely think I would quit the Christian race and renounce the whole system. Brethren, we have the truth on our side! What shall we do, give up the battle, or buckle on the armor and fight the enemies of the **ONE BODY, the CHURCH?** In the day meetings there was much stress placed on missionary work and developing the talent, also practicing the things we teach. It was all good and we should strive to put to practice the things we learned. If we establish new congregations without them being truly converted to Christ, they won't have much influence in that community after we are gone. If we develop the public talent in the congregations, and at the same time those being developed do not live a godly life, their public work will not have much influence on others. In other words, if we accomplish much for the Lord, it is going to take a lot of plain preaching on practical duty by **ALL** the faithful preachers and elders, and not just a **FEW!** Some, that I could name have excused themselves for not preaching plain by saying, "That is not my manner of preaching, I couldn't get by with that kind of preaching". Possibly not with some people, but did we ever stop and ask ourselves the question, "Will we get by the Lord at the last day, if we fail to declare all the counsel of God"? May we all stand together for the purity of the Church in my prayer. In Christian love.—C. R. Turner.

FALSE PROPHETS

Beware of false prophets which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. (Matt. 7:15,16.)

The Saviour here warns of those who would come into the church and set forth teachings contrary to the doctrine set forth in the Scriptures.

But we still have among us those who will not heed the warnings. They deny the completeness of the scriptures, saying "we cannot unite on the Bible". But they in their conceit presume to improve upon God's plan.

The Saviour prayed that all who should believe on Him through the words of his apostles might be one. I believe that the prayer of Jesus has been and is being answered today.

His people are one. The trouble is that some have not faith. We know that some are crept in unawares that are not of us; if they had been of us they would no doubt have continued with us, they went out that they might be made manifest that they were not all of us.

Paul in Eph. 5:11 wrote "Have no fellowship with the unfruitful works of darkness but rather reprove them", but a certain religious journal (published by those who wrote the R D,) on one page will carry an article condemning those who advocate so called Bible colleges, and on another page advertise that one of the same brand of false teachers will occupy the pulpit of the congregation of which they are members. Thus we see them fellowshipping instead of reprovng those who are in error.

They have manifested hatred and malice toward those who are satisfied with God's plan and have caused division in the body of Christ. Will not God see and will he not condemn those that trifle with his word?—Submitted in Love, C. D. McCay.

NOURISHING THE ROOTS OF MISSIONARY WORK

A sister in St. Louis writes the following in a private letter: "The last M. O. was so wonderfully good. Everyone I have heard mention it, think the same thing. The church here meets my fondest hopes. Comparatively all are working. We hope to do much in this year's efforts. Best wishes for you and your efforts for good."

The church in that city has established church in another part of the city which I am informed is doing well. The talent developed in the old church has done it. Bro. Carl Ketcherside is booked to begin at once a campaign to reach new people, which may last much of the remaining part of the year. The members are working. And yet—they do not have a "preacher" in the congregation. How did they do it?

The leaders believed in developing the talents of the church. They gave the young members something to do, as well as the older ones. They practised mutual edification as taught in the Bible (which some have written in their paper "won't work"). They have not hired a preacher to come and entertain the members, but they have had teachers come and teach the Bible and help develop the members. They have no pastor to pay to do work the members ought to be doing. Hence, they have money in the treasury so they can employ a man to come and spend months in spreading the gospel largely among those who never heard it. Bro. K. informs me he will not be preaching Lord's days at these churches, unless it should be incidentally when holding a meeting. He will be out at mission places. **FOR MORE THAN TWENTY-FIVE YEARS THE PUBLISHER OF THE M. O. HAS BEEN CONTENDING FOR JUST SUCH DEVELOPMENT WITH CONSEQUENT MISSIONARY ADVANCE**, and we are glad to see another example. It shows it can be done.

The coming battle among churches of Christ is not against the college simply, but the fruit of the college—the clergy. **THE CLERGY IS THE GREATEST CURSE IN THE CHRISTIAN WORLD.** Campbell fought it, yet established a college which built it up again, and the same is going on among the college people. The difference between the college people and the faithful brethren

will be distinguished partly by the fact that one class has the pastor and the other scriptural elders as the Lord ordains. The pastor is a hireling and will flee when the wolf comes, but scriptural bishops will be more apt to guard the flock though sometimes bishops drift from their scripturalness. God's plan is the best and it will work—let us show it to the world. If faithful churches will cut out the clergy system, and imitations of it, and will develop the talents and then use their money in sending these preachers to weak and new fields—we can look for great things for the Cause. Prepare NOW for development work next fall and winter. Let us nourish the roots of real advance work.

