

MACEDONIAN CALL

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

Volume 13

INDIANAPOLIS, INDIANA, FEBRUARY, 1939

Number 2

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
New names in any number, 50c each.
Old names in clubs of five or more, 75c each

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

Happiness and Trials

'Tis my happiness below
Not to live without the cross,
But the Savior's power to know
Sanctifying every loss.

Trials must and will befall;
But, with humble faith to see
Love inscribed upon them all—
This is happiness to me.

Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to His feet,
Lay me low and keep me there.

Robbing God

Robbing is a crime. We all have our opinions of those individuals who steal other people's property, those who hold up people with a gun, and those who, under pretense of carrying on legitimate business, illegally swindle individuals out of their living. We say that no punishment is too great for an individual who has the audacity to take another man's living by stealing, because he is too lazy to get out and make his own living.

Yet, I fear, many times, that we as professed Christians rob God and think nothing of it. Israel did it under the Old Testament Dispensation and suffered for it. In Malachi 3:8 the prophet by inspiration says, "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings." The children of Israel were commanded to tithe or give a tenth part of all their substance to the Levites and the Lord. Then the Levites were commanded to give a tenth of that to the Lord. But they had failed to obey his command and thus robbed God. They were therefore punished and that severely for their disobedience to God.

We can rob God in several ways. First, we can rob God of time. We generally find time to do everything

that we want to do. We find time to do our work, we find time to go the places we want to go, to entertain and amuse ourselves or our friends, then if we have any time left we serve the Lord. Many times we ask certain individuals why they were not at church Sunday morning or evening and all too often we receive this kind of an answer, "Well, I just had so much to do, and some of our friends were coming to dinner (or supper) and I just didn't have time." Robbing God of time which should have been spent in his service. Surely we can find time to obey the commands in Heb. 10:25. We have time for every desire that we have, and never stop to think that we are robbing God of time that He has so graciously given for us to spend in service to him, we can rob God of the time to study His word (2 Tim. 2:15, 1 Pet. 3:15) and I fear we do that all too often. We can rob God of the time to visit the sick and needy (Jas. 1:27).

Not only can we rob God of time, but we can also rob God of talent. He has given all of us talent. Some of us do not have as much talent as others. Some of us do not have the same talent as others, but that is no reason we should rob God of the talent we do have. That talent we possess was given to us for the purpose of using it in the Master's service, to glorify God. If we don't use it and develop it we are disobeying God and robbing Him of that which belongs to Him. We are to offer our bodies "a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12:1). If we fail to do that we are robbing God of the talent and ability due Him. We are commanded to sing (Col. 3:16; Eph. 5:19), pray (1 Thess. 5:17), and exhort (1 Tim. 4:13). If we have talent to do those things and don't do them we are robbing God and all robbers have their part in the lake "that burneth with fire and brimstone."

Last, but by no means least, we can rob God of money. The world in general will do anything to get money. "The love of money is the root of all evil," and the Apostle Paul surely knew what he was talking about when he made that statement (1 Tim. 6:10). We have money for everything we want. If we don't have we generally sacrifice somewhere else in order to get it. We oftentimes spend our money for things we can't afford. We have money for food, for clothing (clothing which we don't need many times), shelter, amusement and entertainment, but if the Lord gets anything at all it is what is left. We are expressly commanded to lay by in store as we have been prospered upon the first day of the week (1 Cor. 16:1, 2). We sometimes want something and don't have much money to buy it, so we start looking around to see where we can sacrifice in order to get it. Many times we take the money belonging to God in order to buy what we want. We rob God and think we will get by with it. But my dear readers, we will some day stand before the "judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. 5:10). Then it is necessary for us to be

careful and not have robbery as a sin charged against us when we stand before that judgment bar of God.

In conclusion, let me plead with you as followers of Christ, to be careful, and not be guilty of robbing God, of time, talent and money which rightfully belongs to our Creator. Everything we have and are, we owe it to His great mercy, love, and long suffering. What are we giving in return? Or are we **ROBBING GOD**? Let us consider it and seriously consider it and decide to give more in the service of God, of time, talent and money, instead of robbing God of His gifts to us.—Carter E. Honn, 2103 Prather Ave., St. Louis, Missouri.

Come On! Let's Abound!

Another year has gone by, with 365 days mustered out, bringing us just that much closer to our goal, the gates of the eternal heaven. If our summons should come tomorrow, and we must give an account of work done for the Master in 1938, I am wondering what our answer would be. If I were to answer that question for the churches of my acquaintance throughout the whole country, the very best I could possibly offer is that we held a few meetings, some of one week, two weeks, or a few of three weeks. As to the results of these meetings, some soldiers were enlisted and some mustered out of the army of the Lord. In the final checkup, the membership as a whole is perhaps much like it was on January 1, 1938.

Brethren, as far back as I can remember, and I would hate to say that is more than 45 years, I recall the workings of the church in my community; and it was the general custom of the churches in that time, as it is today, to provide at least one meeting of two weeks each year, and that seemed to satisfy all concerned. They seemed to feel they had done everything possible, everything necessary to promote the livelihood of the Body of Christ. As we look at the churches throughout the entire country today, which have worked on the above plan, we behold that they are just as they were twenty years ago. Perhaps there are about thirty members, only twenty of whom attend faithfully, plodding along in a rut, expecting some preacher to come in and pull them out of the same rut two weeks of the year. I honestly believe the time has fully come when two weeks' meetings are a failure, and will no longer serve the purpose of building up the body.

The apostle tells us that we should **ABOUND** in the Lord. The word implies "abundance, to possess in abundance," and thus I am convinced by our past record that we have not been abounding as we should. So there must be something radically wrong with the system under which we are laboring. My panacea may not be the real solution for our difficulties, but I feel that my suggestions linked with yours, if given careful consideration, would bring about a change in administering the gospel during this period when circumstances are so different than they were twenty or thirty years ago.

My Solution

If there are but three congregations within a radius of fifty miles and each has in the past held an annual two weeks' meeting without success, this means about six weeks virtually lost, lost out of each year for a number of years. Would it not be better for each of these churches to place their financial and spiritual support together,

securing two evangelists to hold at least a three weeks' meeting at one of these places the coming year, and put that one church on its feet in a definite way, and upon safe ground for all time to come? On the next year do the same at the second place, and on the third year repeat it at the remaining place. Let us sum up conditions as they should be then. After a lapse of three years we have three thriving congregations within a radius of fifty miles which before have been plodding along independently, without gaining ground. These are now able from a spiritual and financial standpoint to go out and support the evangelist in a new field and establish more congregations. **THUS ABOUNDING IN THE WORK OF THE LORD.**—F. H. Pryor.

Living For the King

A little star cannot do much to make the dark world bright, but it is a part of God's plan for its silvery beams to do the best they can. So it is with an individual. We are commanded in Matthew 5:16 to "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." There are many ways we can let our lights shine. Although we might not be able to speak in public, we can do much good privately.

There is a man who does not speak well in meetings and doesn't often try. He is not a rich man and never has much money to contribute to the cause. But he has a place to occupy. He always welcomes a new family and offers to do anything in his power for them. At Church he is always on the look-out so that he may give strangers a seat. If any one is sick in the neighborhood, he calls at the house, and offers to sit up nights; and he and his wife keep house-plants, through the winter, so they can send flowers to sick folk. He always finds time to speak a kindly word to his fellowman. He really takes delight in helping people in various ways. And one cannot be in his presence without being helped. He is proving himself to be a good helper, and letting his light shine.

If only all of us would be like this man and be useful to those about us. But we cannot do this by our own strength. This is the way Paul expressed it, when he said: "I can do all things through Christ strengthening me." If we wish to be true helpers, we must have this strength. Let us all ask God to give us grace to follow this example; and then our lives will be spent for the good of those around us and for the glory of God.—Mayfred Bailey.

Questions and Answers

(1) California. Why is first day of the week called Lord's Day? Ans.—From Rev. 1:10 we know there is a day so called. Then in Mk. 16:9 we learn the Lord rose on the first day of the week. And in Ac. 2 and Lev. 23 the church was set up on the first day of the week. In Ac. 20:7 the communion was had on the first day of the week. These facts all show that the first day of the week is the one called the Lord's Day.

(2) C. H. S. Does a murderer have any chance of salvation? Ans.—According to Ac. 2:23, 38, 41 about three thousand wicked murderers were offered salvation. Thus we see that a murderer may be saved if he can and will comply with the divine law of pardon.

