

MACEDONIAN CALL

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

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MACEDONIAN CALL

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Rockin' Alone in an Old Rockin' Chair

Sitting alone in an old rockin' chair
I saw an old mother with silvery hair;
She seemed so neglected by those who should care.
Rockin' alone in an old rockin' chair.
Her hands were calloused and wrinkled and old.
A life of hard work was the story they told,
And I thought of angels as I saw her there.
Rockin' alone in an old rockin' chair.

Bless her old heart, do you think she'd complain?
Tho' life has been bitter, she'd live it again,
And carry the cross that is more than her share.
Rockin' alone in an old rockin' chair.
It wouldn't take much to gladden her heart,
Just some small remembrance on somebody's part;
A letter would brighten her empty life there,
Rockin' alone in an old rockin' chair.

I know some youngsters in an orphans' home
Who'd think they owned heaven if she was their own;
They'd never be willing to let her sit there.
Rockin' alone in an old rockin' chair.
I look at her now and think what a shame;
The ones who forget her she loves just the same;
And I think of angels as I see her there,
Rockin' alone in an old rockin' chair.

—Author Unknown.

Why Are Bible Colleges Wrong?

If the apostle taught that Christians should be able to give reason for their hope or for believing a thing to be right, it is certainly necessary to have a reason for saying a thing is wrong. It is not enough to declare against a thing on some general ground, but some specific reason should be given. Thus I am convinced that we should be prepared to show why we oppose these colleges. In the past it has often been the case that members of the

church would be "opposed to instrumental music" and yet the only reason given would be that "we just do not believe they, the organs, are right." But this evasion of the issue often drove the wedge of innovation deeper. Likewise, unless we are able and willing to give a fundamental reason for opposing the colleges we might be justly accused of mere prejudice.

And it is not enough to point out various items of practice that are wrong and use them as proof that the institution as such is unlawful. We often see that kind of tactics used in church troubles. Some one will say "there has been wrong done on both sides." When a person puts up such a plea as that where there has been a division over a principle, then we may feel sure that person favors the side in the wrong and is using this cowardly method of dodging the issue. Items of wrong done by various individuals on "both sides" of a controversy have nothing to do with the issue at stake. And so there are many things done by the colleges and orphan homes that are wrong in themselves, perhaps, and yet even if those items were eliminated those institutions would still be wrong. Just now I think of the most popular point of attack that our brethren resort to in fighting above mentioned institutions. That point is the financial one. Much time and effort have been spent to prove that they really do take money from the church to support their work. But what is gained by this as far as the real issue is concerned? Taking money from the church treasury to support the colleges does not prove them to be unscriptural institutions. If it did then taking money from the treasury to support widows would prove that it is wrong to be a widow. And the attempt to distinguish between money taken from the treasury and that taken from the individual pocket is downright silly. The Rough Draft creed put out by the Review made this overture toward the colleges but any one can see that if it is right for an individual to support a certain religious work then it is right for the church treasury to do so. Besides, when the individual sends his money to the college he keeps it out of the treasury where it should have gone, and thus the church treasury is virtually furnishing the funds for the support.

A question that would naturally come up here is why should any effort be made at all to show the practices of the colleges in drawing money from the churches. The main thing to be accomplished is to show them to be institutions almost without conscience. The fact that they will use urgent methods for obtaining this money, even threatening the brotherhood with perdition if the support is not forthcoming and yet deny their guilt of using church money—this practice should be exposed to prove them to be the dishonest institutions that they are. And when we can see how unscrupulous they are on matters of fact, we are prepared to expect them to be crooked in their general procedure. But aside from this consideration, the using of church funds in their work,

whether direct from the treasury or indirect through the individual, does not prove them to be unscriptural bodies.

Then what is it that makes them wrong? The answer may be learned by considering Eph. 3:10, 21, 1 Tim. 3:15, 1 Peter 2:9, 2 Peter 1:3 and kindred passages. These teach that the Church is the Lord's institution for giving spiritual blessings to the world. It is fully equipped for this work and no institution of man whether secret orders, orphan homes or Bible colleges has any right to offer moral or spiritual benefits to man. When any such institution pretends to offer such to man it is infringing upon the lawful province of the institution for which Christ died. It is a rebel institution and its supporters are in rebellion against the King of Glory. Whether these worldly bodies run with or without any money from the "church treasury" does not affect the principle involved. This is why the George Pepperdine College is to be considered in the same class with other Bible colleges in spite of its claim to be running without funds from the Church. In the speech of dedication made by the founder as published in first number of GRAFIC which is the publication of the college this unscriptural purpose is admitted. He says in part: "Therefore, as my contribution to the well-being and happiness of this generation and those to follow I am endowing this institution to help young men and women to prepare themselves for a life of usefulness in this competitive world and help them build a foundation of Christian character and faith which will survive the storms of life." This is the very purpose for which the Church of Christ was founded as shown by the passages cited above. Thus the George Pepperdine College, like all other Bible colleges is a rival institution against the divine one. The Long Beach paper, the one published at Indianapolis as well as the former avowed college papers, all endorse this institution lately founded in Los Angeles. This in spite of the fact that said papers try to make their readers believe their editors are still opposed to Bible Colleges. And since it is seen that all said colleges are rivals of the divine body and since all these aforesaid papers and their endorsers are supporting the colleges, we can only conclude that the "disciple brotherhood" represented by said papers are allied with these rivals and thus have departed from the faith.—E. M. Zerr.

