

MACEDONIAN CALL

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

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MACEDONIAN CALL

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Not Now.

("He that had been possessed with the devil prayed Him that he might be with Him."—Mark 5:18.)

Not now, my child! A little more rough tossing,
A little longer on the billows' foam,
A few more journeyings in the desert-darkness,
And **then** the sunshine of thy Father's home!

Not now; for I have wanderers in the distance,
And thou must call them in with patient love;
Not now; for I have sheep upon the mountains,
And thou must follow them where'er they rove.

Not now; for I have loved ones sad and weary;
Wilt thou not cheer them with a kindly smile?
Sick ones who need thee in their lonely sorrow;
Wilt thou not tend them yet a little while?

Not now; for wounded hearts are sorely bleeding,
And thou must teach those widowed hearts to sing,
Not now; for orphans' tears are thickly falling;
They must be gathered 'neath some sheltering wing.

Not now; for many a hungry one is pining;
Thy willing hand must be outstretched and free;
Thy Father hears the mighty cry of anguish,
And gives His answering messages to thee.

Not now; for dungeon walls look stern and gloomy,
And prisoners' sighs sound strangely on the breeze—

Man's prisoners, but thy Saviour's noble freemen;
Hast thou no ministry of love for these?

Not now; for hell's eternal gulf is yawning,
And souls are perishing in hopeless sin;
Jerusalem's bright gates are standing open;
Go to the banished ones and fetch them in!

Go with the name of Jesus to the dying,

And speak that name in all its living power;
Why should thy fainting heart grow chill and weary?

Canst thou not watch with me one little hour?

One little hour! and then the glorious crowning,
The golden harp-strings and the victor's palm,
One little hour! and then the Hallelujah!
Eternity's long deep thank-giving psalm!

—C. P.

Conviction

The word used for heading of this article does not appear in the common text of the Scriptures but the thought is there. The word as an English expression is defined by Webster as "the condition of being convicted; strong persuasion or belief." It is this meaning that is to be attached to the word in the present article. There is much set forth in the New Testament along this line and it is seen that men have always acted in any given direction just in proportion as they are persuaded in that direction. Of course no rational person is persuaded upon any subject except as he is made to believe along that line. And when he does become a believer in that direction he will so act provided he is acting with a pure conscience. The Jews who brought the woman to Jesus skulked away because they were "convicted by their own conscience." That means that the evidence was such that they were persuaded they were in the wrong, and so their conscience convicted or chastised them. But this could not have been so had they not had evidence of the real state of affairs and they recognized that evidence.

In view of above considerations we conclude that when a person is said to be acting through conviction it means he believes a certain thing is proper and is acting accordingly. If he acts otherwise then he must be charged with hypocrisy in not doing that which he understands he should do. When such is the case it is because some influence is allowed to bear that is making more appeal than the sense of right. In other words, conviction is not as strong a moving factor as something else. And of course it follows that such influence must be a selfish one since nothing else could counteract that of the sense of right. Now it is possible that one may be influenced in the wrong course through lack of information as to what is right. But whether from such lack or from motive of selfishness, such person must be charged with acting contrary to conviction. And in every instance of a person who is thought to be acting without conviction, it is regarded as unfavorable at least. If from lack of information, then it is required that the necessary information be obtained since such is available. The Lord has given the world ample material to produce understanding and thus persuasion on questions

of right and wrong and it is expected that man will use that material and so be able to act from conviction against all opposition. Failure to do so is a fault so serious that the guilty ones must be charged with sin since the apostle says that whatsoever is not of faith (or conviction) is sin.

Now we ask how one may be so informed that he may be able to discern what is right and so be qualified to act upon conviction? The answer is found in Rom. 10:17. "Now faith (or conviction) cometh by hearing and hearing by the word of God." There are many other passages to the same effect but space suggests the use of this one only now. So then, if a person will hear the word of God and believe it he will have a strong persuasion as to what is right and then if he is desirous of a pure conscience he will not be satisfied with anything short of doing what he has been persuaded he should do. If he acts contrary to the information thus obtained he must be charged with lack of conviction and thus with inconsistency at least. It would be an indication that he either did not believe the information presented to him in the Word, which would be a matter of condemnation, or else he does have a persuasion of its truthfulness but is willing to act contrary thereto and thus is inconsistent and guilty of rebellion.

In the present crisis of the "disciple brotherhood" there is a vast opportunity to demonstrate the presence or lack of conviction. For almost a century those in the public positions have been stressing the idea that all sectarianism is wrong because it is without Scriptural foundation. They have steadfastly rejected all suggestions as to the honesty or earnestness of the various actors on the religious stage, insisting that all such principles avail nothing unless the evidence from Scripture is forthcoming to convince one that such principles are according to divine authority. On this basis it has been a constant condition of conflict among professed disciples to determine what is right and then contend for that right in spite of all opposition. Men have been known in the field from one end to the other who have had such firm faith in righteousness of the Cause that their convictions held them in line against all counter attractions in the form of popularity, money and worldly ease. There was but one explanation for the stand taken by the army of faithful preachers and other workers against the multitude of human doctrines and that was in the word **conviction**. This was the strongest motive in their lives and it brought them into the fight for truth and held them there. On the same basis we must conclude that the present general compromise is due to lack of conviction. In the various states from coast to coast the churches and preachers are selling out to the enemy in droves. Preachers who a few years ago stood out under conviction against the college and orphan home innovation are now yielding to the enemy and turning to defaming those with whom they formerly stood shoulder to shoulder in the fight to be true to their convictions. One can see in the press the names of Elders and preachers who not long ago still fought these human institutions but who are now finally yielding. It cannot be that they have forgotten what they once knew about the subject. No, it is because they have become "weary in well-doing" and have been so willing to let selfish motives such as desire for money and popularity and ease have the lead that they are selling out. The Review sold out in 1932, confessedly, to save the financial face; and the generation of preachers connected