(3) N. B. For what purpose should Lord's Day contribution be given? If used to pay preachers who are not needy is it a sinful use of these funds? Ans.—If these funds should be given to any persons, whether preachers or not, who do not need them it would be a wrong use thereof. In 2 Co. 11:8 Paul took money from churches to support him in his work as a preacher. The church has but one treasury and but one lawful time and means of supplying that treasury and that is given in 1 Co. 16:2. The man does not live who can show authority for public collection at any other time or by any other means. The preacher or teacher who says that other contributions may be taken besides this one is duty bound to show his scripture authority or keep still. But he cannot show any authority for any other collection and the one who so teaches should be rejected and those who endorse such a preacher or teacher are encouraging heresy. Thus, since this is the only scriptural collection for the church and since preachers and all others who need it are to be helped by the church, the conclusion is unavoidable that this collection is to be used in support of the preaching of the Gospel. (4) Please explain "He that provideth not for his own household is worse than an infidel." Does this mean providing food and raiment or in a spiritual sense? Ans.—You slipped a word into this not in this part of the passage—the word "household." Paul is not writing about a man's household in general. But he is writing about the widows who are in a man's household, that a man must provide for them and not put it upon the church.

(5) J. T. G. What is the gift of the Holy Ghost in Ac. 2:38? Ans.—It would be hard to make it more direct or clear than it is in the text for it means just what it says. The gift of anything else would not be the gift of the Holy Ghost any more than the gift of a watch would be the gift of a typewriter. When a baptized believer had hands of an apostle laid on him he received this gift which you will learn by reading Ac. 8:14-17.

(6) When do we quench the Spirit as in 1 Th. 5:19? Ans.—The word here means to suppress or stifle. The Spirit inspired the writers of the Bible. When we suppress the teaching of the Bible we quench or stifle the Spirit. (7) Do you fellowship and commune with alcoholics, narcotics, nicotines, lodgeites, collegeites, digressives and progressives? Ans.—You have grouped things that are different in principle. The last four represent institutions that are religious or partly so in their claims and are direct heresies opposed to the Church. Those who belong to them or who wish to teach their doctrines are false teachers and John tells us in his second letter to receive them not. The first three are individual practices and should a man wish to teach in favor of them he likewise should be rejected. This, however, is seldom or never attempted and hence these are not in the same class as the last four items. (8) Distinguish Christians and worldlings. Ans.—The first means "a follower of Christ" while a worldling is "a person engrossed in the concerns of this present world." (9) When are our names written in the book of life, when blotted out? Ans.—Our name, religiously, is Christian. When we become this our name may then be found in Ac. 11:26; 26:28; 1 Pe. 4:16, which is the book of life according to Rev. 20:12. When we cease to be Christians our name then ceases to be in this book. (10) Is a Christian a sinner? Ans.—A Christian may sin, from 1 Jn. 2:1, and then he is required to go to the Advocate in prayer. (11) What is

walking disorderly as in 2 Th. 3:6? Ans.—The word "walk" is defined by Thayer at this place as "to regulate one's life." So in this passage it means to regulate one's life by other than the tradition or teaching received from the apostles. (12) Are those following habits mentioned in question 7 walking disorderly? Ans.—If they allow those things to "regulate" their lives they are so walking. The incidental committing of a thing is not constituted as "walking" in it. However, such incidental committing of it would be sin and the one doing so must go to God through Christ for pardon.—E. M. Zerr.

(To be continued.)

Ananias and Sapphira Lied by Holding Back a Part

In A. R., Nov. 22, 1938, appeared some writing of mine which was, it seems, printed for the purpose of making a false impression, and it did on the minds of some, for they have written me about it, even one or two preachers have written me about it. But they published a part of an article I had on pp. 8, 9 concerning "Danger Ahead," in which I was trying to show what I was fearful some of the practices of the 24th and Van Brunt Church at K. C. might lead to. I was objecting to that "church" having a dentist, nurse, clothing in the basement to distribute, etc., all under the name of "benevolent" work, and at the same time owed their sexton, who was a member of their congregation, about \$200, and he in badly need of it. In fact, others helped him. Also sending out a letter begging for money, and said letter was pretended to have been sent out by the officers of the church, when they, perhaps, did not have a single officer in their church. They had a committee, but no officers, so I was informed by Bro. Goodson, who allowed me to read the letter. It seemed this work was overseen by the ladies and the "pastor".

I also tried to show there was but little, if any, difference between what they called their "Young People's Meeting" and the C. E. Society, only in name. It is a long article, so I ask all who have the A. R. of June 21, 1932, to read it.

Why did the managers of said journal "pick out" a part of that article and publish it and allow their hand that pushed the pen to write that human creed to refuse to give the rest of the article? The answer is this: To publish the rest of that article would have been to condemn themselves, but to pick out the statement I made about the A. R. being the best paper in the brotherhood JUST SUITED THEM, so they did that so as to make the readers think I uphold the falsehoods taught in that journal now. They made some "wonder," too. The heading of this article tells what they did by keeping back a part, and the big part, too, of my article. I wrote that article when I had begun to have more confidence in its managers, for C. W. had confessed he made a mistake by asking that elders hold a convention and write out "something we could all agree on." He had also AGAIN come out against the Morris crowd, etc. All this caused me to think he was going to be all right. I had lost much confidence in him and had let up on my writing for that journal. But C. W. wrote and insisted that I write up the doings of the Morris crowd, and insisted that I say "who is who" and make it plain. I have your letters right here

before me, C. W. I did so, then was criticized later by C. W. However, both C. W. and A. R. wrote and complimented my articles when they were first published. I have those letters, too. About the same time "uncle" D. S. wrote and asked me to write an appeal for the A. R. as it was about to go to the wall, and D. S. didn't want it to do that. He said that because of my many friends I could secure much for the A. R. by making the appeal. I also have this letter. I did not know those two boys like D. A. knew them, hence made a mistake which I have many times regretted.

But this is not all. They not only published a very small part of my article and **kept back** the subject of the article and the several things I was condemning, which they (A. R. managers) now endorse. At least, they are endorsing the Van Brunt Church which is walking arm in arm with the college and uses college preachers. But they turned over to page 15 and copied a small part of a report of Bro. Ditrick's meeting and made it appear that all was in the same article. Such jumping and scraping of a man's writings is downright dishonesty. Now, Bros. H. W. Jones and H. J. Criner, what do you think of it? How would you like to have some such dishonesty used in regard to your writings? **AT THAT TIME** I thought the A. R. all right, but a short time after learned it was most all wrong. (That very issue contained the Rough Draft.) That article was written, remember, more than three or four weeks before it was published. They have treated the writings of D. A. S. and E. M. Z. and others in the same way. **WHAT WICKEDNESS THIS IS!**

The M. C. is NOW what the A. R. WAS when Sister Sommer lived, so most of that article the A. R. may NOW apply to themselves.—W. G. Roberts, 2909 Marion Ave., Mattoon, Ill.

The Winner Is Wise

"He that winneth souls is wise."

In order to be effective in personal work, a few principles must be learned and followed. Preaching the gospel is like salesmanship, and one must employ the same psychology in both. I summarize below a few of the things which I teach my class in personal work and house-to-house gospel endeavor:

First, cultivate a love for God and consecrate your life to him. Then cultivate a love for humanity so deep that it becomes an overpowering desire to save the souls of all whom you meet. Resolve within your heart that you are going to do your best in a humble manner to rescue someone from the clutches of sin. Approach your friends as your first prospects. Your labors with them will give you an idea of the difficulties to be met and how to solve them. **STUDY YOUR BIBLE** to learn how to answer the queries that are placed before you by the unsaved. Remember that the question which appears foolish to you may be vital to the party asking it.

Approach the prospect with a cheerful smile, but not a sickly grin; and let your every action demonstrate that you are confident in your ability to show the interested individual the way of righteousness. When you speak do it with firmness and sincerity. You cannot expect the other fellow to believe that about which you seem to have personal doubts. Be patient in your explanations, and never become exasperated or angry. Reason always, but do not force or drive someone to see things without

proper explanation. Let the prospect speak when possible, and encourage questions which lead to the points upon which he is troubled, or with which he is concerned.

By all means, do not argue, but guide the conversation in the proper channel. Always answer with a scriptural quotation when possible. Give a certain amount of time each month to calling upon various homes, and thus making your own contacts. When should you start? Suppose you ask God to help you and start right now. Someone will die while you are debating in your own mind. May God be with you.—W. Carl Ketcherside.

