

# MACEDONIAN CALL

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

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## MACEDONIAN CALL

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## "I Shall Not Pass Again This Way"

The bread that bringeth strength I want to give,  
The water pure that bids the thirsty live;  
I want to help the fainting day by day:  
I'm sure I shall not pass again this way.

I want to give the oil of joy for tears,  
The faith to conquer crowding doubts and fears.  
Beauty for ashes may I give away,  
I'm sure I shall not pass again this way.

I want to give good measure running o'er,  
And into angry hearts I want to pour  
The answer soft that turneth wrath away:  
I'm sure I shall not pass again this way.

I want to give to others hope and faith,  
I want to do all that the Master saith;  
I want to live aright from day to day:  
I'm sure I shall not pass again this way.  
—Ellen H. Underwood.

## THE HEART

Many people have the idea that when the Bible mentions the heart it has reference to the fleshly organ. Attention to the following passages will show this to be wrong. "So Absalom stole the hearts of the men of Israel." (II Sam. 15:6.) Here the hearts of men were stolen and yet the men uninjured physically. "The whole head is sick and the whole heart faint." (Isa. 1:5.) Yet these people were in a perfect state of physical health. "For where your treasure is there will your heart be also." (Matt. 6:21.) Here we see the heart of a man may be in one place and he in another which could not be said of the heart of flesh. All the above citations agree that when the inspired writers speak of the heart they do not have in mind the physical organ.

We next inquire what is meant then by references to the heart. One of the surest ways of determining what a

thing is consists in finding out what it may do or the nature of its work. Thus we turn to the scriptures for information. In Rom. 10:10 we read "For with the heart man believeth unto righteousness." If a man believes with his heart then his convictions are a part of his heart. Matt. 22:37, "Thou shalt love the Lord thy God with all thy heart." If a man loves with his heart then his affections are a part of his heart. Acts 11:23, "And exhorted them all that with purpose of heart they should cleave unto the Lord." If a man purposes or wills with his heart then his will is a part of his heart. Heb. 10:22, "Having our hearts sprinkled from an evil conscience." If the heart is to be relieved from an evil conscience then the conscience is a part of the heart. Summing up, the spiritual heart of man is composed of his convictions, his affections, his will and his conscience. There is not a single reference to the heart that will not logically come under one of these four items which shows what the inspired writers meant by their expressions on the subject.

But the natural inquiry that follow is as to why these writers used the word heart if they meant these other items. It is because of the close comparison between the physical and spiritual heart just as most other comparisons are based on likenesses. The physical heart has just four parts or sections and the spiritual heart has the same number as seen above. The physical heart is a central organ in the physical man as the spiritual heart is the central part of his spiritual being. Hence the comparison. And in view of above we observe that, as the condition of the physical heart reflects itself throughout the physical person, so the condition of the spiritual heart thus affects the general condition of a man spiritually. This is why so much stress is laid in the Book upon having the heart right with God. This is why Jesus said that from the heart came murder and adultery and other evil things. And this is why he said those important words in Matt. 5:8, "Blessed are the pure in heart, for they shall see God." And this, when taken in connection with above conclusions, means to pronounce blessing on the man who believes the right things. Also who loves the proper objects, has the right kind of purposes and is possessed of a clear conscience.

Now the question of the "change of heart" normally comes up here. The preachers of the Gospel are sometimes charged with disbelieving in a change of heart. On the contrary we believe in it and insist on it. But a change of heart scripturally cannot take place when only a part of the heart, perhaps the convictions, is changed. The entire four parts must be changed before the change of heart required of the Lord is accomplished. If a house had four rooms and a man said he was going to change his house, we would all know the four rooms must be changed if he means that the entire house is to be changed which we know is required of the heart. Thus a sinner must have the four parts of his heart changed before he has a pure heart or has a changed heart as required by the Lord. But it too often happens that the

sinner goes only far enough to become a believer in the fact of the Lord but stops before completing the other changes. He may then claim to have experienced a change of heart whereas he has had a change of only a part of the heart. So he must go all the way before he is entitled to the blessing of Jesus.

But just as the different rooms in the house might require different kinds of work to be done in making the desired change, so the four parts of the spiritual heart require their peculiar alterations and what would affect one part would be ineffectual with another. And since a change of heart cannot be effected without the change of all its four parts we must inquire what is needed for these changes. We first ask what does it take to change the first part. How make a believer out of an unbeliever? The answer is found in Rom. 10:17, "So then faith cometh by hearing and hearing by the word of God." What must next be used for the second. How lead one to love the Lord who does not? The answer is to be seen in I John 4:19, "We love him because he first loved us." In other words, we must present the loveable character of Christ in order to affect the love or affections of the sinner. And the third part or the will must be affected by presenting a motive so that the sinner who was unwilling to serve will change and become willing. Among the great number of such passages we might cite Matt. 5:8, "Blessed are the pure in heart for they shall see God." The motive of seeing God should render the will favorable. And the last part or conscience can only be changed by doing one's duty. Thus in I Peter 3:21 we read that a good conscience is obtained by baptism. So when these four things are applied the heart will be completely changed. The convictions changed by testimony, the affections by the love of Christ, the will changed by the motive of seeing God and the conscience by baptism. Then and not before can the sinner claim to have experienced a change of heart and this experience is not mystical and uncertain but plain, simple and practical so that the wayfaring man though a fool shall not err therein.—E. M. Zerr.

### "NEARER MY GOD TO THEE"

In Genesis 28:10-22, is recorded the beautiful, but solemn, event which occurred in Jacob's career, forming the basis for the song mentioned in our title.