with it are so anxious to have a place to preach that they are sticking to it although they must know about its compromise of principle and its stooping to shameful tactics. And still later are some who had stood out against this greatest of traitors for a while are now seen hobnobbing with the southern classes. The explanation of the whole thing is the pronouncing of the word conviction, the sad absence of it and thus the betrayal of the faith of Christ.—E. M. Zerr.

Heresies Will Come—(Continued)

In spite of the statements that, the church is the pillar and ground of the truth (1 Tim. 3; 5); "that unto principalities and powers in heavenly places might be known by the church the manifold wisdom of God." (Eph. 3: 10); and, "Unto him be glory in the church by Christ Jesus throughout all ages, world without end." (Eph. 3: 21); in spite of all this teaching, men who say it is wrong to organize a missionary society to further the preaching of the Gospel, have advocated organizing and building up schools in which to teach the Bible and develop the character of the young; and many brethren have sanctioned this. Thousands of dollars have been solicited from the church for this purpose. Support has been diverted from faithful ministers of the gospel who were prepared to make known the manifold wisdom of God of which the world is so much in need. Honor was transferred from the church to a rival institution devised by the wisdom of man. Different preachers who left evangelistic work to teach in colleges said they believed work in the college had resulted in much more good than all the years spent in preaching the gospel. The organizing of schools to do the work which God said should be done by the church is a choice not in harmony with the teaching of God's word. "There must be also heresies among you, that they that are approved may be made manifest among you." "The sheep know the shepherd's voice, and a stranger will they not follow, but will flee from him; for they know not the voice of strangers."—Eva Baker.

Support of the Truth

"The true worshippers shall worship the Father in spirit and in truth." (John 4:23), the apostles were guided into "all truth," (John 16:13), and the Church of Christ is "the pillar and ground of the truth," (1 Tim. 3:15). From this we learn that God expects his people to uphold that divine plan by which we become the true people of God. But how can we, as a people, accomplish this great work of supporting the truth? Obviously, we cannot do it by a compromise with violations of the truth. Then we must support the truth by a careful observance of all the various requirements of that great system of truth.

One very effective work in upholding the truth is that performed by individual members in their everyday lives. The principles of God's truth can be seen, and are proven, in the things we do and say. The truth is upheld by the lives of faithful members of the body of Christ because those lives are directed by the truth. (See Rom. 12:1-2.) My brother or sister, what can you produce from the life you live that you are sure distinctly holds up the truth before those who see your life? Do you prove that part of the divine plan pertaining to purity, by not conforming to the world?

Are you ready to give an answer to those who inquire about the profession you make? See 1 Pet. 3:15. Are "your feet shod with the preparation of the gospel of peace?" (Eph. 6:15.) How much are we doing individually to support the truth? We should not forget that the many small deeds of righteousness in our daily lives aggregate a life lived for the glory of God and the support of His truth, while the habit of omitting those little things, that make up that great system of truth, will surely bar us from the blessings of heaven? Ponder Matt. 25:31-46. We sow to the spirit and look forward to a harvest of everlasting life by doing "good unto all men, especially unto them who are of the household of faith." But we must not be "weary in well doing." (See Gal. 6:7-10.) I fear the indifferent attitude of many, toward the various practical principles of truth, will be the cause of many professors of christianity hearing the sentence, "Ye did it not to me," when it is too late.

And God intended that his manifold wisdom should be made known by the church (Eph. 3:10). How much are we doing to make that manifold wisdom known? Can we not do more? Not many congregations are able to support a great amount of mission work alone. But by a proper understanding and cooperation, several congregations can combine their resources and accomplish a great work. But how many professed faithful congregations are failing to carry out a program of mission work? How can the church be the pillar and ground of the truth if we fail to spread the truth? Will not our passive attitude toward the profession we make, lead us to an overthrow of the church in our respective communities? It seems that many think of the truth as the support of the church, rather than the church as the support of the truth. We like to proclaim our possession of the truth, but come short in working out the principles set forth therein, many times.

I would like to ask how churches in this part of the country, who are close enough to work together in spreading the gospel, feel about what we are accomplishing. Will you let us hear from you brethren? Is there any way that we can co-operate for a greater work in advancing the truth? Surely there is, for that system of truth is complete.—Fred W. Fenton, 724 S. Hickory, Ottawa, Kans.

A Betrayal of the Church of Christ—No. 2

For the benefit of those who have not read No. 1 of this series, I state that Claude F. Witty, pastor of a "Church of Christ" in Detroit, Mich., writes an article to churches of Christ, titled, "Brethren, You Are Mistaken," published in Apostolic Review, Dec. 10, in which he tries to show that we should give up things for which we have contended so long, in order to unite with the Christian Church. The Review does not criticize the position at all, and as it is in harmony with their plea for Unity, it is evident that that paper endorses it.