Again—The sister who wrote this item quoted above, has been in that city, from the beginning of the church. At times she and her sister were the only ones who came to the assembly Lord's day morning. But she persisted. Others came in. The little group increased in number. The members were developed. And now there are two good working churches there. Many others deserve much credit, and many members moved in—depleting some of our small churches in the country. But if this sister had not stood firm when the church was but a helpless infant, conditions would probably have been much different. I mention this to show what faith will do.

Many a church has been built up by a godly and faithful woman. Are you one? Sometimes, circumstances are such that it seems no one could build a church. They rejected Christ and Paul at places. But it is FAITH that we need. Let us not grow weary in well doing, for we shall reap if we faint not.

There are many isolated disciples, or those in very small groups. Why not begin working at once in your community? It may take years to accomplish anything big, but if you keep at it there will be good results. We have the truth and cannot compromise with error at all, and now should let the world know about it.

If all the little groups of disciples meeting in their homes, or halls, or court houses, or some other such place, will write about it in the M. O., and will show interest in the work, we may be able to help you. Remember what was said in the last M. O. **IF YOU SHOW A WILLING MIND, WE WILL LEND A HELPING HAND.**—The Publisher.

CHURCH NEWS

Brookport, Ill.—It seems to me that this last issue is the best you have gotten out. The congregation is getting along nicely.—A. T. Kerr.

Visalia, Calif.—We enjoyed a good profitable meeting from Bro. Lloyd Riggs at Exeter this spring. We think he is a wonderful preacher and hope to be able to have him again. The meetings are getting along fair. We have been trying quite hard to develop the young talent and they are responding fairly well. Bro. Walter Weekly is helping to get a congregation established at Reedley. I have supplied two Lord's days for him.—Dale Stephenson.

(The purpose of the M. O. is to encourage all such development as mentioned here, and the reaching out and establishing of other groups of disciples. We hope EVERY church will work hard at both these kinds of work—Converting and developing.—Publisher.)

Springfield, Mo.—I have found your Guide Through Bible History a great help. Am enjoying reading it greatly.—Abe Vermillion.

(Thousands have read this booklet and been benefited. It takes the reader through the Bible, emphasizing especially the Old Testament. It has the main points in many of my ser-

mons taken from the experiences of the people in O. T. times. You can get the outline for many a little talk from it. Besides, it makes a good book to hand to intelligent outsiders. Price, 85 cents.—Pub.)

HYSOM—Cecil B. Hysom of Long Beach, Calif., was recently killed in an automobile accident. We all sympathize with Bro. Ben Hysom and wife and other relatives in this bereavement, but they have the consolation of the gospel, for Cecil had obeyed the gospel and so far as we know was faithful. He was loved by all who knew him. I am glad I played a little part in helping him to obey Christ. He was twenty years old. Death takes the young as well as the old. Who will be next? What does it matter? The question is, Are we all prepared—are we all as zealous as we should be for Christ?—D. A. Sommer.

Carrollton, Mo.—It has been some time since I reported in the M. C. but have appreciated its regular visits very much. Have been preaching for nearby churches on Lord's days and working at secular work through the week. Will join Bro. Eddie Buttram in mission work at Maryville next Lord's day. Hear good reports concerning work there.—Ben F. Huddleston.

Independence, Mo.—Father (W. E. Ballenger) closed his meeting in Pennsylvania and came home ill. He arrived home Friday afternoon. The doctor put him to bed and said to keep him there. His heart has caused his hands, limbs and feet to swell and be numb.—Edith Kreeger.

(Bro. Ballenger's address is 2532 Jackson Ave., Kansas City, Mo.—Pub.)

