

MACEDONIAN CALL

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

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Number 6

Every Day Let Us Pray—

Stir me, oh stir me Lord, I care not how,
But stir my heart with passion for the world.
Stir me to go, to give, but most to pray;
Stir till the blood-red banner be unfurled
O'er lands that still in deepest darkness lie,
O'er deserts where no cross is lifted high.

Stir me, stir even me. Thyself wast stirred
By love's intensest fire, till Thou didst give,
Thine only Son, Thy best beloved One,
E'n to the cruel cross that I might live.
Stir me to give myself so back to Thee
That Thou canst give thyself again through me.

—Bessie Porter Head.

Poor, Lonely Man!

"Yes, it's pretty blustery. But I've been coming into this cemetery every day for twenty-four months. You see my wife is buried here."

Slowly, sadly these words were spoken by the old man whom I had accosted just inside the cemetery gates, and to whom I had remarked that it was rather windy. I was out for my daily walk, and he for his—but how different the purpose!

We strolled along till we came to a fork in the winding roads of the place, he taking one and I the other. When I had gone a hundred paces, I stopped, folded my hands behind me, and gazed long across the rows of graves at the aged man trudging sadly along. I was lost in meditation. I thought I could see that while the man's body was here, his mind was far away. Possibly for fifty years he and his wife had braved the storms of life hand in hand; they had talked and planned and sacrificed together; the children were gone now and had homes far away, and had children of their own; his life was empty

without her; in the insusceptibility of old age he could not adjust himself to the change; so each day he was making his way to the place where he could more easily think of the past.

What did he do at the grave? Had it not seemed sacrilegious I should have kept him in sight. Did he take a little flower from his pocket and lay it tenderly on the raised earth? Did he kneel there and turn his tear-stained face upward toward her spirit instead of downward toward her dust? Did he fall prostrate on the ground and cry aloud in his loneliness?

Twenty-four months—seven hundred days—rain or shine, snow or dust, heat or cold—through it all he had dragged himself to this silent plot of earth—

O, for the touch of a vanished hand,
And the sound of a voice that is stilled!

Poor, saddened man! Your fate is the common fate of all, unless we are among those who go first. In this very place, where a hundred thousand people sleep, and at this very time, are bereaved ones pouring forth their loneliness as are you. Wives weeping for their husbands; fathers, for their sons; mothers, for their babes; children, for their parents. In the whole world are millions sorrowing for their dear ones who have gone. It all comes as a result of sin.

But the Maker of man has not left you in despair. He has subjected you, yet in hope. By Christ's death and resurrection from the grave, our Savior brought life and immortality to light. In that immortality there is no pain nor sickness nor parting nor death. No loneliness there. But this future joy depends upon obedience now.

O, how we should appreciate our hope! How we should love our Savior! How we should work for his Cause! How we should honor our King! For, if faithful—

We shall meet beyond the river,
Where the surges cease to roll.

—D. A. Sommer.

MACEDONIAN CALL

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JULY WILL BE THE MISSIONARY NUMBER—Most of the people of the world think one is not enjoying himself unless at a show, a dance, or in a drunk or poker or bridge game. We hope to have several articles in the July issue which will show that real and abiding happiness is found only in living the Christian life. There will be as usual a portrayal of the true Church of Christ. There will be also an illustrative picture. **WHY NOT SEND THAT GOOD NEWS INTO EVERY NON-MEMBER HOME IN YOUR COMMUNITY?** Of course, you need not think that it will convert many, but it will make some think. And if it is followed by systematic work, it may finally convert some. You noticed that Bro. Suddeth in Des Moines said in May issue that many of the hundreds to whom they are distributing the Missionary No. say they like it. Bro. H. L. Ottwell writes this from Wood River, Ill.: 'Was down to the Cross Road congregation, near Broughton, Ill., and took a lot of Calls (Missionary No.), and they like them. We are doing some good there.' The Autumn Missionary No. will not reach you till AFTER the middle of October. Be sure you have yours for your meeting, and order July No. Only two cents a copy, and post paid if you order so that I shall receive it by July 1. Our twelve-page regular issue is not assured yet for the year, for we are running behind; but all of the new names you send in at fifty cents each, and all of the Missionary Number that you order help keep the pages up to what we wish. Thanks much.