Witty says, "If I am any judge, the so-called Church of Christ brotherhood has done a good deal of moving over since I was a young preacher." Notice, the slur here on the people with whom he has been identified all these years. I consider it a slur on the New Testament, and am willing to prove it with a representative opponent. Yes, he has done some moving over. He was once a writer for the Review, but was dropped from its columns and denounced for "moving over", and now the same

paper gladly receives him back without any change on his part. It, too, has "moved over".

For the first week in May, 1938, in Detroit, Witty and his Christian Church friends have called a meeting to try to get together, each to do some "moving over", compromising, and to stimulate the same compromising throughout the two brotherhoods; while Detroit is on the mind, let us talk a little about the "moving over" which has been done there.

In "The Old-Path Guide," p. 266, of 1881, published by F. G. Allen, in Louisville, Ky., is an interesting article by J. A. Harding, who was a very influential preacher in the South, and later with David Lipscomb, established the Nashville Bible School, now David Lipscomb College. His mind then was tolerably clear on the original principles of this religious movement, and on the New Testament, and he fought the innovations then being introduced, which developed finally into the Christian Church apostasy.

He was called to hold a meeting in Detroit for the old Plum Street Church of Christ, now Hamilton Ave., and wrote thus of his meeting (bold face mine):

"I was engaged during the month of February in conducting a meeting for this congregation, and was so much impressed by its primitive simplicity, and by the successfulness of its operations, that I deem it expedient to give your readers a brief account of it.

"Detroit, including its suburbs, has a population of 145,000, and is a beautiful city. In it there are two congregations of Disciples, the Washington Avenue and the Plum Street churches. The former of these uses the organ, and sometimes has employed pastors. Isaac Errett, W. T. Moore, A. I. Hobbs, T. V. Berry, and others, have been so engaged by it at different periods. The latter is decidedly an old-landmark church. It is opposed to the modern pastor system, to instrumental music in the worship, and, indeed, to all the innovations and corruptions which are now threatening to overwhelm those who plead for a return to Apostolic teaching and practice. No doubt, some will be astonished that I can speak of the 'successfulness of its operations' when it is known that it has never employed a pastor; so many people being firmly persuaded that a church can not hold its own, much less grow in numbers, as well as in grace and in the knowledge of the Lord, in any other way. Nevertheless, in its history, we have another demonstration of the truth that God's ways are better than man's.

"About twelve years ago the congregation began to exist with thirty names enrolled on its books. It now numbers between two hundred and fifty and three hundred. The original members were those who opposed the 'New Interest' movement, which began to develop itself under the pastorate of Isaac Errett. [Who founded the Christian Standard, leading Christian Church journal]. Brother Errett, at its head, published 'A Synopsis and By-Laws,' to which certain brethren would not subscribe. From this division, in course of time, the Plum Street Church grew. For nearly twelve years the brethren have never failed to meet twice on the Lord's day; in the morning to break the loaf, and in the evening to preach the Gospel to those that can be induced to come to hear. The teaching and preaching are done by the members, except when some brother visits them by chance, and takes part in this work, or when an evangelist is engaged in holding a series of meetings with them. They also have a meeting for the children on Sunday after-

noons, and a prayer meeting on Wednesday evenings.

"There are more than twenty of them who engage publicly in teaching and exhortation, and many more who lead in prayer and in reading the Scriptures. The average attendance at the Sunday service is better, in proportion to the membership, than AT ANY OTHER CHURCH I HAVE EVER KNOWN.

"Confessions at these meetings are frequent. Of those who have been added to the congregation since its beginning, by far the greater number were received at the regular meetings. I was so much pleased by the way in which the Sunday morning service was conducted, that I am constrained to risk wearying you by giving a somewhat detailed account of it. **I believe the example is worthy of imitation,** and by the recital of it to others may be impelled to a **BETTER AND MORE SCRIPTURAL COURSE.**

"I arrived in the city on Saturday evening and stopped at a hotel. Early Sunday morning I sought my way to the meeting house and was very cordially received. . . . At my request, the brethren excused me from taking any part in the meeting, my first one with them, and proceeded in their usual way. When the hour for opening arrived, the elders took their seats upon the platform. This was the first thing to which I was not accustomed, and, hence, particularly attracted my attention. The one who was to preside for the day arose and read a hymn, which the congregation, while standing, sung. The elder then read a portion of Scripture. After the reading he announced that certain brethren were sick, calling out their names, and that they would be remembered in the prayers. This was said so touchingly and the prayers were so fervently delivered, that I felt myself to be indeed in the midst of a band of brethren and sisters.

"After the prayer, another song was sung. At this point an invitation was given to any baptized believer, who desired to take membership with the congregation, to come forward and do so. One lady presented herself and received from the elder the right hand of fellowship. The supper, which is regarded as the prime object of the meeting, was then attended to. . . . After this, a song was read and sung, and then the collection for the treasury was taken up. In addition to the weekly contribution, a collection is made once per month for the spread of the Gospel.