Kansas City, Mo.—Was with the church over Sunday at Hale, Mo., recently; also Carrollton, Barnard, Chillicothe and Spruce St., K. C. All seem in a good healthy condition. Continued over a week at Barnard teaching and drilling. Two were baptized, with other good accomplished. Carrollton and Hale have lively and interesting meetings. Chillicothe is coming to the front; several have moved to the city, while others are there to attend the school. Twenty-sixth and Spruce continue their 100 per cent attendance; commendable oversight and increased membership; good lessons, good teachers, good results and good feelings prevail. Christ never borrowed an idea. Christ never changes His plans. Christ never makes a mistake. Christ's love never changes.—A. R. Moore, Kansas City, Mo., 7519 Jeff St.

Mesa, Ariz.—After closing at San Jose, Calif., I was at Compton over two Lord's days. Closed there May 9. Fine crowd, basket dinner, three services and visitors from Riverside, Long Beach, Los Angeles and Lord's day night some from Redondo Beach. Hope to be at Glendale over Lord's day, then to Cottonwood for a meeting.—W. C. Rice.

Palmyra, Ill.—We recently had a few days' meeting at Berean. There were no additions but results are visible. People who had not attended any church in years came. The Gospel is truly the power of God unto salvation.—C. S. Seymour.

Prowers, Colo.—I preached at Las Animas over the third Lord's Day in May. Had a short visit with brethren at La Junta. The fourth Lord's Day was spent at Colorado Springs. A man and wife came forward. I had an overnight visit with my brother in the mountains, and sisters in Denver, and began two nights ago here in a schoolhouse. I visited eight homes yesterday (one a Japanese with a 16-year-old girl in third year of high school). Hope to do good.—R. O. Webb, Secor, Ill.

Inavala, Nebr.—Church here at Highland has just recently completed a three weeks' protracted effort conducted by Bro. Carl Ketcherside. He earnestly and sincerely presented the Gospel of Jesus Christ and the community as well as the church received much benefit, we believe. Brethren from approximately ten surrounding congregations were present on several occasions. All brethren traveling through northern Kansas or southern Nebraska are urged to keep this point in mind and if possible to assemble with us on Lord's Day will be most welcome. The eldership with the support of the entire congregation is ever vigilant and watchful to avoid that destructive class of individuals mentioned by Peter in 2 Pet. 2:1 and by Paul in Romans 16:17 and by John in 2 John 10. We stand foursquare upon the apostles' doctrine and any preacher whose present record indicates a deviation therefrom had better purchase a round trip ticket if he has any desire of securing a hearing at this point.—W. R. Sterner.

UNDERSTANDEST thou what thou readest? If not, you will find the Simplified New Testament will help you much. It is the King James Version, and has Definitions of hundreds of words, uncommon or out of date, Simplified Translations of hundreds of hard passages, References on the thought and not mere words, at the beginning of each book an Account of the Writer, Ones Written to and Subject Written on, and Outlines and Headings of great help. Price \$2.00.

JACKSON—Judith Frances Jackson, wife of C. E. Jackson, 699 Caldwell street, departed this life May 7, 1937. A very beloved and faithful sister has gone from our midst, one who was zealous in the cause of the Lord. She leaves a husband and five children to mourn her loss as well as host of friends and church people who have benefited by her faithful living. Bro. Carl Anderson of Decatur, Ill., conducted the services. This was his first experience of this kind, but he conducted himself as a veteran.—S. S. Retzer, Jacksonville, Ill.

St. Louis, Mo.—Dear Brethren: The Churches of Christ in St. Louis are deeply interested in the welfare of every member and prospective member of your congregation or locality who may be located in our city. We realize that various industrial activities in St. Louis offer many opportunities and attractions each year to residents from a large surrounding area, causing many to locate here either temporarily or permanently. Some of these may be members from your congregation who do not know the location of the Churches of Christ here, or who need the encouragement of faithful brethren to assist them in doing the Lord's work and their duty. Likewise, if there is a friend or relative whom you wish us to contact in the interest of this great work, send us the names and addresses of all with your requests, and we shall use our best efforts to obtain their cooperation. Brother Carl Ketcherside anticipates locating here June 1st to assist us in doing a more extensive missionary work in St. Louis this coming year, and we trust that much good results to the glory of God in this combined effort. We shall sincerely appreciate your cooperation in supplying these names.—R. F. Morrow, 7117 Manchester—Leonard Bilyeu.

