

# MACEDONIAN CALL

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

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## MACEDONIAN CALL

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## THE WAY TO HEAVEN

Heaven is not gained at a single bound;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.

I count this thing to be grandly true,  
That a noble deed is a step toward God—  
Lifting the soul from the common sod  
To purer air and broader view.

We rise by things that are 'neath our feet;  
By what we have mastered of good and gain;  
By the pride deposed and the passion slain,  
And the vanquished ill that we hourly meet.

We hope, we aspire, we resolve, we trust,  
When the morning calls us to life and light,  
But our hearts grow weary, and, ere the night  
Our lives are trailing the sordid dust.

We hope, we resolve, we aspire, we pray,  
And we think that we mount the air on wings  
Beyond the recall of sensual things,  
While our feet still cling to the heavy clay.

Wings for the angels, but feet for the men!  
We may borrow the wings to find the way—  
We may hope and resolve and aspire and pray,  
But our feet must rise, or we fall again.

Only in dreams is a ladder thrown  
From the weary earth to the sapphire walls;  
But the dreams depart, and the vision falls,  
And the sleeper wakes on his pillow of stone.

Heaven is not reached at a single bound;  
But we build the ladder by which we rise  
From the lowly earth to the vaulted skies,  
And we mount to its summit round by round.  
—Josiah Gilbert Holland.

## OUR SPECIAL AUGUST NUMBER

For a good while many brethren have been wishing a tract they could hand to outsiders. We have arranged with Bro. Carl Ketcherside to make the August No. into such a tract. He is gathering short articles from many different brethren on different subjects concerning the

Church, and I understand that it will be a complete tract on the Church for non-members. As we do not feel that we can drop our Reports altogether, we ask every one to write his report, condensing if possible to a few lines, for I am allowing only a page and a half for such.

Why not hand or send a copy of this paper to every non-member in your community?

Why not send to your friends at a distance?

In copies of 10 or more, 25¢ a copy. (Stamps, coins or bills.)

Order by Aug. 1, for we shall not print extra copies beyond those ordered.

Speak to others about this.

Don't delay—you may forget it.

Brethren, let us do something, or quit singing, "Here am I, O Lord, send me!"—Publisher.

## SYMPTOMS

The above title is defined by Webster as follows: "Any affection accompanying disease; a perceptible change, in the body or its functions, indicating disease or the kind or phases of disease. 2. A sign; token; indication; mark; as, vice is a symptom of weakness." This definition is generally true of the spiritual body. Since we have learned that the spiritual body may become diseased we would naturally expect to observe symptoms. Were it not for these indications it would often be difficult if not impossible to detect the presence of disease. Not only its presence but its character, so that the proper form of treatment would then not be administered. Of course we should bear in mind that a mere symptom is not a disease and thus the cause and location of the ailment is not always in apparent agreement with the symptom. But it should serve as notice that something is wrong and that attention should be given at once. The folly of merely treating symptoms instead of the disease has been exposed many times by physicians and they have shown that it is possible to stifle the one without affecting the other. The result is to satisfy the patient that he is recovering when in fact he is only permitting the disease to get a deeper hold.

The members of a congregation may manifest indifference to the public worship in that they are irregular in attendance both as to frequency and punctuality. This is a symptom and indicates presence of disease. But it would do no good to remove the indication only. Of course that might be done. We might add some attraction to the services or procure some entertaining pastor to tickle the ears and the attendance would spur up wonderfully and the announcement might be made that great improvement was being had. But the fact is that only the symptom has been stifled, the real disease has not been dealt with. What is that disease? It is the same disease that kept the Israelites out of the promised land. It is the terrible disease of unbelief. As long as the faith

or convictions of the members is below par they are not going to show the proper kind of interest in the services. But let the Word be applied in a way to stir their minds on the subject of the reality of the religion of Christ and the fate of those who do not practice it, and then they will not need the false stimulant of entertainment to smother the symptoms.

It is also true that some symptoms are present in more than one disease so that the mere presence of a symptom does not determine the character of the disease. Thus, a person manifesting these indications might be accused of being afflicted with one disease when it was some other. This would then make it necessary to enter a course of proper discrimination, else the treatment administered might be intended for some ailment with which the patient is not afflicted while the real trouble would be missed and let grow worse. Thus the symptom of neglect at the service might be traced to the disease of unbelief but by the way of love of the world and its pleasures. In this case the proper treatment is to expose the ways of the world and point out the final result of its patrons. Another thing to be considered is that the same disease may have more than one list of symptoms. Thus, two persons with the same disease may have different indications. For this reason the one might deny having the same affliction as the other because of the difference in symptoms. But this does not follow.

Now the disease of worldly love and love of money may show up in many forms. But it is seen today in preachers and publishers by their practice of countenancing false teachers and admitting them into their fellowship. This symptom is further observed in the act of producing some form of defence for the unlawful tendency. Thus we have seen the love of money and ease of conscience bringing forth the symptom of the creed habit and the compromising habit. The journal that seemed to be sound in health for so many years finally presented these symptoms and thus indicated that the managers were afflicted with the awful disease of this worldly love. But after their fateful condition was being exposed to the public, then they denied their guilt. And in order to convince the public that they did not have the disease mentioned, they began to stifle and cover up the symptoms as best they could. So that we are told by the uninformed that "the old paper does not stand for the compromise" for it does not even mention the creed any more and it does not endorse college preachers. But they have only suppressed the symptoms. The real disease is still present with them for they let a slip occasionally which shows that the same dread disease is present. But it is desired that not only the symptoms but also the disease be expurged from the system then all can rejoice in the body as enjoying health once more.—E. M. Zerr.

