

MACEDONIAN CALL

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

Volume 12

INDIANAPOLIS, INDIANA, SEPTEMBER, 1938

Number 9

Stand Up for Jesus

Stand up, stand up for Jesus, ye soldiers of the cross,
Lift high his royal banner, it must not suffer loss,
From vic'try unto vic'try His army shall he lead
Till ev'ry foe is vanquished and Christ is Lord indeed.

Stand up, stand up for Jesus, stand in His strength alone;
The arm of flesh will fail you, ye dare not trust your own.
Put on the gospel armor and watching unto prayer,
Where duty calls or danger, be never wanting there.

Stand up, stand up for Jesus, the strife will not be long.
This day the noise of battle, the next the victor's song.
To him that overcometh, a crown of life shall be,
He with the king of glory shall reign eternally.

Through the Fence

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." (Matt. 6:24.) "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.) These statements of Christ are not arbitrary announcements and based only on his right to form conclusions. The same things could have been said by any person who knew the facts regarding issues of right and wrong. Nor do these remarks in the least disparage the authority and wisdom of the Saviour. He stated many things that were already known in general but his use of them was intended to call special attention to them and to give them added weight.

A clapboard has two sides but only one side can be up. East is opposite of west and so a man can not go both directions at one time. If a man turns he must turn to either the right or left, no third choice. Light has only one alternative and that is darkness. The opposite of up is always down. And so we see that even in physical matters the principle involved in above quotations is inherent. So it is with every proposition embracing a moral and spiritual principle. The opposite of God is Satan. Truth is on the other side from falsehood and hate from love. But space would forbid going into details about many other instances of this idea of just two sides. Such as the broad and narrow ways; heaven and hell; faith and doubt; valor and cowardice; sincerity and hypocrisy and many others. These are fixed laws we cannot alter.

In the book of Obadiah we have an interesting application of this principle of moral responsibility. The prophet is writing against Edom who was ever an enemy of God's people. In verse eleven he says "In the day that thou

stoodest on the other side . . . even thou wast as one of them." Here the prophet classes Edom with those who had used violence against the people of God. Not because he had taken active part in the violence but because he stood on that side. Doubtless if the descendants of Esau had been asked where he stood as to the issue between Israel and the enemy he would have replied evasively by saying he was taking no sides. But the prophet gives them to understand that he was taking sides in the violence by merely standing on that side. This is the same principle expressed by Jesus in our text above.

Now it is not to be denied that men can seem to be neutral and thus to be on neither side of a proposition. Certainly a policy man will evade candid discussion of issues and talk in such a manner as to mislead the uninformed. Indeed this is one reason why Jesus affirmed the truth under consideration here. There have always been men of selfish motives who wished to appropriate what they conceived to be advantages on both sides of an issue. To do this they had to mislead the people so as to obtain these advantages. And then when they would be asked their position as to the question at stake they would evade it and say they were not taking sides. But when any man says he is not taking sides on a question of principle he is thereby calling Jesus a falsifier. But since Jesus never did lie the conclusion is that the other fellow is the one who is guilty. Therefore we cannot avoid the deduction that men who say they are not standing on either side of the issues now troubling the brotherhood are guilty of falsehood and that too for the purpose of selfish advantages. A certain John Doe preacher was asked by a congregation where he stood as to the Rough Draft creed put out in Indiana. He replied that he stood for John Doe. This preacher wished to bleed brethren on both sides and thus evaded the issue. But he did not tell the truth when he replied as he did. Jesus says he is on the side of the human creed but is too much of a coward and too selfish to admit the truth.

Sometimes an animal that is on one side of a fence wishes some grass on the other side. He will then be seen reaching through the fence and helping himself. Now by the unstable actions and speech of many brethren they open up the way for these policy preachers to reach through and take some advantage of the good things on the other side. These are preachers who really are on the side of the great compromise crowd now storming the forts of Heaven but who still wish the support of the loyal brethren. But every preacher should be asked in plain terms where he stands on the Rough Draft creed, the colleges, orphan homes; and if he evades by saying he is taking no sides then the falsifying bluff should be called and he should be rejected and not permitted to occupy the pulpits. 2 John 9, 10, 11, is still in the New Testament and still in force in spite of the onslaughts of the makers and endorsers of the latest creed.—E. M. Herr.

"Send the Light"

The above title is familiar to most of you as the recurring phrase in an old song, one verse of which says:

"We have heard the Macedonian call today:
Send the light! Send the light!
And a golden offering at the cross we lay,
Send the light! Send the light!"

When the great apostle, to the Gentiles was at Troas, he saw a vision at night in which there stood a man of Macedonia, saying: "Come over into Macedonia and help us." (Acts 16:9.) Immediately he went into that country and began his missionary work.

I fear that many of those congregations which sing this song so loudly are but falsifying in rhyme set to music. How many of them have heard the call for help sent out by isolated disciples and congregations in smaller places? How many have laid even a silver offering on the line to aid in sounding out the Word, much less a golden one?

I know of places where gospel preaching is sadly needed, where brethren need some capable brother to come and assist them in developing their talent, so they may function more effectively in the community, but because they cannot afford to secure a man and support him the work languishes and dies. On the other hand, I know of strong churches with a good eldership hiring a man to come once per month and feed them.—He is known as our "regular preacher." Two or three years ago a sister said to me back east: "We haven't contracted for our preacher next year yet. There are several bidding on it, but the elders have not decided whom to hire." That sounds almost like the Christian Church board hiring a pastor, doesn't it? I've known of congregations with three or four preachers who have hired a man year after year to come once a month and preach to those preachers. Congregations like that don't generally do a lot of mission work. It finally gets to the place where the full complement of membership only attends on "preaching Sunday", and the rest of the month only God knows where they all are. Then every so often the church has to call in a high-powered speaker to give them a shot in the arm and "pep" things up, so the contributions will be enough to pay "our regular preacher" for another year or two.