A Betrayal of the Church of Christ—No. 3

In the Apostolic Review of March 29, 1988, is an article of nearly two pages by E. E. Wallace, Flint Mich., on "The Unity Movement," with the Christian Church, in which he says:

"I am amazed at the assumptions, assertions and statements by various ones, that if fellowship is brought about it will be by 'compromise. . . . I have been unable to detect any evidence of compromise'."

Bro. Witty in his plan of Unity with the Christian Church, used the illustration that Jesus at the well told the Samaritan woman in substance that the Samaritans were on one end of a board and the Jews on the other and that both would have to move over to the center to be with Jesus. And did not Witty say that the Christian Church was on one end of a board and the Church of Christ on the other and that both would have to give up something to be with Christ? Here are his words:

"Let each of you move toward the center. . . . If I am any judge, the so-called Church of Christ brotherhood has already done a great deal of moving over since I was a young preacher. . . . If those brethren (who seem to boast that they have the truth, the whole truth, and nothing but the truth) will now start moving toward the place where they can truly worship the Father in Spirit as well as in truth, I feel certain that thousands of our liberal brethren will be there before them, ready to worship the same Father in Spirit and in truth." (See Review Dec. 7, 1987, page 10.)

Notice how Witty really ridicules the Church of Christ with which he has been identified for forty years or more, and if he does not say we will have to compromise then I and hundreds of others know nothing about language. The article of E. E. Wallace is nothing but a misrepresentation of what Witty has proposed. It takes audacity to put forth such a bald contradiction of facts as that of Wallace's.

In order to put over this Unity compromise, Witty has been permitted to edit one issue of the Christian Leader, a college journal published by Fred Rowe in Cincinnati, O., in which Witty doubled the issue to 32 instead of 16 pages, and filled about half of the paper with articles by different ones for and against his Unity plan. But Ira C. Moore, editor of Leader before he died spoke boldly against it. So have many college preachers and editors. The south side college preacher here in Indianapolis spoke in the pulpit against it. But the North Side Publishers of the once "Old Reliable," as faithful brethren used to call the Octographic Review, now the so-called Apostolic Review, are for this compromise Unity plan. They have printed Witty's articles, and Wallace's misrepresentation of facts in it, and have given a number of favorable comments of the plan, but have printed nothing against it. They are for it. Why not, with their unscriptural Rough Draft? They said, "Our main concern is for the unity of our churches," when inspired James says, "The wisdom that is from above, is first pure, then peaceable," unified.

They also said in their paper, June 28, 1986, "If we can't worship where the organ is discarded, then we confess ALL our row over the instrument was false." Did any one ever see such ignorance displayed on the differences between the Church of Christ and Christian Church? The organ seems to be the only difference that he knows of.

But if voting is retained all these other evils can be brought back again along with many others, for they are so superior to us in numbers. There are many practices the Christian Church has which are as unscriptural as instrumental music in worship.

Then when we get linked with the Christian Church, where shall we be? D. W. Morehouse, president of Drake University, a Christian Church college, and "President of the International Convention of the Disciples of Christ," Christian Church, said before the convention in San Antonio, Texas, October 15, 1985: "We can not go preaching our message to the world and refuse to recognize Methodists and Baptists, Congregationalists and Presbyterians, young people's associations, the Salvation Army, Catholics, Jews and others."

Reader, this is just where the Rough Draft and this "Unity" business in general will land you, when you put Unity first. This is just where it is now landing its advocates.

The Review says it has neither gone college nor Christian Church. I think that statement is about true. The college people have something definite about their principles, and so have the Christian Church. **The Apostolic Review has gone HODGE-PODGE.** It's a conglomeration of "faithful" brethren, collegites, digressives, hobbyists, factionists, etc., etc.

And those who are writing for and supporting this paper are helping in its compromising, divisive work. The congregation who retains in its membership those who are working such apostasy and division in the brotherhood is responsible just the same as they are, for a local church is responsible for the teaching which goes out of that church just as they are responsible and would exclude a fornicating preacher whose membership would be there. It is a disloyal church, and those who endorse it are also helping scatter these evils.

Remedy for the churches: "If there come any unto you, and bring not this doctrine, [Christ's] receive him not into your house neither bid him God speed, for he that biddeth him God speed, is partaker in his evil deeds." (2 John 10, 11.)

There are many brethren who should have these facts. Why not loan them your paper, or write me to send them a sample copy!—D. A. Sommer.

Glad Tidings

"How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." (Rom. 10:15.) "Therefore, they that were scattered abroad went everywhere preaching the word." (Acts 8:4.)

If any people on earth have glad tidings to proclaim, surely the Lord's people have. Do you ask what, in the way of good news, we have to herald? Instead of gladness and rejoicing in the Lord, are you saddened and disappointed by apostasies, and almost universal forgetfulness of God? If so, may I ask, first, who had greater persecutions and trials than the primitive church? They gloriaed in tribulations because they were made better by them. See Rom. 5:8-5. And if we accept the wicked state of men as a fulfillment of prophecy, and remember there are still many who are ready to turn from the ways of man, and a world of sin, we can see a great work to do in taking the "glad tidings" of salvation to them.

Those who really wish to live acceptably before God, but are without a knowledge of the truth, as it is in Christ, are living in a state of bewilderment and perplexity, and the pure gospel will impress many such people as indeed wonderful. When I think of conditions in general, I often feel that, the one message alone, properly impressed, that there is still a God in Heaven, would be wonderful. Why? Because too many doubt this fact, and seeds of infidelity are even scattered through accepted literature upon which we are educating our children.