### THE MISSIONARY SPIRIT IN THE DAYS OF BENJAMIN FRANKLIN

(The author of "The Life and Times of Elder Benjamin Franklin" has the following to say in regard to mission work):

"We have a number of noble and self-sacrificing disciples scattered over this broad land (like Disciples of old—when scattered abroad they go everywhere preaching the word.—Acts 8:4).

"The cause of apostolic religion is looking up everywhere. The various Protestant sects are discussing the question of Christian Union, and they are gradually but

certainly cutting loose from human creeds and confessions. The Bible never attracted or commanded in all the history of nations, the attention it does today.

"The most profound study of the scientist and philosopher is exhausted in a fruitless effort to determine its Holy teaching. If the Bible were a dead letter, and if it were not making inroads upon the nations of earth and exerting a mighty power among men, infidels would be silent. This great uprising in latter days may, therefore, be taken as a good omen.

"The Bible and its holy teaching must be carried to the ends of the earth. The true missionary spirit is the spirit of the Bible from first to last.

"The life of a Christian is not to be estimated by the good he may accomplish in person but also by the good he induces others to do as well as by the character and influence he may leave behind. The fruits of Benjamin Franklin's labors were both immediate and remote. He sowed the good seed of the Kingdom and reaped the fruits as he passed along. But the immediate fruit of his preaching was not simply that of conversion. He imparted to the outside world a vast amount of valuable information which finally resulted in the conversion of many. He removed formidable objections from the minds of skeptics, and set them to thinking in the right way. He stopped the mouths of gain-sayers, and put to silence the ignorance of foolish men. He instructed the Saint, strengthened his faith and caused him to be rooted and grounded in the truth as it is in Jesus.

"His example will live and stimulate the faith and devotion of the saints in this generation. Such a name and influence reaches out into Eternity."—Selected by Ben F. Huddleston, Carrollton, Mo.

### NEW TESTAMENT METHOD OF MISSIONARY AND CHARITABLE WORK

"In the apostolic times congregations of the One Body cooperated in certain sections to relieve the distressed, and to further the proclamation of the gospel. When the brethren in Judea were in dire need, Paul told the congregations to lay by in store as God had prospered them, and further decreed that the brethren whom they approved by their letters, would he send to bring their offering unto Jerusalem. (1 Cor. 16:1-3). Later he mentions a brother who was "chosen of the churches" to travel with them and assist in administering the abundance of the liberality which the churches mutually gathered. (2 Cor. 8:19). Certainly this gives us a precedent for congregations choosing a man to convey their contributions to those who are needy and working for the cause of Christ. The record states that this man who was chosen was one, "whose praise is in the gospel throughout all the churches." (2 Cor. 8:18.)

"The early churches stood behind mission workers. For example, the church at Philippi sent once and again unto Paul while he was laboring in Thessalonica. Certainly the elders could not go in person and convey their gifts to him, so they selected a faithful brother to see that he received it, and Epaphroditus took care of it in commendable fashion (Phil. 4:18). When the churches did not contribute all that was necessary, individuals helped in the undertaking, by making up that which was lacking. All this was done simply without an organization, or society, and the Church received the glory, which is as it should be. (See Eph. 3:21.)"—Missouri Missionary Bulletin.

**AN OLD SISTER SPEAKS—"HEAR YE!"**

"But godliness with contentment is great gain." (1 Tim. 6:8.)

No one without godliness can be contented and the way to be godly is to heed God's word. In this age there is so much discontentment with the women because of their not staying where God placed them. If they could only see and realize that is their happy state.

In the first place she was made to be a helpmeet to man. (Gen. 2:18.) Never was made over the man. She should be keeper at home (Tit. 2:5). But in this day and age they are seeking what they call a career and are very much dissatisfied with home life. They dress like a man, which is an abomination to God (Deu. 22:5). And they are trying to outdo him in every imaginable way. If you would know the sad fate of such women just glance at the front page of the daily newspaper. **The keeper at home is never found shot to death in some hotel or roadhouse or questionable place.**

The way to be contented at home is to keep busy doing useful things and good deeds. How happy we will be when we grow old if we can look back upon a life spent like the one described in 1 Tim. 5:10: "But I would have you know that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Now that is where God placed woman and she should be content with her place and not try to make man of herself in dress or actions.

Godliness is profitable in this world and the world to come. When the Godly woman is brought down to the bed of affliction she is surrounded by her children and friends and has a contented mind, while the other woman commits suicide or dies unnoticed and unrespected. If every woman would read the Bible daily this would be a different world—also if every aged woman would do as commanded in Tit. 2:3-4.

Oh, may every aged woman, every preacher and every father do their duty in teaching the young. If something isn't done to bring woman back to her place this earth won't stand much longer. I wonder sometimes if they ever ask themselves, "Where will I spend eternity?"—Submitted in hope for the young.—Mrs. J. W. Amerine.

**SUGGESTIONS ON MISSION EFFORTS**

Every Christian in reach of a mission effort ought to attend every night possible. If you have friends who live in the place you should see them or write them recommending they go to the meeting. You should by all means offer up prayer to the throne of grace in the interest of the work. Your Church should be kept informed. Every Christian should have fellowship in this worthy work.

If you doubt this work being Scriptural, write Bro. Robert Morrow a card asking details about work. His address is 7121 Manchester Ave., St. Louis, Mo.