I'm not a hobbyist on so-called "monthly preaching." I've filled "regular appointments" and will do so again if it is justifiable. But I am of the opinion that the idea of hiring a man year after year just to come in and preach two sermons per month is a harmful practice from the following standpoints: (1) It is economically unsound, as it encourages preachers to sit around the house and argue with the wife all week, then go out and preach twice on Sunday and grab off enough of the Lord's cash to enable them to sit around another week. (2) It is detrimental to the church, as it encourages brethren to pay a higher regard to "preachin' Sunday" than they do to the Lord's Day generally. (3) It takes the evangelist out of the mission field where he belongs and puts him to feeding strong churches that do not need him.

Notice, my indictment is not against a preacher going to a place regularly, but against the man who merely goes and talks twice, collects his pay, and heads for home. If the preacher who receives enough on one Lord's Day to keep him a whole week were to use his time during the week in the service of Christ, that would be fine. Or

if he would stay with the church that pays him, three or four nights and teach a Bible class, a development of talent class, or visit the souls of the community and talk to them about their eternal welfare, his work would be of distinct service to the Master's vineyard.

Better yet, I make this recommendation. Let four churches in Illinois and Indiana which pay twenty-five dollars for monthly preaching, discontinue the practice for four months, combine their finance and use the four hundred dollars thus gathered to put a man in the mission field. You can take that amount and establish one or two congregations. If you don't know where it can be used to a good advantage, write to me and I'll tell you where you can send "your" preacher and he can do some real good. Let's go to work, brethren, and "sound out" the word instead of "sounding it in" all of the time. If I'm wrong in any of the above, I want you to write me. You'll be surprised how good-naturedly I can take criticism. I know that I've written what I honestly feel about helping weak churches and mission points. I suggest we either do what the Lord says, or quit singing "I have heard the Macedonian call today." Well, I'll be looking for your letter of criticism at the address below.—W. Carl Ketcherside, 8229 Page Blvd., St. Louis, Mo.

"Ye Shall Know Them By Their Fruits" Matt. 7:15

The Saviour is speaking of false teachers in this statement, and we should note that he has given us the index to heretical work. Nothing less than a divine mind could have observed the workings of apostasy and provided such a certain index to the identity of the heretics. It seems to be the invariable method of the false teacher to deny being what he really is. His doctrine is supported by cunning deceitfulness. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." (2 Cor. 11:14-15.)

But the Lord has provided a means of detecting the disloyal worker who professes loyalty. No claim is better than the fruit borne by the man who makes the claim. What is our profession worth, if we deny a belief in an innovation, while at the same time we embrace the innovation in loving fellowship and God speed him in his unscriptural work, contrary to the inspired writer? (See 2 John 10.) The law of our king tells us to reject the heretic after the "first and second admonition". (Tit. 3:10.) The trusting, honest disciple of Christ is inclined to believe the misleading claims of the compromiser of the truth. But brethren, the time has come that we must take into account the fruits borne by those who aspire to lead this great brotherhood of disciples. If you are in doubt and cannot reach a conclusion satisfactory, from claims that are made, try the method given by the son of God. **OBSERVE THE FRUIT.**

The Saviour knew we would not be able to identify many false teachers by the claims they would make when he said "Ye shall know them by their fruits." They appear good outwardly (the "sheep's clothing"), but at heart they harbor things that do violence to the simplicity which is in Christ (the "ravening wolf").

You can't look into a man's heart and judge what is there, but if you observe his life you can tell where he stands by the things he does. A man who denies favoring an innovation while he denounces faithful brethren

who oppose it, and shows a preference for the fellowship of the innovators, reveals his true position by his fruits. He claims to be in one position but his fruits prove him to be in another. This is indeed a peculiar situation, but it is one of the most common evils we have to meet.

The principles for which a man stands are evident by the fellowship he prefers. This fruit is one of the clearest indications of what a man is. When John said, "We know that we have passed from death unto life, because we love the brethren" (1 John 3:14), he set forth the important fact that when we accept the plan that makes us free from death, we find ourselves in the loving fellowship of "the brethren", or those who have likewise accepted that plan. Conversely, when a man turns away from the fellowship of faithful brethren and shows a preference for the innovator, he bears the fruit of apostasy. My brother, if you are perplexed, just observe the fruit that the tree bears, and remember the Saviour's warning to "Beware of false prophets".

Do not trust the man who will fellowship and thus God speed the innovator. By his fruits he proves himself to be a "wolf in sheep's clothing."—Fred W. Fenton.

The Love of Money

There is division everywhere mostly and we can not deny that "a root of all evil is the love of money." Godly people are taught to "be content with food and raiment" for themselves, then to work to help the Church teach and preach the gospel and to help the needy, especially of the household of the faith, who really need and can not earn a living. Possessions are for today's needs of the human family, according to the Bible. Neglecting to feed and clothe the needy of a congregation means some are physically sick and some spiritually sick. A congregation is no stronger than the weakest member of the body, so that member must be strengthened, for the Church to be strong.

The love of possessions makes rival earthly kingdoms, nations, states, cities, villages and individuals. Then some of God's children become proud and forsake the plain gospel, bringing religious division. I have never denied one passage of Scripture of the Bible. Many do deny parts of it. If in any way we err at times from the true path, it has often been from associations with some proud individuals who have not the spiritual and temporal needs of others first in mind. Some think earthly gain approval of God. That can not be for Christ "had nowhere to lay His head" and he is God's Only Begotten son. He knew what hunger was, too, so He can really sympathize with those who hunger. In the shadows of the property of the rich is found the greatest number of needy in the large cities.—Lillian Dix.

How Should a Christian Stand Spiritually, To Please God?