"The presiding officer now called upon a young man in the audience to read the 'regular lesson.' In response, he arose, and standing at his seat, read in a distinct and impressive way the book of Jude. At the close of the reading, the president said: 'If any brother has a word of teaching or exhortation, let him say on.' The brethren were requested to improve the time, which they did. Several short, excellent speeches were delivered. The exercises were closed by a speech from the elder, who wound up with an invitation to sinners to confess their Savior. A concluding song was sung and we were dismissed. Thus an hour and a half had been pleasantly and profitably passed. **I am sure such meetings are far more Apostolic, and by far more beneficial than those to which we are accustomed.**

"This church is not anti-missionary, but believes in sustaining the preacher of the Gospel in the field as an evangelist. It is now engaged in doing this work. **If the churches of the Disciples would edify themselves and send their ministers abroad, they would develop themselves thereby wonderfully in zeal, knowledge and effici-**

ency, and would do the grandest missionary work that was ever accomplished, at the same time. [Amen and amen.—D. A. S.]

"Ah! but they will never do this, it is said. It is probable that this is true. There are, however, two things which we who believe in the desirableness of such a state of affairs can do. In the first place, **we can exert ourselves to induce those congregations over which we have influence thus to work;** and, in the second, we can determine to limit ourselves to no given field, but to go from day to day where it appears we can do the most good and where in the providence of God we are led. The first commandment of the commission is 'go'. That God will bless us in our labors and guide and sustain us, we need not doubt. I, for one, am committed to this course of life."

Witty worked with this old Plum Street Church for many years, and probably did more than any one else to lead it away from the scriptural eldership and development system which Harding said it had, to the pastor (feeder) system, in which an imported preacher does all the feeding in the two most important meetings of the church. They have moved over, and Witty helped, but over toward Rome not Jerusalem. Does Witty have elders in his church? I have been told that he does not, or least did not when I was told. He is the pastor (feeder). The Christian Church which he is trying to unite with the Church of Christ generally elects elders every year. Scripture, please! The elders are generally mere figure heads with them, so far at least as teaching is concerned. Of course, that is a small matter with Witty. Push out into the "middle of the board"! Compromise, in other words.

A scriptural eldership is one of the most important things connected with the New Testament Church, and it was a departure from this which led to the Roman Catholic Church. The college people already have emasculated the eldership, and made the preacher the pastor (feeder); and the supposedly anti-college people are rushing pell mell into the same unscriptural system.

"Mark them which cause divisions and offenses contrary to the doctrine ye have learned, and avoid them."

Brethren, the true Church of Christ is in danger. Pass your paper to other disciples who should know of this apostasy. Or, send us names to forward a few samples. (To be continued.)—D. A. Sommer.

Church News

Colorado Springs, Colo.—I have moved here and have been to worship four Lord's days. Very good meetings.—M. B. Foster.

Berkeley, Calif.—I am some better but a long ways from being able to take care of myself.—Geo. A. Robinson.

Malta, Ohio.—Was with E. Branch congregation February 27, in forenoon. I spoke from 2 Tim., 4th Chapter. No meeting at night owing to bad roads. Go there again in March. Glad to see so many names in M. C.—C. G. Parsons.

Kansas City, Mo.—I am working in Kansas City a few weeks while not in protracted work. I am trying to visit all the members. The Spruce Street and 55th Cleveland brethren are standing firm, and working for the Master's cause.—W. I. Ballenger.

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W. G. Roberts and J. D. Phillips of Bronte, Texas, will have a discussion at Flemington, (Lock Haven), Pennsylvania, beginning March 29, 1938, and lasting four days, in which will be discussed woman's public work in the congregation, the use of Bible classes, and also the doctrine of Phillips that for a communion service to be scriptural the one serving the table must break off a small portion of the loaf and eat it, then the others do the same. Why, oh why, will churches of Christ permit hobbyish preachers to come in and disturb them over some of their peculiar notions? Brethren should never permit any man to enter their pulpits unless they know he is entirely all right in life and teaching. Our chief fight now is with those who wish to be broader than the Word of God, and this discussion is with those who are narrower than the principles of the Word of God. "Mark them which cause divisions and offenses contrary to the doctrine ye have learned, and avoid them."

Decatur, Ill.—The little band of disciples meeting at Springfield, Illinois, meets each Sunday in the county court room of the court house on the second floor. We are expecting Bro. John Rhodes of Le Grande, Iowa to hold a three weeks meeting in May, beginning May 8th. If you have relatives or friends living in or near Springfield, we would like to get in touch with them.—Ralph E. Anderson, 1105 W. King.

I believe the last issue, February, to be the best. Contains more sound, tangible teaching. Wish I were able to do more for it.—C. J. Beidel. . . . It has the right ring to it. Keep it going if you can.—R. B. Haskin. . . . I think it is fine and wish it could be put out twice a month instead of only once. It is certainly difficult, however, to gain the attention of the majority, even in the church, when there is so much teaching of the so-called tolerant kind.—Elder. . . . I surely think the January M. C. is ideal to hand to the outsider, and am handing out a few at work. It seems to me that the M. C. is getting better all the time.—J. L. Baldwin. . . . The January number was surely good and I am placing them where I think they will do the most good.—B. Britton Boston. . . . Etc.