If you can lead in the singing, do so when present. Don't say to people who attend: "I guess this is the first time you ever heard the pure Gospel preached." If you are asked what Church is this, don't say the only one mentioned in the Bible. Don't say to a friend of yours, "If you attend this meeting you will learn something." Don't wait for outsiders to come in first. Don't allow your children to run and play all over the house or tent. Manifest reverence for the place of worship. The harvest truly is great but the labors are few. Will

offer more suggestions next time.—Edward Buttram, 726 N. Rogers Ave., Springfield, Mo.

**LISTEN! HERE IS SOME INTERESTING NEWS FOR YOU**

In Apostolic (?) Review for May 25, 1937, I find the following statements:

"Detroit, Mich., May 24.—Returned on April 28 from meeting in Corsicana, Tex. Baptisms here at Vinewood each Sunday since. Bro. J. C. Roady preached yesterday afternoon to a well-filled house and nine or ten of 'our' city preachers. A fine meeting, and Bro. Roady 'reeled' off the Gospel in his characteristic way.—H. H. Adamson."

While J. C. R. had nine or ten "Bible college" sympathizing "pastors" in his audience in that "Bible college" Church, it would have been a good time to have preached on the college question, and showed it to be a human organized body trying to do part of the Lord's work. But did he? The Review says "Birds of a feather flock together." Can we guess as to where J. C. R. stands? But this is the spirit of that R. D.

Again: "Word has been received that Bros. A. M. Morris, Jas. A. Scott, A. R. Kepple, J. J. Hogan, C. W. Sommer and others will be at the three-days meeting to be held in Camp Center Church of Christ building, eight miles southeast of Des Moines, Iowa. The meeting begins Wednesday night, June 16, continuing over Thursday and Friday. All arrangements are being completed to take care of all who come.—O. J. Warren, Elder."

Quite a bunch of college sympathizers and ex-excluded Review writers. Did C. W. S. feel at home in that crowd? Let him answer. The Review says, "A man is known by the company he keeps," hence we have no trouble identifying and locating C. W. S. I leave it with the readers to comment.

Here is another: "W. G. Roberts reports the death of a Christian sister at Tuscola, Ill. But 'she never moved her membership from Kemp. . . . She was a Christian,' he adds. So if she could remain a good Christian in spite of the 'heresy' at Kemp (see Rev. 3:4) what about those who left and slandered [not so] Kemp? All this goes to show that Bro. Roberts knows what's right in spite of all he says and writes, and at heart favors our rough draft on unity [what a WHOPPER], and could have conscientiously written that much-maligned document! [What a PREVARICATION!] Keep your eyes open, brethren, for it is such slips as these which reveal the true selves of those who do not want Unity among the churches of Christ at any price save that YOU subscribe for the 'Macedonian Call!'"

Some men seem to take delight in exposing their ignorance. Had C. W. S. known about the case he certainly would not have thus written and misrepresented us as he did. This sister was a Christian woman, but she knew nothing about that rough draft, only, perhaps, had heard of it indirectly. Her husband was elected County Superintendent of schools and moved to Tuscola from Kemp. He later placed his membership with the "Christian Church," so I am informed, at Tuscola, where there is no Church of Christ, but his wife did not move her membership. This R. D. controversy came up after they moved to Tuscola, which caused a division at Kemp, as C. W. implies. She knew nothing, comparatively, about that R. D., hence to say she endorsed it because she did not move her membership, is to state what is not the

truth and misrepresents both the dead and the living. This could not be stated in a report of the funeral. Even C. W. would not give space for all this and more. She knew nothing about "heresy at Kemp." She could not even attend church at Kemp.

To say those who left Kemp "slandered Kemp" is itself a slander, for it misrepresents facts. If there were any slander it was those who refused to endorse an excluded member of another congregation (J. H. Allen) and who called off Bro. Ballenger's meeting because he mentioned he would not endorse the Review. Thus they made the question a "paper fight," for Ballenger was turned down because he said he would not endorse the Review. I have the correspondence in my possession. All who know me know that at heart I do NOT favor "OUR rough draft." That statement is absolutely not true and the author knew it was not when he made it. "Keep your eyes open, brethren, for it is such slips as these which reveal the true selves of those who do not want Unity among the Churches of Christ at any price save that YOU subscribe for the" Apostolic (?) Review, hence they write "OUR rough draft on Unity," which is admittedly not the Lord's Unity plan. They correctly say "OUR rough draft for Unity."

But here is still another: "Letting down the bars." Some are quoting that against OUR New Testament Unity Plan [Capital mine. W. G. R.]. Quoting it like it was Scripture. Quoting it unthinkingly! Where would any of us have been if Some One hadn't 'let down the bars' for us? Where would any of us be, if, in our imperfections, our brethren didn't 'let down the bars' for us and 'bear with our infirmities'? That is Scripture! When we drive home the cows at eventide, where'd the cows go to be milked if some one didn't 'let down the bars'? Then how'd they go out again to 'find pasture' if some one didn't 'let down the bars'? Our [notice that 'OUR'] New Testament Plan for Unity is to 'let down the bars' that people may come into the 'true worship,' as stated by Bro. Zerr, and 'find pasture.' That they'll come to the 'true worship' at all, when there is so much that isn't 'true worship,' justifies US in 'letting down the bars.' Maybe we can teach them, as Bro. Austen Sommer says in his book, 'The Church of Christ'.