Fruitful and Unfruitful Branches

In John 15:1, 2 we hear Jesus saying, "I am the vine and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth it (cleans by pruning—Living Oracles) that it may bring forth more fruit." Verses 5 and 6, "I am the vine, ye (his disciples) are the branches. He that abideth in me and I in him the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned." See also 1st John 2:24.

A healthy growing tree, with its bright foliage, symmetrical form and fruitful branches, produced by proper pruning and nourishing, is the admiration of all who behold it. But a neglected tree with unfruitful, dead and dying branches, bearing little or no fruit, causes those who pass that way to realize that the tree is slowly but surely dying. Jesus said, "Every branch in me that beareth not fruit he (the husbandman) taketh away." When should these unfruitful branches be removed? Should they be allowed to remain until they are dead, decay and DROP OFF of their own dead weight? Jesus said, he TAKETH them away. See 2nd Thes. 3:6. "Now we command you,

brethren, in the name of our Lord, Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us." A disorderly member does not bring forth the fruits of righteousness.

Reader, which tree represents the condition of your congregation? Is it the healthy, growing tree, bringing forth an abundance of fruit, or is it the neglected tree with its unfruitful, dead and dying branches, sapping the very life from the tree itself, till it can bring forth no fruit to perfection. May our faith be increased and our courage strengthened till we will be not only hearers but also doers of his word.—An Observer.

"God's Divine System"

Since the very beginning God has employed systematic procedure in everything He has done. He used system in the creation. First he created the mineral kingdom. Then the vegetable kingdom, which depends on the mineral kingdom for its life. Then the animal kingdom, which goes to the vegetable for its life; and last he created man, who is dependent on all the previous created things for his sustenance. That is system and didn't just happen to be that way. Let us look at the planetary system for an example. The sun, moon, and stars have their respective orbits which they follow in space. The earth itself has an orbit or path in which it rotates and revolves in space. These various planets complete their respective orbits in different lengths of time. Yet in all their moving and whirling through space never once do they crash into each other or leave their respective paths. They are so precise and regular in their rotations that those who study them are able to tell to the exact day, hour, and minute when an eclipse of the sun, or moon, will be seen and where it will be seen on the earth. That is system and none but God Almighty could have made such a system, and not only make it but keep it in existence. Man is so little and insignificant in comparison with the works of God. (Psa. 8:3, 4.) These very works proclaim the omnipotence, omniscience, and omnipresence of God. (Psa. 19:1, 2.)

Then in the building of the Jewish tabernacle God employed system. Every part of the tabernacle was measured, every article of furniture had its place in the tabernacle and a purpose for being in that place. Moses was commanded to make everything according to the pattern given him. (Heb. 8:5.) Even the Children of Israel were instructed how to pitch their camps around the tabernacle according to their standards. (Num. 2.) When they broke camp and moved each family of the tribe of Levi had his work to do and was required to be in his place. (Num. 4.) Even the pins, and cords were numbered and had to be accounted for, or the penalty was death. (Num. 4:32.) Num. 4:49 says this was a commandment and death was the penalty for disobedience as is proved in many instances. (Heb. 10:28.) This again shows us God's system in his work in giving the plan of salvation to fallen humanity.

Again in the construction of the temple, in the establishment of the Church, God demonstrates his systematic work.

These things are examples for us. The Apostle Paul tells us that these things were written for our learning. (Rom. 15:4.)

Man recognizes the value of systematic work in the business world. In all the avocations of this world we carry out our work according to plans and blueprints. We do this in order to get the best results and to lighten the burdens on ourselves. Yet, when it comes to serving the Lord and doing his work, we, many, many, times have NO SYSTEM AT ALL. We do not plan the work, we do not outline it in such a way as to get the best results, but go at it in any old haphazard way and only half way do it. Brethren, this is in direct disobedience to the command as given by the Apostle Paul in 1 Cor. 14:40. Christ himself teaches us systematic planning of our work in Luke 9:14.