Fleeing from the wrath of his brother Esau, he came upon his lonely journey to a rock-strewn place, and remained there through the night. He chose the stones of the place for a pillow, and composed himself for slumber. In the course of his sleep he visioned a ladder set upon earth, with its top reaching to heaven, and angels ascending and descending on it. The Lord standing above repeated unto Jacob the promises made to his fathers, and added, verse 15, "Behold I am with thee (companionship), and will keep thee (protection) in all places where thou goest, and will bring thee (guidance) into this land again."

When Jacob arose, he declaimed, "Surely God is in this place and I knew it not . . . this is none other than the house of God, and this is the gate of heaven." Taking the stone which had constituted his pillow, he set it up for a pillar and anointing it with oil, he called the name of that place Bethel, though it was the original site of Luz. Most of us know that "Beth" is the word

for "house or place." Thus Bethlehem is "house of bread" (from beth, house, and lechem, bread). It is peculiar that in this little city the true bread from heaven came down. Bethphage is "house of unripe figs" (from beth, house; and pag, unripe fig). Also, I presume that most of us realize that "El" is the abbreviated form of "Elohim," and thus means "God." So Israel means "prince of God;" Ishmael, means "heard of God," Nathanael means "gift of God," etc. Combining our two Hebrew words, we thus know that "Bethel" was appropriately "the house of God."

It would be impossible to follow the complete history of Bethel, but suffice it to say that when Israel later conquered Canaan this city, which was twelve miles north of Jerusalem, on the way to Shechem, became part of the possession of Benjamin. No doubt it was regarded with some degree of veneration, and eventually, when the kingdom was divided, we learn with sorrow that Jereboam chose it for the seat of his idolatrous worship, and here set up a golden calf. (1 Kings 12:28-32.) And now the prophet Hosea in crying against it, calls it "Beth-aven," that is, "the house of iniquity, i. e. of idols" (Hos. 4:15, 10:5).

This proves that "a good name has no security of permanence," when there is a change in character for the worse. That which was designated "Christian" a few years ago, may be said to be un-Christian now, if those who fellowship it have departed from the truth. The mere fact that a thing bears the trade-mark "apostolic" will not insure it remaining such, if those connected therewith alter their position to conform to the world. A good name must be backed by a good character, an apostolic designation must be backed by apostolic teaching, otherwise it is but a farce and deception.

We are members of a "spiritual Bethel" today, in as much as the church is "the house of God." (1 Tim. 3:15.) May we never introduce the idolatrous worship of the world, may we never be led away from God, by a false Jereboam, and forsaking his truth, have the name of our place of spiritual refuge changed to "Bethaven—house of vanity," or "Bethjeshimoth—place of desolation." May our constant prayer be that we may be brought nearer to our God.

"Though like the wanderer,  
The sun gone down,  
Darkness be over me,  
My rest a stone;  
Yet in my dreams I'd be  
Nearer my God to thee.

"There let the way appear,  
Steps unto heaven;  
All that those sendest me,  
In mercy given,  
Angels to beckon me  
Nearer my God to thee.

"Then with my waking thoughts,  
Bright with thy praise,  
Out of my stony griefs,  
Bethel, I'll raise;  
So by my woes to be  
Nearer my God to thee."

—W. Carl Ketcherside.

**HONOR THY FATHER AND THY MOTHER**

When the Jewish government was founded something like 1500 years B. C. instruction with reference to the proper attitude of one toward his parents probably was as much needed as it is in our day. The constitution of that government, given by God himself through Moses, dealt with both the civil and the religious duties of the people.

The first of the Ten Commandments given to regulate the conduct of man toward his fellowman was, "Honor thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee." (Ex. 20:12.) The penalty for breaking this commandment was death by stoning. (Deut. 21:18, 21.)

While the children of Israel continued to yield whole hearted obedience to the commandment of their God they grew to be a prosperous and a powerful nation; but as time passed they began to waver in their obedience to the Lord and to displace the law of the Lord with rules of conduct of their own making, which later came to be called traditions. The Son of God chided them for this when he came into the world to save them, together with all mankind, from their sins. He told them their worship was vain,—they were making the Word of God of none effect through their traditions. (Mark 7:1, 13.)

When the kingdom of Christ, or the church, was established on earth this law was again given: "Honor thy father and thy mother" (Eph. 6:1-3), so we know it still is God's will that this order shall obtain among the people of the earth and especially among his people. Parents teach their children the right way; correct them when they go wrong; and children reverence their parents for the painstaking care they have bestowed upon them, according to God's plan. (Heb. 12:9, 11.)

Years pass, the children grow up into the estate of manhood and womanhood and assume the responsibilities of life, while the parents enter that condition described with such beauty by Solomon, Eccl. 12:3, 5: "In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened, and the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low; yea, they shall be afraid of that which is high, and terrors shall be in the way; and the almond tree shall blossom, and the grasshopper shall be a burden, and desire shall fail."

There is no disgrace in multiplying years: "The hoary head is a crown of glory if it be found in the way of righteousness." (Prov. 16:31.) "The days of our years are three score and ten; and if by reason of strength they be four score years, yet is their strength labor and sorrow." (Is. 90:10.) Was it because of these considerations that the apostle Paul wrote, "Rebuke not an old man but entreat him as a father"? (1 Tim. 5:1.)