Solemnity of the Lord's Supper

I think we should try to make the observance of the Supper of our Lord a very solemn occasion. The songs sung in our worship at the Supper ought to be indeed of worship more than work. The purpose of the whole meeting should be to draw the mind away from the things of this world and center it on the Eternal God and his Son who died for us.

The speaker at the table too often merely tries to show that "this is a command and we should observe it every Lord's Day". There are occasions when such needs to be said—when someone is there who needs to be shown the why and when of it all. But even then, it might impress him more if the speaker in a few minutes portrayed some act of self-denial in Christ, or sacrifice, or his death itself. There are many hymns which so fitly express what ought to be said, that very often there is nothing better than merely reading and commenting on the hymn.

To sing with solemnity such songs as "Night With Ebon Pinion," "My Faith Looks Up to Thee," "When I Survey the Wondrous Cross," etc., when they have been appropriately commented on, helps much in drawing our minds from the things of time and sense. Or, such hymns could be commented on, and sung when the deacons are pouring out the fruit of the vine. Some brethren consider that they should give thanks for the wine when it is all in one mass, and to satisfy them, that could be done, and one or more stanzas could be solemnly sung while they are pouring it into the cups. I have seen it done this way with decorum, reverence and edification.

Oh, that we could convert the dictators of the world and the other rulers, and all oppressors, and all those who are out of the way, so that they would reverently sit around the table of the Lord and think for an hour each week of the Savior—what a different world we would have! Selfishness is at the bottom of practically all the trouble in the world, and sitting at the feet of the Great Unselfish One for even an hour each week would help take that selfishness from their lives.

The older I become the more wisdom and power I see in the Lord's Supper and its proper observance. While it is being celebrated, the house of God should be a clearing house for all the selfishness in Christians' hearts.—D. A. Sommer.

Can You Solve This One?

The following matter appeared in two different religious papers, respectively, which papers we will designate here as "Journal No. 1" and "Journal No. 2": "Guy N. Woods, Yater Tant, H. E. Speck, J. P. Sewell,

G. C. Brewer, Leslie G. Thomas, P. D. Wilmeth, Homer Hailey, J. P. Gibson and Harvey Scott are among those who are to appear on the program of the Twenty-first Annual Bible Lectureship at Abilene, Texas, February 19-23. The program is built around the general subject of 'Christian Stewardship.'"

This statement appeared in the January 1, 1939, issue of "Journal No. 1" on page 15.

"I want to take this opportunity to invite all to attend the 21st Annual Bible Lectureship at Abilene Christian College to be held February 19-23. We have built the program around the general subject of 'Christian Stewardship' with round table discussions each morning and afternoon on 'Problems of the Local Congregation.' Among those who are to appear on the program this year are Guy N. Woods, Yater Tant, H. E. Speck, J. P. Sewell, G. C. Brewer, Leslie G. Thomas, Perry D. Wilmeth, Homer Hailey, J. P. Gibson and Harvey Scott. . . . As usual, Abilene Christian College and members of the church in Abilene will be hosts to all visitors while they are in our city. . . .—Jas. F. Cox, President."

This last quoted information appears in the December 22nd, 1938, issue of "Journal No. 2", on page 7.

Can you determine from the contents of the two above quotations which one, if either, of those two papers is published or managed by persons opposed to "Bible Colleges"?

Turn now to the page on Church News of this paper and you will find the names of the two papers above referred to as "Journal No. 1" and "Journal No. 2".

"Done Decently and in Order"

Rom. 15:4—" whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope."

If they were written for our learning, we must study them. For what purpose? "That we might have hope." Hope consists of desire and expectation. Now in order to desire and expect the blessings of God we must do two things: First, establish faith and confidence in God. That is done by learning of God and his goodness, also his promised blessings. That creates a desire for his blessings. Second, by doing what he has required of us in order to obtain the blessings. This will cause us to expect his blessings, thus we have hope.

Now I wish to call attention to some things written aforetime. In Numbers 4:32, the Lord said unto Moses, "By name ye shall reckon the instruments of the charge of their burden." This was in regard to the tabernacle. By close observance we note that they were to keep a constant inventory of the different parts of the tabernacle. This should be a great lesson to us today. The tabernacle was a type of the Church. God expects the work of the church to be carried on in a systematic way. If we would guide our financial affairs as most congregations conduct the Lord's business, we would all be financially embarrassed. Suppose a farmer should go through the winter and early spring, and not give the next crop a thought until time to plant! By the time he prepared the seed and soil it would be too late to plant. A good farmer plans his spring work in the winter, selects his seed, repairs his machinery, changes the pasture fence, if necessary, plows as early as possible, and when time comes to plant he is out early in the mornings. That

farmer (all things being equal) will make a success. Don't you think the Lord's work is more important? And yet we see many congregations going down, house needs paint, foundation giving away, inside the building reminds one of a dwelling that has been vacated, seats deranged, and all covered with dust, one or two window panes out, the janitor gets there late to make a fire, rings the bell, and thinks he is a faithful servant. Thirty minutes later the congregation gathers in for Bible study. I mean about a dozen (the others get there just as it is over), the song leader starts a song off like he is half asleep, the congregation can't follow because he is out of time, some of the regular teachers are late and the elders substitute some one else who is not prepared to take their classes. Many don't know what the lesson is, and others have not studied it. After Bible study no one has prepared to take public part in the worship and the "mutual edification" turns out to be "mutual disinterest" and one by one the weak members drop out and the elders wonder what is the cause!

Why not get a lesson from Moses and Israel concerning the tabernacle service. Keep tab on the members as they kept track of the different parts of the tabernacle, and see that each member is in his place. Of course we must learn what we can do so as to know when we are in our place. Each have a work to do. The elders should see to this, outline the work for the members. Not only the public work, but other work such as visiting the sick, helping the unfortunate of the congregation, looking after church buildings, etc. All are to work under the elders' supervision. As the farmer prepares the seed and soil ahead of planting time, why not select the proper ones to do the public work and have them prepare ahead so we can carry on in an orderly, systematic way, and not haphazard as so many do. This is done by constant development. Most of us can do our task better if we know it ahead of time and prepare. There is nothing more outstanding in the Bible than preparedness, and yet many think it isn't necessary to prepare ahead for our Lord's day meetings, or any others. Many wait until the preacher gets on the job to advertise the protracted meeting, visit delinquents, etc. This should all be looked after beforehand and then the community will get the full benefit of the meeting. It is encouraging to see many congregations in recent years improving and developing. Let us all put forth a greater effort to improve our meetings, not by changing the Lord's plan, but by conforming to it.—C. R. Turner.

"Settled Settlers" and Their Antics

In reading after that portion of the brotherhood whom Daniel Sommer styled as "New Digressives," about thirty years ago, we find some things that are real amusing. W. W. Otey, in a recent issue of a journal that endorses and supports preachers who work for and support so-called Bible, or Christian Colleges, wrote against going to an extreme with the "settled Minister" system. This system was invented by the clergy, and was styled by them as the "salaried pastor" system. It was borrowed from the sects by the Christian (?) church, and Otey's brethren borrowed it from the Christian (?) church.

Several years ago when Otey debated J. B. Briney of the so-called Christian church, on the scripturalness of instrumental music in Christian worship, he gave Briney a real drubbing, by showing that Briney's music

boxes and music horns, as used in worship to God, was an innovation of the worst sort, hence definitely ruled out by divine authority. Otey was then a loyal man, and could have and would have just as easily refuted Briney had they debated the "salaried pastor" question instead of the music question.

A favorite argument of the so-called Christian church preachers, when cornered in debate, is: "Yes, we admit that some have gone to extreme on the salaried pastor question, or in the use of instrumental music in worship, or in building and managing Bible or Christian colleges, theological seminaries, etc., but we don't endorse or approve of extremes in anything." Thus they would have us believe that, so long as an evil is not extreme, it is entirely justified. And do you know that this is now the very argument that Otey and his brethren are using to defend their settled minister (styled by its inventors "salaried pastor") system, and their so-called Bible colleges, orphan homes, etc.?

The Christian (?) church preachers learned years ago that they cannot take the Bible and defend their innovations in a public oral debate; hence, when challenged to such debate, they either try to laugh off the matter as a joke, or evade by slandering the challenger as "a little 2x4 smart Alec, too insignificant to be noticed." And now these "new digressives" who cannot defend their adopted innovations with the Holy Scriptures, when challenged to debate, say and do almost identically the same thing in trying to evade the issues with us.