Suppose God would deal with us in the same haphazard way that we do his work. Suppose we would get up about five o'clock some summer morning to do our work and it was still dark, and about nine o'clock the sun would come up. What would we think of that? Then we can realize just how God thinks of us in doing his work such as we many times do. We need to realize that in order to be pleasing to God we must do his work and perform our service to him in the same systematic way that he has taught us.

Not only has God been systematic in his past work, but he will be systematic in the future. In the resurrection he is going to do his work with decorum. In 1 Thes. 4:16, 17 we are told that the dead in Christ shall rise first, then those that are alive and remain will be caught up. Showing once more that God plans his work and then does it according to his plans.

So then let us take a lesson from these examples and many others we haven't mentioned and PLAN our work in the Master's vineyard. Then carry out our plans to the best of our ability. We need to use SYSTEM in the Lord's work and NOT do it in the old haphazard, careless way we have been doing it. Now, let's get to work and DO THINGS "DECENTLY AND IN ORDER."

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Lights Along the Shore

There is an old, old song that I love to sing, and, as I sing it with the spirit and with the understanding, it makes a melody in my heart that cheers me as I journey toward the Christian's Canaan Land. You know it, no doubt: "The Lights Along the Shore." The chorus tells us that these lights are "the souls that are afame with the love of Jesus' name, and they guide us, yes, they guide us unto Him." Did not Paul tell the Corinthians that they were his epistles, known and read of all men? (2 Cor. 2:2.) Jesus said to his disciples, "Ye are the light of the world" and "Let your light so shine before men that they may see your good works and glorify your Father which is in Heaven." (Matt. 5:16.)

Lights they are—beacon lights of Christ that shine forth His doctrine in their lives, as Christ showed forth the Father's will in his earth life before men. He walked ahead, showing the way. So these faithful souls travel on, living the life they learned of Him, and show us how it can be lived, even now.

When I feel discouraged, weary of the struggles that seem so unfruitful, I think of Brother ——, who presses

on in spite of every obstacle, in spite of disappointments, sickness, trouble, depressions, and who always has a word of cheer for us all, and who never gives up, himself. His life reflects the patience and integrity of Job, and that of the Lord himself, as mentioned in James 5:10, 11.

When I feel hesitant in asking people into my humble home, realizing my lack of means that the more prosperous brethren and sisters have, thinking in my poor health and straightened circumstances of leaving the entertaining to others more able, I think of Sister ——, who is never too weary to invite people home with her to a meal, or serve those who happen in. Overburdened she is, but she delights in doing for others, especially the disciples of Christ, even though it may be at the expense of their own comforts. She exemplifies Heb. 13:2, Rom. 12:13.

Sometimes I think I am not able to do much because of my limited education, and I think of Brother ——, who had so little learning that he could scarcely read in public, but he made the attempt, willingly, gradually becoming better and better, until now he is the main leader of the little congregation that might have died but for his feeble efforts. I think of the man with the one talent, who hid it in a napkin. (Mat. 25:14-30.)

Sister —— lives some distance from the meeting house, has no conveyance and can scarce afford car fare, yet I have known her to walk and carry her baby and bring her other children on Lord's Day, while others who have cars, and some who live nearer, are absent. Her faith shines through her actions, and we can not but believe she loves the Lord more than some who tell of their love and forsake the assembly. I remember Jesus said, "If a man loves me, he will keep my words." (Jno. 14:23.) And James wrote, "Faith without works is dead." (Jas. 2:20.)

There is a family who have never been rich—who have had a hard struggle to make even the very necessities of life, and often sacrificed even some of them, to be able to contribute to the Lord's work. During the week, if possible, at least a nickel was laid up for each member of the family who were in the church, so they could give on the first day of the week. And when I see others who have more than they let the basket pass by them day after day, I think of the poor widow who gave of her living, though but a mite, and was commended of her Lord above those who gave of their abundance. Obeying 1 Cor. 16:2, they also show forth 2 Cor. 9:6, 7, and God loveth a cheerful giver.