Exeter, Calif.—In behalf of Bro. Geo. E. Robinson, who has been confined to the hospital the past seven months for the second time within the last two years with tuberculosis of the bone, being completely helpless with much suffering and pain, and realizing that his material needs are much more than the few loyal congregations of California have been able to supply, we feel it our duty to make this appeal to the brotherhood in general. Knowing Bro. Robinson to be a steadfast, faithful and zealous Christian, we believe him to be worthy of all the support, comfort and encouragement that it is possible for us to extend to him in this time of his distress. Sister Robinson, his faithful wife, has stood valiantly by his side in this terrible struggle and to our knowledge this is one of the most pitiful conditions that we have ever known. Just a little from each one of us would be a great help to them and do we not remember what the words of our Lord will be when He comes in His glory: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.) Send all contributions direct to Mrs. Geo. E. Robinson, 2223 Union St., Berkeley, Calif.—J. T. Mitchell, O. C. Weekly, Dale Stephenson, Elders of Church of Christ, Exeter, Calif.

Topeka, Kans.—I closed at Summerville, Pa., April 29. The Church seemed enthusiastic, and promised to place the congregation under a strict system of discipline and development. They've gone through the fire at Summerville, and the bitter opposition experienced, has made them stronger. Summerville will grow to be a strong Church if no root of bitterness springs up to defile them, destroying the peace and harmony now reigning among them. We closed two weeks' effort at St. Catharines, Ont., May 16. I labored under peculiar circumstances there. Some who wished the Church set in order with an eldership were strongly objected to one the grounds that these named for elders were not qualified for the office; but endorsed being under the supervision of a settled "minister." An office entirely foreign to the government of the New Testament Church. The preachers over the churches in that district claim a commission from Christ, independent of the Church, hence are not required to hold membership in any particular congregation, but automatically hold membership wherever they are called to labor; which, of course, renders them immune to discipline, not being subject to any authority this side of Heaven. It is needless to say that their sectarian arrangement allows them to cater to the world. The churches under the settled "setters" go undeveloped and undisciplined. Their

chief aim seems to be to keep the churches steeped in ignorance of the divine arrangement, in order to keep elders from being developed and appointed to office to care for the flock of God, while the "minister" goes out and preaches to sinners. I cannot understand why brethren of intelligence will suffer themselves to be duped into such an arrangement. Some there are opposed to it. I labored to effect harmony among the members by creating a better feeling in their hearts for each other. I also held up the divine institution—the Church, with scripturally ordained evangelists, elders, and deacons, the kind of service each was called to render; also the duty of the Church to her officers, etc. Some favored what I taught, while others said, "I'll think it over." Their inconsistencies lie in the fact that they refuse to be under a disqualified eldership, and at the same time endorse being governed by preachers who are literally disqualified for the evangelistic office as taught by Christ and the apostles. The preachers are wrong both in doctrine and practice, and the churches will eventually throw off the sectarian yoke, and demand the doctrine and practices ordained in the Church by Christ and the apostles. While my teaching was objected to by some, and favored by others, I was treated with great respect by all. And if I am ever called to labor among them again, I will endeavor to make all who want to be faithful, stronger spiritually, and leave the rest without an excuse to offer in the final judgment. I'm at home seeking secular work to do till needed elsewhere in the work of the Church. I have a meeting in sight in southern Missouri for this fall.—Wm. Ketcherside, 2010 E. 11th St.

Des Moines, Ia.—Though I have made no report from here for some time I have not lost interest in the M. C. or the plea made through its pages. I am always stirred to wish to do more for the Cause of Christ after reading the many good reports from brethren. I am thankful there is a constant fight being waged in defense of the principles laid down by our Saviour and His apostles, and a fight against the inroads of Satan. The work here in this congregation moves on with good interest. Three made the confession at one of our late meetings to be baptized soon. Bro. Lloyd Riggins is to conduct our summer series of meetings, beginning August 8th.—Eugene Suddeth.

REMEMBER—that when you leave it to the postman to order your change of address, IT COSTS US TWO CENTS. In the course of a year we receive scores of these, almost hundreds, and you can see what it means. The best way—send a letter telling of your change of address, and enclose a dollar bill for your own subscription or some other name you send in or some name we have here.