Another great message we need to herald, is the message of allegiance to the Son of God. Many who profess to believe in God, do not realize to what extent we must reverence His Son. We need to spread abroad, that which is new to millions, that all power (authority) is given to Christ, and it was in view of this fact that the Savior commissioned the Apostles to teach all nations. (See Matt. 28:18-20.)

We must remember, the Son of God has been on earth and is now watching us from His high and holy throne; His apostles, through the guidance of the Holy spirit, revealed His law, and He said He would be with them "unto the end of the world;" and those who make known that manifold wisdom, today, are the Lord's people. (Eph. 3:10.)

Perhaps it will be "glad tidings" to faithful disciples to hear that brethren in eastern Kansas have agreed to plan a cooperative effort to spread the Gospel. While many have turned away from the truth, judging themselves unworthy of everlasting life, those who are satisfied with the Lord's plan will plant the Church of God in new fields, and see new soldiers enlist in the army of the Lord, who will rejoice to hear the good news of salvation offered in the word of God alone, and free from all human speculation. If you are opposed to all apostasies and wish to have part in this all important work, if you can only offer prayers in behalf of the work, we solicit that cooperation. We invite you to help us plan the work, and to help us support the work in any way you are able.—Fred W. Fenton.

(See announcement under Church News—Pub.)

Heresies Will Come (Concluded)

For more than a quarter of a century the error of building schools in which to do work God intended the Church to do, was ably exposed and opposed. Then, though the building of such schools continues, some who had been foremost in opposing such things ceased work along that line, and began to stress Rom. 14th chapter, 1st Cor. 13th chapter and kindred passages to convince us that we should cease our opposition. As a result many who once opposed this heresy, now are in fellowship with those who favor it although the Apostle Paul still is beseeching us to "mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." (Rom. 16:17.)

In a book, Questions, Answers and Remarks for Bible Readers, published many years ago, after the author had devoted more than forty years to the study of the Bible, we find these remarks on the 14th chapter of Romans, page 403: "Does the teaching of this chapter have any bearing on the worship and work of the church? Yes, though its first application is in regard to personal preferences and peculiarities, and forbearance with reference to them, yet the 13th verse with the 23rd verse shows that its application is general. The latter part of this chapter especially bears against all adoption of devices whereby a weak brother or sister is offended. What shall we say of those who introduce devices which offend the best informed members of the church? They show a disregard of reason as well as of divine revelation; and the results of their conduct clearly show that they were never truly converted to Christ, or that they have become reprobates and, therefore, are without proof that they are Christians, in the New Testament sense. In most instances they may be justly regarded as heretics."

But the time has come when the author of the book from which this quotation is taken tells us "we are in danger of being eternally lost" if we do not cease our opposition to this heresy. May God help this brother to realize how far removed he is now from the position he occupied less than ten years ago. Let us all study God's

word with renewed diligence; and allow him to form in us such characters as God will approve. "For there must be also heresies among you that they that are approved may be made manifest among you."—Eva C. Baker.

Have We Neglected Something?

One thing is sure—the Church today is not moving forward as the apostolic Church did. We should take an inventory to see where we are. Paul said to the Ephesian elders: "Have taught you publicly and from house to house." (Acts 20:20, 21.) How many of us preachers have followed Paul in this respect? There was a time when with the simple announcement one could obtain a very good hearing, but not so today; and the evidence is that we must resurrect this "house to house" work.

True, there are some preachers who have done much of that, and with success. I know that I myself have done considerable, but not as much as I should have done. The gospel must be advertised for people to come and hear it. When a preacher begins a meeting, it should be freely advertised before he gets there. Sometimes he can have special subjects—not sensational—which may interest people, and if announcements are struck off, and the preacher goes from house to house and hands them out with the invitation to come out, and a few words, or many words if favorable, he creates a good sentiment for the Church. And if he has a piece of literature to the point, and he can hand it to them if he thinks there is even a little prospect, with the exhortation to look up the scriptures in the Bible, he can at least feel that he has sown some seed which may some time germinate. Sometimes one has the chance to enter into conversation which results in much good.

Or if, as said in a former issue, we take a religious census, we then have the chance of getting the people's name and address and religious affiliation, and can visit them again sometime, or send them literature, or invitations to meetings, regularly. In large cities different tactics have to be pursued perhaps.

In the country, sometimes preachers take a section of land, being about four miles around, and visit every house and invite people out. By all means we should have literature which may do good when we have left. Then next day one can take another section, or make a circuit of some kind, though of course one will have to back track a little. The exercise is good for one, if he walks. Or invitations with literature can be sent in the mails to all the farmers within a radius of several miles. If we can send papers every few months, it will help keep the church alive in their minds, at least, so that when another protracted meeting is announced they will remember it.

Sometimes our friends are at a distance, in which case we can send them a religious paper, and a personal note inviting them to read and look up the scriptures. Or, we can send a paper to them regularly every few months. This is a work which **every** disciple can do, but are we doing it? The charge was made that the early Christians had "filled Jerusalem with their doctrine." I fear we have not done that, but rather have changed the song to read, "Hhere am I, O Lord, send you." If any of our readers or churches have done this "house to house" work, and find that it has accomplished good, we should be glad if you would write out briefly your experiences for the benefit of our readers, for it may

help them. **We must reach the people;** and as we have neglected this house to house work, let us begin now to "redeem the time."

Free Literature Service

When Paul gathered money from the churches to take to the poor saints in Judea, he spoke of it as "the administration of this service." (2 Cor. 9:12.) And so when brethren send tracts and papers to the mission workers, it may be called "Free Literature Service."