I think also of two other faithful disciples, who have borne many things, seemingly unfair, from another brother. They have been hurt and grieved, but instead of holding a grudge, they are working on together in the cause of Christ, putting slights and hurts in the background, forgiving as God for Christ's sake forgave them. So have they laid aside all malice, all guile (1 Pet. 2:1, 22), and like Christ, no guile was found in his mouth.

I could go on and on, but this is enough to show that faith still exists on the earth, and love of Christ still shines forth in the lives of His servants, cheering us and encouraging us to follow them as they follow Christ. And it reminds me that I, too, must keep my lamp trimmed and burning, for though it be but a feeble ray, it may help some poor soul to find the path that leads to Eternal Day.—Nannie Gingrich.

Questions and Answers

(29) D. K.—Was it right for Ananias to call Saul "Brother" before his conversion was complete? Ans.—Yes, he was his brother Jew.

(30) Does "many days" (Acts 9:23) refer to time Saul was in Arabia? Ans.—No. Verse 26 shows they were before he went to Jerusalem all right, but Gal. 1:17 shows he did not go there until after his stay in Arabia.

(31) Was the church praying for Peter's deliverance in Acts 12:5? Ans.—Yes, for the last of the verse says it was "for him" and his deliverance was the present need.

(32) Where did Paul and Barnabas establish their first church? Ans.—It is not shown in the record. Acts 13 shows their first converts but we are not told whether they got any church established (started) at this time.

(33) Did Paul establish a church while he was in Athens? Ans.—Acts 17:32-34 indicates he did not get one even started, much less established.

(34) Was there at one time a Jewish church? Ans.—Yes, noted in Acts 7:38.

(35) Why were these four prohibitions to the Gentiles in Acts 15:29? Ans.—Like most false teachers, these Judaizers mixed some good things with their teaching. And lest the people conclude the apostles were against things merely as prejudice against these Jews, it was necessary to make exceptions in their criticisms of the things really wrong.

(36) Is James the Lord's brother same as the son of Alpheus? Ans.—Lexicons do not agree on identity of the various James persons and I am not able to say.

(37) C. L.—Is it scriptural to appoint leaders where no elders or deacons? If so, must more than one be appointed and what are the qualifications? Ans.—1 Cor. 14:40 commands all things to be done decently and in order. Col. 2:5 Paul commends the order of this church. Since these ends can not be accomplished without leadership it follows that leaders are right in principle. The qualifications are shown in 2 Tim. 2:2, where we see it requires faithful men. As to whether more than one, no specific teaching so one is scriptural where more than one qualified can not be had.

(38) H. J. B.—If a person believes that Jesus Christ is the Son of God and submits to baptism as a command of God (not understanding the purpose of baptism—God's design in requiring it), is said baptism valid? Ans.—Yes, according to Mark 16:16, which says in direct language that "he that believeth and is baptized shall be saved." Nothing said about providing he understands other things. Faith is shown when one does what he is told to do even if he does not understand the "whys and wherefores." In fact, this is a more sure indication of faith than the other.

(39) If a person receives "Baptist baptism"—makes the Baptist confession, and is immersed, believing that Christ is God's Son, is his baptism valid? Ans.—I have never heard what is termed a Baptist confession. If it does not preclude the vital principle required by Christ in the confession, then his confession would not invalidate his baptism.

(40) Please give interpretation of 1 Cor. 7:15. Ans.—The subject of this chapter is whether marriage should be entered into in view of the condition of hardships then prevailing. This is referred to in verse 26. Because of these conditions Paul advised against assuming added burdens of married life. However, this advice is subject

to a man's control over his nature. If he is in doubt about this, then he should enter marriage for sake of chastity even though it cause much added hardship. But as some married persons might think this advice justified them to break their marriage, Paul is showing along about the portion of the chapter you cite that such application should not be made. That it would be a perversion of his teaching. However, should a man's partner in marriage take advantage of Paul's teaching and desert the other, the remaining one is not to blame for it. The expression "not in bondage" merely means he is not to be bound with the charge of misusing Paul's teaching.