Are we standing on the Lord's Law, or Word, or are we standing on a man's law, or word, or think-so? How are we going to find out? First, we should read 2nd Timothy 2:15. Paul says to study to show ourselves approved unto God, a workman that needeth not to be ashamed, rightly dividing the Word of Truth. IF we do this, then we will know just how and where to stand to please God. But we must study and not merely read the Scriptures, and IF we study as we should, we will

also know whether or not we are standing on Christ's Doctrine and teaching, or on a man-made doctrine, or think-so. As we must stand firmly on Christ's doctrine and teaching alone to please God if we expect to reach that heavenly home at the Judgment, we cannot be, as the saying is, standing on the fence or be neutral. We must take our stand firmly for Christ and His doctrine. I heard a sister say a few days ago that it was a fight for a person to take their stand, and stand right. I told her it was a fight, just like when I was in the Army of the U. S. A. There we had to take our stand for Uncle Sam and his flag and the Constitution and Law, and stand firm. If we didn't we were marked as a slacker and dealt with according to Uncle Sam's law, as I saw done to several. So will it be with us in the army of Jesus Christ. If we do not stand firm to the end for Christ and His doctrine, on law, we will be marked and dealt with accordingly at the final judgment.—George A. Boose, Robins, Iowa.

Indifference

Every follower of Jesus Christ has within himself the desire to see the cause for which our Master died grow in strength and number, but yet we sit idly by with our hands folded in an attitude of indifference, watching the Church of Christ struggle along in a haphazard manner, not progressing from one year to the next, as it should. Can anyone say, "I see nothing to do?" Most certainly one can not. Then what are we going to do? Those rebuilding the walls of Jerusalem "had a mind to work" (Neh. 4:6), and of the Christians at Corinth, Paul stated, "your zeal hath provoked very many" (2 Cor. 9:2.) Perhaps what is needed now is a few more people with a mind to work and plenty of zeal to go with it in place of this ungodly attitude of indifference. "It is high time to awake out of sleep." "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord." (1 Cor. 15:58).—Arthur Freeman.

Bible Readings

Sometime ago Bro. E. M. Zerr announced a new schedule whereby he could complete a study of the entire Bible in 12 weeks, using only night sessions. This makes a complete investigation of the Bible available to those who are employed during the day. There are dozens of churches needing a Bible Reading to instruct and develop their talent. I'd like to see a church (or several churches) arrange with Bro. Zerr for a reading this winter. Why not use him while he is with us? Why not avail yourself of his wonderful knowledge of the greatest book in the world? If one congregation cannot support such a reading, let several in a locality combine their resources. Who will be the first to write E. M. Zerr, 141 Redding Drive, New Castle, Ind., and arrange such a grand work? If you cannot have a three months' Bible Study, have a four weeks' study, but in any event, brethren, utilize these winter months for studying the Bible. Don't just hibernate and come out in the spring leaner spiritually than when you holed up for the winter.

But if you cannot have a Bible Reading in your home congregation, surely you know of some worthy young man who can be put to use in the Master's vineyard after receiving the proper training. The St. Louis Bible

MACEDONIAN CALL

Devoted to the work of establishing and developing New Testament churches.

Published Monthly by
D. A. SOMMER,
918 Congress Avenue,
INDIANAPOLIS, IND.

Subscription Price, \$1.00 a Year
Clubs of five or more, 50 cents each

Entered as second class matter May 1, 1936, at the post office at Indianapolis, Indiana, under the Act of March 3, 1879.

Reading will provide this opportunity. Aid some young man to attend. It will be a grand investment. Or, if you do not know of someone to assist, we have a dozen names of serious, earnest young brethren who want to attend but cannot for lack of funds. If four churches would each contribute \$1.75 per week for ten weeks beginning January first, they could pay room and board and incidental expenses for one such brother. In other words, \$17.50 each upon the part of four churches might help to send one more preacher forth to battle sin; might help to develop one more faithful elder to stand firm. Brethren, awaken! How many of you will gladden the heart of some eager young student of the Bible by promising to aid him attend? Don't procrastinate! Don't delay! Write now to Bro. Robert Morrow, 7117 Manchester Ave., St. Louis, Mo., and tell him you will aid some worthy brother. To those who are making tentative plans to attend, we urge that you also write at once, so we can begin making definite plans. Remember, the reading starts the first Monday in January. There is no tuition! The only cost is room and board. Plan now to attend, and write!—W. Carl Ketcherside.

Notes and Comments

Wilful Misrepresentation. In the M. C. of July was an article on "Alone With God", which I wrote many years ago and which was reprinted in that issue. A garbled quotation was made from it in the Apostolic Review of July 19, and that you may see this for yourself, I print the connection, with words left off by the Review put in bold face:

"As long as time endures, there will be a constant effort of Satan to lead the people off. Under the plea of "doing good," he will get Christians to try to introduce things which are contrary to God's word. Many times even the elect cannot see the wiles of the devil, and are deceived. In order to save the Church, something must be said and done, and it falls to us to do or say it. We shall be condemned as "disturbers," as "antis," and as "popes," just as Moses was accused by jealous ones of taking too much upon himself. But we see the truth, and the traps of Satan, and we must cry against the danger or we ourselves are lost. We must please God rather than man! The sooner we learn the lesson, the happier we shall be—that we are not saved as nations nor as families nor even as churches, but are saved as individuals. Apostasy or worldliness or indifference may often capture a professed church of God, and our souls may be in anguish because of it; but we can save ourselves regardless of what others

may do. If we cannot save them, we can save ourselves by withdrawing from them and trying to build up a spiritual house of God."

Now remember that the Review prints this quotation except that in bold face, then adds: "How different from another doctrine—that we partake of others' evils simply by reading a paper, or worshipping with them even if it's as the New Testament directs! And how much more like what the Savior said: 'Thou hast a few names in Sardis that did not defile their garments; and they shall walk with me in white, for they are worthy.' So what now becomes of those who've made ruthless division with their false endorse-one-endorse-all 'loyalty'!"