We have seen men with strong convictions as to right and wrong; men foremost in opposing errors of a certain class,—in their advanced years play into the hand of those advocating such errors; and turn to opposing those with whom they formerly stood in their opposition to such errors. Does the command to honor our parents require that we follow them in an ill-advised course of ac-

tion? Or does it require that we sacrifice our conviction in matters of right and wrong? Jesus answers such questions in Matt. 10:37, "He that loveth father or mother more than me is not worthy of me."

There seems to be an effort on the part of some to create an impression that a son dishonors his father if he attributes to his advanced age (which far exceeds four score years), the errors into which he has fallen. But would it not set forth the truth more clearly to say that the son has shown that he loves Christ and his Church more than he loves father or brother or sister? Brethren, should we not give support and encouragement to one who, in the face of calumny, misrepresentation, and slander is striving to stand firm for the simplicity of the truth as it is in Christ Jesus?

Let us all labor more earnestly to advance the cause of Christ—the most glorious cause the world has ever known. This is one way to honor those parents who have given years of self-sacrificing toil to the upbuilding of the church in its purity. In hope and prayer.—Eva C. Baker.

**THE MAMMOTH CAVE AND GOD**

When we look at the beauties of nature we can always see the "foot-prints" of God. In nature is proof of a Higher Power, but we will only look at the great Mammoth Cave for a moment. It is one of the world's seven wonders.

As I went down that long slope leading to the mouth of the cave, I thought of the downward road leading to eternal darkness. On entering the cave (as dark as a dungeon) with lanterns to illuminate our pathway through nature's dark house, I thought of how dark this world would be if it were not for the Gospel light of God's dear Son, which is a lamp to our feet and a light to our pathway. How dark that large and wonderful cave would have been had not the manager furnished us light. But how much darker, morally, this world would be if the Manager and Giver of all light would stay His hand of illumination for one moment. Now stop and think of the thousands traveling toward that dark pit where weeping will never end. At the top of this slope leading to this cave were hundreds, I suppose, of automobiles from almost every state in the Union, which made me think of the speedy travel of the millions swiftly traveling toward that eternal dark cave where it will always be night. No guide there to furnish light.

Just before reaching this dark cave, which now I see as the dark valley and shadow of death, we pause and, behold, there is a guide and light furnished us which lead us through the cave and to safety. Christ will be there as the Guide and Light to lead us through the dark night of death and to safety if the Gospel light we walk in while in the flesh.

But just now, again, that cave, to me, represents this sinful world of darkness. Yet we may have light, live in the light, walk in the light, and enjoy the light (of the Gospel) if we will; then live in a city where it will never be dark.

The guide informed us that the wood used to make the vats where, hundreds of years ago, he said, saltpeter was manufactured, was the same wood used then. It could not, he said, perish in there. I thought of the unperishable "timber" which composes the Spiritual Temple

of God. He showed us hundreds, I suppose, of piles of rock representing the many states and nations, with names of most of them written there. I thought of the records being kept in Heaven, where the names of all nations, tongues and tribes are written.

When walking so far on the sidewalk beside the river in that cave I thought of the "streets of gold" beside the "crystal sea" in Glory. Then when riding in a boat on that river, while some of the crowd sang, "Down on the Suwanee River," I thought of Jesus in the boat on the sea and Peter pleading for help while sinking, and how Jesus came to his rescue, and how willing He is to rescue all who are sinking in sin if they, like Peter, will repent and plead for help and "obey Him."

We came to what the guide called the "bottomless pit." He lit a torch and threw down into that dark pit, so that we might get some idea of its depth. We think of another bottomless pit called Hell, and of the torch light God has thrown toward it, so as to give us some idea of its depth of misery and eternal sorrows, and thus assist us in shunning it.

When the guide pointed out the large stone coffin to us we naturally thought of DEATH, and then wondered if all in that crowd in that cave were wondering where their spirits would be while their bodies would be lying in a coffin beneath the earth as that "coffin" was.

While climbing upwards for 140 feet, part of the way hunting for footing on stones as nature formed and placed them, and our only handholds were rocks we could get hold of to assist us in that climb, and part way we climbed on ladders which had been made so the trip could be completed, we thought of the rough mountainside Jesus had to climb, when on His way back to Heaven, and how hard and difficult it was for Him to climb. Then when Bro. Hazelip would assist me I thought of Simon who assisted the Lord over that rough road by carrying the cross part way, as history informs us; then of the song, "Must Jesus bear the cross alone and all this world go free; no, there is a cross for every one, and there is a cross for me."

Then when climbing the ladders I thought of "Jacob's ladder" of faith, virtue, knowledge, temperance, patience, brotherly kindness, and charity, which are steps upward from baptism to Heaven. We were very careful to place our feet on every round of that ladder, for to miss one might have meant a long fall and likely death. So in climbing "Jacob's ladder" we must not miss a "round," of which one is baptism, lest we fall and the fall may mean eternal death in the "bottomless pit." It was a wonderful climb and all were delighted that they had made it. We then came to what they called "a delightful rest," I believe. There were seats prepared so that we might rest. After we will have reached the summit of "Jacob's ladder" we can then rest in a delightful Home.

When passing through "fat man's misery," which was a crooked, narrow passway, with a low roof so that we had to stoop in passing through the long, crooked, narrow, steep passway, I thought of how difficult the "straight and narrow way" (Matt. 7:13, 14) is to pass through, but how delightful it will be for us after we will have made the "journey" in safety, for there is the happy, restful, delightful Home so well prepared for those who pass over.

Space forbids us making mention of the spring, the far-away, high cliff, and many other delightful scenes.