(41) P. P.—What is meant by "Easter" in Acts 12:4? Ans.—It is from PASCHA, which is in all other places rendered "passover" and should have been so rendered here. Verse 3 shows it was this season of the year. But the translators of King James had not come entirely out from the customs of Rome and they felt the urge to retain part of them and so pressed this word into service, which is altogether unwarranted.

(42) Is it right to celebrate Easter as most of the churches do? Ans.—No, for they make it a religious institution which is not authorized in the Bible. Had the Lord wished us to have any special services in connection with the calendar date of his resurrection he surely would have given us that date, which he has not. We are given the weekly date of his resurrection and yet are not told to celebrate even that. So why presume to celebrate a date of which we have no definite information?—E. M. Zerr.

A Distinction Without a Difference

In the "Apostolic Review" of August 30th, 1938, at page 6, there appears, in a quotation from the writing of W. W. Otey, the following language:

"Bro. Jas. F. Cox, president of Abilene Christian College, [in a letter under] date, March 4, 1938 [in answer to Otey's letter of inquiry, said]: 'I have never, myself, raised any money nor have I authorized any one to raise money through the churches [for the support of Abilene Christian College].'"

As "President Cox" used the word "churches" in this quotation, I understand that he meant Churches of Christ, since at Abilene, Texas, where that college is located, they have what they call the "College Church of Christ."

In the "Christian Worker" of March 16th, 1939, at page 6, and under the caption of "A. C. C. [meaning Abilene Christian College] Lecture Week Seems to Be Best in History," and speaking of Abilene Christian College, "Jas. F. Cox, President," said:

"The Board of Trustees [of Abilene Christian College] decided that it should continue its debt-reducing campaign. Of course, in order to do this, it must call upon those who are interested in the college and Christian education."

In this last quotation from "President Cox," he states that those responsible for the financial affairs of Abilene Christian College, and he, deem it necessary to solicit financial aid from "those who are interested in the college and Christian education."

Since Abilene Christian College is understood and believed to be managed and controlled by persons claiming

to be members of the Church of Christ, and "President Cox" has said that "The main reason Abilene Christian College exists is to help hold the Bible before the world," and that the above quoted solicitation of financial aid was published in a religious journal which is also under the management of those claiming to be members of the Church of Christ, such appeal certainly must be understood to be a request to members of the Churches of Christ everywhere to contribute financially to the treasury of Abilene Christian College.

Unless and until one can find a Church of Christ with a treasury but without any individual members, it is difficult for me to perceive any real and practical distinction between Abilene Christian College, or its president, begging funds from the individual members who make up the respective Churches of Christ, and them begging funds from the treasuries of such Churches of Christ, which treasuries consist of moneys belonging to such members collectively.

It clearly appears to the writer that those who assume the position that it is wrong to take money from the treasury of a Church of Christ and contribute the same to the support of a "Bible College," such as Abilene Christian College, and that it is not wrong for the individual members of the same Church of Christ to contribute of their means directly to the support of such a college, are endeavoring to make a distinction without a difference.

Now let me illustrate:

1. The Church of Christ, and each scripturally faithful congregation of the same, belong to the Lord Jesus Christ and is, or should be, entirely subject to His will. (Now the college advocates say that such a church should not contribute from its treasury to the financial support of such colleges.)

2. Each faithful disciple of Christ, a member of such a Church of Christ, belongs to the same Lord Jesus Christ and is, or should be, entirely subject to His will. (Now the college advocates say that such a disciple may properly contribute to the financial support of such a college.)

3. Suppose, now, a certain such congregation of exactly 100 members. Under the foregoing rules or principles laid down by the college advocates, not by Christ, it would be perfectly proper for those 100 members to individually and simultaneously give one dollar each to such a college as Abilene Christian College, but it would be improper if each individual member of such congregation should simultaneously place one dollar in the church treasury and then collectively withdraw the same \$100.00 and donate it to such a college.