This summer and fall a number of meetings will be held in new and weak places. Too often the preachers bear the brunt of these meetings, going largely at their own expense, and their hands are tied partly because they have no money to buy literature to hand to non-members showing what the New Testament Church is. The spoken word is soon forgotten. The Mormons have advanced their cause largely by their colporteurs going from house to house with literature and selling or handing out free. Other religious bodies have pushed forward in the same way.

The Evangelistic Quarterly has been prepared to supply the churches and workers with ammunition for house to house work, or the handing of literature to non-members at the meeting house door or elsewhere. Eight hundred copies of the April number have been paid for by disciples, and several hundred of these have already been sent out. **If any of our preachers are going to hold meetings the next three or four months in new fields or weak places, let us know the date of your meeting and about how many you can use, and we will see what we can do. Don't delay this.**

Notice the motto of this paper: "Come over into Macedonia and help us." The crying need today in the world more than anything else is for the gospel of Christ, though most of the people do not know what is the matter. And the gospel in its simplicity at that. Brethren, I believe with all my heart that we have the truth, don't you? Well, it is now up to us to take this gospel to those who know it not. For every two cents you send for this "Free Literature Service," you put what is equal to 16 pages of scriptural reading matter into the hands of non-members. Could it be cheaper, could it be more neatly printed? How much will you do this year to help save those who are sinking down in sin? "Workers together with God."

"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 2:3.)

Work of the St. Louis Church

The following facts about the congregations at 7121 Manchester and 5344 Lillian Avenue, in St. Louis may be of interest to the brotherhood. The last named congregation is about two years old, and was established for the purpose of taking the gospel to a new community and likewise giving greater opportunity for advancement. It began with about 40 members from Manchester Avenue, and now has an attendance averaging 100. The attendance for the three weekly meetings, during January 1937 at Manchester Avenue was 914, and at Lillian Avenue 481. Total for both places 1395. In January 1938, a year later, the attendance at Manchester was

1532, and at Lillian 1085, a total of 2617. Comparison of the totals will show that the attendance nearly doubled. The attendance for the year of 1937 just past, was 24,290; but at present rate of increase will number over 30,000 for 1938. This does not include special meetings, but just the regular services of the Church.

Although Bro. W. Carl Ketcherside has been with us for several months, he preaches at neither congregation on Sunday morning or night. His work has consisted principally of visiting in the homes of non-members, conducting a 10 week Bible Reading and teaching a development-of-talent class on Tuesday nights for two months. During last vacation he also had a daily Bible Drill for children from 5 to 12 years of age; and another for those from 12 to 18 years.

The morning service on Lord's Day at both places is so arranged that a different group has charge each time. Each group of four has an older or more experienced brother as a leader, and they are responsible for the entire meeting. One hears the memory verses, another delivers the exhortation, a third waits on the table and the rest of his group pass the emblems. There are 35 brethren taking some active public part at Manchester, and about 30 at Lillian.

On Lord's Day evening the two congregations exchange talent with each other and Hartford, Illinois. The sermon delivered by one of the local men, is preceded by 30 minutes of song practice, led by various leaders. The Wednesday evening service held at Manchester is arranged so that every member present takes some part. The average attendance for this prayer meeting is 100. On Thursday night at Lillian Avenue, the book of I Corinthians is being studied, with an average attendance of 75 present.

Our business meeting is held the first Monday in each month, and at this time irregular and non-attendant members are discussed and brethren appointed to see each of them. The files at this writing show one person who is not attending and 7 who are irregular in the two congregations. These 8 will be visited soon, the first one to be admonished and exhorted to steadfastness; and the remainder to be urged to come more regularly. Discipline is carried on regularly, and thus the congregations are kept free from worldliness, to the best of our ability.

Inasmuch as we are opposed to congregations becoming too large in numbers, we are now planning to establish another soon in a different part of the city. Again a little group of about 40 will leave Manchester Avenue, and we pray will be as successful in their religious colonization as was Lillian Avenue Church. We are thankful to brethren at Festus, Bonne Terre, Flat River, Missouri and Hartford, Illinois for their hearty cooperation, and hope soon to see other congregations established in our locality. Anyone having relatives or friends in the city who may be interested in our plea, are requested to write us so we may contact them. We will also welcome letters of inquiry from brethren everywhere. May we ask an interest in your prayers?

Robert Morrow,
7117 Manchester Avenue,
St. Louis, Missouri.

Leonard Bilyeu,
4549 Olive Street,
St. Louis, Missouri.

Church News

Mattoon, Ill.—The congregation meeting at 1708 DeWitt Ave., is getting along very well, and is looking forward to our meeting this fall which will begin the latter part of September, and we are expecting to have all day meetings the last three days.—O. T. Wampler.

Kansas City, Mo.—Very good meeting at Lyons, Ind. One was baptized and three placed membership.

I closed a meeting with the faithful little band at Salem, Mo., April 17. They are satisfied with the gospel and the gospel Church and the gospel preacher. Also, they know what paper is contending for the faith. Ten took their stand on the Bible, and against the Bible colleges and thus all human organizations to do part of the work of the Church. I am sending five new names for the M. C.—W. E. Ballenger.

Ottawa, Kansas.—Brethren in Kansas plan to meet with the church in Topeka, the 5th Lord's Day in May, to plan mission work. We hope and pray to see much good accomplished by this cooperative move. We have reason to expect a glorious work, for interest is strong, and brethren have a mind to work. If you are among the faithful and we have not contacted you personally regarding this matter, we should be glad to hear from you.—Fred W. Fenton.