Now, friend, read that clipping again. I said there plainly that when they introduce things contrary to God's word, a faithful member "must" try to teach them out of it, and then when he cannot save them, he should "withdraw from them and try to build up a spiritual house of God." If the publisher of the Review had printed what is in bold face, which they deliberately omitted, there would have been absolutely no point to his false conclusion from my writing that we must not separate and form other congregations under such circumstances. The only reasonable conclusion can be to this is that this is a wilful and deliberate misrepresentation of my words. In a recent number of their paper they make another such misrepresentation of my writings, playing on the word "more". Practically EVERY quotation they have made from my writings in the past years they have garbled in some way. I am glad thousands are now seeing how thoroughly unreliable they are regarding the truth and faithfulness to the simplicity in Christ. I saw this years ago.

"Fellowship." M. F. Cottrell is a young preacher in Anderson, Ind., who is supposed to be against the Bible colleges and orphan homes. In the Review of June 7, he writes on "Fellowship" of which this is one paragraph:

"The idea of Fellowship includes many things, with some; while with others it only has application to the college and orphan home questions. Some will fellowship the lodge member, tobacco user and Coco-Cola fiend, but will literally abhor our brother who favors the college or orphan home society. So the issue is simply this: If they are all wrong, then let us condemn them all; if they are not wrong, then what is all the fuss about? Why make a mountain out of one and an ant-hill out of the other? Sin is sin! All sin should be condemned, and not trifled with. Also, if all the above are sins, as some contend, who made the distinction between the 'little' ones and the 'big' ones? Who shall determine as to which of the above needs the most fighting? How would it do to let one rest awhile and fight another, or else fight all or rest all at the same time?"

Bro. Cottrell in his article is trying to show how we should have "a Christian spirit", in opposing colleges, etc., but when he refers to our opposition to them as "noise and blasting", he does not practice what he preaches. Perhaps he learned this method from the Review which the past six years has also said much about that "Christian spirit", which they have used entirely regarding Bible college people and Christian Church and such digressives, but respecting those opposed to their own apostasy and who stand exactly where they stood seven years ago, they have said mean and ugly things which put even some politicians to shame. From time immemorial that

sweet spirit stuff has often been a camouflage for digression and other looseness.

Now what is the unscripturalness of these colleges and homes? Paul gives as a basis of Unity "One Body", the Church, and these organizations are other bodies established by Christians to do work of the Church. They are "rival institutions" of the Church, as the Rough Draft calls them. Now when Bro. Cottrell puts lodges, tobacco and coco-cola in the same class with these, he surely mixes things different. Are lodge members (who may belong to the church) talking to people publicly in the church and privately trying to get other members into them? I never heard of it. Do tobacco users in the church work publicly and privately trying to get others to smoke cigarettes or cigars? No. Do "coco-cola fiends" work on other members of the church and try to ensnare them? Never heard of it. Do Bible college and orphan home upholders talk their wares and try to get others to glorify God in that way? **Possibly every one who supports these human organizations some time talks for them and many talk very much.** And does he put drinking coco-cola, even being a "fiend" (whatever that may mean), which is entirely a personal matter, on a par with corrupting the government of the Church of God by building "rival institutions"? Our brother also says: "Does not the brother who withholds a dollar from the Lord's treasury and goes "joy riding" on it need as much teaching as the one who withholds it and builds a college?" Can't this young brother see that though we condemn such "joy riding" mentioned, still that is entirely a private, personal matter, while the building of "rival institutions" concerns us all and helps destroy the Church of Christ in its very organization? So there is no reason at all in Cottrell's "mixed drink" (worse than coco-cola) which he offers us!

But anti-college brethren that I know condemn these evils. However, if you were painting your house to preserve from decay, and it would catch on fire, would you continue to paint it or would you not try to put out the fire first? I suppose Bro. Cottrell would say, "Who shall determine as to which of the above needs the most fighting?" The Macedonian Call says, Let's put out this fire, and then we can paint it; but Bro. Cottrell doesn't seem to agree. And when I say "fire", I mean that very thing. The college people are moving up in bunches from the south and through the advocates of this Open Door policy, such as Cottrell and his co-workers on the Review, are capturing the north, and even now are talking of establishing a college up here. Since our brother upholds the Review and the Rough Draft and this Open Door policy, I offer for him to sign the following proposition:

"To condemn the Bible colleges and orphan homes, as 'rival institutions' of the Church as the Rough Draft does, and then to open our pulpits to the preachers who uphold these human organizations, is consistent and scriptural."

Now I deny this. Bro. Cottrell loves debate, trying often to get into such with the sects; and I have been told that he came to Indianapolis to try to get a discussion with Creasy, the pastor of the east side college church, who broadcasts, but that when he went away he seemed to be sympathizing somewhat with Creasy. (Which reminds me that several years ago in southern Indiana Creasy told me he was not for these colleges, etc., yet before the conversation ended he was talking for them. I hate deception from the depths of my heart, and I think the Lord does, too.) Now I suggest that we hold this

discussion at night at Anderson which is a centrally located place and brethren can attend from Marion, Middletown, New Castle, Indianapolis, etc. The entire trend of Bro. Cottrell's article is to "fellowship" the advocates of these rival institutions, and we now give him a chance to prove its scripturalness. But Bro. John still says of false teachers, "Receive them NOT."—D. A. Sommer.