I placed the word "Us" in capitals so you will be sure and notice they take the credit to themselves for "letting down the bars" and giving us what they call "the true worship," something we did NOT have before they wrote their human creed, if they state the truth. THEY gave us the "true worship" when they gave us "OUR Plan for Unity," as they state it. They state it correctly, for it is NOT the Lord's plan. Now let us notice a few statements in their creed, which gives us the "true worship," as Chester states it. They teach in their plan for Unity (their human creed) that if part of the congregation does not want to use lesson-leaves, they may be in a class to themselves and use the Bible, while those wishing to use them may do so. Thus have "unity" by playing "shut mouth." They teach that we should worship with the "Christian church" if they will "cut out" instrumental music, though they have their festivals, fairs, baby shows, Tom Thumb weddings, human organizations, etc. They teach in their creed (rough draft) that we should fellowship (be partners with) the "Bible college" folks if they will not take any of the church money to help support the colleges, etc. No use for me to try to name all the ungodly things they teach in that creed

(R. D.) we should do. This is what C. W. calls "letting down the bars," and he states it correctly, too. They have "let down the bars" for much corruption and innovations. But he calls that the "true worship." I have another name for it, haven't you? Fellowshiping all such as mentioned above, and MORE, is what he calls "the true worship" and "pasture" for us. But if such fellowshiping of such practice and teaching is not in the New Testament (and it is not), how can it be "pasture" for us?

The aged senior editor must no more tell people that they have dropped that rough draft, for this May 25th issue is among their strong advocates of it, and insists they are right and must have it. It seems they cannot keep still about it. Perhaps their conscience hurts them.—W. G. Roberts, 2708 Dewitt Ave., Mattoon, Ill.

### HOW TO MAKE YOUR PROTRACTED MEETING A SUCCESS

Pray for the salvation of men and women, and work as well as pray.

Personally invite every one you can. Nearly all of those you invite will not come, but if you can get one interested that is much.

Advertise your meeting in the papers. People can not come to a meeting they know nothing of.

Send literature to many. Get names and addresses of all within a reasonable distance of your meeting place, and send them an announcement of the meeting. Send tracts giving scriptures on the New Testament plan of salvation. One and a half cents will send it. You can cut ends of an envelope for a wrapping paper. To have the young people address all the papers will help arouse them.

Get your literature NOW so that you will be sure to have it. Jesus came to SEEK and save that which was lost. We have to hunt them out. If the preacher will go from house to house like Paul, much more can be accomplished.

Don't become discouraged because you have not turned the world upside down. We are living in a very indifferent age with so many attractions to draw the people away from the simple truth. Even if not a single soul seems to have been saved, God's Word will not return to him void, and it may bring forth fruit in the future, and will condemn those who will not accept it.

Keep it up. "Let us not grow weary in well doing, for in due season we shall reap if we faint not."

### A RE-EMPHASIS OF OUR PRINCIPLES AND POLIOY

The Macedonian Call was established to encourage the planting and developing of true churches of Christ, but for several years has been compelled to spend considerable space in defending the Church from its enemies who would lead it astray.

Paul says that the scriptural basis of unity is "one body," along with the other oneness he mentions. (Eph. 4.) That body is the Church. Any other religious "body" established by Christians to do work of His (church is unscriptural. This "one body" is part of the doctrine of Christ, and John says, "If there come any and bring not this doctrine, receive him not." (2 John 9, 10, 11.) This shows there can not be scriptural unity with those who advocate another body such as a missionary body, aid body, Bible college body, or orphan home body.

Bro. Daniel Sommer expressed this same sentiment many years ago in his tract on "Colleges as Church Institutions," pages 8, 19: "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. . . . 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 deeds. (See 2 John 9, 10, 11.)"

This is exactly the position of the M. C., and was the position of the Apostolic Review for several decades, till they introduced their "Rough Draft", which teaches that those college advocates do NOT "forfeit their discipleship", and we should continue to work with them. I listened to Rue Porter argue with all his might for four nights for the scripturalness of these other bodies called Bible colleges and orphan homes, and he is invited to write for the Review, and does report. Jay Johnson reports some for the Review and recently he was permitted to make misleading and untruthful statements about me in its columns. He preaches back and forth between the Christian Church and the Church of Christ. Recently I was in the home of an elder who has been favorable to that old paper, and he opened it and showed me an article and asked who that writer was. I told him it was a Christian Church preacher. He bit his lips. There was no indication at all that the writer was not a faithful brother. There are many such examples of this Open Door policy. **Reader, can't you see that this apostasy is the cause of this controversy in the brotherhood?** Put the blame where it belongs.

For five years we have been compelled to expose this apostasy, but brethren are now beginning to see. Recently two churches in Missouri which have been drifting along with this apostasy have called for faithful preachers. But what would you have known about this apostasy and misrepresentation if we had not repeatedly written about it?

The greatest enemies the true Church now has are those who say they are against this Open Door policy with the college people, yet work with and encourage those who uphold it, and fight those of us who are trying to keep the brethren out of this apostasy. With all their quibbling, prevaricating and falsifying, it still remains true that "birds of a feather flock together," and "a man is known by the company he keeps."

Our enemies have resorted to many misleading and untruthful personalities. We have answered some of these, but if we answered them all it would consume much space. Almost everything they touch in this controversy turns to deception and falsehood in their hands. Henceforth I think we should ignore personal thrusts or handle such largely in tracts.

Let us not be disturbed. The Rough Draft is not altogether the cause but more the occasion of the present apostasy. The apostasy was in the heart first. The Morris group in California adopted its principles before the R. D. was printed. It is simply a general apostasy,

and we must realize that and be willing to do our part in staying it. But I believe that a good tract now and then issued by brethren might do more good now, since we have informed the brotherhood. However, we expect to show this continued drift from the truth from time to time.