A brother in Pennsylvania states: "The churches in Pa., for the most part, are contending for the faith once delivered to the saints, and are content to walk in 'the old paths'. The churches are planning to hold their annual meeting this year as usual, although the time and place have not as yet been determined."

Hartford, Ill.—Enclosed find \$5.00 for which please send the church the April issue of the M. C. We are distributing these copies to those who seem to be interested in church work and are having results in getting people out to our meetings.—Otto Schlieper.

Kansas City, Mo.—Was with the church at Beloit, Kansas, March 28th. Disciples from Nebraska and other points present. Brethren have a nice new building, much zeal, good hearts and right motives. Was with them much 35 years ago. Most of the older members have gone to the land where they "never grow old." Brother W. E. Ballenger plans holding their meeting soon. Address: W. R. Yocom, Beloit, Kansas, Rt. 3.—A. R. Moore, 7519 Jefferson, Kansas City, Missouri.

Cedar Rapids, Iowa.—The church at this point is progressing nicely. Attendance is somewhat better the first three months of this year than it was for the same period last year.

—F. H. Pryor.

I always enjoy the poem so much, and the articles by the different brethren are very interesting. The M. C., as a whole, helps to build us up in the most holy faith.—Belva Libotte.

Hamilton, Mo.—Trust that the Evangelistic Quarterly may continue to be published in the splendid way in which previous issues thereof have been prepared, and that the Church News column will be retained, without diminution, in all future evangelistic numbers of the M. C.—O. C. Tee.

Have received March M. C. Say, you sure are doing fine in selecting good articles for brethren to read.—C. J. Beidel. . . . "I like the April number of M. C. Hope brethren will use many of them."—Fred Fenton. . . . "We enjoy the M. C. very much. The Evangelistic Edition is very good."—Mr. and Mrs. W. R. Y., Kansas. . . . I like the M. C. more and more, and think your quarterly numbers are very good. Enclosed find money for extra copies.—Mrs. Lulu B. Vorgang.

. . . . We are still contending for the old paths, and wish the M. C. success.—Lloyd Stephens, etc.

A preacher has visited a church once a month for six years, doing nothing to develop the talent so that it can have more interesting and edifying meetings among themselves. He admits the church is not in as good condition as when he started his work (?). Yet he goes another year. How can the church advance under such a system as that, when a preacher thinks more about a place to preach and rake in a few shekels than in the real advancement of the Cause. It is such a system the publisher of this paper has been opposing for a quarter of a

century and pleading for development. Read again about the work of the church in St. Louis, Mo., and see what development work will do, if conducted properly. There are other churches showing such development, though not on so pretentious a scale. When we can get every preacher engaged earnestly in the work of heeding Paul's command to them, "The things which thou hast heard of me, the same commit thou to faithful men who shall be able to teach others also," (2 Tim. 2:2)—we may look for great things for God. The motto of the M. C., on the front page, is, "Devoted to the work of establishing and developing New Testament churches." Are you for this?

A report or personal ad—which?—"My 8th meeting here . . . 50 congregations represented . . . 7 preachers present . . . full house each service . . . had to use extra chairs . . . at times, hardly care for all . . . thirty-one additions . . . good done other ways . . . asked to return for another meeting . . . can never forget these brethren . . . 10 subs."—Selah. Brother Sommer: The above was taken from a report in Review recently—all know the author; it is a scientific boasting . . .

Brookport, Ill.—During month of April, I have visited the following congregations in Missouri; Unionville, Lemons, Bethel church near Milan, Hale and Holiday church near Pollock. Am in three nights meeting in Brookport, Ill., at present and will visit a number of other churches in Missouri in the first part of May. I have greatly enjoyed my brief visits with the faithful at each place I have been.—Arthur Freeman, 121 E. 33rd. St., Des Moines, Iowa.—(Brother Freeman is a young preacher getting acquainted with churches. He is well recommended by his home church in Des Moines, Ia.—Pub.)

Nebraska.—April Evangelistic Edition of the M. C., was fine, and in my opinion is just the thing to use in missionary work.—T. L. Sternier. (8 new yearly subs.)

The Simplified New Testament, price \$2.00, with its clear bold type and running headlines and definitions of hard words, and explanations of hard passages, will make the New Testament easy reading with you the coming hot weather, as it has done to hundreds of others. And take a vacation with the good and tried men and women of Old Testament times and be strengthened by their faith, by letting the Guide Through Bible History, price 35 cents, take your hand and lead you along with their lives of trust.—Pub.

Brookport, Ill.—Since our meeting our attendance and interest have been much better. Prospects are bright for the church here.—A. T. Kerr.

Canada.—I note in the last M. C., "A Betrayal of the Church of Christ", you mention "The Path Guide". My father used to take it a great many years ago. I took the Christian Leader till I learned better from your father, and then took the Apostolic Review until, like the dog, it turned to its own vomit, and like the sow that was washed, turned to its wallowing in the mire. As long as the M. C., stands where it is now, I will help support it.—* * * (This brother did not reject ALL religious papers because some have strayed, any more than he would reject all preachers because many have apostatized. He shows judgment in that. Furthermore, when the M. C., betrays the faith, or leaves it, as some other papers have done, turn it down, readers, just like you have turned some other papers, and unfaithful preachers down.—Pub.)