Miscellaneous.—Several have bought the Jamieson, Fausset and Brown Commentary, and like it, but we have an edition with larger print at \$4.95. This is the best we know of, especially on the Old Testament. Of course, all commentaries are human. . . . The Review recently quoted from my book, The Church of Christ, and as usual garbles it. Practically every quotation they make from my writings they turn into falsehood in their hands. . . . B. W. Pettijohn of Canon City, Colo., says, "The Evangelistic Quarterly is having its effect here," and sends for more. . . . We thank our readers for their many words of confidence, which we do not have space to publish, . . . yet we feel disposed to print this from Bro. Fred Fenton, "Your defense of the truth is commendable. Consider me as cooperating in the fight you are making. Billy (my son) goes to the hospital the first of the week for a major operation." We hope all turns out for the best. . . . When men hold meetings with churches that is specific and those churches see that he is supported, but the work of the M. C. is general, and you know "what's everybody's business is nobody's business." I've found that out. But wouldn't it be pleasantly specific if your next M. C. would have four extra pages of good encouraging reading matter from the many brethren? Send us a club of five names at fifty cents each and help develop that pleasant dream. . . . Don't be deceived. This unity apostasy is headed your way. To be forewarned is to be forearmed. The M. C. in every home in your church will help you arm them against it. . . . We were in hopes that we could let up a little in this fight against the present apostasy, but now we believe we would be untrue to God's Word if we failed to cry aloud and spare not. We don't claim to have perfection but we do claim we have the truth on those matters which are now troubling Israel. . . . We still have some of the extra copies of the Unity number. They are FREE. Hand them or send them to those who ought to have this information. But we will send them in our regular mailing unless you order them immediately. . . . By your aid we have sent out many hundreds of Free Evangelistic Quarterlies to the missionary workers, but the last two calls we have filled at our own expense. Calls are still coming. Shall WE say "No"?

Don't spoil the young preachers.—We have received several such messages as this: "We sure did enjoy . . . He has the making of a good, able, sound preacher, if praise (which he repeatedly receives) does not carry him away. We cautioned him about that, but I believe he will weather the storm all right." We rejoice at the number of young men being developed to preach and teach the gospel, but we must be careful. Practically all preachers, when starting out, study other men's sermons to see how it is done. Some of them use part of the sermons. Some use the whole outline. Some with great memories preach it word for word. The latter hence, seem to be great in thought far beyond their years. Encourage any young man who is living right and preaching right, but it is wise to balance it with a suggestion or criticism. Remember, when they get into the front line of attack, they will not receive bouquets but brickbats, which some of the rest of us are now dodging, and we wish them prepared for the fight. Thank God for these courageous young men who come up prepared to fight this apostasy among us, but let us look to the future and not ruin them by unwise flattery.

Sorry.—Yes, the publisher is sorry so many good articles have been crowded out by the Special Unity No., especially by his long one. But we read the religious papers and see the trend and feel that something must be done NOW to help stay the Unity craze, and arouse unsuspecting brethren. Don't think because your article is not published at once, it is not good and that we are rejecting it. The hardest job we have is to decide which is the most important JUST NOW. We all wish to read from the young preachers and elders and others. We need much constructive writing. But why paint and decorate your house or build an addition when firebugs are trying to burn it down? Listen: We are receiving many

clubs of five names or more at fifty cents each. Fifty cents does not pay for it by a good deal, but our only hope is in an enlarged subscription list. If we can get a thousand new names at 50c each, we will add four pages to the paper. You will then get fifty per cent more reading matter from these many good writers for the same money. Send for sub blanks, or use simply a separate sheet of paper. Our preachers could get hundreds of names as they go among the churches. Somehow I feel that many of our preachers have not appreciated as they should the sacrifice we are making to give them a mouthpiece to the brethren. And is it not as important to save brethren from going into religious error as to convert them from it in the first place? So why not donate the M. C. to your unity-crazed friends? Elders, to put the M. C. into every home in your congregation, will it not make your efforts easier in holding the church in the Bible line? An old brother who is among those slipping away, begged me not to start the M. C. in this depression, and prophesied failure, but we trusted in God, and prospects grow brighter. But we could do so much more good with four more pages. A hundred clubs of ten names will do the work. Will you be one of the hundred?

Don't fool yourself.—Many weakening brethren seem to think that all their troubles will end when they get linked with the college people or the Christian Church. But remember this: The college people for years have been having a great fight in their papers and churches over the millennial hobby. Many of their preachers admit there is great worldliness among them. The pastors instead of solving their ruling problems make them worse with their ambition and determination to stay at a fat place. Many preachers are weak spiritually. H. H. Adamson, one of their biggest preachers, says in the Gospel Advocate, April 28, concerning these pastors: "At one time the people felt they could give the preacher his walking papers if he did not suit them. Few congregations think that now. They feel that it is either to 'let him stay' or 'split the church,' and he becomes a kind of fixture." Again he says in Christian Leader: "Of this one thing I give mine opinion, that the church has not seen a day in the last 100 years when it had so many worldly minded preachers, nor so many ungodly church members. I get news every week and most every day about the pranks and disgraceful capers of spineless — soulless — place seeking — world-loving preachers. And thus 'like priest like people' (or is it the tother way)? But either way is too bad and both ways at once is more than discouraging."

Thank God, this apostasy has largely weeded such fellows out of the "true Church," and now let us work hard to keep them out. The college people just now seem to be making great headway in numbers, and they are much elated; but if that is their condition (as described above) we rejoice to be free from them. Forty years ago when the Christian Church let down the bars, as our unity-crazed brethren are now doing, they, too, thought they were taking the world for Christ; but see what a sorry mess they are now in. Bigness in religious things nearly always means littleness in real spiritual things. Brethren, "don't fool yourself."

The publisher of the M. C. has been accused pretty severely as being the author of the mimeographed tract on "Who Split the Log?" Not guilty, nor do I know who wrote it. I have always made it a rule when I criticised an individual by name, to let him know who was doing it, or making it so he could know, though such a rule brings much more persecution, or conflict. But say, it sounds like the writer knew what he was talking about. I should like to see some of them answer it.

This note and the four preceding it were set up for the August number but couldn't squeeze in. Oh, for four more pages! Let's see! Four months yet in this year—that makes a page a month! How's this for a slogan: "Twelve pages for the twelve months of 1939." Send 1,000 new names and we will make it.—Publisher.

Church News

BRISTOL, W. Va.—Began meeting at "Ten-mile" church, August 28. This is my third meeting here in the last three years. We are starting with good crowds and will continue as long as interest demands.—C. G. Parsons, Malta, O.

DON'T FORGET that the October number is the Evangelistic Quarterly. How many copies will you take, to enlighten others on the simplicity in Christ? Don't wait to order, for we shall print only about what are ordered, and you may lose out as others have done. From October on will be a pleasant time to

read. Or, will you help so that we can send more FREE copies to the mission workers? Remember, send a report for this Missionary Number, but please confine to eight or ten lines. It is 2c a copy. Order now.