But we cannot help seeing God in it all. No man could thus arrange it.—W. G. Roberts, 1708 Dewitt Ave., Mattoon, Ill.

### WHAT IS YOUR ADVICE?

Brethren generally are pleased with the August number for non-members, and favor more such issues. The extras printed were not nearly so many as we sometimes printed of Back-to-Bible Helpers ten or fifteen years ago, but the promising feature to me was that about sixty different people sent for copies. The largest to one place was 350. This shows that there is considerable interest in pushing out. We thank Bro. Carl and those who wrote articles for the issue.

Some have objected that the M. C. has not been suitable for handing to outsiders. It was never intended for such. It was meant for members of the church. We do not invite non-members to our business meetings where we discuss private affairs of the Church. I have always thought we should have two papers, one for members and one for non-members, but I never before received much encouragement to that end. We are now situated so that something can be done, and I believe my prayers for years to that end will be accomplished.

What do you think of this—making every third issue for non-members like the August number? That is: January, April, July, October. For years I have had it in mind that pictures, or cartoons (not funny) to illustrate some religious truth, would help much. I saw a cartoon once which I should like to reproduce. It gave a picture of men and women and young people, rushing with heads up toward something in the clouds, where were the gold, glory and good times of life, and heeding not the precipice of ruin over which they were about to fall. Appropriate words with such a picture might make more of an impression than pages of written matter. But it will probably take \$15 for such a picture. Do you favor such? How much do you favor it? Twenty-five cents or a dollar or five? Any left over will send copies to non-members.

We shall try to make each issue complete to hand to a non-member. At least, it will have a concise outline of the Bible Church, in addition to short articles on infidelity, no hellism, worldlyism, indifferentism, sectarianism, by different brethren. What it lacks we shall try to supply at this office.

What do you think? Will you work for this Quarterly M. C.?—Publisher.

### WHAT BRO. DANIEL SOMMER SAYS ON 2 JOHN 9-11, IN HIS BOOK "QUESTIONS, ANSWERS AND REMARKS"

"What of the 9th verse? The Apostle John here mentions the spiritual condition of him who transgresseth, and thereby, 'abideth not in the doctrine of Christ.' He says of him that 'he hath not God.' The Greek word here translated 'hath' means 'to hold, to seize, possess; be affected by, subjected to.' In view of these shades of meaning of that word we can understand that John declared 'whosoever transgresses, and abides not in the doctrine of Christ, is not subject to God.' The meaning of this declaration, when thus translated, is evident as soon as stated, and it declares the condition of all who transgress the law of Christ. They do not abide in the doctrine of Christ, and are not subject to him. On the

contrary, they are in opposition to him, and their condition borders on that of 'anti-Christ.' But those who abide in the doctrine of Christ are subject to 'the Father and the Son.' In view of all this what may we say of the innovators of all ages, who try to make improvements of God's plan of converting sinners and perfecting believers? (Bold face is by D. S.) They transgress, and do not abide in the doctrine of Christ and are not subject to the Father and the Son. Their condition is not only dangerous, but it is condemnable—ruinous to themselves and to all who believe them.

"What of the 10th and 11th verses? In them the Apostle John informs Christians how they should treat such characters, and why. That is to say, they should not receive such into their 'house,' nor bid them 'God-speed,' lest they become partakers of their 'evil deeds.' But what 'house' is referred to? As John does not say what house, we would better not say. As a result we should not receive them into our own private houses, nor into our meeting-houses. If they will come to our meeting-houses on a general invitation, with others, and behave themselves, we shall not have any right to put them out. But we should be careful not to ask them to take any part in our meeting, nor to offer thanks at our table, nor recognize them as brethren. In many instances we may find that public sentiment will be against us if we obey the directions here given, but we should not, on that account, shrink from them. They are safe, and by acting according to them we are sure of pleasing God, and we avoid making a compromise of the Gospel in the estimation of those who behold us. They may censure us for being exclusive, but when they will learn that we are acting according to divine instructions they will, generally, give us credit for sincerity."—Pages 736, 737.

As far back as I can remember these verses have been interpreted as given above by Bro. Daniel Sommer. And the specific application made was to "innovators" who advocated instrumental music in worship, missionary societies to do work of the Church, Bible colleges and orphan homes also to do work of the Church and anything else for "converting sinners and perfecting believers," not authorized in the Bible. The writers of the Apostolic Review, People's Bible Advocate and others all held the same view. And a change of interpretation was not made till the introduction of this Open Door apostasy which was inaugurated to bring us in line with the advocates of orphan homes and Bible colleges, and which eventually will bring us in line with the advocates of instrumental music and missionary societies and—God only knows what else! **THEY ARE TRYING TO BREAK DOWN GOD'S DAM TO KEEP OUT "INNOVATORS OF ALL AGES."**

Recently some advocates of this Open Door Policy toward the college people have asked us to debate their Rough Draft through two papers. What is there to debate now? We have gotten rid of all the quibbles they could hatch up, and the controversy has settled down to 2 John 9-11.

**There is nothing to discuss.**

**It is a clear case of INFIDELITY to the inspired Apostle John.**

Bro. Daniel Sommer was surely right when he said, "We may find that public sentiment will be against us if we obey the directions here given."—we have found that out by experience, even from those who advocated

his explanation so strongly in the past forty years. But—"we avoid making a compromise of the Gospel."

When we think of this effort to force their Open Door interpretation of this passage on the brotherhood, in contrast to all their past teaching and practice for decades, we recall with sadness that Peter said the "unstable wrest, as they do also the other scriptures, unto their own destruction." (2 Peter 3:16.)