When England opposed strongly Italy's conquest of Ethiopia, slaughtering naked soldiers and helpless women and children, the whole world stood with her, for she was fighting for a principle of right. And if Chamberlain, their premier, now, for temporary quiet, makes peace with Italy, and recognizes the conquest of Ethiopia and loans money to Italy to exploit that suffering country, the sentiment of the United States and of the world, we believe, will be against England and her surrender of a great principle of right. And when a religious paper fought strongly for decades to keep collegites and other innovators out of churches of Christ, now surrenders and fights as hard to bring them in, thus surrendering one of the greatest principles of God's Word, can the reader wonder that there are a goodly number who do not intend to go with them? Brethren, there is no doubt that we are right and let us fight for it till the last man and last gun are gone. We rejoice at the many thousands who are doing this. Your firmness now may keep others in the right way.

Perry, Ill.—Brethren, the M. C. seems to be improving, with good edifying articles, which is a means of building all of us up on the "Most Holy Faith." I am still doing what I can in the Lord's work, and plan to take up evangelistic work more extensively in the late summer and fall months. I was much encouraged to "press on" in the work of the Lord recently when I visited New Liberty over 1st Lord's day in February, and Hammond over 2nd Lord's day. I also visited my parents at Union Center, and also enjoyed a good visit in the home of Bro. Riggins one night, and a good visit in the home of Bro. W. G. Roberts, while waiting for the train. I received good hospitality in the home of Bro. J. V. Brown in Decatur one night, as I waited for a bus to Windsor. Will be glad to arrange to hold meetings during September and October. Always glad to hear from the Brethren.—L. L. Curry.

Pennsylvania.—Dear Bro. Sommer: I am preaching at Darby, Pa., near Philadelphia. The interest seems good. I preached at a gospel mission on January 28 to 210 people, on February 11 to 250. The result of these meetings was there was a wandering disciple who was restored to the church, another made the good confession, and was baptized into Christ, and we are expecting more confessions. I need some helpful tracts but I am unable to buy them as I get very little help.—J. W. Pennington.

(Here is a real Macedonian call to come over and help by the printed page. I sent him a big bundle of January M. C., but do not feel able to do this at my own expense. There are many places where they would like to have good literature to distribute but lack means. Each Missionary Number of the M. C. will contain a full outline of the Church of Christ. How many will help put the printed gospel into the hands of this colored brother to scatter, as well as many others? You can send here, and we shall keep track of it, and send out to mission fields for you as much as your liberality supplies. This will be a real Missionary Service.)

One of the most timely observations I ever read, came to my eye recently in my reading. Here it is: "The way of least resistance makes crooked rivers and crooked men." Read it again. Water always runs down. The streams feel out here and there for a lower level, and hastily seek it. Hence, streams are always crooked. Men, too, who take the easy way, the way of least resistance, continually hunt for something lower, because easier, and they spurt here and there, and their lives become crooked. It takes power to lift water up, it takes faith, full faith, in God to lift man to higher levels.

Topeka, Kan.—I regret the necessity of having to quit the field at this time. I tried to be faithful. I am glad to see some young men starting into the work. I want to encourage them what I can. I recently spent a few days among churches in South Missouri. Had good meetings generally. Dudley, Mo., is in need of faithful help. Land is cheap there and, being a flat country, is not bad for farming. The floods do not affect that district. Faithful brethren changing locations will do well to write Jas. Ewer, Dudley, Mo., for information. Compromises will not be tolerated at Dudley. While at Neosho I conducted the funeral of Bro. Jerry Patterson, of Pittsburg, Kansas. This is a sad loss to the faithful few there who meet for worship in a private home. I will not be idle. There is plenty of work to do in Topeka and surrounding territory. We are hoping for a good meeting this year in Topeka with Bro. Riggins. Watch and pray, Brethren, "for ye know neither the day nor the hour wherein your Lord doth come."—Wm. Ketcherside.

We have every confidence in the religious position we occupy and are fighting for. Our bitterest enemies give no scriptures for their apostasy but continually refer to men's inconsistencies, as they think. The doctrine of keeping the Church clear from false teachers is a most sacred doctrine of God's Word. He says clearly of such, "Receive them not," while our enemies are saying, "Receive them." Brethren, we have the truth, now it is up to us to get it before the misguided disciples.

St. Louis, Mo.—We are in the midst of one of the finest readings imaginable. Much good talent is available, and the average attendance now is over 30 per day. There is an all day session from 9:00 a. m. to 3:30 p. m. We have 1 hour of public speaking per day, and a special speaking and music session on Tuesday night, also readings on Wednesday and Thursday nights. The congregations in St. Louis are moving along nicely. We will try to have a report in from someone soon, although I have been and still am too busy working to take time off to tell about it.—W. Carl Ketcherside.

Secor, Ill.—I baptized a man at Secor February 6th. Art Freeman rendered valuable assistance at Peoria Mission on that date. February 13th I preached twice at Hartford, Illinois upon the invitation from those good brethren, while attending the St. Louis Bible Reading. Was invited to return. February 20th, several came to Peoria Mission, 3008 N. Adams Street, and helped the work there. Brethren, be wise as serpents, harmless as doves. I hope to get into Colorado again this summer. Also want to do what I can elsewhere as there is a great work to do, and life at most will be so short.—R. O. Webb.