Otey and his brethren have borrowed so many things from the so-called Christian church that it is no wonder that one branch of his brethren are saying of the Christian (?) church, "If they will leave off the ungodly instrument, we can worship with them."—Wm. Ketcherside, Topeka, Kans.

What About the Movies?

As proof of my charge that the movie industry and its products are evil agencies of the most deplorable character, I wish to and do now quote from the recent debate in the Senate of the United States, at Washington, on a bill pertaining to certain proposed regulation of the moving picture industry in the United States, as such debate is recorded in the "Congressional Record" of May 17th, 1938, beginning at page 9224.

Senator Neely, of West Virginia, introduced the following information: "It" ["the Motion Picture Research Council, of which Dr. Ray Lyman Wilbur, a former member of the Cabinet and now president of Leland Stanford University, is head"] "examined in a mid-western town 115 pictures as they followed one another across the screen of a local theater, week in, week out, and this is what they found: In those 115 pictures the heroes alone were responsible for 13 murders, the villains and villainesses for 30. In all, 54 murders were committed, 59 cases of felonious assault, 17 hold-ups, 21 kidnappings, to say nothing of numerous other crimes. The total of deaths by violence was 71. In short, in 115 pictures 406 crimes were actually committed and 43 additional ones attempted, making a total of 449 crimes in 115 pictures, or nearly 4 crimes per picture."

In the course of that debate, Senator Smathers, of New Jersey, stated: "Before I came to the Senate I was common pleas judge in Atlantic City for 11 years. I pre-

sided over the juvenile court, and I found week after week that children on their way home from a movie, where they had seen a gangster picture, broke into some fruit store or committed some act which was a violation of the criminal law, which brought them into the juvenile court."

Mr. Neely further said: "Mr. President, in behalf of more than 28,000,000 people who are under 21 years of age and who see at least one moving picture every week in the year, in behalf of more than 11,000,000 children who are 13 years of age or under and view not less than 52 motion pictures every year, in behalf of higher standards of entertainment and education for all the people, I most earnestly plead for the passage of the bill. When voting on it, let us remember the welfare of the little ones, to whom the moving pictures of the future will be either a blessing or a curse. Let us rescue them from the evil influences of the crime, the violence, and the vulgarity films to which they are NOW subject."—O. C. Tec.

"Why I Believe"

1. I believe the Bible is true because it is more reasonable in the account of the creation of heaven and earth and all that in them is, than the doctrines of the atheists, or the evolutionists.

2. I believe the Bible is true because of certain statements I find written therein concerning the Jewish race. We are all acquainted with the account given in Exodus of how Moses led the children of Israel out of the land of Egypt. Then in the 28th chapter of Deuteronomy we find a record given of what Moses told those Israelites would happen to them if they would only obey God. Immediately following this is an account of the terrible curses that would befall them if they dared to disobey God. Turn to the 23rd and 24th chapters of Matthew and see how far the descendants of these Jews had departed from God. Then look at the position the Jews occupy in the world today. Are they not a hiss and a byword among the nations of the earth today just as Moses told them they would be if they disobeyed God?

3. My third reason for believing the Bible is true is because of the great mysteries of life I find revealed, unfolded and explained in that blessed old Book. These are mysteries which the Bible explains that we would have no knowledge of otherwise: Man created in God's image—Gen. 1:27; man formed out of dust of ground—Genesis 2:7; great Plan of Salvation from Garden of Eden to Church of Christ today; final judgment revealed—Matt. 25:31-46; intermediate state of man revealed—Luke 16:19-31, 23:4.

4. The fourth reason why I believe the Bible is true is because of the many truthful statements I find written in that blessed old Book. These are statements which we know to be true beyond a shadow of doubt, statements which we can see proven true as we watch them from day to day:

Proverbs 16:18—Pride goeth before destruction; Matt. 6:24—No man can serve two masters; Tim. 3:12—All that will live godly in Christ Jesus shall suffer persecution; Tim. 6:9—They that will be rich fall into temptation and many foolish and hurtful lusts which drown men in destruction and perdition; Tim. 4:1-3—Some shall depart from the faith. These are only a few of the many

statements written in the good old Book that we can prove true by observation from one day to another.

5. My fifth reason for believing in the truth of the Bible is because the Bible has stood the test of time. We know that the Bible was written by 40 or more different men and that the first writer died long before the last writer was born. Yet the Bible is the perfect Book and has stood through the centuries of time as no other book.—Fred Sloop, 320 Tyler St., Topeka, Kans.

Keeping of Days

"After that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements whereunto ye desire again to be in bondage. Ye observed days and months and times [seasons, R. V.] and years. I am afraid of you lest I have bestowed upon you labor in vain."

Following with some additions was our opening lesson Dec. 25, 1938, at Brookfield, Mo.:

Read Gal. 4:1-11. Paul is here rebuking them for wanting to keep the days the Jews were to keep under the old law, but this will also apply to the days gotten up by men. Let's notice the third verse in connection with verses 9, 10, 11. "Even so we when we were children were in bondage under the elements of the world. . . . But now after that ye have known God. . . . How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days and months and seasons and years. I am afraid of you, lest I have bestowed upon you labor in vain."

We find in church history that such days as Easter and Christmas were not kept until the church began to apostatize. Christmas was not kept until about 360 A. D. These days are of the doctrines and commandments of men.

Paul says in Col. 2:21-22: "Touch not, taste not, handle not, which all are to perish with the using, after the commandments and doctrines of men." Jesus said, "In vain do they worship me, teaching for doctrines the commandments of men." (Matt. 15:9). The early Christians were taught to keep but one day, the first day of the week, Jesus arose from the grave on the first day of the week, the Church was established on the first day of the week, upon the first day of the week the disciples came together to break bread (Acts 20:7), Paul told the Corinthians to lay by on the first day of the week the collections for the saints (1 Cor. 16:1, 2). This is the only day mentioned in the New Testament for us to keep.—M. M. Mitchell.

Bible College President "Alarmed"

Practically every church in the south under the influence of the Bible colleges which can support him have a "located minister" who is simply a one-man "preacher-pastor", who does the work of the scriptural elders. J. N. Armstrong is president of Harding College, Searcy, Ark., and has been possibly the most radical advocate of these Bible colleges. He it was who said that "the quickest way back to Jerusalem is to establish Bible colleges." He it was who said when begging for his college that "Our college may not depend on your contribution, but your soul may depend on it," thus practically pro-

nouncing damnation on those who did not support his human organization to supplant the divine. He it was whom Daniel Sommer debated on this college question. Now Armstrong is beginning to see some fruit of his humanism. S. H. Hall says this in Gospel Advocate Dec. 22, page 1189, concerning subjects at a special meeting of preachers:

"Located Preachers—Brother Armstrong wanted us to discuss the difference, if any, between our brethren who are located with some congregation and regular pastors of sectarian churches. I was a bit surprised to find Brother Armstrong somewhat alarmed over what we sometimes call the professional PREACHER, and drifting toward the pastor system practiced by the human organizations around us. I had heard that our Bible colleges are developing professional preachers and local pastors, and to hear the president of this school stand up and so earnestly warn against such made me think that we have ONE college that is not drifting in this direction."

Well, Bro. Armstrong, your colleges are doing just what we said they would do—take you to Rome instead of Jerusalem, but you stubbornly would not believe us. Now you have the fight of your life to hold back that avalanche toward Romanism. And the Apostolic Review and People's Bible Advocate with their Open Door policy with these college people are trying to link faithful churches with that mess. But the group who report in the Macedonian Call say NO.

Brethren, you see, too, that the only hope of faithful churches is to push with all our might this development work, this mutual teaching, so we can keep out of the clutches of the clergy. The coming question—for it will be in every church of considerable size—is this: Shall the church be fed and led by the "one-man preacher-pastor" or by the God-given elders?

A True Christian, the Greatest Work of God

Secor, Illinois.

Dear Christians: Of all the world's many wonders, the Christian is greater than all of them. It is a common saying "seeing is believing", but a Christian is a believer in what he does not see: "Things seen are temporal, things not seen are eternal." (2 Cor. 4:18). Sorrowing he rejoices; having nothing, he possesses all things; poor yet makes others rich. Contrary to ordinary law he is attracted more by far distant objects than by near ones. Mortifying affections for earthly things and keeping himself in subjection, he fulfills the scripture, "He that ruleth his spirit is mightier than he that taketh a city." (Prov. 16:32). He seeks a heavenly country (Heb. 11:16), though no one has returned saying "That land we passed through is an exceeding good land" (Num. 14:7). We were induced to walk by the joy of getting into mother's arms; how much more heaven's joys call you to live separate from the world, like oil among water; though in it, not of it! The world is rushing on heedlessly, and, like the child incapable of realizing its great loss, takes hold of the handles of its mother's basket to hear them rattle against the side—doesn't realize its loss!