Newcastle, Indiana.—The Bible reading of ten weeks at Riverside, California is now in history. Attendance and interest were fair. Some from the middle west and brethren from Los Angeles and Long Beach attended. And West Riverside congregation attended almost in a body as far as moral support and participation are concerned. But many more would have attended had it not been for day work in which they had to be engaged. This condition has confronted me so often that I have concluded on a new schedule by which a practically complete reading of the Bible will be offered with no day sessions. It will consist of twelve weeks but all the sessions will be at night. I am thus giving this notice that churches which have been deterred from considering a Bible reading on account of day workers need not hesitate longer. A practically complete study of the Bible is now offered you with no interruption of your day workers.—E. M. Zerr.

Secor, Ill.—Attendance at Peoria is improving and interest is good. Four have been added to our number recently, which is encouraging as two are heads of families. We have mid-week

Bible study at Brother Reynold's home, (135 Edmond St., East Peoria) and have reviewed the book of Genesis. Twenty-one present at the last meeting. Regular Lord's Day worship at 3008 N. Adams St. in Peoria at three P. M. Had thirty-three present yesterday. The cause here is growing and believe much good will come from our efforts.—R. O. Webb.

Springfield, Ill.—A protracted meeting will be conducted in Springfield, Illinois, by John W. Rhodes of LeGrand, Iowa, May 8-29 inclusive, Corner 7th and Reynolds Sts. Services begin each evening at 8:00. On May 18th and 29th, there will be all day services. Morning services will be conducted in the county court room of the court house at 10 A. M. We urge your attendance if at all possible.—Ralph E. Anderson, 1105 W. King, Decatur, Illinois.

West Virginia.—Enclosed is \$2.00 for 100 April numbers. We think this is a good way to spread the gospel. I am not a preacher, but am trying to get the gospel to the people some way. We must ALL do all the good we can if we expect to inherit eternal life. There are five or six of us brethren meeting every Lord's Day for worship at one of our homes.—J. F. Boaler.

Coatesville, Pa.—I am still assisting in the meeting at Darby, Pa. This is the home of Brother William B. Combashner. I was just with him during last summer and assisted in a tent meeting. We baptized two and had a good hearing. I started a Bible class there with some and it grew to 34 in number. We have been having fine meetings. On January 28th, we were invited to speak at a mission there at Darby, Pennsylvania. I preached on that occasion. We were invited back, so we have preached there five or six times. The results of preaching there from January 28th, until date, February 18th, we have restored one, baptized seven and the outlook is very good. We expect others soon. Elder, William C. Jones, was with us at the mission Lord's day afternoon, March 18th, and preached a fine sermon. The people sure enjoyed the M. C. you sent me. The mission is always full to hear us preach the gospel. Brother Combashner is a fine, esteemed brother. He has the respect of every one, both saint and sinner. I expect to help him in the tent meeting again this summer. I love to work with him. I also have a small mission in Clayton, New Jersey, and go there once a month, and Brother Combashner helps me there.—J. W. Pennington (colored) Route 4, Coatsville, Pennsylvania.

Kemp, Ill.—I preached at Bicknell, Indiana, morning and evening of April 17th. Visitors there from Vincennes, Lyons, and Bloomington. Had an enjoyable visit in Brother McClaffin's home talking over the things pertaining to the welfare of the Church. April 24th, I preached at Newcastle, Indiana. Good size audience at both services. It was my second visit there since our dear Brother Utt passed from labor to reward. He was one of the senior elders there and will be missed so much, as he was always on the job and stood firm for the old church. His death was a great shock to us all, as it was so unexpected. It should be a warning to us to be always prepared. I go to Union Center, Illinois, next Lord's day. Let us work while it is day.—C. R. Turner.

The Roberts-Phillips Debate.—The debate is now history. Several have written and requested it published in book form, because Phillips is doing much harm in several places. So brethren secured a good stenographer and we will publish it in book form, providing, we can get enough advanced orders to pay us for publishing it. Not asking for any money until you get the book. Just want to know how many will take it at not more than 75 cents, and less if I can afford to sell it for less. The question of whether it is right for women to take any public part, whether it is right to divide into classes to teach, and whether it is right to break the loaf Lord's day morning before passing it to the disciples. Phillips claims it is a sin to do so. He says the one waiting at the table should break off a small bite, eat it, then pass it to the disciples, who must break off a small bite beside where the others broke, so as to keep the loaf round all the time, etc. If you wish to be informed on these questions send your name to me at 2704 DeWitt Avenue, Mattoon, Illinois, and order as many as you think you can use.—W. G. Roberts.

Lecompton, Kansas.—The past year the M. C., has contained a wealth of good articles written by a great many good writers. The M. C. is a comparatively small paper, but its writers know how to put a lot of information into small space. When I

pick up the M. C., I know I will not have to go through a barrel of written material in order to extract a spoonful of thought. I am glad to see Bro. Fred Fenton beginning a series of articles in the M. C. I know brother Fenton to be well informed in the scriptures, and quite faithful. I think his suggestion that churches in this part of the country "Cooperate for a greater work in advancing the truth", is a worthy one indeed. I believe many long established congregations are still spending too much money having the gospel "sounded in", and giving too little attention and financial assistance to having the gospel "sounded out", into new fields.—Harvey Roller.