4. Now let us analyze this situation a little further. The \$100.00 belonged to the same 100 disciples of Christ in either event. The same 100 disciples are to act in accordance with the will of God in all of their affairs, whether they act individually or collectively; and it is the same 100 disciples, the same 100 dollars, and the same college, by whatever method of contribution they employ, and there is no magic or sin-relieving consequence in individual action.

So that, if it is improper, wrong or sinful for disciples of Christ to collectively contribute to the financial aid of so-called "Bible Colleges" through the medium of the church treasury, and the advocates of such colleges generally admit that it is, then it must be wrong for such disciples of Christ to do so individually. At least, I shall

believe so until I am shown the verses in the New Testament which authorize such practice.—O. C. Tee.

May 29th, 1939.

Preaching the Apostle's Way

We are told in Acts 5:42 how the Apostles preached—"Daily in the temple and in EVERY HOUSE, they ceased not to teach and preach Jesus Christ." This was the practice of the early church in order to put the "glad tidings" before the world. Can anyone think of a better way to preach the word than in the temple and in every house? By this method everyone heard the gospel, many obeyed Christ, and the early church grew. (Acts 5:14; 6:7.)

We today as Christians claim to be members of the same body as the apostles were. They preached in the temple and in every house. Are we really following in their steps to the best of our ability? Today congregations feel they must have an evangelist come and hold a meeting for them. This is all right, the word of God must be spread, and the evangelist is the one who can do that, but is that all he must do? Come for two or three weeks and hold a meeting and then leave? I think not. Here is what happens when an evangelist does that: He comes into the community, large or small, and starts his meeting. Maybe he has fine attendance. Many come out to hear him. He feeds them the word of God. There are additions (newborn babes in Christ). Soon the two or three weeks pass and the evangelist leaves. Enthusiasm has been created, everyone is excited. Now comes the sad, sharp brake. Back to the old grind once more, interest wanes and the "new babes" many times become delinquent, especially if the congregation does not have a high geared, systematic program to work them all in. Is this what God wants? Would the Apostle Paul have carried on in such a manner? No indeed, he never would have let such come to pass. Thus something is wrong. We are failing to follow out all the apostles' way of preaching.

I will say again as I have said before: meetings are all right, even two or three weeks meetings are all right—IF THEY ARE IN THEIR PROPER PLACE. There are other essentials that come before a meeting of lasting good can be held.

FIRST: A preacher should always examine the church record to see if it is clean and find out if the congregation has a well rounded, systematic program that will develop all available talent—"A little leaven leaveth the whole lump."

SECOND: If possible, a religious census should be taken and left in the church files when the evangelist leaves. This can be used in future contact work by the members.

THIRD: A plan of personal work. Contact all possible prospects and tell them of the coming meeting. Invite them out to hear the gospel.

FOURTH: One or two nights a week should be spent in development of the local talent. Improve all by practice in reading, speaking and other branches of the service.

After this is working good, then the congregation is ready for a good meeting. When all the meeting is finished and the preacher leaves there will still be interest left, because the congregation has learned how to do the Master's work right.—Bill Hensley, Red Cloud, Neb.

Mount Hope

In our former reports on the special business meeting called by the elders of the Ensign Church for a discussion of the needs of that congregation, we gave the suggestions of the former speakers as related to us by Brother Roper.

His story of the experiences of the Ensign Church made such a deep and lasting impression on the Church at Mount Hope that we thought well to put these things on record for the benefit of other churches that need to be awakened to a sense of duty.

Elder Hammers addressed the chair, faced the audience, and said, "Brethren, I feel deeply humiliated, and blush for shame because of the state of impiety and indifference on part of this congregation. Since listening to the speeches of the two former speakers, I am not surprised that this church is having no influence for good over others in the community. In addition to what has been said I, too, will suggest some things that are indispensable to the growth and progress of this church. I notice that when our oldest, and supposedly strongest, members come to church, they crowd each other to get a back seat. Some seem to come early to make sure of it. When strangers drop in to our services and find the front half of the building empty, and the back seats filled, it chills their whole frame. Shame, shame on us! If a General in our National army saw all of his strongest and ablest soldiers whom he had stationed to fight in the front lines crowding each other to fill up the back ranks as they marched into battle, what would he think? How will 'The Captain of Our Salvation' view such a scene among his soldiers? Brethren, nothing can destroy the spiritual influence of our religious meetings more than such coolness on part of we members. Let us not be guilty of such again. There is plenty of room in the front half of our building to accommodate our present attendance.