THE OZARK DEBATE—Preparation of manuscript on the debate held with Rue Porter, at Ozark, Missouri, on the Bible College and Orphans Home questions, is rapidly being made ready for the printer. Although it will be several weeks yet until the book comes from the press, I feel justified in advertising it in advance. It will be a volume of about 225 pages (printer's estimate) and will sell for 75c per copy. I have been to a great deal of expense in preparing the book for publication, and it will require several hundred dollars for printing cost alone. I would appreciate very much having the advance orders of all the brethren who are interested. If you want the book, but do not have ready cash, we would appreciate a card from you telling us to hold a copy, and you may pay for it upon delivery. Those who send the cash with their orders may rest assured that it will be kept in strict account, and you will be given precedence in the mailing of the books. May we urge you to write at once on this matter, addressing all your correspondence to the writer at address below. Why not buy several of the books, and distribute them to your friends who are interested in these questions, or to those who are deluded by errors of college advocates?—W. Carl Ketcherside, 907 North Main St., Nevada, Missouri.

Cedar Rapids, Iowa.—The congregation here is getting along very nicely, the building program is going forward in nice shape, the foundation which consists of about 1300 concrete blocks will be complete within a few days. On May 16th, we received a great surprise when some 24 young folks from the Des Moines congregation unexpectedly walked in on us just at the beginning of the morning services, and as the seats began to fill up it made the little meeting house begin to take on the resemblance of a real congregation, and from that moment on for the balance of the day all hearts were filled with joy and gladness. After the dismissal the Des Moines group motored out to Ellis Park along the banks of the old Cedar River where

they served their own dinner which they had carried from home, and the most interesting part of the event was, that they had enough for the rest of us. That's fine, folks; come again some time. We certainly enjoy your company.—F. H. Pryor.

SOS—This is the time of the year when farmers are so busy with their farm work that they do not pay much attention to religious papers; and our little paper circulates mostly among the rural people. Consequently, we are going behind considerable. Remember, too, that this paper is not really a business enterprise but a charitable one. It is not an organization, but run by an individual Christian. If it were not for donations of the faithful we would have to stop it. I donate much of my work—what will you donate? Why not see that it goes into every home in your congregation? It will help stir the readers to greater things for God, and will help hold them to the simplicity in Christ and will make it easier for you leaders of the church. Shall we hear from you soon?

Springfield, Ill.—Greetings and Welcome to Disciples in the Brotherhood: The little band of disciples who are meeting in Springfield, Ill., are celebrating their first anniversary of meeting for worship on Sunday, June 20th. Services will be held on the 2nd floor in the county court room at 10 o'clock with a basket dinner and afternoon services at 2:30. Several preaching brethren and leaders as well are planning to attend the services. They are few in number and need all the encouragement the various neighboring congregations can give, so we extend a cordial invitation to all who can attend, to do so. Entrance will be at the south door of the court house. In Christian love.—Ralph E. Anderson, 1105 W. King, Decatur, Ill.

2223 Union St., Berkeley, Calif., May 23, 1937.

M. C. Readers—Glad to learn of the mission work being resumed in Missouri. I remember that O. M. Blackerby of Novinger, Mo., sponsored such a move 25 years ago, and I learn he was the first to subscribe to the present fund. Would that all Christians' faith and zeal lasted 25 years! I know of one family from Novinger, converted by Tom Smith, who moved here and joined the ranks of Adventism. Who knows but what if their father in the gospel had remained faithful they too would have? Since February, 1935, I have spent all but 7 months in bed and hospital and the entire time suffering from osteo-myelitis and the end is not yet. However, reading of the faith and good works of others has encouraged me. My daily prayer has been that faithful men will continue to arise to defend the Church from wicked and designing men!—Geo. A. Robinson.

Decatur, Ill.—Since I last saw you I went to Jacksonville twice to hear Johnnie Rhodes and spoke the last night of the meeting there. Am planning on going back soon to help them as I know they are worthy. Also in May I drove to Shelbyville to hear Carl Ketcherside. There was about 160 present there that night. The faithful ones there meet in home of Bro. and Sister Ben Price at present. They have bought them a lot and will build a meeting house this summer if they can raise the money. So let's all help the cause at Shelbyville. I want to be kept busy in the work of the Lord and do all I can in my weak way, because I know that the Devil as a roaring lion is going about seeking whom he may devour.—Everett LeMar, 2613 E. North St.