O, Christian, don't trifle!—R. O. Webb.

Woman's "Undress"

Down through the history of the true Church, from the days of the Apostles Peter and Paul, men and women in touch with God, faithful to the teaching of these founders of the Church, have ever felt the need of preaching and writing on Woman's Dress. Today there is a crying need of sounding the alarm against Woman's "Undress."

To follow the fashions of the world at any time is as positively forbidden in the Word of God as is stealing or filthy talking, but to be "conformed to this world" in dress at the present time, is more than disobedience of a Divine command, it is a crime against humanity.

Parents are committing crime against their children.

Mothers are committing crime against their daughters in sending them out into the world clad in a manner to invite insult.

Wives are committing crime against their own husbands and the husbands of others.

It is a crime of sisters against brothers, of maidens against their suitors, and of school girls against their mates.

A crime committed by women against their employers and fellow workmen.

It is a crime against ministers, who in turn are criminally unfaithful in allowing this sin against High Heaven and God Himself.

There is no other one crime at this hour that is sweeping souls on to perdition at a swifter rate.

Much is said about moving pictures, and the wrong use of the automobile, and these are indeed strong allies, but woman's "Undress" is destroying her, and leading her victims to hell.

Had a woman appeared on the street fifteen years ago in the undressed condition of today, she would have been arrested.

A young woman opposed to the plain teaching of the Word of God as to modest dress, has been preparing herself for missionary work. Recently she arrived at her field of labor in a heathen land, but on leaving the boat was informed by officials that she must lengthen her skirts or leave their town—a sermon in itself.

A young man to whom was quoted the words of the Son of God: "Whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart," replied: "Everyone is guilty." Though not absolutely true his answer is a shame to womankind.

If this terrible evil were confined to avowed sinners, it would be bad enough, but stand at the church doors and see it stalk in and out in gay colors, bearing the name of "Christian."

Voices must be raised to cry: "It is not Christian."

Christians are separate from this sin of the flesh manifested in wearing thin clothing, attractive colors, low necks, short sleeves and short skirts. The silk hose and fancy slippers are as truly "ornaments of the legs" as those condemned of God through the prophet Isaiah (Chap. 3), and are worn for the same purpose now as then.

As against all this how plain and simple are the words of the Apostle Paul: "In like manner also, that women adorn themselves in modest apparel, with shamefaced-

ness and sobriety. Not with broided hair, or gold or pearls or costly array. But which becometh women professing godliness with good works."

Beautiful words are these to one who has them in her heart, true to the words of an old-time writer: "Every-one loves that most without him, which is most suitable to that within him."

The "Undress" of woman is the true picture of the heart within.—Selected.

"A Voice in the Wilderness"

Mississippi.—You mentioned reading one of my articles on the Hireling System. I have known for years of your fight against them and the Bible Colleges and have always appreciated your writings. You are right that Bible Colleges are the root of the Hireling System and have been the main thing that has nourished it. They turn out so many preachers, as you say, expecting to fleece some flock and be paid good salaries. And the sad part about it is, they know very little about the work of an evangelist, and go about telling the brethren where they got their degree when they put up a "sales talk" for a located job. They know nothing about the sacrifices and toil and labor and patience of the kind of preachers Paul trained. They rob the church of all financial means and there is nothing left for evangelists who desire to execute the Lord's commission. It is a shame, too, to see the unsound things these young preachers and college professors say in our Gospel papers. It looks like the church has gone too far from the truth to ever accept the things that you and I and others are teaching. Once Elder John Smith said, "That lawyers knew less about the truth than any other men, except doctors of divinity." Well—it seems that these hireling shepherds in the church are as ignorant as doctors of divinity in denominational churches, and they will fight it with as much dishonesty and unfairness. That has been my experience with many of them here in the South, and I have been preaching and living here all my life.

Many preaching brethren here see the evil of the Hireling System, many want to quit it, but they lack courage and fear starvation; fear they will be cut off like myself and others. We can not get papers to print anything much against the preacher factories, so we have to get printed what we can. I shall continue fighting the System as best I can, hoping that the Lord will some day open to us an opportunity to attack the whole thing from the ground up.

I enjoyed very much reading the tracts you sent me. They are true to the Book and very edifying. Please remember me, and in your petitions to the Lord ask him to give me strength and a chance to preach all the counsel of God. In North Mississippi I am "a voice in the wilderness."—Yours for primitive Christianity.—D. P. Craig.

(And the Apostolic Review, assisted by Morris' paper, is fighting hard to amalgamate us with this hireling system, condemned by this "voice in the wilderness" in Mississippi. Elders, and other members, can't you see what an important battle we are fighting for you? Can't you help more to save as many as possible from this apostasy?—Pub.)

Passenger Time Table

Dark Valley Railroad. Great International Route.
Few Stop-Over Checks. Unreliable Return Trains.

Miles	Stations on Main Line	Time
0	Leaves Movieland	5:00 a. m.
6	Leaves Tobacco Junction	7:00 a. m.
8	Leaves Smoky Hollow	8:00 a. m.
9	Leaves Soft Drink Station.....	9:00 a. m.
10	Leaves Moderation Station	9:45 a. m.
15	Leaves Tipplersville	10:15 a. m.
18	Leaves Topersville	10:45 a. m.
21	Leaves Drunkard's Curve	11:15 a. m.
25	Leaves Rowdy Wood	11:45 a. m.
30	Arrive Quarrelsburg	noon
	Remains one hour to abuse wife and children	
32	Leaves Bummer's Roost	1:00 p. m.
34	Leaves Beggar's Town	3:45 p. m.
36	Leaves Deliriumville	6:15 p. m.
38	Leaves Rattlesnake Swamp	8:12 p. m.
40	Leaves Prisonburg	10:15 p. m.
44	Leaves Devil's Gap	11:22 p. m.
46	Arrive Dark Valley	11:35 p. m.
48	Arrive Demon's Land	11:45 p. m.
50	Arrive Dead River and Perdition.....	Midnight

Tickets for sale by all Whisky and Tobacco Dealers, Theater Managers and Dancing Masters. Also by many professed Christians who do those things.

ANNUAL STATEMENT—Carries 400,550 Paupers. Brings misery and woe to 2,234,567. Dispatches 61,234 into Eternity unprepared. Carries 666,321 Whisky and 3,987,654 Tobacco Drunkards. Conveys 123,456 Criminals to Prison.

A. L. COHOL and T. O. BACCO, Agents.
D. E. VILE, General Manager.

Church News

Sullivan, Ill.—The Bible reading here is in fifth week and interest excellent. Start New Testament Feb. 13 to continue six weeks.—E. M. Zerr.

Old Sister Ridgway, of New Castle, Ind., is dead at 94 years, I think. She was a faithful Christian, and I spent many nights in her home when I first began to preach. Her husband was an elder of the church at Hillsboro, out of New Castle, and her son is an elder in the city now.—The Publisher.

"Can You Solve This One?"—The "People's Bible Advocate" of which A. M. Morris is editor and Wm. P. Reedy is the publisher, is the paper referred to on another page hereof as "Journal No. 1"; and the "Christian Worker", a college paper of which Homer E. Moore is the editor, is the paper referred to as "Journal No. 2".—O. C. Tee, Jan. 3, 1939.

We sure did enjoy your book, The Church of Christ. My husband says he has learned more from this one book than any book he has ever read.—Mrs. J. D. Pivoda. (Almost every important doctrine of difference between the true Church and denominations is given in it, with errors answered and Bible teaching given. An Index makes it so one can easily find what he wishes. \$1.50 at M. C. office).

Salem, Mo.—The church here is progressing nicely and all are in peace and harmony. We are looking forward to a meeting to be conducted by Bro. Johnnie Rhodes, beginning Jan. 29, and to continue over three Lord's days. We expect to have at least one all day service in the meeting.—Otis Crandell. (He sent for 500 of the Missionary number to be circulated).

Bro. A. R. Moore, 7519 Jefferson St., Kansas City, Mo., has sent us a booklet of "Sermonettes", characteristic of his writings, of 22 pages. No price given, but if you will send him a couple of dimes he will send you as many as he can afford.