Brethren, file this copy of the Macedonian Call, for you WILL NEED THIS SOME TIME.—Publisher.

### AN ABANDONED HOUSE

Read Matt. 23:37, 38, 39 verses. We see a city so wicked that it was not content with rejecting the messengers of God but even slew them. "And behold, your house is left unto you desolate." The consequence: God abandoned it. He will no longer accept its worship. This implies that the temple shall be deserted when he leaves it. With his departure the presence of God departs.

When Christ abandoned the temple in Jerusalem it was only fit for the destroyer. If we should drive him out of his spiritual temple, the church, it would be left as dead as the body without the spirit.—C. W. Moore, East Liverpool, Ohio.

### CHURCH NEWS

Lovell, Okla.—Church getting along fine.—G. N.

Pennsylvania.—The only thing we could wish for is a larger paper, filled with the same edifying matter.—J. R. Cummings. (And if all were doing what he and his family are doing we could have it right now.—Pub.)

IF THE CHURCH can now have more development and less devil-up-ment, we shall get somewhere.

Illinois.—Let the good work go on.—F. P. (And this subscriber sends subscription and nine dollars to show how the good work can go on. No faith without works in these cases, and some others who send in.—Pub.)

Marion, Ind.—I think the August number is wonderful and I hope you make the January number like it.—Slim Holderbaum.

Missouri.—In spite of the cry that the "Rough Draft" is a dead issue, I understand that the "Review" has struck off a new supply of that document, which they are anxious to distribute.—O. C. Tee. (Let the reader notice what Bro. Roberts says about that on Church News page.—Pub.)

Ozark, Mo.—We enjoy the paper more since the debate as we see the names of so many in the paper who attended the debate.—Mrs. Chas. F. B. (This is right. We are one big family, and should be interested in each other. Therefore, preachers, be sure to report your meetings, for many of your friends wish to know what you are doing, as well as learn of the advancement of the cause. Let us fill up so much of the paper with this interesting Church News that we will drive the other articles into—what? Let us say, the other four pages, which we should all work and p(r)ay to obtain.—Pub.)

Walnut Bottom, Pa.—We conduct our exhortation service of about forty minutes, using as many of our male members as we can. The Gandees from Missouri have moved here, and am still anxious to hear from other faithful, reliable brethren who wish to re-locate. Kindly refer them to us and I will do what I am able. Trust the M. C. soon becomes a twice-a-month issue. We would like to sell our nice country home here of six acres with splendid building.—C. J. Beidel.

POETRY was not simply intended for women. Some of our big stalwart soldiers of the cross who fight battles for the Church would do well to have their hearts sometimes softened by the words of some Christian poet. Our songs are poetry set to music. Read the poems in this paper. They will do you good. Nearly all of them the publisher has read so many times he has memorized them. When young people meet in social intercourse wouldn't it be much better for them to read or recite some good poem, and talk of Bible questions, etc., than to engage in a lot of foolish talking?

St. Louis, Mo.—I am always waiting for the M. C. before I receive it. It helps one in understanding the Scriptures better and also helps to keep one informed about the faithful brotherhood. I like the August number.—J. L. Baldwin.

Mountain Home, Ark.—Our meeting near Hazen, Ark., is in the past. When I arrived they had a large brush arbor all ready, well seated, and three gasoline lanterns. Two were baptized. The few faithful there will have to stand as one man for the cause of our Lord against all unscriptural things and self-designing men. They remunerated me well.—W. C. Rice.

Esbon, Kans.—Been here a week and will close the coming Lord's day night. This is my first visit to these parts. Also visited Beloit on way to this place. Find faithful congregation at each place that will not support preachers mixed up with the modern compromise.—E. M. Zerr.

QUITE A NUMBER were disappointed that they did not get their order in soon enough for the special August number. But while waiting for the January number, remember we have several good leaflets of the Back-to-Bible Helper which were printed for non-members. Send twenty cents for several samples of each. One of them I have a good many of, and will send you for postage of half a cent a copy in batches of twenty or more. Send for free samples of the M. C. to distribute among members. Also send names of those you would like to receive it a few months.

Iowa.—The August number of M. C. at hand. I have read and reread it (and then loaned it to a sister). It is good, to my notion. You say in it, "Let's make another one similar to it in January." But why, oh why, do you want to wait till January?—Ellen Beggs.

East Liverpool, Ohio.—Being apostolic, we would not adopt unspiritual pleas, and without godliness we could not be contented. And not wanting to forfeit our discipleship, we, C. W. Moore, wife and daughter, Bro. D. H. Howell and family, are worshipping in Bro. Howell's home in peace. Bro. C. G. Parsons of Malta, Ohio, was with us three nights in June and we were glad to have him. Bro. Parsons preaches against the Rough Draft, Bible college, and all other sins. He is convinced that we should walk in the old paths. Bro. Parsons is being shut out of congregations because he is taking a firm stand. May the Lord bless all preachers who are doing so.—C. W. Moore.