I believe the July issue is an outstanding number from an evangelistic standpoint.—T. L. Sterner. (Ordered 350.)

MISSOURI.—Find closed \$3.50 for which send the M. C. to the following seven names (mostly new). * * * May the Lord bless your fight against the forces of apostasy.—J. A. Collins.

ST. LOUIS, Mo.—I am enclosing nine names and money (mostly new). I think the paper is getting better—some very promising reports.—Robert Morrow.

BROOKPORT, Ill.—The congregation here is getting along nicely. There was almost 100 per cent out to worship yesterday.—A. T. Kerr. (He renews fifteen names, which may help account for that 100 per!)

BELOIT, Kan.—Always glad to receive the M. C. and hope we can always be glad. When we get the M. C. read, while waiting for the next, we get out the old, old Reviews, and what wonderful articles we do find. It seems like a good many of them ought to be reprinted. Your dear mother was certainly a good Christian. It is saddening the way so many professed Christians are doing now—do as they please. Meet on Lord's day morning and never go near until the next Lord's day, and through the week put in their time on farm organizations, 4H clubs, Farm Bureaus, HTH clubs, banquets and programs, etc, but little time for the church.—Mr. and Mrs. Leonard Abling.

ODON, Ind.—Could you please supply me with names and addresses of any "shut-ins" you may know who would enjoy a letter from southern Indiana?—Ragene Sims. (As the publisher can not recall any now he is passing this sister's inquiry on to the readers who are members of the church and who may be shut-ins, or who may know of shut-ins who are Christians.—Publisher.)

INDIANAPOLIS, Ind.—I recently visited the all-day meeting at Marion, Ind., where Bro. Ballenger was preaching. Enjoyed visiting brethren and sisters I have known for many years yet not seen for years. Bro. L. C. Roberts and Slim Holderbaum, preachers, live there. I fear many in those parts do not realize that many disciples are drifting. Visited also the all-day meeting at Indiana Avenue, Bloomington, Ind. Quite a number have been developed for public work in that congregation by Bro. Harvey and the elders, and several of the young men took part that day. The officers say they are against this Open Door policy and all innovations. A mission meeting in the west end of the city was to commence the next night. Brethren, everywhere, read carefully Bro. Carl Ketcherside's article this issue on Sending the Light and on Bible Readings. Let us all move onward in the work of saving souls. We would like to enlarge our paper to twelve pages and FILL with aggressive articles, but we must wait for your list of names, fifty cents each for a year?—D. A. Sommer.

DECATUR, Ill.—Bro. Lloyd Riggins, of Charleston, Ill., begins meetings here October 16. Church meets at 984 W. King St. We have twelve young brethren taking part, besides Bro. J. V. Brown, Bro. Ralph Anderson and myself. Although we have not grown in numbers in the last year, we feel that we have grown in the knowledge of our Lord. Bro. C. C. Parker preached here the night of August 18 and gave us a good lesson on unbelief, and showed how that the R. D. was a human creed and was of unbelief and a heresy. On August 23 I conducted grave-side services for infant son of Brother and Sister Ted Shelby and spoke on brevity of life.—Everett LeMar, R. R. 7.

EAST PEORIA, Ill.—The Peoria congregation is still meeting in the village hall for worship, 3008 N. Adams St. Any time the true brethren happen to be in Peoria, call on us. Bro. R. O. Webb has done a wonderful work in Peoria and we certainly do appreciate it. I think I appreciate the church here as much as any one could, for I spent two miserable years in the Christian Church before I found the true Church of Christ and I know I will never leave nor forsake the one and only church.—Mrs. Lura Reynolds.

HARTFORD, Ill.—Church here moving along fine. All seem eager to work. Glad to learn you plan on enlarging the M. C. If a thousand new names can be secured at fifty cents each. I will do my best to help make this possible.—Herschell Ottwell. (He has already sent a big list. If we have a hundred like that, or two hundred who will send five names, we shall make it all right. Will you be one?—Publisher.)

ST. LOUIS, Mo.—Keep up the good work and keep out the compromisers.—Robert A. Johnson. (He sends his sub. Thanks. I'll do my best if our subscribers will KEEP UP the good work of sending in clubs. Recently Robert Morrow sent a good one from St. Louis.—Publisher.)

An unmarried brother, about thirty years old, wishes to be where there is a church. He will do almost any kind of work for very reasonable remuneration. Takes some part publicly in the services of the church. Any one interested, please write the publisher of the M. C. soon.

BIRMINGHAM, Ala.—Had to leave K. C. because of my work. The brethren at 55th and Cleveland sure are workers and I sure hated to leave there. If there is any talent in you they bring it out. They have developed about six good song leaders and have on their talking program about ten or twelve. I learned more of the scripture the year I spent with them than I ever did before. I am now in the South.—B. L. Mabey, 1601 18th St., N.

JACKSONVILLE, Ill.—The church at this place is doing very nicely. Our members, though few, have proved very faithful. We have interesting services each time we meet. One of our new brethren is teaching a class, and all take part in the service in their turn. We are looking forward to a tent meeting to be held by Bro. Zerr the first two weeks in September. If any congregation or individuals who can assist us some in this meeting, it will sure be appreciated, as this is to be our first main effort to spread the cause in this town, and we do not want to fail. We want everything in readiness when the time comes, that the meeting may be a success. If anyone knows of a tent that would be available by that time, let me know at once.—S. S. Retzer.

CANALOU, Mo.—We were expecting Bro. Arthur Freeman here to hold services for two weeks the early part of September, but he has been delayed and will not be with us till about September 19. He is to start at Dudley, which is not so far from here, on September 5. The Macedonian Call grows better with each issue. I hope that you can receive orders for a large number of new subscribers. I wish you would send the Unity number (to the list of subs he sent).—Owen J. Taul.