Bro. Slim Holderbaum has printed the Rough Draft just as it appeared in the Review June 21, 1932. It does not have a lot of garbled quotations printed on the back of it. Many have wished a copy for reference, and here is your chance. The M. C. office has procured some copies, which you can have for five cents a copy, and twenty cents a half dozen. Thanks, Bro. Holderbaum, for doing this helpful work for the brethren. The Open Door Policy in this divisive document is still doing its evil work, and must be met.

California—The church at Santa Cruz, where Jas. A. Scott recently held a meeting, also recently took up a special contribution for an Orphans' Home, so those who didn't believe in supporting the Orphans' Home would not think their money placed in the treasury was going to the support of the "Home." The church contribution, taken up before that for the Orphans' Home, was only a fraction of the latter.—G. A. R.

A sister writes: "Enclosed find 25 cents for Missionary numbers. I have so many places for money, but I can't be satisfied unless I help what I can for the Lord's work." This reminds us of some early Christians, who, when they were scattered, "went everywhere preaching the Word." This is a main reason why so many in that age became Christians—there was active interest on the part of practically every Christian in the salvation of others. Let us not be apostolic in doctrine only, but in zeal as well.

Bible reading conducted by Bro. E. M. Zerr is going good. Bro. D. A. Sommer visited the reading last week on his way to Hartford and St. Louis and spent the night in our home. We enjoyed having him with us. Wife and I motored to New Castle over week-end and preached Lord's day and night.—C. R. Turner.

Each month the church at Nittany, Pa., is sending post-cards to non-members in the community of which this is a sample: "It was not necessary for Peter, James or John; it was necessary for Timothy and Titus; it IS necessary for YOU and ME. What? Read 2 Timothy 2:15. Don't believe everything you hear. Why? 1 John 4:1. The people at Berea used this precaution. Read Acts 17:11. That is what we hope to do with these cards—remind you to SEARCH THE SCRIPTURES. All scripture is inspired of God. 2 Timothy 3:16. Search them diligently. Believe and obey. The result will be Eternal Life. You will be welcome at the Church of Christ, Nittany, Pa."

St. Louis, Mo.—The Lord willing, I will be laboring with brethren at St. Joseph, Mo., for quite some time this spring. We would appreciate your cooperation in helping us in this work. If you have relatives or know of someone who lives in St. Joseph, whether members of the Church of Christ or not, please send me his name and address and any information that might be of value.—Arthur Freeman, 7117 Manchester Ave.

The Christian Leader has been sold to a group of men of considerable means, it seems, who are trying to make a different kind of journal out of it. Fred Rowe, the former publisher, said: "I notified Bro. Davidson early in our conversation that whoever took over the Leader would have to sink \$5,000 a year for several years before the paper could be strong enough to break even." This shows our readers what a burden it is to publish a religious paper, even when it has a big constituency as has the Leader. It permits almost any kind of a man to report in it, and has very loose principles, and inserts advertisements for money.

Brookport, Ill.—Fire completely destroyed the home of Bro. F. Faughn, one of the elders and a faithful member of the congregation here. The fire had such a headway the family barely escaped with their lives. They lost all the household goods and their clothing. The flood of 1937 destroyed all their

household goods and clothing excepting what they had on their person and this falling upon them makes the burden very bad.—A. T. Kerr.

Ohio—Dear Brother Sommer—I am enclosing one dollar (\$1.00) to pay my subscription to the M. C. for another year. We await its monthly visit with much anxiety as it seems like meeting with those of "Like precious faith." We rejoice to note the progress of this effort to save the blood-bought church of Christ from the apostasy so threatening in the perilous times that now surround us. And may we all be enabled to fully embrace the precious promises and duly heed the sacred warnings contained in God's holy word. In hope and prayer for your success, I remain, your sister in the one faith.—Emma Brady.

Central Station, W. Va.—The church at Long Run is at peace with one another and I trust with the Lord. For his Gospel, his ways, and the Lord's creed, the New Testament, we are laboring together with him and have no time nor disposition for the creeds of men. We hope to send some names for the M. C. before long. We close by wishing you a prosperous new year in the work of the Master. We are your brethren in the one common cause.—John and W. J. Williamson.

Miscellaneous—We thank our readers for their many words of commendation which we have not space to print. . . . We are revising our mailing list, and if we should miss it on some of the figures and send you a notice of time expired before you think it is due, let us know and we will consult our files. . . . We are leaving space between names for new names. Will you see that the space is filled? Thanks! . . . Our readers know those who should have the facts in the M. C. If you can not get their sub, and do not feel that you can spare fifty cents to donate to them, send the name anyway and we will send samples. Many deluded brethren should have this information. . . . Great Songs of the Church is as good a song book as you can get, price fifty cents, round notes, postpaid. It is being used more and more by faithful churches of Christ. Send us your order. There is a steady demand for the Simplified New Testament, price \$2, cloth. Many whose first copy is worn out are sending for new copies. Black-face type, definitions of hard words on page needed, helpful headings every few lines which hold the mind to the line of thought. If you are not satisfied, we will return your money.

Shelbyville, Ill.—W. Carl Ketcherside was with the church meeting on South 4th St. over Lord's day, January 15, beginning on Saturday night at 7 o'clock. After the Lord's day service and after dinner song leaders and others from six congregations spent 45 minutes in singing, which was indeed inspirational. Afternoon meeting at 2 o'clock. Also evening meeting with ten congregations represented, house full and many extra chairs. The lesson Bro. Carl gave on the 23rd Psalm will long be remembered. Although the weather was bad we had fine attendance. Hope we can have him for a longer meeting in future.—F. A. Ditrick.

A sister donates the M. C. to her sister in the flesh, saying to us: "They are young and have three small children, two in school. They are both members of the church but are isolated from the assembly. Ever since they moved to _____, which is over a year ago, they have been breaking bread in their own home. We are so glad they are doing what they can. It is a source of strength to them and so helpful to the children." Many a strong church has started with a man and woman thus meeting in their own home, which is in harmony with these scriptures: "Where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20); and "Salute Nymphas and the church which is in his house" (Col. 4:15); "the church in thy house" (Philemon 2).

Brookport, Ill., Jan. 7, 1939, Apostolic Review, Indianapolis, Ind.—Brethren: I am in receipt of a sample copy of your paper dated Nov. 22nd, 1938, in which you print a letter dated June 21st, 1932, from Bro. W. G. Roberts. Why did you not tell the readers of your paper that at the time Bro. Roberts wrote this you had not introduced the R. D. and divided the brotherhood over your erroneous teaching. At the time this letter was written Bro. Roberts was a contributor to the A. R. and did all he could to make a success of it but when you changed the policy of the paper he, like others, quit the A. R. Today Bro. Roberts would say the same about the Macedonian Call as he said about the A. R. at that time because we have no other paper to depend upon to my knowledge now except the one

Bro. D. A. Sommer publishes. You may think publishing things of this kind will help you but you will find in the long run it will react and hurt you badly. God's people should be both honorable and honest in their discussions and not create a feeling against a fellowman who is not guilty of any wrong. May the Lord have mercy on us and direct us in all truth. Fraternality.—A. T. Kerr.

A very interesting and easy method of studying parts of Acts of Apostles is to take Paul's Missionary journeys and have a map of them, and put the student up at the map with a pointer to trace the journey and tell events as he passes along. Others in the class can criticize, showing what he left out or what was not exactly according to the text. To continue the class till EVERY student has had a chance to stand up and go through ALL Paul's journeys would so impress that important history that the attendants will never forget. We can get you a Map of All Bible Lands, which has Paul's journeys marked out, so that they can be so used, price \$2.

Flat River, Mo.—It has been some time since we have had a report in the M. C. directly, but that doesn't mean we have been idle. Our congregation was strengthened greatly by Carl's meeting in November, both numerically and spiritually. It looks brighter than it has for some time. We have had young preaching brethren to come each Sunday from the Bible class in St. Louis. It has proven quite interesting thus far. Since the first of the year we have had Bro. Carleton, Harold Shaasteen and Carter Honn. Certainly enjoyed D. A. Sommer's visit with us again as he has done a lot of good work here prior to now. We hope to have Bro. Arthur Freeman from Des Moines with us next Lord's day. We hope the good work may continue and that if we push forward to that end we will be rewarded eternally.—Mrs. Roy G. Caldwell.