We wish to thank all our writers and reporters for the interest they are taking. Our April Number is the Missionary Edition, you remember. Write before March 25, if possible, how

many copies you will wish. In your articles leave plenty of space between the lines, for corrections, and never write on both sides of the paper. If you are not used to writing, think a good while about some good point you wish to make, give about one good scripture to prove it, possibly you can illustrate it with some incident in your experience, and do not write over half a column. The first time you tried to talk publicly you did not try to preach a sermon of half an hour, but said only a few words. We are sorry our space is so limited that we have to use short articles, except with some of our old writers, and on some vital questions before the brotherhood. Thanks, brethren, you are doing fine. Go ahead. Yes, and be sure to have your reports in BY the first day of the month, for we generally take the copy early that day to the printer.

St. Louis, Mo.—I have not reported my work lately, but have been busy. I am attending the Bible reading in St. Louis which will soon be history. Sure has been a profitable study. In January, I visited following congregations: Hammond, Ill., Sullivan, Ill., and Newcastle, Ind. Intended to go to Flat River the fifth Lord's day but was sick. At Newcastle a young married man came forward and made the confession and was baptized later by Bro. D. A. Sommer. First Lord's day in February I visited Flat River. Had one addition at evening service, Bro. Barton's daughter. I was at Newcastle, Ind., February 27th and performed the ceremony which united Sister Mary Huse and Mr. Orville Shelley in holy wedlock. We wish them a long and happy life. I am going to go to Bonne Terre next Lord's day. I have been invited to visit Hartford congregation during the reading but sorry, I won't be able. I have some time open for spring work, would like to be busy. There is much to be done in the Master's vineyard. How much are we doing? Let us think about this while we have the opportunity to work, the night cometh when no man can work.—C. R. Turner.

East Liverpool, Ohio.—I have read the Ketcherside-Porter Debate. Bro. K. discussed with the spirit that is from above, first pure then peaceable. Bro. K., you have sown fruits of righteousness, "Whence come wars and fighting among you?" (James 4:12.) They are due to human passions, insatiate desires and greediness. Those who divide congregations over these unscriptural things are guilty of these condemned things. Let us all go to God in prayer.—C. W. Moore.

(This discussion can be obtained for 75 cents from W. Carl Ketcherside, 8217 Page, St. Louis, Mo. And in order to keep your mind clear remember this: While Carl and the rest of us have been fighting to keep such men as Bro. Porter out of true churches of Christ, where they will advocate their unscriptural human organization of Bible colleges and orphan homes, to do work of the Church, the Review writes him to report in its columns and he does report and thus worm his way into the confidence of those who would stand against this heresy. Yet, the Review says it is against these innovations. "The way of least resistance makes crooked rivers, and crooked men," and —oh, well, you supply what's lacking!)

A brother who is a local preacher and leader of a small group in a very difficult field in a city of about 5,000, recently wrote me that they would have to pursue some different method to get anywhere. I suggested about as follows: Get a hundred copies of the Missionary Number of M. C., choose some section of the city where very common people live (though not foreigners, for they will be unable to read the literature), take a religious census, which gives you the chance to ask name and religious affiliation, then leave a tract and invite out. Names of favorably disposed ones can be retained, and visited again, or literature sent. The same houses can be visited in three months with another Missionary Number. They could be distributed early some Sunday, a day when people have a better chance to read. It may not be necessary this time to knock, but the tract could be put under the door or in a safe place that they will see. If this is kept up through the year, it is bound to bring some results, though you may not be able to see all of them. Try it, especially as it will cost so little beyond your own effort. One church is sending the papers through the mail, to box-holders in their end of the city. Almost any disciple can help distribute literature from house to house. When you have given one section of the city a trial, try another near at hand. In many instances it gets you in touch with prospects to work on, and that "lead" can be followed up. This is the way men sell some kinds of merchandises, and the gospel is far more important than that. Jesus says, "Go."

Central Station, W. Va.—We are still holding forth at Long Run in the same old way, working in peace and harmony under the leadership of Christ and his apostles through his Word. We still have more confidence in the inspired Word than we do in the creeds of men which may bring us popularity and money and unite us with other creeds of men, but can not and will not bring us happiness in the end. I am sorry some have fallen into the Open Door and don't know it, but such is the case. Bro. Roberts hit the key note when he said more faith is needed. It will prompt us to obedience and greater deeds of charity and fewer creeds of men. If we wish to increase in faith, we will have to spend more time reading that creed that was written more than 1900 years ago, for Paul says it came just that way. The faith that comes this way will purify our mind and heart, and cause us to have more respect for the gospel of Christ than the doctrines of men. And we will not accuse our brother falsely, because our Saviour regards that same false accusation against Himself. And all who have this faith will put purity before peace, and bring about the oneness that existed between God and His Son. "I can myself do nothing. whatsoever I hear, that I speak." These are not my words, but the words of Him that sent me. And this faith prompted the Apostle Peter to cry out, "Lord, save us lest we perish." And should not all of us cry out? May the good Lord bless you and all others in everything that is right and lead us all in heaven's way, so that when our labors here are over, we may find rest on the other side.—W. J. Williams.

Mountain Home, Ark.—Closed a few days' meeting in a school house near Pottersville, Mo. Measles and other things hindered very much, but the few brothers and sisters seemed very much encouraged and I was urged to return. Since the last of December I have baptized ten and two have been restored. I start to California and the middle west soon. Brethren, let us work hard for the cause of our Lord. I recently received ten dollars from friends in the Lord who live in Kansas.—W. C. Rice.