"Again, when strangers attend our services, they are not only forced to sit in front of the audiences, with the back seats already filled, but no members meet them and show them Christian courtesy by sitting through the service with them. And when the services are over not more than one or two members will meet them, become acquainted, and offer them any hospitality whatever. Such lack of interest in strangers on our part is an open violation of God's will relating to our duty to others in this respect. God won't accept such conduct on our part. James says, 'But who so looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.' (Jas. 1:25.) This also applies to the whole Church at Ensign. I thank you."—Reporter.

Sin and Physical Pain

"... who did sin, this man, or his parents, that he was born blind?" (John 9:2.)

While this verse implies a belief in the doctrine of transmigration of the soul by those who asked the question, inasmuch as "this man" could not have sinned before he was born unless he had lived as some other person, it also expresses an inference prevalent nowadays that all physical pain is the direct result of, and punishment for, some sin against God. Further proof of their belief of the doctrine of transmigration of souls is found in Peter's answer to Jesus' question: "Whom do men say that I

... am?" "... Moses, Elias or one of the prophets." Of course this answer was incorrect.

Now, is all physical pain or deformation a result of, or punishment for, sin against God? Furthermore, is such suffering full and complete punishment for our sins, so there will be no future punishment? So often we hear people say they believe we receive full punishment in this life for every sin we commit. Do we? The answer to all three questions is negative.

God, in the beginning, created all things by miracle, i. e., spoke them into existence. Then He made the "law of nature," whereby every human, animal and vegetable were to produce after their kind. Thereafter, "as a man sows, so shall he reap." God doesn't interfere with the law of nature, either to punish or to heal. Of course, nature's laws are God's laws, and there are some laws of nature disobedience to which will not be punished until the Judgment Day.

To cite a specific case: I know of a boy who, thirty-one years ago, through injury to ankle, suffered loss of left leg and right arm also then endangered because of infection, which has lurked in his system since, and has now made such inroads into the bones of both arms as to make him helpless to the extent of being a burden to his family and friends. To begin with, did God visit him with this dreadful affliction? May he look to God for healing, independent of nature? No, no! What about prayer; will that help? Yes, it will help wipe out all accusing thoughts as to responsibility for his condition, either against God or man, and put him in the frame of mind to react to such remedies that have been discovered by man, always known by God. The facts are: the original injury was caused by accident, the case was aggravated by improper and delayed treatment, some damage irreparable, and all of it yet remains to be conquered!

Said one lady: "Did you ever try Christian Science?" No! "You know God does wonders by faith and prayer." Yes, to God goes all the glory for whatever has been done by science or nature to relieve this suffering soul, and true science will succeed in effecting a cure only if and when science discovers a way to let nature apply the remedy!

God has placed before us a natural punishment or cure for all violations of nature's laws, if we can only discover it. God has plainly placed before us both the punishment and cure for violation of spiritual law and it is up to us to apply the right remedy or suffer prolonged [eternal] punishment!—George A. Robinson, 2228 Union Street, Berkeley, Calif.

Sound Doctrine—Titus 2:1

Let us now take our New Testament and seat ourselves so we will be comfortable, and study the lesson that comes under our heading. First we might ask, "What is SOUND DOCTRINE?" Matt. 7:28 teaches us that it is the sayings of Jesus. In Acts 2:42 we learn that it is the teaching of the Apostles. In Rom. 6:17 Paul shows us that it has a FORM. While in II Tim. 3:16 Paul teaches us it is the SCRIPTURES.