Far West—Recently we heard of your Macedonian Call and your stand against the unsound teachings of the modernized Review. We have been waging a "defensive war" against like teachings in the Church of Christ. The church here has been overcome by "Bible-college-professional-pastoritis." The supporters of the movement have (with the cooperation of Rev. T. R. Atkinson from Abilene College and partly supported by Bro. Pepperdine) become so broadminded they deny Christ the right to have His "straight narrow way" and have not only had joint meetings with the Christian Church in their efforts to join us but have occupied the pulpit of the Presbyterian Church. "Our preacher is so popular" they tell us. In many things they are following their own ideas of what is "decently and in order" instead of following the instructions given us for having things done "decently and in order." Is not obedience to instructions given the safest kind of decency and order? . . . We wrote the "communion" and "church name" letters in our efforts to save and salvage what we can of the Church of Christ here. We sent a copy of the "communion letter" to Bro. Daniel Sommer but he considers it just another hobby!

St. Louis, Mo.—The Bible reading continues with excellent interest and profitable studies. We have students with us from Iowa, Colorado, Illinois, Indiana, South Dakota and Missouri, and all are developing themselves for Christian living and teaching. The congregations at Flat River, Bonne Terre, Festus, and Hartford, Ill., are cooperating with the churches in Saint Louis, by arranging for one of the young brethren to speak for them each Lord's Day. We have just been favored with a visit from Brother D. Austen Sommer, who spoke three nights on his trip through Egypt and the Holy Land. His visit was inspiring to the entire class, and we feel that all were edified by our contacts with him. The congregations in the city are functioning systematically and wonderfully. Our attendance at the regular meetings of the church in 1938 showed an increase of 4,500 over 1937. Contributions have materially increased, and we are now planning a campaign of personal work that will find a number of brethren carrying the gospel into the homes of those who have never heard it. During the month of January all records for attendance have been broken, which means that the number attending has been greater than during a protracted meeting. There have been 19 added and restored during the month, and many more are prospects for future alliance with the church. Both congregations now have capacity crowds each Lord's Day, with extra chairs added to accommodate visitors. We pray that God may continue to labor through all of us that more good may be done in his kingdom.—W. Carl Ketcherside.

Secor, Ill.—The mission work which was started in Peoria four years ago has continued faithful and the group is contracting for a lot in East Peoria. They can take care of the payments on lot and help greatly on the construction of a very conservative building, but this can not be accomplished unaided. A different meeting place is needed, and more so as the campaign year draws near with the many political meetings being held in the hall in which they are now meeting. Restrictive clause assures the property remaining with the faithful. Let me hear from you if you can encourage this work. The following brethren have preached at Peoria: E. M. Zerr, C. R. Turner, Wm., Carl and L. E. Ketcherside, Slim Holderbaum, R. A. Anderson, Arthur Freeman, J. V. Brown, Chas. Phillips and R. E. Smith. Your help, whether large or small, will be appreciated, and to God be all the glory through Christ Jesus. Brotherly.—R. O. Webb, Box 14.

In the Gospel Advocate of Dec. 22, 1938, H. Leo Boles writes thus: "The writer was called recently to Indianapolis, Ind., to help adjust some difficulties so that a new congregation could be established in that city. There are already THREE faithful, LOYAL congregations in that great city. W. L. Totty is laboring with the South Side, J. E. Alexander with East Side Church, and no regular preacher is working with Brightwood." After all the compromising and flirting with and bowing and scraping to the college people, by the Apostolic Review, here is a prominent preacher coming from the college south to Indianapolis, and he does not even recognize the Review's church at 29th St. as a "faithful, loyal congregation". If that isn't a slap in the mouth, I am an ignoramus. It reminds one of Benedict Arnold, the American traitor, who visited the House of Parliament where he was hissed by the very people to whom he betrayed his country.

Coatsville, Pa.—Enclosed please find postoffice money order for \$5.00 for Guides. I would like you to send me 10 more. We started our Bible class last Wednesday night with 15 members, had a fine opening. Several more have promised to join next Wednesday night. Our New Year's meeting was wonderful; the house was crowded so that the children had to be seated around the platform. The speakers did fine. . . . On Lord's Day morning we had one restoration. Much good was done. I was in Philadelphia yesterday; one young lady was baptized; all the seats were taken up; a very interesting meeting.—Wm. O. Jones (colored).

A brother recently wrote that he would like to see a "Bible reading" go through the M. C., since many can never have a chance to spend ten or twelve weeks away from work. I wrote him that one of the great purposes of the M. C. is to try to see that EVERY church has a protracted Bible reading under some advanced Bible teacher, piecemeal if not all at once. EVERY church should have a two weeks' Bible study every year (at nights like a protracted meeting, if they can not have it in the day time). One time they could take the Pentateuch, the next year the other Old Testament History, one year two weeks on the gospels and Acts, and another on the epistles, etc. In the course of five or six years, EVERY church could then go through the entire Bible under an experienced Bible teacher. In these periods of two weeks, attention should be given to development of public talent, and many "faithful" men in EACH church can be started or developed in this public work. Bro. Zerr is arranging his work so that he can divide his teaching in this way, the publisher of the M. C. is so situated that he can often spend a couple of weeks in such work between issues of the paper, some other preachers can and will do the same kind of work and more are being developed. Many churches are enthusiastic over having a young, fluent evangelist come and have a "big meeting" with a big ingathering, which will do their church more harm than good if they are not sufficiently developed that they can put them into the work. When EVERY church is just as enthusiastic about a two weeks' Bible reading each year, such as mentioned here, as it is about a two weeks' protracted meeting for sinners out of the church, we can look for apostolic results in which the Lord added to the church daily. If you are working to this end, write it out for the M. C., and your zeal may stir others to do this good work.—D. A. S.

Kansas City, Mo.—I enjoy reading the M. C., especially the January number. The reports from different brethren are encouraging. The church here at 85th and Cleveland has had

six added recently. We have also appointed another elder and three deacons. Since the first of January we have paid \$600.00 on our church house at 59th and Kenwood, making a total of \$1,100.00 since we purchased it in July. \$141.00 was received from outside help. We are looking forward to greater work when we move into the new location this summer. Bro. Carl W. Ketcherside will assist us in a meeting in October this year. Our prayers are that we may remain faithful and "walk worthy of the vocation wherewith we are called."—B. A. Boyce.

Berkeley, Calif.—A certain writer in January 1st issue of "Christian Leader" states: "With the exception of two or three places, the churches out here (Calif.) are working hand in hand with each other. . . ." The question is asked: "To accomplish what purpose?" Judging from their past achievements and expressed aims, their purpose is: (1) To place a salaried, college-educated pastor in every pulpit. (A volunteer is asked to serve San Francisco at \$50 per month, Oakland guarantees their man \$110.00, but Berkeley was forced to seek a \$50 man on account of their \$110 man having a 'louder call' to Oakland). (2) To have the churches support the Ontario Orphan's Home [every time there are five Lord's Days in a month I get a letter asking for the 5th L. D. contribution to help lift the indebtedness of that Home]; and (3) To take over the secular and religious education from state and church, thus not only wasting money duplicating a service which the state already provides and for which we pay taxes, but supplanting God's way of feeding hungry souls through the church, with a system of organized education.

To this end George Pepperdine has endowed a Christian College, bearing and glorifying his name, in Los Angeles and is acclaimed "one single factor" "accounting for the fine progress of the church out here". The most prominent article of the aforementioned journal is written by a man "90 years of age who has seen the sin of religious digression and division—and is spending his last years in behalf of unity!" Thirty-two years ago I stood with this man and others in a snow drift, locked out of a church building, praying for the hindrance of those things which he now tolerates and embraces! Eleven years ago I received a letter from this same man stating, "I consider anyone having anything to do with either 9th and Olive or 9th and Lime [Long Beach] an heretic." Now he fellowships both these congregations! This is to declare, publicly, that the little band of disciples meeting at 2223 Union St., Berkeley, Calif., is numbered with the '2 or 3' congregations not working hand in hand with the alleged 124 supporting human institutions to do the work of church and state! No doubt many of you will come to California on vacation this year, and we invite those visiting San Francisco or vicinity to visit our home and congregation. I am a "shut-in" invalid and long for visits from those "of like precious faith" and you should look up the churches, which all should make a special effort to insert their address in M. C. during next two months. We expect Carl Ketcherside in the State soon and hope he can strengthen the weak places. (Berkeley is just across the bay from San Francisco).—Geo. A. Robinson.