HAMILTON, Mo.—The July Evangelistic number of the M. C. is splendid, and the contents of the Church News column is interesting and encouraging.—O. C. Tee. (By the way, Bro. Tee is a lawyer, and is running for prosecuting attorney in those parts. I believe he is conscientious and will do good work if elected, and if any of our brethren live in that jurisdiction and can help in any way, I am sure it will be appreciated by him.—Publisher.)

WEST—I think the articles in both missionary and regular numbers are excellent.—Elder in large western church.

KANSAS CITY, Mo.—The church meeting at 55th and Cleveland Streets was started as a mission point under the direction of 26th and Spruce congregation. Preaching was conducted by Bros. D. A. Sommer, R. H. Brumback and M. A. Van Deusen. We have recently purchased a building from the Methodist at 59th and Kenwood, which is an excellent location. The house will seat about 200 in main auditorium with four class rooms seating about 100 additional. The inside is in good condition, but the outside stucco is needing repairs. We will not get possession however until about the first of next June. In the meantime we have to raise \$1,000.00 additional. We have made one payment of \$500.00. To date we have received from 26th and Spruce \$35.00; Sister Webb, \$1.00; and Brother Lenard Bilyeu, \$25.00. Anyone desiring to help us bear this burden, we would appreciate very much. Please send all contributions to Bro. Freeman Bilyeu, 706 West 76th Terr., Kansas City, Mo.—B. A. Boyce, W. C. Davis, Elders.

Enjoy the paper so much—strengthens me so much in the Lord's work.—Dovie Hill. . . . We are truly enjoying the splendid articles and reports from so many loyal congregations.—Chester and Alta Sanderson. . . . The Unity Number is sure good.—J. B. Ruth. . . . The Unity issue was very good.—Arthur Freeman. . . . I like those writings on Unity.—Lalle Mavity. . . . Just finished reading Christian Unity Number, and would like to see the wavering ones get it.—L. H. Sorey.

PURDIN, Mo.—Bro. C. R. Turner and I closed a three weeks' meeting at Brookfield, Mo., August 21, with our hearts filled with joy to know that fourteen precious souls were added to God's kingdom. I enjoyed my work with Bro. Turner and this faithful band of disciples very much. This is August 30 and I am in second week of two weeks' meeting at Sholby with good crowds and interest and three confessions to date. There is

much work to be done here. Will start a two weeks' meeting at Dudley Sept. 5 and go from there to Canalou. Also expect to attend three-day meeting at Mattoon, Ill.—Arthur Freeman.

SULLIVAN, Ill.—I have been busy all the time preaching the Gospel. I have held eight protracted meetings this year and have six more to hold between now and Dec. 18th. This year I have held meetings in Missouri, Illinois, Oklahoma, Kansas and Pennsylvania and have enjoyed working with the brethren at these places and have met many who are satisfied with God's plan of Unity and opposed to man's plan for UNION. I am just beginning a two and one-half weeks' meeting here at Sullivan and from here will go to Sand Creek for three weeks and then to Mattoon, where I am to begin a meeting, the Lord willing, Sept. 25th, to continue until Oct. 18th. In a recent letter from Bro. Roberts he informed me that nineteen preachers had sent in their subjects to be delivered at the three-day meeting in Mattoon the 14th, 15th and 16th of October and that brethren from ten states have stated their intention to attend. I closed a two weeks' meeting in Ottawa, Kansas, Aug. 14 with good interest and crowds, also three were baptized. I enjoyed my work with the brethren there and look forward to assisting them again in a future meeting if it be the Lord's will to let me live and continue in health that long.—John W. Rhodes, LeGrand, Iowa.

KEMP, Ill.—I closed a good meeting at Ethel (White Oak), Mo., July 31. Two added by immersion, and congregation seemed strengthened. They promised me they would put the young members to work and develop the talent. They have several young members who should be doing public work that are not. I am to be there in a three weeks' meeting next year in September. I began in a tent at Brookfield, Mo., August 1 and continued until the 21st. I consider this one of the best meetings I have had. Attendance was good from the start and increased unto the end. Fourteen were added by immersion and one placed membership. I am to be there about the middle of August next year for another meeting if they can get the tent. Bro. Arthur Freeman led song service and helped much in other ways. I enjoyed working with him. He is a fine young man, and sound in faith, and should be encouraged. While I was there I was called to Hale, Mo., to conduct the funeral of Sister Hayward, age 83 years, also to Meadville to conduct the funeral of Leona Wollem, aged twelve (granddaughter of Bro. Ben Sallee), who died while in Colorado on a vacation trip with her parents. It was quite a shock to all who knew her. The old must die, the young may. Life is uncertain. Why live in sin. It won't pay.—C. R. Turner.

MARCELINE, Mo.—I have just finished reading the August M. C. and think it is the best regular number you have put out. May be it is because I enjoy a good fight for what I know to be right. Looks like the great battle is about on. We have had some wonderful meetings in these parts lately at White Oak near Ethel, and Brookfield. I believe it was considered the best meeting the church at Brookfield has had. We had fourteen baptisms and one placed membership from another congregation. . . . Bro. C. R. Turner and Bro. Arthur Freeman are on the Rock and are not afraid of work. They both worked hard to make our meeting a success. They speak the truth and have no soft pedals. We wish to thank the church at Des Moines for use of their tent. Send 13 copies of Unity Number. Yours in the fight.—M. M. Mitchell.

COTTER, Ark.—Meeting closed at Gassville Aug. 21. Brother L. L. Curry of Illinois did the work. You may remember he held us a mission meeting in October, 1937, and did much good with a group of twelve. Members took their stand for Christ and have held on to the present time though it has been a struggle. Then Brother Curry labored with us for ten days more with eight more added to our number which makes twenty at the present. Brother Hughes of Gamaliel, Ark., did the singing, for which we were very grateful. We think Bro. Curry is a man who stands for the Word four square. Any one would be fortunate in getting him to do their work.—Ed. Robinson.