Des Moines, Iowa.—The month of July was spent among the churches of northern Arkansas. Spent the first two weeks with the church known as the Liberty congregation. It is Bro. Rice's home. This was my third meeting with them and I enjoyed it. They have had a hard fight in days gone by, but are coming out victoriously at the present time. Preachers have done much harm tearing down the authority of the eldership and endeavoring to destroy local church government. Brethren, where men of that type work, there is bound to be trouble. If I remember correctly, five were added during the meeting. From this place we went to a place known as Tolbert school house for a week. A small band is meeting there under the leadership of Bro. Melvin Crawford. People of those parts put us of the north to shame going to meeting. Very few of them have cars. Most of them walk. Some of them walking four or five miles, and one family had to row across the river to get to meeting. A young woman was baptized there and a man with his wife was restored. The next place visited was Gamaliel, Ark., where I spent four nights but my time was getting short so had to leave them with a prospect of good meeting in sight. Am now, at this writing, in the first week of the meeting here at Des Moines. Conditions favorable for a good meeting here. The church here is under the oversight of Bros. Eugene Sudduth and Alvin Dunn. I believe them to be good men. The harvest "truly is plenteous but the laborers are few." It is a sad thing to think of souls dying for the bread of life. During the last few years this has been a common statement: "Starvation in the land of plenty." Brethren, that is the condition of spiritual things today. Souls starving for the bread of life and carrying the gospel to their rests upon the shoulders of the few.—Lloyd Riggins, Charleston, Ill., Route No. 1.

BIBLE READING.—Beginning the first Monday in January, 1938, the writer will assist the church on 11th and Lema, Riverside, Calif., in a ten weeks Bible reading. The entire book will be considered and taught. Sessions in afternoons and evenings. Thousands of review and test questions asked and drill work in public speaking.—E. M. Zerr. (We hope all in California who possibly can will arrange, even to the point of sacrifice, to attend this Reading. There is a great apostasy in California and

we should have every faithful soldier well trained. Some who have been planning for years to spend a winter in California will find this a very suitable time. But we ought to have dozens of little Bible readings, or drills, or something of the kind among many churches. Tell our readers if your church plans on such. It may encourage others. Let us lay the foundation for the Great Onward Movement which we are working for.—Pub.)

St. Louis, Mo.—Of course you are aware of the great work going on here and while it is yet in its early stage we are all well pleased with the results so far and are highly confident that much good will be done in the future. If only the young people today could realize the seriousness that is attached to serving God, I believe more people would be brought to Christ. It is an impossibility to let your light shine in a picture show, dance hall, or any other place the devil has to offer. It seems as if some people think it is all right to attend that sort of a place occasionally, but if they searched the scriptures they would not "think" it all right, but "know" it to be wrong. They would take heed to such scriptures as John 12:25, 1 John 2:15-17, 1 Cor. 15:33, 1 John 1:6, 7, etc. Wake up, young people, and let us do as we are commanded in 1 Cor. 15:58.—Earl Freiner.

Mattoon, Ill.—Closed a ten days meeting at "New Liberty," near Segal, Ky., Sunday night. Succeeded in getting some troubles adjusted and we hope all will be well. Bro. Nuts Kinser and others are standing firm for the one Book. I did much preaching in private as well as in public. Had eleven additions: six baptisms, two of which came from the Baptists. I think all invited me to hold their next meeting. If I can crowd in a meeting for them next year will do so, but don't see how I can. I think lots of the faithful there. Bro. Harris, who used to live at Bedford, Ind., visited us with his wife and a son the last night. He now lives in Kentucky.—W. G. Roberts.

New Castle, Ind.—Several times I visited Bro. Carl Ketcherside's meeting at Gadsden, Ind. One Sunday afternoon he preached against the Bible colleges and the Open Door policy now pushed by some. D. W. Hall heard that sermon and in the Review of June 22 said of Carl: "He preaches the Word just as I believe it and preach it." If this brother opposes this Open Door policy as Carl preached it that afternoon, how can he hold his membership with and eulogize, as he does in the Review, the North Indianapolis church which cancelled Carl's meeting there because he said he would preach against this Open Door policy? How can he continue to preach for and eulogize this church when it holds in its membership those who originated the Rough Draft and who have and still are sending their poison on Open Doorism through the brotherhood and dividing it, and the eldership absolutely refuses to consider any charge against these apostates? Is not a church responsible for the evil teaching going out from it in the printed as well as spoken word? If he opposes this apostasy as Carl did when he heard him, how can he write for and endorse, as he does, the paper that pushed and still pushes, their divisive thing upon the brotherhood? Why does he condemn the group of brethren who really stand with Carl in trying to stop their apostasy, if he does indeed stand with Carl? Is this a deliberate attempt on this brother's part to deceive people so that he can preach for churches who are really against this Open door apostasy? These are questions which a wise eldership will ask Bro. Hall.—Nathan Ridgway.

St. Louis, Mo.—The meeting at 7121 Manchester Ave., closed with 40 added and restored, 21 baptisms. Since closing 2 more have been added, one as result of Bro. J. H. Baldwin's preaching, the other as a result of Bro. Emery Smith's sermon. Many more are almost persuaded. At close of the meeting we started a Bible Reading each evening, for purpose of study and development of talent. Many who had never taken part before, did creditably in praying, dismissing, reciting, etc. Our morning Bible study each day for those aged 12 to 18 was productive of good. Everyone of these youngsters offered prayer, led the song services, etc., and not one failed to respond. Since I do not preach at either of the established congregations on Lord's Day, it was a privilege last Sunday to hear Bro. Earl Freiner deliver a masterful lesson at 5344 Lillian Ave., while Bro. Lee Ross was (according to all reports) preaching a wonderfully edifying sermon at 7121 Manchester. I began a mission meeting Sunday night about 6 miles from the congregations, and a nice interest is being shown. Next Sunday evening Bro. Otto Schlioper of Hartford, Ill. will preach at Manchester Ave., and at the same time two of our young men Bro. Verne Atwell and Floyd Fleming will preach at Hartford. We are also exchanging talent

with Festus and Bonne Terre, hoping thereby to develop many ardent workers in this territory. The meeting at 5344 Lillian Ave. begins on Sept. 12. Pay us a visit during the time of its continuance.—W. Carl Ketcherside, 8217 Page Ave.