"Workers Together With God"

"The gospel of Christ is the power of God unto salvation," but it reaches man only through the children of God. Christ said, "Go into all the world and preach the gospel to every creature." And when we obey and take this gospel to men and women, "we are workers together with God."

The world seems hardened now, but even Christ had to "seek" the lost. We have been depending too much on the public proclamation of the Word and not enough on the private teaching of it. Paul "publicly and from house to house," spread the gospel. We have neglected the "house to house" work, which can be aided materially by literature. In many great newspapers the Christian Science people are spreading their false ideas. Through tracts and books and papers the Adventists are doing the same. And I would not be surprised if the Russellites, so-called Bible Students Association, have distributed a billion pieces of literature in the world in the last quarter of a century. This evidently is very advantageous, or they would not invest so much in literature.

The Missionary Number of the M. C. makes a good tract to hand out or send out. The April number will be one—don't forget. Bro. Zerr has a good article for it on Reasons for Believing the Bible, Bro. Roberts on, Is One Church as Good as Another? There will be a full outline of the Church of the New Testament, and many other good articles for the non-member, concluding with an exhortation to obey. What is equal to sixteen pages of a book, neatly printed and to the point, and only two cents a copy. Could it be cheaper? Now is the time to show that we have conviction in this matter of religion.

Do you realize that John wrote his gospel record that "ye might believe that Jesus Christ is the Son of God, and that believing ye might have life through his name." (John 20: 30, 31.) And that Matthew, Mark and Luke

wrote their records also to make believers? And that the book of Acts is simply an example of how the apostles went out and preached and baptized according to the Great Commission, and thus shows sinners what to do to be saved? And that thus more than half the New Testament was written to make believers. That's what the Missionary Number of the M. C. is trying to do.

Bro. Fred W. Fenton's home church sent for a hundred, and he now writes: "**We have realized considerable good from our campaign in which we used the January number of the M. C.**" Several have come to meetings, and we have had a number of favorable comments. One outsider said he read his several times and thought it the best he ever saw. **IT PAYS TO WORK.**" We believe the April number will be just as good, and we hope better. Two cents a copy. Send your order by the 25th of March, so we shall know how many to print.

A sister sends \$39 and a long string of names, many for a year's subscription for disciples, and some for the Missionary number to non-members. We are looking for results there.

"What wilt thou have me to do, Lord?" "Go into all the world and preach the gospel to every creature." "Workers together with God." "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." (Daniel 12: 3.)—Publisher.

Feeling

"Who being past feeling have given themselves over to lasciviousness, to work all uncleanness with greediness." (Eph. 4:19.)

Contrary to critics, ours is a heart-felt religion. We must have the proper feeling toward God and man, in other words our conscience must be clear of guilt, "for if our heart condemn us, God is greater than our heart, and knoweth all things." (1 Jno. 3:20.)

But our conscience, or heart, or feeling may deceive us if improperly trained or educated, if we are led by error instead of truth. For instance, Paul declared that even while persecuting the Church he had lived in all good conscience toward God (Acts 23:1) and, yet, later realized that he had been chief of sinners. (1 Tim. 1:15). Thus we see why a blind faith, which comes by feeling instead of by hearing, is such an unsafe guide.

Just where, between these two extremities shall we walk? Paul tells us to **study** to show ourselves approved unto God. (2 Tim. 2:15). Our feeling toward right and wrong will be properly aligned by this thorough study of inspired scripture (2 Tim 3:16) if we make the proper application to ourselves.

To illustrate how feeling may help or hinder our being; for years I have been afflicted with a destructive disease called osteo-myelitis, which is an eating away or tearing down of bone tissue. At certain times I may feel fine, whereas at the same time the disease may be doing its worst, but causing no pain. At other times I may be writhing in pain, which causes drastic action, such as scraping of a bone or even amputation of a limb, to prevent further decay and death. Of course this is very painful and my "feelings" are hurt, but the danger lies in being "past feeling." To make the application; we may have sin in the church, which may be well compared to this dreadful disease. We may know it is there but realize that to clean the "bone of contention" or per-

haps cut off the diseased member will increase the degree of suffering of the body and thus make every effort to "suffer with" the diseased member before resorting to amputation, which in the final analysis may be the only means of saving the body. Too often we realize only too late that the disease has spread to other members, on account of delayed action. True, the body suffers with its members, but the body must realize that "it is better to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire." (Mat. 18:8.)—Geo. A. Robinson, 2223 Union St., Berkeley, Calif.

State of the Church

The church is courting the world. All over its members are bringing it down to the level of the ungodly. The theatre, lewd art, social luxuries, with their loose moralities are fast making inroads into the sacred enclosure of the Church. It is the old trick of Satan. The great dangers as they are seen, are: conformity to the world, neglect of the poor, substitution of the form for the fact of godliness, abandonment of discipline, a hireling ministry, an impure gospel which when all summed up is a fashionable church, and under such performances spirituality is frozen to death.

It is deplorable that the Church of Christ should be liable to such an outcome, but who is it that looks about him today that can fail to see this fact.

Formerly members attended all meetings held by the church, all prayed, exhorted, said amen and praises were heard, but now all such zeal and Christian joy is regarded as fanaticism and instead there is a cold formal service conducted for short time with selected leaders using pre-arranged schedules, which tend to destroy the spiritual life of the young as well as the old. The slow spiritual death that this procedure carries, will only be known when millions will be swept into hell to stand before the judgment.