Indianapolis, Ind.—I recently spent ten days among churches. Visited Bro. Roberts a few hours in Mattoon and found him recovering and anxious to get into the work. He says he hopes to live a few years yet to fight the Rough Draft! On Friday night at Bro. Zerr's Bible reading at Sullivan I found about 75 people who seemed to be interested, and I had a long talk with him about things pertaining to the kingdom. His readings are only at night. Spent Lord's Day and night at Hartford, Ill., where they are doing good work in developing the talent, and sending young men out to help in weak places. Talked some two afternoons to Bro. Carl's students of 22 or 23 at Manchester Ave., St. Louis, nearly all from out of town, and three nights to full houses on travels through Bible lands, which seemed to be appreciated by all. There are many young married couples at both St. Louis and Hartford, but it did not seem to me that there were children in proportion! See 1 Tim. 5:14. The two churches in St. Louis are well systematized in their work. They have the city zoned, and certain ones are appointed to look up delinquent ones in each zone, or look up new members or prospects who may have come into their zones. There is work for all and plenty of business meetings to keep things straightened up. Drones have to do something or get out of the way of the others. ALL churches should have more business meetings to discuss the work of the Lord, and then should DO SOMETHING more to save the delinquents and to

arouse the others. Bro. Carl is doing a good work in St. Louis. I spent two nights in his home and we talked on affairs of the kingdom. I spent three nights at Bonne Terre, where they seem to be taking on new life, and one Lord's day at Flat River, where an interest aroused by Carl's meeting in November seems to be holding on pretty well. I was treated well at all these places, and feel that some good was done. The thing which impressed me most in all these churches was the development of talent which is going on. It means GREAT things for the future of the churches in those regions and the influence is spreading to other places. Let the good work go on.—D. A. Sommer.

Cawker City, Kans.—On August 21, 1938, the Church of Christ at Dentonia had her first assembly for Lord's Day worship. The two weeks previous to August 21 Bro. Lloyd Riggins had been preaching in the homes and in the school house evenings, and doing personal work in the homes during the day. Since that time the brethren have been meeting at least three times each week, the attendance has been good. The brethren appreciate the good attendance and also the constructive interest shown by members of the community. The work at Dentonia was made possible by moral and financial support of Kansas congregations and the Fairbury congregation and by Bro. Riggins' personal devotion to the cause. I feel confident that if the brethren could see the church at Dentonia today they would feel abundantly repaid for any sacrifice which they may have made to make this work possible. Too, I think they could see the benefits gained by keeping the evangelist in the field long enough to firmly establish the church. We are not taking the "it couldn't happen here" attitude; for we know that just as soon as the members of the body fail to study and obey the Lord's will the church at Dentonia will be dead. Those who knew the situation felt that it was best for the advancement of the cause to build a meeting house in Dentonia. We have the basement completed. The brethren at Highland plan to move to Red Cloud the first of the year. We will get the Highland building. It will have to be torn down, hauled and rebuilt.—H. B. Van de Riet.

IF.—We can make the twelve pages each issue this year except the Missionary number, IF brethren continue as they have the past few months to send new subscriptions and donations to the work. To make sure of the twelve pages, we make a little change in subscription price of OLD subscribers: In CLUBS of five or more, OLD subs, 75c each; new subs, 50c each IN ANY NUMBER; old SINGLE subs, \$1.00 each. These extra pages will help the Cause, we believe. That will give four extra pages each month for short articles on Christian activity and living. Beginners in writing should not write more than half a column, and I repeat a helpful outline: Give your scripture, then expound it, or say what you wish about it, then give an illustration of the point if possible, then the application to us. Or, one can begin with his illustration, or story, and conclude with the scripture it brings to mind and the application to us. Short articles of not more than a column by even the older writers, have a better chance of finding a place than long ones. We should like to hear from sisters as well as brethren on what they think we need to accomplish more for the Master. And, elders or leaders, if you see that the paper goes into every home in your congregation, we sincerely believe it will make your work easier, and will help keep your members alive to duty. And, brethren, every copy of the Missionary number you use helps toward keeping the twelve pages for each issue.

A Needed Tract.—A man once said to the publisher of the M. C.: "Bro. Sommer, do you know what is the most important thing you ever wrote?" I answered "What?" He replied, "The chapter in your book, Church of Christ, on Christian Liberty. The more I think of it, the more am I disposed to think he was right. It helps keep us out of unscriptural looseness on the one hand and unscriptural strictness on the other, out of the ditch of innovationism and the ditch of hobbyism. But that was written 25 years ago, and there are other things which need to be added, and so I am asking you about printing a tract to cover the ground as fully as possible, bringing it up-to-date. It will show authority for tuning forks but not for organs, for a religious paper run by an individual but not for organizations of Bible colleges and orphan homes. It will deal with the woman question, Bible classes, cups, pre and post millennialism, baptistries and practically everything which has brought difference of opinion between disciples. It will deal even with some of the

main differences between us and the denominations, and could be handed to them with profit. It would probably sell for 25 cents, and would probably cost \$35 to put out. Do you wish such a tract, and will you help put it out, inasmuch as it is not in general demand and would not pay for itself? We wish to handle many such questions in tracts so that we can use the space in the M. C. to stir brethren to greater activity and greater purity of lives. We can not in such a tract deal with every subject in such detail as if we were writing a separate tract on each one, but the main point in each subject will be discussed. Be sure to let us know about this, for we feel it is important.

Phoenix, Ariz., December 8, 1938.—The November number of the M. C. we consider is one of the best issues we have seen. We noted with interest the many names that have been before the loyal brotherhood back through the years that have declared themselves against the modernisms that have divided the brotherhood in the past 15 to 20 years. However, we here in Arizona are made sad indeed that the principles which have divided the churches of Christ in other places have at last borne fruit here in the congregation at Glendale, Arizona. Since the Rough Draft came out there have been several in the congregation that have opposed the compromising principles it advocated and we have also opposed those preachers that have continued to work for the A. R. and the Rough Draft. Our opposition to these preachers has been consistent through the years. Some of the leading members of the congregation have favored preachers coming here who have through the years stood with the A. R. and have worked for it both in their writings and by getting subscriptions for it. Our differences grew until the church at Glendale decided in a business meeting that it would no longer tolerate our interfering in the work of "the church" (that is in our objecting to such men as J. C. Roady and Vernie Gilbert coming here to hold meetings). On November 6, 1938, we withdrew ourselves from the congregation and started the pure worship of the church in our homes. Any of the loyal members of the Body of Christ coming to Phoenix or the Salt River Valley and wishing to meet with the Lord's people here, should get in contact with either C. A. Sanderson, Route 2, Glendale, Arizona, or C. H. Cassell, Route 8, Box 491A, Phoenix, Arizona. We are standing for the same things the church stood for 50 years ago and which the apostles of Christ delivered to the world when they went out from Jerusalem, without any additions or subtractions. We ask an interest in the prayers of all the people of the Lord that we may remain faithful to the end of life's race.—C. A. Sanderson, Phone Glendale 688, C. H. Cassell.

Another Needed Book.—About 25 years ago, a sister said: "Bro. Sommer, we need a little book on Ancient History for members of the Church." I replied: "I am working on such a small volume." But other things have come up which I thought more important, and it was deferred. But now I have time I could work on it, and am coming to you again for your judgment. Very few of our older readers ever studied Ancient History in school, and many of the younger ones do not remember much they studied. This would be a small volume giving the different ancient empires as they pertained to the Bible. In fact, we would interweave the two. We would work into it much of our travels in Bible Lands, helping you to visualize the stories in the Old Book. We have dozens of books in our library on archaeology and ancient history which we have read and marked, in which is much valuable information for you. It is up to me to choose the most important. We would give translations of inscriptions on tombs and monuments and clay tablets dug up from Babylon and Nineveh, and traditions concerning the flood, temptation and fall, aged patriarchs, etc., etc., many of which are almost identical with what we have in the Bible. Thus the volume would not only be a great help to brethren in the study of the Bible, making those empires distinct in their minds, but would be a volume confirming the Bible as at least a credible book, and would be a good volume to hand to a sceptic. The book will not cost more than a dollar. What do you think about it?

Riverside, Calif., Pacific Ave., R. R. No. 2—This is my first report to your news column although for several years I have been one of the leaders of the congregation meeting at Eleventh and Lemons streets. I am glad to report that I believe we now have a brighter future than ever before and I think the same for all the faithful churches of southern California.—A. J. Davis.