Walnut Bottom, Pa.—We are glad to announce, (the Lord willing), that Brother John W. Rhodes of LeGrand, Iowa, begins a meeting with the church in Shippensburg, 412 E. King St. on June 5th to continue until, and including the 26th. We plan an all-day meeting for 2nd Lord's day, June 12th, and do hereby extend an invitation to all to come and be with us, at any, and all of the services. If you feel you want to help us in supporting Brother Rhodes, send to me at above address, and it will be reported and greatly appreciated. We need your prayers also. We rejoice that there has located in our midst, Sister Camp and her husband, and Brother and Sister Herbert Robinson, from Missouri. They both have secured splendid places to work. We would be glad to assist others who are first interested in the Church, and are true to it first and last; and then are honest and upright. There is yet a splendid opening in Centerville for a blacksmith. If interested write to Mr. William Cramer, Dickenson P. O., Pennsylvania. This location is 10 miles from the church along good hard road.—C. J. Beidel.

St. Louis Mo.—Drove 85 miles yesterday, May 1st, and preached 3 times, twice at Centerville, where the new congregation is getting off to a real start. Salem is doing fine also, which means 2 new churches in past 3 months, and both in county seat towns. Our meeting here began last night, with attendance of 198, at Manchester. Prospects are good, and I hope to see 2 more churches in the metropolitan area in the next year. Was with Bonne Terre two and one-half days last week. Prospects are brighter there than for years.—W. Carl Ketcherside, 8217 Page.

Iberia, Mo.—The church at Mt. View, Miller County, Mo., is meeting every Lord's day and doing the Master's will as we find it in the New Testament scripture. Not so many in number but loyal to the cause. If we could only get all the churches to be satisfied with just God's word, without addition or subtraction, we would have a happy place indeed, instead of trying to bring in human institution ahead of the church as some are trying to do. The time is here that we have to be on our guard against these things, and oppose them every chance we get. Even one member can cause quite a discord. Brother John W. Rhodes conducted a fine meeting for us last November.—J. M. Lamb.

Topeka, Kans.—Each M. C. received with joy and perused with interest. Like new arrangement fine. We are looking forward to a meeting with Brother Riggins in June. Bro. Fenton recently gave a good exhortation on mission work which was well received. We appreciate the work you have done, and are doing for the church.—Mrs. Levi Gingrich.

Visalia, Calif.—There has been a nice little mission established at Reedley and it looks like there would soon be the possibility of setting it in order. Brother Walter Weekly has put untiring efforts to the cause, and I have supplied at different times when he could not be there. Brother Zerr is to begin a meeting for them on April 2nd, he is here in Exeter in a meeting at present and is giving us some wonderful instruction in righteousness. We are so glad to have these faithful soldiers of the Cross come in our midst and we are trying to be very careful to let no others in, for we know by experience in the past, of the destructive work that they do in secret as well as openly. The congregation here have been gradually gathering themselves back together upon the solid truth after the awful storm of division a few years ago, and there has been a very noticeable improvement in different ones whose minds have been clarified. "By their fruits ye shall know them."—Dale Stephenson.

(Here is a church that was divided by letting the college preachers in as the R. D. proposes. The book still says of false teachers, "Receive them not."—Pub.)

Stockton, Calif.—I am in the home of J. D. Powers. My first meeting here. One has been restored. Yesterday was a fine day. Nice crowd; 3 services, basket dinner, several visiting Brothers and Sisters from other places. This is my first time to work with Brother Powers but I have learned to love him for his work's sake. He has had a hard struggle here for the cause of our Lord, the last two or three years. Our meeting at San Jose, California, I hope, did much good in building up the little band in the faith. They are in much better shape than when I left them last year.—W. C. Rice.

Bartlesville, Okla.—April 3rd, 1938. Our meeting is now history, it began February 27th, and closed March 27th, three were added by baptism and one confessed wrongs and were reunited with the church. Brother John Rhodes, of LeGrand, Iowa, did the preaching, and he is a fearless young man, not afraid to declare the whole counsel of God, regardless of where it hits. During his stay with us there was a special business meeting called and Brother Willie Buttram was placed in the eldership. Bro. Buttram has served several years as a deacon and is a proven man in the work. Brother Thomas Skinner was placed in as a helper in the deacon's office where Bro. Buttram had served. Bro. A. J. Skinner was released from the office of elder as he is going to locate at Neosho, Mo. He has served in this congregation for about 20 years and the loss of this congregation is the gain of Neosho. We believe the church was much strengthened by the work of Bro. Rhodes, and we have engaged him for another meeting in 1938. (By order of the church, W. O. McCreary, Box 265).

A colored brother in Pennsylvania, to whom we sent a bunch of Evangelistic Quarterlies free by your help, writes thus: "Received the copies of the missionary number of M. C. and thank you kindly for them. There was some grand reading in them and they helped out wonderfully in my meeting. The people were glad to get them, though I did not have enough. But were thankful for them. There were from 200 to 250 hearers. Baptized nine in about a week, and interest good. I will be glad to receive other copies of M. C. any time and I thank you for them in advance.—J. W. Pennington. (We have sent him another 100 for his work. Shall we hinder brethren who are willing to preach the printed gospel as well as spoken to those who will read and hear? Notice our Free Literature Service article elsewhere.—Publisher.)