CHURCH GOVERNMENT

Christ was to have David's throne (Isa. 9:6, 7), and "order (rule or govern) it with judgment and with justice from henceforth ever for ever." The rule began on the day of Pentecost (Acts 2). The apostles were His first earthly officers (Eph. 4:1-16). They were His chosen ambassadors endowed with authority to reveal His will to the world, and to give to the Church on earth the divine arraignment (Mark 16:14-18; 2 Cor. 5:20). Their word was to judge both the church and the world (Luke 22:28-30; 2 Cor. 2:15-17). Christ confirmed their word with miracles (Mark 16:18; Heb. 2:4). They were members of the church or kingdom but, like Moses (Num. 12), were not subject to the discipline of the church, but subject to Christ Himself. If an apostle sinned it required one equal to him in authority to administer a rebuke (Gal. 2:11-15). Moses had no equals in authority, and God rebuked him direct. The apostles have no successors (1 Cor. 4:9, marg.). The Mormon claim to the apostleship of Christ is as false as the claims of the pope of Rome to be the vicar of Christ on earth. All who claim such speak lies in hypocrisy (1 Tim. 4:8; 2 Thea. 2:4-12).

The Mormons and the pope both tried to conquer by force, and by lying wonders.

The apostles gave to the church a full revelation—a perfect law of liberty (1 Cor. 13:8-13; Jas. 1:25; 2:12). This law is final (Mat. 28:18-20; Gal. 1:8-9).

The apostles (Acts 2), and the house of Cornelius (Acts 10), were the only ones baptized with the Holy Spirit. In each case the baptism was for a separate purpose as the accounts show. Jesus was censured, criticized, stigmatized, ostracized, and anathematized, and put to death. The apostles suffered like fate (1 Cor. 4:9-13) except perhaps John died a natural death.

The church is "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" (Eph. 2:20).—(To be continued.)—W. M. K.

"WHO SPLIT THE BROTHERHOOD?"

The following is an answer to the question of T. V. Nidey, Springfield, Colo., who, in an article, asked, Who split the Brotherhood?

Give me space, brethren. I am put to a test. To give an answer, to a man out west, among mountain, valleys, and plain, who has asked a question to trouble our brain: "Who split the brotherhood?" the man wants to know. He seems to be interested in who started the show, those who indorsed, or opposed the Rough Draft, those who love Jesus, or those who love graft? Well, those that indorsed it are not of the kind that are very careful to keep the commandments in mind. Those who opposed it are the ones justified; they are laboring for the principles for which Jesus died. It came in about 1932, means nothing to me, how about you? It's not of salvation, it's not the Lord's plan, 'twas created by the devil, and sponsored by man. It's just another creed, to draw our attention away from unity, the Saviour made mention. He has called us to unity, service, and love, and to set our affections on things above. The plan of salvation is thoroughly complete, we do not need the Rough Draft to compete. In the church is the place where the Word should be taught, and humble ourselves to the things Jesus wrought. We don't need the college, for spiritual gain, just a willingness to study, and with Jesus remain. The states take care of the orphans' home, the church has a duty, with its members alone. Just show me any chapter or verse, where Jesus indorsed this man-made curse, and ever explained, that it "just had to be," then you've "revealed something" no one has to me. It's just a pet hobby, sponsored by man, it's the devil's creation, and won't ever stand. It's outside the Bible, it isn't mentioned within, from start to finish the whole thing is sin—a man-made creed has no promise at all, those who accept it can prepare for a fall. At the day of judgment they'll be turned away from the holiest of holies, so the Saviour did say, "They shall not enter" into my rest, who've not kept my commandments, and stood life's test, and been a true soldier of the cross will most certainly suffer loss. The wisdom of men is but foolishness with God—who desires in their foot-steps to tread? Don't be a sap, a dunce, or a clown, and turn the Saviour of mankind down, who has made promises that will sure hold good, if we keep unity in the brotherhood. Don't be carried about with foundationless creeds, your loyal services, your Saviour needs. It's all for our good, that we serve Him alone, and gain for ourselves an eternal home. Creeds split the brotherhood, and bring Christ to shame. Let's not be guilty of blotting His name. Let's hold to His word, and develop His cause, and when creeds sound out, be too busy to pause. While we have life's blessings, let's exercise thought, bearing in mind the things Jesus wrought. He gave us salvation that we might be saved, a path to heaven for us He has paved, that we may enjoy the works of His hands, if we only be faithful, and obey His commands. So we must love Him, and in His love dwell, for the man-made creeds are a short route to hell.—S. S. Retzer.