But I hope our writers (including myself) will more and more engage in the constructive work of edifying disciples such as Bro. Zerr is doing in his writings, and of stirring to greater zeal in carrying the gospel to those who know it not. Let's try it.—The Publisher.

## CHURCH NEWS

Kansas City, Mo.—W. E. is unable to write and answer your letter. He is improving very slowly.—Mrs. W. E. Ballenger, 2632 Jackson.

Hastings, Neb.—Enclosed find check. This last number of the M. C. the best—good, sound reading. Let the deceivers and wobblers go. They have been warned and are without excuse. Let the deceiver and the deceived both go together. Highland congregation moving along. Brother, stand, if you can, for oneness on the Book. Best wishes to you and family.—R. W. Haskin.

The Scripture-A-Day-Keeps-Evil-Away will be laid aside till September. You need two months to review the scriptures you have already gone over. "Repetition is the mother of art," some one has said. See how many of the scriptures you can finish from memory. Then when the cooler weather comes again, we can begin on advance work.

The Simplified New Testament makes Bible reading easier in the hot weather. Price \$2. Don't forget God on your vacation.

Decatur, Ill.—It is being circulated among the Brotherhood that I endorse the Rough Draft and Bible colleges and am taking this means of denying same and am ready to face my accusers if they will make themselves known.—Signed J. V. Brown, 518 E. Center.

### SOMETHING TO THINK ABOUT

A word of warning to all young mothers. If you don't want your daughters to dress immodest after they are grown, be careful how you dress them while small. Time has proven that we are living in an age when mothers in great numbers are indifferent, careless, and unconcerned. It is impossible for immodest dressing to bring about good results. Read Prov. 31:25-29; 1 Tim. 2:9-11; 1 Pet. 3:1-8.—T. V. Nidey.

The subscription of quite a good many has expired, and you would do us a great favor to renew NOW. This is the off season for religious papers, and we need your help. Also, if you are receiving the paper and have never subscribed, some one has sent you the paper and you are invited to subscribe. If you have not received your paper by the last of the month, it has probably been lost in the mails, and if you will notify us we will send you another copy.

Des Moines, Ia.—The work in the congregation here seems to be increasing and peacefully moving on. Bro. Riggins is to start his meeting here August 8th. The Cedar Rapids congregation expects to have their new building ready to meet in by next Lord's day. From reports the church is growing and getting along fine. Bro. McCay is over there today. . . . Bro. Pryor is a good man for the lead and it seems to me he has handled matters fine there.—Eugene Suddeth.

Drexel Hill, Pa.—Please announce through the M. C. as follows: On and after July 4 the permanent address of the Church in Philadelphia, Pa., will be N. E. corner 56th and Warrington Ave., West Philadelphia. We have bought a church house recently closed by a Baptist congregation, so from now on we once more have our own church home where all visiting brethren will be welcome. Sincerely A. Joynes, 531 Irvington Rd.

Decatur, Ill.—The all-day meeting at Springfield, Ill., was well attended. There was a large crowd and 11 neighboring congregations represented. We were very much pleased by the

co-operation shown by the visiting brethren and feel that much good was done. We hope and pray they may continue in the Master's work.—Ralph E. Anderson, 1105 W. King.

Devotionville.—(?)—"My sister and children of ----- have been having worship and Bible study in her home the past seven years. Three of her four children have learned their duty in this home study and obeyed the gospel their first opportunity of hearing it preached. She writes me of finding four or five other families of the same faith that seem anxious in finding a hall or some other place where they could all meet together, as her home is too small. Bro. and Sister ----- is one of the families, and they said you baptized them both years ago."

(Here are souls saved and a group of disciples gathered by a single woman. It can be done again—possibly in your case. Try it. "SHOW A WILLING MIND AND WE WILL LEND A HELPING HAND." Let's all pack our duds and move to Devotionville! Toot-toot. The train is whistling. "All aboard.")

St. Louis, Mo.—Both congregations here, 7121 Manchester and 5344 Lillian, are moving along very well in the work. We expect Bro. Carl Ketcherside here first Lord's day in July to begin protracted effort, first on Manchester and after that at Lillian. We now have earnest money paid on purchase of Lillian Ave. property and expect to close deal soon. One confession and baptism last Lord's day at Manchester. Reports from Bro. Buttram and Huddleston is the mission effort at Marysville, Mo., is very encouraging and the response from churches is very good from them that have sent, and we are sure more will send as they have only neglected to do so.—Robt. Morrow.

In the Gospel Advocate, a college paper of June 10, we find this: "Dan J. Ottinger, 114 North Albany Avenue (phone, Kedzie 1697), Chicago, Ill., June 2: 'W. B. West, of 1726 Wilson Avenue Church, and I exchanged appointments May 23. The 3929 West Madison Street Church reported good services for the day. While I am at Hayden, Colo., June 6-20, Daniel Sommer will preach for West Side Church.'" Such churches as these were classed as "college churches" for several decades by the Apostolic Review.

Bartlesville, Okla.—From May 23 to June 6, inclusive, Bro. John W. Rhodes held us a short but interesting and, we believe, successful and profitable meeting. Results, fifteen souls being baptized into Christ, two loved ones restored and one placing membership, and the church built up in the most holy faith. We praise God for such men who will stand up in the face of all obstacles and preach the gospel in its purity and simplicity unmixing with the doctrines and commandments of men, and hope that he lives many years to carry on the good work. We ask the brotherhood to hold up his hand, a thing which we at this place will be forward to do. We have engaged him for March, 1938.—Elders L. E. Lee and A. J. Skinner.