Topeka, Kansas.—To the faithful churches in Kansas, Greetings: Dear Brethren, we, as a people, have for some time been dormant so far as mission work is concerned. A number of the churches in the eastern half of the state have expressed a desire to cooperate together and hold one or more mission meetings this summer in suitable locations where the work can be cared for if once started. Bro. F. W. Fenton, of Ottawa, Kansas, is back of the movement, and many of us have pledged him wholehearted cooperation. A number of congregations have together raised nearly enough to support the first meeting. We are ready to go as soon as we get together and decide on the location, and secure a faithful preacher to do the work. But we are not satisfied with ONE effort this year. Therefore, we are asking all the faithful churches and brethren in Kansas who wish to have a part in this work, to cooperate with us in this movement. Some of you may be able to give a Lord's day contribution each month; some more, some less. Some can only lend their endorsement, and offer their prayers to God in behalf of the work. We want to know how many really want to cooperate in this work. Bro. Fenton wants to know. We ALL want to know. We thought best to have a definite understanding; some definite arrangement, and a specific program outlined to follow out. In order to accomplish this it is necessary to get together and discuss this matter in a thorough, intelligent, business-like way. We want one or more members from each faithful church in the state to be with us in that meeting. Brethren have chosen Topeka as the most convenient place to meet. We will have an all day service the 5th Lord's day in May, to outline this work. Will you be able to send representatives to the meeting to state what the congregation at your place is willing to do? If so, please drop me a card by return mail. If no one can come from your place, and if you cannot send us money to help in the work, will not someone write in behalf of the congregation pledging us your endorsement, and prayers? Please let us hear from you at once. Don't send money now.—William Ketcherside, 2010 E. 14th St.

Mattoon, Ill.—I went to Roseville, Pa., March 12th, and preached for two weeks. Enjoyed the meeting very much though the weather was very bad. Stayed most of the time with Bro. and Sister Thompson, and a good home it was. Brethren there are fine and only wish to do what the Lord wishes done. They stand opposed to all innovations and human creeds, and love the Lord's Book. I went from there to Flemington where I engaged J. D. Phillips in a six days debate. Phillips is not a strong debater, but is cunning and a good mixer. He was not hard to handle. He has caused much trouble among brethren there and elsewhere with his hobbies. I went from there to Shippensburg where I was for six days. Fine brethren there, as there are at Flemington. That is, those who are still holding to the faith are as nice folk as I ever met. I stayed with Brother and Sister Lonkosky during the debate and they were as good to me as they could be. Brother and Sister Beidel are among the Lord's best people, too, and gave me a lovely home. At Summerville I stayed most time with Brother and Sister Hartzell, and they are full of zeal and hospitality. Their daughter was operated on the day I left there. I next went to Bolivar where I was for four days. Bro. Cummings gave me a lovely home and I enjoyed it very much. Brethren there doing nicely. Bro. Charley Cummings took me in his car and showed me many of the beauties of that hilly country. I appreciated this very much. From there I went to East Liverpool and met with the faithful few there. They are few in number, but strong in faith and love for the Cause of their Master. I was there two days and tried to encourage them and they encouraged me with their zeal and appreciation of my feeble efforts. They had more money in their treasury than lots of much older and stronger (in number) congregations. The church there went off with the compromisers, so these brethren, not willing to make the departure, meet elsewhere. They are loyal and faithful. I am making a report of several congregations I have visited, so it is now too long. Forgot to say I preached at Howard while on this trip. Found some fine brethren there. Brother Mackey entertained me in his home two or three times. I never met him before, but hope to meet him many times, for I have confidence in him. An aged brother was in there last year and made his confession to Bro. Mackey of wrong treatment, but did not make the confession as broad as the offence, hence it did Bro. Mackey but little good. I think he will preach in those parts no more, for he has departed with the compromisers and those brethren do not endorse that R. D. and the practice of his and others who endorse it. I think Bro. Mackey, with many others from out there, will be with us in our three all-day meetings, October 14, 15 and 16, and assist us much. We are expecting brethren from many states. Secured 13 subscribers for the M. C.—W. G. Roberts.

Future Evangelistic numbers will probably contain short reports of eight or ten lines or less. Such give a non-member an idea of the church at work, as the Book of Acts does in the New Testament. Isn't it nice to hear from the brethren again? What would we do if we had no means of communication? We surely would miss something. But do you know that this means of communication has been established and perpetuated through much labor and anxiety. We had to build our subscription list from the ground up, and gather together fragments of a broken brotherhood into a knowledge of each other's faith, through the most bitter and relentless sort of persecution, and the DEPRESSIONS. The paper does not pay for itself by a great deal, and it is only by gifts, largely of faithful sisters, that it has been kept going. But there is a fine sentiment for your little mouth-piece, and the helpfulness of it is growing in the minds of hundreds. If you will send FREELY to the Free Literature Service, to furnish free gospel sermons in print to the evangelists and other workers to distribute to non-members, you will not only help save souls directly, but help our little paper. Thanks much, for all past assistance in this work of saving souls from apostasy and from the power of other sin.

Rates for the M. C. in Clubs—FIVE NEW OR OLD SUBS., 50 CENTS EACH. If the M. C. benefits you, won't it benefit every home in your congregation? Why not get a club now at this small price? Every Christian home needs to be fortified against present evil.

What's It All About?

"What?" "This discussion in the religious papers." "Well, it's this way: God built a dam in 2 John 9-11 to keep false teachers out of His Church through the ages, when he said of them, 'If there come any unto you and bring not this doctrine, receive him NOT' and many who helped build that dam for a generation, are now trying to tear it down. The Apostolic Review publishes a book written twenty or twenty-five years ago, by Bro. Daniel Sommer, named Questions, Answers and Remarks on the New Testament, and though they still sell the book, their position the past six years has been an utter repudiation of what D. S. says in that Book on the rejection of false teachers and what that paper taught vigorously for thirty or forty years." Here is the scriptural explanation given by Bro. D. S. in his mental prime, and which has been endorsed for decades by the brotherhood in general but which is now rejected by "Unity" Apostates:

"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.