IN ORDER to keep the M. C. coming to you, the publisher must this summer and fall hold protracted meetings, short Bible readings, or give his talks on Ancient History for Bible students, which includes his travels through Palestine, Egypt and Rome, any of which will be helpful in building the Church. Shall we hear from you soon?

Worthington, Mo.—Letter part of May I held a meeting here at home over two Lord's days. Results: 2 baptised, 1 from Baptists and 1 restored. Seed sown in other hearts we hope will do good later. Church seems well pleased over meeting.—J. A. Collins.

THE DANGERS TO A RICH AND LARGE CHURCH

Most of us have longed to belong to a large and rich church, yet such have greater temptations than a poor and small church. Alexander Campbell did great good in bringing professed Christians back to the simplicity of the apostolic Church, and he thought it would always remain in that simplicity. But in that he was doomed to disappointment, for in a generation they began to drift.

He had a debate with Bishop Purcell of the Roman Catholic Church, and years afterwards an admirer of Campbell asked Purcell what he thought of Campbell and the church he was affiliated with. The answer was printed in the Christian Evangelist in 1889, and was copied and sent to the M. C. office by C. S. Seymour, which we are taking this liberty of enlarging upon. Here it is:

"In Mr. Campbell's church the form of worship is very simple, as in the days of the apostles. He hoped always to keep it so. Here is where he was mistaken. It cannot be kept so. As the church becomes great in numbers, and rich and strong, it will lose its original simplicity. This is inevitable. We begin to see the change already in some of the richer congregations in the cities. Are not the advanced congregations already discarding congregational singing, and procuring fine organs and hired choirs? Are they not placing soft and luxurious cushions in their seats, and placing flowers in the pulpits, and in the altars? Has not fine stained glass found its way into the lofty windows of their truly Gothic cathedrals? Surely, all these things have taken place, and very shortly they'll have representation of the apostles and the saints in these same windows, and fine frescoed ceilings, with scenes from sacred Scriptures represented thereon, as we have in the Sistine Chapel at Rome."

Here is the wise observation of Purcell that when a church grows rich and strong it drifts from its original simplicity. Brethren, this is very true, and "is inevitable," as Purcell says. There is hardly a large and rich church in the "Church of Christ" which wishes to hear the gospel as preached by those who endorse the M. C. We are too plain and strict for them. They wish softer men.

Many churches of Christ are drifting in several respects. About a month ago I was talking to a member of the Church of Christ who has been attending services of the Church of Christ which plead for the simplicity of the New Testament. He asked me if I was affiliated with the east side church of Christ (college) in Indianapolis, which broadcasts. He said they announced that they had bought a fine building there in the city from some other religious body, that it was one of the finest in the city, and that the preacher eulogized much the building in the invitation he was giving to the listeners to come. The man told me that his eulogies did not sound like the simplicity some of us were preaching about.

A church in Texas has a meeting house which cost more than a hundred thousand dollars. The property of one in California is worth at least seventy-five thousand. There are many so-called churches of Christ which are following in that strain with their appeals to the world like Purcell mentions. And so history is repeating itself. When the churches connected with the Macedonian Call become large and rich, I feel sure they will go the same way, and the old preachers who oppose apostasy will not be welcome. That is the way it always has been.

But let us hold it off as long as possible. Let us be satisfied with simple meeting houses. Let us use money in helping the poor and helping preachers in new and weak places. When a church enlarges into much over a hundred members, let us start a mission nearby where members can work. Let us be wiser than the devil—let us stick to the simplicity in Christ. And if the church drifts off, let us start up again. "There must needs be heresies that they who are approved may be manifest."

—D. A. Sommer.