ROCKY FORD, Colo.—Began here August 29 in a tent, expecting to continue three weeks. Closed at La Junta in the afternoon, having held four services during the day. Our meeting at La Junta was in a dugout, which proved to be a good, cool place. Crowds were the largest in history of the church, and twenty-one were added to the record, which now contains fifty-three names instead of the thirty-two with which we started. Some of those who came have excellent talent. In a called business meeting we drew up a program to put all to work, and arranged for an edification service each Lord's

Day under direction of the eldership. Brethren at La Junta are now planning to purchase a lot and build a meeting house. They are at peace and have a glowing promise of a bright future.—W. Carl Ketcherside.

MARION, Ind.—Meeting at Palmyra, Ind., closed Aug. 28, with five added to the body of Christ by baptism. The brethren at Palmyra are satisfied with the teaching of the New Testament without addition or subtraction. My next meeting will begin at Rigdon, Ind., Sept. 18. To Him be all praise and glory. Am sending ten subs to the M. C. Brethren, let us work for the paper that stands for the teaching set forth in the Word of God.—Slim Holderbaum.

The Mattoon, Ill., meeting is Oct. 14, 15, 16. Write W. G. Roberts, 2704 DeWitt, Mattoon, if you expect to be there. They have sent no program, and it will probably be too late to be of benefit in October number of M. C.

An Open Letter

To the Churches of Christ: To Elders, Deacons and Evangelists, Greetings:

I wish to affirm that the church is an educational institution set up in every community to give to God's people all things that pertain to life and godliness as recorded in II Peter 1:3. Who is to do this educating? According to Christ, as recorded by Matt. 28:16-20, in the Great Commission the apostles were to go into all the world and teach all nations, and, according to Paul, as recorded in Col. 1:23, this was done, for he declares all creatures had heard.

But what about when they were dead and gone, that is, the apostles? Let's listen to Paul again in II Tim. 2:2, the instructions given to an evangelist: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." Yes, the apostles did their work. But here is a set of fellows in the Church that sure have fallen down.

The evangelist Paul says, "Commit to faithful men so they will be able to teach others." **I ask you, evangelist, have you done that?** I am not an elder, deacon or evangelist. Why? **I am asking you, evangelists. How many of you evangelists even troubled yourselves to see what I knew?** How many of you evangelists ever troubled yourselves to see if I knew what the Bible had to say on the subject of faith, or love, or giving; how to become a member of the body of Christ? Ever try to commit to me so I would be able to teach others. Do you know how many people in the congregations would be able to teach others, if you would only do what the Holy Spirit through the Apostle Paul revealed for you evangelists to do?

Isn't it set forth in the 6th chapter of Acts that the teachers, who were the apostles, did not have time for them to look after material things? But didn't Peter say, in the fourth verse, "We will give ourselves continually to prayer and to the ministry of the Word?" And don't we see in about three and a half years of that kind of work what happened by such work? They were all preachers, for it is recorded by Luke in the eighth chapter of Acts that the disciples were all scattered abroad, and could they preach? According to the fourth verse of this eighth chapter, they did.

How do you evangelists know who has talent and how much? Ever committed anything to them? Or don't you know what the word "commit" means? My teacher at school used to tell me to commit a piece to speak. How did that teacher know when I had it committed? **Shame on you evangelists. Why don't you do what you are told to do?** How do you know there isn't

an Apollas in the congregation? How do you evangelists know whom to appoint elders? It seems you don't. I have been in the Church a long time. Never had an elder instruct me how to get a lesson so I could deliver it like it should be. **Why don't you evangelists instruct the elders how to teach others, also?** Shame on you, evangelists. Why will you let us get up before a congregation without being instructed. Paul says, "Commit." **Yes, I am a failure in the Church! Why? Because someone failed to commit. I possibly had one talent.**

Yes, it would be a great institution of learning—the Church—if the men who were entrusted with the instructions would only do it. **Then there would be men in every community able to teach others.** Shame on you evangelists that encourage parents to send their children away to school, spend all they have, and leave my children with nobody to commit the gospel to them. Yes, I have always taken my children to church. Brought them up in the way they should go. I am not able to instruct them how to carry on the gospel work because I was not trained. Don't know how to go out and spread the gospel. But you evangelists—what are you doing about committing to my children. I have given a good many hundred dollars to the church. **Why don't you evangelists instruct my children?** I have a boy 23 years old with children. He goes to church and tries to teach, and would be a good worker in the church if he only knew how. Paul says for you evangelists to commit to faithful men, so they will be able to teach others. **Yes, in every church, in every community.**

If the Church is not the greatest institution of learning in every community, whose fault is it?

Yes, the Church teaches men how to clean up their lives, how to treat their neighbors, how to take care of themselves and one another. And there is no other institution of learning that can compare to it. It teaches us to meet every condition of life.

You evangelists make of that institution what it should be. Teach us. Commit it to us.—Asa Neal, Windom, Kansas.

(Ouch! When I started to read this I thought that somebody was going to get hurt, and sure enough—I was one. But what are we evangelists going to do about it? In this issue, Brother Turner tells how brethren at a place promised to do more development of talent, and Bro. Carl Ketcherside tells how he had a business meeting before he left, and started them into better development. Fine. How many of the rest are doing the same? Read the article on "Bible Readings" in this issue. How many churches will arrange to have a month or even a week of Bible study and development this winter? After December many preachers will have plenty of time for such. Use them! How many evangelists will teach and exhort churches to this development? Better, how many will arrange a business meeting before they close the protracted meeting, or the next night, and will outline a program, inasmuch as so many elders and others do not know how best to do this? We evangelists must study that as much as sermons, for Paul commands it, as Brother Neal has shown. The churches today which are alive and pushing out, are those who are doing this. Brethren, write on this. A strong pull, a long pull, and a pull altogether, will accomplish great things for God. Let this be our motto, **Every church a Bible training "school," an active radiating center for the life-giving Word of God.—Publisher.)**