IN THE REVIEW of July 20, 1937, and other issues, the editor says: "Some time back the Review publishers innocently offered an article on Unity (Rough Draft) . . . That the reader may know the actual facts regarding our article, we have reprinted a quantity and will send a copy free to any one who will send a stamped envelope." Did they "innocently" state they could worship with the "Christian Church" if they would "cut out" instrumental music, could fellowship "Bible College" folk if they would not take money out of the treasury, suggest that where a congregation had some who oppose lesson-leaves divide (is that Unity?) in the house and one class use the lesson-leaves and the other use the Bible, etc.? Did they "innocently" throw many articles in the waste basket from old subscribers and supporters of their paper who took issue with "their" plan? Did they "innocently" denounce all the preachers who opposed their plan as a "hierarchy of preachers"? Have they "innocently" misrepresented almost everything they have quoted regarding their opponents who are simply contending for what they contended so savagely for through forty years? Have they "innocently" pushed their "plan" in almost every issue of their paper for five long years when they KNEW it was dividing the brotherhood? Have they "innocently" spotted their columns with personal abuse and misrepresentation toward those who dared contend for what they contended for through several decades? Are they now "innocently" printing another time their "yaller" sheet with garbled and "fumbled" quotations and false statements on the back? Are they "innocently" now trying to make it appear they are only defending themselves, when THEY started the whole thing and show they are still going to fight it through, and have not at all "dropped" it, as they try to make some believe? Is all this "innocency", or just pure apostasy and stubbornness? Maybe it is moat all HERESY? Is it? I was just wondering about some of these things. Several questions here which might enlighten some of us if answered.—W. G. Roberts, 2708 Dewitt Ave., Mattoon, Ill.

### BREATHING

"And the Lord God formed man . . . and breathed into his nostrils the breath of life; and man became a living soul." (Gen. 2:7.)

"And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord." (Acts 9:1.)

Natural and spiritual breathing originated with God. Natural breathing is necessary to natural life. Spiritual breathing is necessary to obtain and maintain spiritual life. If we stop breathing we die. To get one good breath of spiritual life, then switch to the poisonous gases of any kind of worldly wiles, will first put us to sleep (benumb our conscience), and if even the seemingly harmless air of indifference is breathed so as to form the habit, that will not only stunt our spiritual growth, but will kill our spiritual being. Our lungs purge impurities unless over-taxed. Our spiritual minds should be so developed that we can quickly sense impurities in the spiritual atmosphere and momentarily cease breathing until we can flee to better surroundings. We may become "short of breath" due to lack of proper exercise. We should avoid this in the spiritual realm by constant study and exercise of our talents.

We must be careful what we exhale as well as what we inhale. We should also be careful to exhale even every evil thought. Our bad breath is most offensive to our friends. So is foul speech to not only those whom we might influence, but also to God. Fortunately natural breathing in normal surroundings does not require a great deal of our attention, but our spiritual breathing should have our undivided attention.

We should breath naturally under normal conditions. Of course sharp pains may make our breath "short" and faster. Mental distress or anguish will also excite our spiritual breathing. We cannot breathe awhile real fast and then stop all together for a month or a year. Our breathing must be constant. Fortunately nature takes care of that too. However, we must not lag in our spiritual breathing, nor think we can increase our zeal or "get religion" at revival meetings, stop between times and expect to live.

We should avoid loud talking at the bedside of very sick friends. All utterances should tend to encourage the patient and point out to him the worth-while things to live for. So should we approach those spiritually ill, whose quack doctors have treated them with a soothing-syrup, tending to produce permanent blindness. We should reason with them and coax them to swallow the bitter facts which will kill the multitude microbes of misrepresentation and allow the breath of life to regenerate his spiritual being.—Geo. A. Robinson, 2228 Union St., Berkeley, Calif.

### GENUINE MISSIONARY WORK

A missionary is one sent to engage in preaching the Gospel, priming the pump and setting the wheels of the Church in motion. His motive should be the glory of God, betterment of man and saving the soul. His object should be to set the Church and not himself before the world; to advance the Lord's cause and not his own and take heed to himself and to the doctrine.

It is duty of the Church to encourage the work, advise the preacher and pay the bills; while the servant of Christ should consult the Church, measure the situation, keep a record, and report all findings.

Paul and Silas were engaged in such work when we find them in Macedonia. We read of the prayer-meeting by the river side, the conversion of Lydia and others, their baptism and the woman's cheerful request to lodge in her home. Many invitations are not so persuasive as that of Lydia, the seller of purple. (Acts 16:15.) This gave the missionaries a home, encouraged their work and lightened their burden.

Now the opposition begins as it always does. Here a woman has a devil, brought her masters much gain by sooth-saying; but Paul, a fighter himself, cast the demon out, incurred the displeasure of her masters for killing their business, and the outcome was that Paul and Silas went to prison. Things looked blue, friends were as scarce inside as out, but they were not discouraged—the Word of God is not bound.