Mattoon, Ill.—Closed my part of a meeting at Beauty, Ky., June 6. Bros. Hall and Muncey will continue the meeting. Crowds too large to all get in the tent. The week before Bro. Hall held a debate with Primitive Baptists and defeated his opponent (Keaton) in nice shape. Keaton will never, I think, meet Hall again. We also held a good meeting at Kenova. There were six additions—four baptisms. Closed a short meeting (11 days) at Stover, W. Va., Friday night. Had one addition last night, 14 were baptized, one confessed errors. This was, if I mistake not, my 18th visit at Stover. I am to go back next year. I have five meetings to hold in West Virginia next year. Have held 11 at Kenova, and go back next year, the Lord willing.—W. G. Roberts, 2708 DeWitt.

Maryville, Mo.—On June 5th I came to Maryville to assist Bro. Edw. Buttram in mission work by direction of the Churches of Christ in Missouri.

Bro. Buttram had the work well in hand when I arrived. He is a good man, a true yoke-fellow and I am glad of the opportunity of laboring with him! Rejoice that our labors together have been fruitful, and that we will be able to leave a band of faithful disciples to keep house for the Lord. Hazel Bretcher (daughter of Bro. Bert Bretcher) was buried with her Lord in Baptism last week. Bro. Carl Ketcherside visited us over the Lord's day. He delivered a short talk from the Court House steps Saturday night which was heard by a large crowd. He also spoke at 2:00 p. m. services on the Lord's day. We surely appreciate the encouragement and help he has given this work. For this effort we secured the rental of

the M. E. Church for a period of 30 days. Arrangements are now being made to secure a permanent meeting place. Many brethren from nearby congregations visited and assisted in the work. We wish to express our sincere thanks to these and to all who have contributed to the mission fund which has made this effort possible.—Ben F. Huddleston.

Springfield, Colo.—When I left California I preached two nights at Gilbert, one Lord's day and night at Glendale, Ariz., then moved on to Cottonwood, Ariz., a mission point and found the few faithful ones we left last year to keep house for the Lord moving along best they could. One of the two young men I baptized last year is helping much in the church. I was with them two weeks. Labored hard but had to use a club house in which to preach. It seemed almost impossible to get any one to speak of out except the brethren. We closed with a basket dinner the last Lord's day and the afternoon was taken in short talks on building up of the case. Plans were made for a new church house. Also one brother promised to buy and pay for the lot, and another meeting next year was agreed upon and I promised to be with them again. These brethren are poor in this world's goods, but they will do their best to build up the cause there. I came on to Prowers, Colo., preached 5 nights and on Lord's day with growing interest. Two confessed wrongs, one was buried with our Lord in Baptism. The brethren thought best to close on account of the busy season. They treated me fine and I am always glad to be with them. Brother John J. Johnson, one of the elders, should be out preaching the word. I love him for his work's sake. I am now in the home of that great old man of God, T. N. Nidey, who has fought for the cause of our Lord over this country for many years. He would go on horseback, in a buggy, in a car, in any way, anywhere and many times no doubt without money or price and work on his farm between times. Brother Nidey should be kept busy the rest of his days. Call him out, brethren, and use him up and down this Arkansas River valley. Use him in meetings. He will do you good.—W. C. Rice. Later—Was at Carthage, Mo., five nights and baptized a man and his wife.

Indianapolis, Ind.—Bro. Carl Ketcherside's meeting at Gadsden did much good, though there were not many additions. Several were baptized, among whom was one of my son-in-laws, and three of my daughters withdrew their membership from the North Indianapolis church which they had not attended for several years except incidentally, and took their stand at Gadsden. The authors of the Rough Draft, with their elder, who had had Carl engaged for a meeting but cancelled it when he said he preached against this modern apostasy, attended several times the first week; but when Carl preached against Bible colleges and this Open Door policy, they quit, though they had half of the meeting left. The next Sunday after the meeting I went to North Salem and helped them get started again to keeping house for the Lord. There were nice crowds considering and several outsiders attended at night. One was baptized. I shall begin a protracted meeting there some time in August. The brethren at North Salem wish it distinctly understood that they do not endorse this Open Door policy with the college people nor the preachers who do. In pointedness and firmness yet kindness let us stand for the truth against the apostasy into which some have been trying to lead and even force us.—D. A. Sommer.

Topeka, Kans.—Bro. Riggins closed here June 27. Someone will report results. Heaven alone can determine the value of such men to the church as we pass through this crisis. We are all encouraged and made stronger by his labors and association. The wheat crop threshed in the eastern two-thirds of our State will give some relief from the destitution and suffering sustained the past four years. But unless we have more rain soon our crops will suffer or perish. These conditions cause a famine for the word of God also. There are many places needing aid in the Lord's work and faithful preachers are willing to go but have no funds to go on. I would like to devote my whole time to this field if it were possible. The work is sorely needed. I am glad to see Missouri churches leading out in mission work. I think I will change locations if I can find enough work to justify me to move. The all-day meeting at Lemons, Mo., July 18 should be attended by all the churches in North Missouri.—Wm. Ketcherside, 2010 E. 11th Street.