The early gospel preacher went forth not seeking places of ease and affluence. They gloried not in splendid support, and refined congregations, and the fine homes of well-to-do brethren. No, no, brethren. They went forth to sacrifice and suffer for Christ. They gloried in the souls that had obeyed the gospel and been won for Christ. Not until we have gospel preachers who will serve the churches with strong faith, endurance and courage, will the gospel of Christ accomplish its great triumphs.

Now just as the Church acts as an agent for the world, just in that proportion will she become weak and less able to resist the attack of the enemy in these perilous times. Awake, O Church of Christ, awake, and instead of feeding your vanity upon these needless worldly things make a complete surrender of your all to God and thereby become a blessing instead of a curse to humanity. Let every reader of these lines examine himself and see if his daily walk, conversation and general behaviour will meet with God's divine approval.—C. J. Beidel.

Christ the Hope of the World

What adult person was ever free from human influence? Not one; except the Son of God. Moses fled, Abram feared, David hid, Paul repented and Peter blundered; but the Lord Jesus did neither. Man is so formed

that he delights in praise but resents criticism. He is influenced by money, love, position, falsehood, fear and flattery, while Christ never opened His lips to elicit human applause or closed them to escape human censure.

He was never afraid of the result of His work because always in harmony with the **Divine Will**. (Jno. 8:29), and God **made it to prosper**. Christ had no occasion like Moses, to "look this way and that." (Exo. 2:12); to our Lord there was but one source of authority, one outline to follow, one course to pursue. In this as in everything else, Christ stands in marked contrast with His most honored and eminent servants. He never retraced a step, re-called a word, re-covered a thought, or re-formed a plan. All was perfect, all was fruit in due season. His Divine Life flowed on without a break, without a curve, without a ripple. He had no occasion to repent.

May the angel of peace, the spirit of love and the omen of good will, crown our efforts to glory of God and the good of man.—A. R. Moore.

More Zeal in Saving Souls

The lively zeal of the disciples in the early church in taking the light of the gospel to those walking in darkness, comes as a constant rebuke to conditions that we find in our day, and shows us that one thing very much needed is more of a missionary spirit among churches professing to be apostolic. An infidel is reputed to have once said that professed Christians do not believe what they profess to believe about the love of God and of Christ and of an eternal home for the righteous and an eternal hell for the sinner, for if they did really believe it they would try harder to make it known to their fellowman.

Careful consideration of the teachings and warnings in the New Testament as applied to professed Christians today shows us that the statement of the infidel is nearer the truth than we would at first think. When the gospel preacher of today meditates on the great work the Apostle Paul accomplished in his three missionary journeys, and the example he set before us, does it not stir him to wish to do more in entering new fields and planting new congregations?

But let us not try to lay all of the blame on the preachers for the lack of missionary spirit in our day. Let us consider what part the congregation at Antioch had in sending Paul and his fellow workers out, as well the part that other congregations had in supporting the work. Do we not need more congregations of which it could be said of them as Paul said of the Thessalonians: "So that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak any thing"? (1 Thess. 1:7, 8). Should there not be more congregations planning new mission fields, and supporting preachers while they work in them? Are we satisfied with what we are doing? Do we as congregations and as individuals have goals in view that we are striving to gain whereby we can do more to carry the light of the gospel in the dark places? Yes we need more of a missionary spirit among us.

—Eugene Suddeth.

MORE FAITH NEEDED

Religion is the tie that binds us to God. And faith in Christ is the foundation of our religion. So then the strength of the tie that binds us to God is measured by our faith in Christ.

How strong is our faith? To be of use in the salvation of our souls it must have power to compel us to obey Christ in everything He commands us to do, even though it is sure to bring trials and afflictions upon us. Unbelief is the outstanding sin of today.

It has crept into the church and many are forsaking the truth and are turning to fables. To many, the opinions of men are often more important than the word of the Lord, and in order to justify themselves they wrest the Scriptures to their own destruction; but the word of the Lord will stand throughout eternity. Then how much we should be interested in that word and how diligently we should search the word so that we may not be ashamed when we stand before the Great Judge to give an account of the deeds done here in the body.

The church today needs more men and women with faith: men and women who love the Lord above all things else, who are set for the gospel in its purity, who are not afraid to reprove, rebuke and exhort, and who will avoid those who cause divisions contrary to the doctrine of Christ; men who **preach** the word, are **steadfast**, **unmoveable**, always **abounding** in the work of the Lord.—C. D. McCay.

ONLY WAITING

Only waiting till the shadows
Are a little longer-grown;
Only waiting till the glimmer
Of the last day's beam is flown;
Till the night of earth is faded
From the heart once full of day,
Till the stars of heaven are breaking
Through the sunlight soft and gray.

Only waiting till the reapers
Have the last glean gathered home,
For the summer-time is faded,
And the autumn winds have come.
Quickly! reapers, gather quickly
The last ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
Open wide the mystic gate,
At whose feet I long have lingered
Weary, poor, and desolate.
Even now I hear their footsteps,
And their voices far away;
If they call me, I am waiting,
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown,
Only waiting till the glimmer
Of the day's last beam is flown.
Then from out the gathering darkness,
Christ the Day-star shall arise,
By whose light my soul shall gladly
Tread its pathway to the skies.

—Selected.