These men could sing and pray and there was no prison rules against it. Jonah prayed in a worse condition and was heard. It is midnight; business has closed, traffic has slowed down and the jailor has gone to sleep; Paul and companion sing and pray; then sing again; the music is vocal; they sing glory to God; they need no harp to make it charming; why should we think so? If the harp or the horn have virtue why not use them in prayer as well as song, seeing both are worship and one is as sacred as the other. Suddenly these missionaries sang their feet out of the stocks, prayed the prison walls down and set all the captives free. Before daylight the singers had their stripes washed, the jailor with others were baptized, they all ate an early lunch and rejoiced

at the happy unraveling of such unfortunate entanglements.

Note results: First, Lydia and her house saved; second, if no soothsayer, no miracle; minus this miracle no prison and without the prison no jailor converted. Verily, God makes the wrath of man to praise Him—thus the Church was born at Philippi. Don't be discouraged.—A. R. Moore, 7519 Jeff St., Kansas City, Mo.

### HOW TO DEVELOP A GOD GIVEN ELDERSHIP AND TO STIR MEMBERS TO READ GOD'S WORD

"But the serious question is, 'How can we stop this drifting into the pastor system, and how can we build a scriptural Eldership through which the word of God can be infused into the Body of Christ and thus save the Church from the calamities which threaten it?' If all preachers will try with all their hearts to carry out Paul's instructions to Timothy, a great change will be made among the churches. He said, **'The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also.'** (2 Tim. 2:2.) Here is a command of an inspired preacher to a young evangelist which most of us preachers today have neglected. We have not tried to develop teachers in the churches, but have merely preached to the brethren and to the world. \* \* \*

"There are some preachers who are so situated that they cannot go out from home and be gone weeks and months, preaching to the world and committing what they know to faithful men who shall be able to teach others. Perhaps they have families that need their attention. But they can visit places regularly and develop them. They can have these readings and drills with the churches they visit, and develop Elders and others. But if they continue **merely** to preach to the brethren, and are as much needed at the end of a year as at the beginning (and in most places they are needed more), it is evident that such preachers are not trying to develop teachers, as Paul commanded Timothy to do. Unlike Paul at Corinth and Ephesus, **they are working their way INTO the service of the church rather than OUT of it.** They are weakening the Eldership and developing themselves into another clergy. **The aim of every preacher should be to develop the churches he works for so that they will be able to take care of themselves, AND THEN TO HAVE THEM SUPPORT HIM OUT IN WEAK PLACES AND IN NEW FIELDS.**"—D. A. Sommer in tract on Mutual Edification, written from 15 to 20 years ago.

There has been much misrepresentation concerning my position on Mutual Teaching, but this extract gives an idea of what it is. I wish we had space to print the whole tract. Until then send twenty cents for a copy. It may mean much to your church if you will try earnestly to carry it out. Churches are developing themselves more and more. Don't be the last. What arrangements have you made for a Bible reading or drill or something to put members to work better?—D. A. S.

Mattoon, Ill.—Bro. Riggins began a meeting here Aug. 30. We had an all day meeting that day. This

scribe did the preaching forenoon and night, but in afternoons, Bro. Ditrick, Morrow, Johnson, Ralph Anderson and Geo. Anderson did the talking. Bro. Johnson led the singing and did it just right. Had a fine meeting. Bro. Riggins is doing some real preaching, too. The twenty-first of this month, at 10 a. m., I am to begin a four days debate at Canalou, Mo., with Ben M. Bogard, who is the ablest debater the Missionary Baptists have in the United States. He claims Joe Warlick is the only man in the U. S. who has held more debates than himself. Will be two sessions each day. Hope to see many brethren there.—W. G. Roberts.

Kansas City, Mo.—Your card came. Was glad to hear from you and will say W. E. is improving. He hopes to begin a meeting at Charleston, Ill., September 12, the Lord willing. Brethren have been very good to us and have made it possible by their gifts for us to live during this time. We are very grateful for such brethren and we trust we may ever be worthy of their support that we may live several years yet to set forth the Gospel of Christ. We will never forget the kind letters and the support we have received from the brethren. Please note change in address to 2640 Cleveland Ave.—Your humble Bro. and Sister, Mr. and Mrs. W. E. Ballinger.

Brookport, Ill.—The Church of Christ here challenged the "New Digressive Church of Christ" here for a debate on the "Bible College" question. We thought that there were and are some honest men and women in the New Digressive Church that if a representative man on their side could be secured to uphold the thing that divided the Church here great good could be accomplished. The following proposition was submitted to their representative who refused to debate it saying he would not affirm that the "Bible Colleges" were scriptural. Proposition: "The erection and maintenance of schools or Colleges, such as Abilene Christian College, David Lipscomb College, and others of like nature, for purpose of teaching the Bible, and other branches of learning in connection, is authorized by the New Testament scriptures." Affirms. W. Carl Ketcherside, Denies. The so-called "Bible Colleges" are either scriptural, or not scriptural. If scriptural, those who endorse them and their products, should defend them; if not scriptural, said advocates should acknowledge same and declare that they are upholding unscriptural organizations. The Schools can no more be defended than can the missionary society, or the Christian Endeavor; and preachers who become bold in denouncing sectarianism become cowards when challenged to defend their own schools. If I could not defend a thing that I practiced in religion I would denounce it and would take the Bible as rule and guide of my faith. We must walk by faith. Whatsoever that is not of faith is sin. As "Bible Colleges" are not mentioned in the Bible it cannot be of faith, so it is a Sin.—A. T. Kerr.

IF THE OPEN DOOR POLICY toward innovations is right, fight for it. If it is wrong, fight AGAINST it.

"Woe unto you, \* \* \* hypocrites," said Jesus. If a man says he is against this Open Door heresy, and encourages those who originated it, is he not a hypocrite?