Central Station, W. Va.—Dear Bro. Austin: I remember very distinctly our conversation concerning the church some

ten or twelve years ago. Sorry to say that spirit has manifested itself in the last few years. . . . Some people talk big and loud about the spirit of Christ, but the Book says charge no man falsely but that spirit is not the standard of many today. I am praying that the Lord may help me to be faithful to him. The Church at Long Run still has the Bible as its creed, and man made creeds don't look good to us when compared with it. We appreciate the M. C. very much but would like to see some of those good articles on mutual edification like we used to read in the Review before it changed and cut them out. Hope that in the future the M. C. can be enlarged so as to have room for such articles.

The Church is the Lord's institution and it is divine and I am sorry that some that have labored hard and long in the past are forced to soften up to protect a human enterprise.—W. J. Williamson.

Topeka, Kans.—Closed a two-weeks' meeting with the brethren at Fairbury, Nebr., Lord's day evening of June the 6th. Surely enjoyed my work with these brethren. Our attendance was good throughout the meeting. We conducted a Bible study in the afternoon and also one hour before service each evening, which, although not many could attend because of their work, was appreciated by those who could attend. One thing which looks good to me is they have several young married people who are taking an interest in the church. The Christian Church pastor in making mention of our meeting in one of his papers said, one thing which attracts him was the number of young people taking part. They are planning on securing the services of a tent for next year and getting in the business part of town, in which case we promised to help them if the Lord wills. Began here in Topeka Monday evening with good attendance. The rain last evening hindered the meeting but attendance good under the circumstances. Expect to be here up to and including the 27th. Our next work will be through the month of July in Northern Arkansas. Beginning with Brother Rice's home congregation, which will be our third effort with them. If the brother who told me the thing which paved the way for the "open door policy" was brought into existence by the "sin of presumption," will just come out and make it known publicly, it will remove a great deal of misunderstanding between us.—Lloyd Riggins, Charleston, Ill., R. No. 1.

8217 Page Avenue, Saint Louis County, Mo.—The meeting at Gadsden, Indiana, was a source of great pleasure to me, in that it afforded me the opportunity of meeting a great many of the faithful brethren in that state. I appreciated the opportunity of staying in the home of Bro. A. L. Wakefield, and enjoyed the association of other preaching brethren. The meeting did not produce a great many visible results, but we trust that the seed sown may even yet produce a harvest for eternity. There were three baptisms and three who came by change of membership from the congregation at North Indianapolis.

They could no longer endure the endorsement of heresies by the congregation at that place, and realizing that every scriptural step had been taken to offset the deviative teaching which had gone forth by the members of that church, who published and endorse the "Open Door Policy" of compromise, they came out from among them. The local church that tolerates among its number those who are guilty of preaching a false doctrine, will be held accountable in the last day. The brethren at Gadsden supported my work well, and in addition gave me \$25.00 to apply on the Mission Work in Missouri. The leadership seems to recognize the necessity of sounding out the Word.

I visited the brethren at Maryville who were engaged in establishing a church there. Am happy to report that they have started a loyal group to work at that school town. The next mission effort will be at Rolla, where is located the State School of Mines. With very little material to start with, nevertheless, Brothers Buttram and Huddleston start out with high hopes. Many of the churches in this state are contributing to the work, and we are thankful to the Father of us all for the good being done. Brother John Rhodes recently established a church at Gainesville, county seat of Ozark County, and so the good work moves on. Our work in St. Louis is beginning with excellent interest. Brother Charles Lamb made a fine ten-minute talk last Thursday night as a part of the prayer meeting service on Lillian Avenue. He is a grocery truck driver, but finds time to study his Bible.

Brother Emery Smith taught a good lesson in the Old Testament. The service Lord's day morning was very edify-

ing, since it included talks by Brother Topping (a postal service clerk) and Brother Kellis Lamb, who officiated at the table. On Sunday evening at Manchester Avenue, Lee Ross gave a good short sermon, and at the same time Brother Clemens Kraml was speaking at Lillian.

Brother Kraml is from Germany originally, and in his homeland was reared a Catholic. He is making excellent progress in the Lord's work and is very faithful. I mention these things to demonstrate that it is not necessary for churches to discard their program of edification because a preacher happens to be present. Brother Bob Johnson and myself spent the entire time yesterday interviewing delinquent members, and advertising our meeting by personal work.

Next week the meeting begins at Manchester, and we will have a Bible Drill for the children every week day morning for one and one-half hours. The afternoons will be spent in contacting those who become interested in the preaching service. We shall endeavor to preach the Word, "publicly and from house to house". I assure all of you that it is a pleasure to work with brethren where everyone goes right ahead with his accustomed work. So far all my public work has consisted of making announcements of interest about the progress of our labors. Your humble brother—W. Carl Ketcherside.

### PIONEER GOSPEL PREACHERS

The pioneer men in this country felled the trees, cleared away the forest, built their houses and barns, and made a living. Many of their sons can not make a living with the farm and the balance fitted to their hand. In the same way, the first preachers went out at their own expense, turned the people to God and built up churches; and now the preachers with their fine salaries, houses in which to meet and everything prepared to hand are not accomplishing as much in proportion to their number and ability. Why is this? Is it because they can not? Not at all. It is because they are not as devoted; they are not as enterprising; they are not as industrious; they are not as self-sacrificing. Those old preachers needed no innocent amusement, innocent games, healthful exercises, pastime, social dance, croquet, etc., etc. They knew nothing of torpid liver, indigestion, nervous prostration, etc., etc. Those afflictions were left for a later class.

They obtained plenty of healthful exercise in clearing off, breaking and cultivating their new land, in their long rides on horseback, or trips on foot and faithfully preaching; and the Lord blessed them. The results of their labors and sacrifices are seen all over this country. They looked after the children of God and cared for them—not with this new kind of care for money. Not only the money of the living, but arranging to get the money of the dead. But they cared for men; watched for their souls as those who shall give an account.

We do not want to say one word in this connection nor any other that shall be the means of cutting off one penny of support received by any good preacher who is faithfully doing the work of an evangelist, but would add to the support of many such men whose support is inadequate; and as to mercenary and avaricious men in the ministry (and we trust there are but few of them), we have learned better than to waste our ink on them. We are writing for the good of the cause, and we rejoice to believe that we have the men, an extended body of them, able ministers of the Gospel who are devoted to the work and willing to do anything in their power to advance the cause. These are reading, studying and ready to listen to anything that will advance the cause. To these men we must look and on them as the agents under God we must depend. We must encourage their

hearts, strengthen their hands and give them support. To these men we appeal and entreat them in view of suffering Savior and lost man, in view of their own children and the children of others as well as the good of the world at large, to go into the field with a determination to preach the Gospel of the Grace of God. Go everywhere in the name of the Lord where the people will listen to a discourse concerning Jesus and the Resurrection; and preach the unsearchable riches of Christ. Make all men see and turn them to God.

Do not wait for a call, but go. Do not wait for some certain promise of support. But trust to the promises of God. Go in faith, trust in God, sow the good seed of the Kingdom, the word of God, that it may fall into good and honest hearts and bring forth much fruit. Put in every sermon possible. Preach to every one who will hear. Preach because you love God and man and desire to save man from ruin and because you love to preach. Because the Lord commands it. And the God of Peace will be with you and care and provide for you.—Benjamin Franklin, the preacher. Selected by W. C. Rice.

#### WHAT DOES YOUR MEETING PLACE LOOK LIKE?

A sister writes: "We are still a faithful group in Peoria, Ill. We are meeting at 3008 N. Adams in the village hall. Very humble surroundings, but when we look back and realize all Christ endured for us, we should be more thankful for the blessings we have to enjoy on this earth."

If I remember correctly, they make more whiskey in Peoria than any other city in the world! At least, it used to be that way. And they need the gospel there, and we rejoice there are a few there who have faith. The church is not the building but the faithful called-out ones. I wish we had hundreds of such little faithful groups, for they will grow into large groups, with faith. The early Christians did not have church houses of their own for three hundred years, but they met in private homes, halls, caverns, etc., yet they revolutionized the world.

But when we have control of a place, we should try to keep it neat and clean, weeds mowed down, trash cleaned up, non-leaking roof, trees growing, not fine but decent. This will let the people know we are at least interested. But the main thing is to have a working congregation—other necessary things will follow.

#### CERTAIN DELIVERANCE

"They cried unto the Lord and he delivered." Four times is this statement in the 107th Psalm. Deliverance is never a question with the Lord and while we are chastened by adversity, anxiety and misfortune we can cry, He can hear, and will deliver if consistent with our well-being. (Matt. 7:7). God could have no use for pity. (Jas. 5:11) if man's life was endless sunshine and how could His love, power, mercy, grace and goodness be known, if no place for display—no one can advertise without a medium. Jehovah receives more thoughtful consideration during the storms of life than when prosperity abounds. The more robbery, the more phone calls at the Police Station; the more distress, the more appeals to Heaven over "long distance"—and quick reply, if necessary (Dan. 9:23). Allow the Lord to chart our journey and he is in the way to help; we will not escape the trial but God is greater than the difficulty—better

be in the furnace with the Lord than in the King's court without Him.

God led Israel into the Red Sea, suffered Daniel in the lion's den, gave his servants over to prison at Philippi and saw the body of His own Son locked in the vault at Jerusalem, but He delivered them all because in the way of duty. Nature becomes alarmed at fiery trials, frightened at superhuman difficulties, and flees to the City of Refuge—here is manna for the soul. Fatigue calls for rest, hunger pleads for food and slavery knocks for freedom but the presence of the Lord is never so sweet and charming as when the billows are high, the clouds lowering and the tempest raging.—A. R. Moore, 7519 Jefferson St., Kansas City, Mo.

#### THE LATE MR. JONES

The world will move along some way,

If either you or I should go,  
Or both of us, and day by day  
The busy streams of business flow.  
A little while we work and play,

And then are gone, no more to see.  
And sometime some one may just say:  
"Jones? Jones? Oh, yes, and who was he?"

And you were Jones one time and thought

You cut a dash and figure here,  
Until one day, well, you were not,  
Just went and left this earthly sphere.

And things went on about the same,  
And without either you or me.  
And people played the same old game  
And said: "Jones? Jones? Pray, who was he?"

So when the head's inclined to swell,

And if you think you're quite a man,  
Remember you're just husk and shell,  
And soon will live your little span.

And other men will take your place,  
And stand right now where you may be,  
And pause a moment in the race  
And say "Jones? Jones? Pray, who was he?"

A little wise humility

Is most becoming to each man,  
To be the man he ought to be  
And do the worthwhile thing he can.

For when he goes the way from here,  
To what his destiny may be,  
Little but this of him we'll hear:  
"Jones? Jones? Oh, and who was he?"

—Jas. W. Foley.

He that exalteth himself shall be abased, but he that humbleth himself shall be exalted.

Come unto me all ye that labor and are heavy laden, and I shall give you rest. Take my yoke upon you and learn of me, for I am meek and lowly in heart, and ye shall find rest for your souls.

They that were scattered abroad went everywhere preaching the word.

Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven, but he that doeth the will of my Father who is in Heaven.