Is there more than one doctrine? Yes, the Bible teaches that there are more than one. Well, then, what kind are there? Paul teaches us in Gal. 1:7 that there is the perverted, while Jesus says in Matt. 15:9 there are DOCTRINES AND COMMANDMENTS OF MEN. Paul says

in I Tim. 4:1 that there are the DOCTRINES OF DEVILS. Is this the only doctrine the Bible teaches us? NO. Paul says in I Tim. 1:10 there is SOUND DOCTRINE. I Tim. 4:6 teaches us about the GOOD DOCTRINE, while in I Tim. 6:3 Paul teaches us about the GODLY DOCTRINE. Well, then, what shall we do with SOUND DOCTRINE? I Tim. 4:16 teaches us to TAKE HEED unto IT. John in his second letter says to ABIDE IN IT (II Jno. 9-11). Paul told Titus to teach the people to ADORN IT (Tit. 2:10), also to KEEP IT PURE (Tit. 2:7). In the Roman letter Paul teaches us TO OBEY IT. Then in Paul's letter to Timothy we learn that we are to FOLLOW IT (I Tim. 4:6). My dear reader, are you satisfied with God's Holy Word? Are you willing to OBEY the teaching of the NEW TESTAMENT? If you are not, what do you think you will be judged by in the LAST GREAT DAY? (Read Rev. 20:12; Rev. 22:18, 19).—Slim Holderbaum.

New Castle (Ind.) Mass Meeting

To All Concerned: You are invited to be present at the following program to be given by the Church of Christ in New Castle, Indiana.

Arthur Freeman of Des Moines, Iowa, will assist the church in a series of meetings, beginning Sunday morning, June 18, closing Sunday night, July 2. Last three days each will consist of three services. Forenoon and evening sessions will include 25-minute sermons from speakers with subjects as follows:

Friday Morning, June 30

- 1. Looking Ahead..... Slim Holderbaum
- 2. A Study from Nehemiah..... Bill Hensley
- 3. Fellowship..... Lloyd Riggins

Friday Night

- 1. Apostolic Authority..... W. G. Roberts
- 2. The Church at Philippi..... C. G. Parsons
- 3. To be announced..... Arthur Freeman

Saturday Morning

- 1. Sin..... R. O. Webb
- 2. Unspotted from the World..... D. A. Sommer
- 3. Watchmen on Zion's Wall..... Lloyd Riggins

Saturday Night

- 1. A Bible Definition of Conscience..... L. C. Roberts
- 2. Present Day Conditions Among the Churches..... A. W. Harvey
- 3. To be announced..... Arthur Freeman

Sunday Morning

- 1. The Good Fight..... W. E. Ballenger
- 2. Christian; the New and Everlasting Name..... S. O. Vandersloot
- 3. Pressing Forward..... George Anderson

Sunday Night

- 1. "I Got By With It"..... Harold Shasteen
- 2. How Develop More and Better Elders..... D. A. Sommer
- 3. To be announced..... Arthur Freeman

The three afternoon sessions will consist of short talks from speakers to be selected and followed with a 25-minute program of questions and answers conducted by E. M. Zerr. The three subjects for the short talks will be: 1. Spiritual Growth. 2. Why Do You Believe the Bible to Be True? 3. The "Open Door" Policy.

The hours of service will be 10 A. M. and 2 and 7:30 P. M. The church building is at 304 North 14th Street, one block east and two blocks north from Court House. Board and lodging will be furnished free.

We think isolated brethren and those in very small groups of disciples will be benefited much by coming to this meeting. Bring your young people with you, for the association with the disciples will do much to encourage them by showing that there are MANY who are standing for the old ways. And their association with other young people of the Church will encourage them. Bring your Great Songs of the Church, No. 1. There will be special song services. New Castle is the home of Bro. E. M. Zerr, after whose pen you have read for years, and the publisher of the M. C. and his wife have their membership at New Castle. We think you will enjoy the association with this church which has been through the fire. New Castle has about 20,000 people and is a good town to locate in. All through the depression, it was considered the best town in the state for work. If possible, send word to Tilden Lawson, 1914 South Fourteenth Street, New Castle, Ind., that you will come, and how many; but come anyway, whether you write or not.

The Green and the Red

Green and red are universal; they mean more than color. David is cited as a "green tree" and Christ claims the same title (Luke 23:31). This color is everywhere; leaves are green, weeds are green, shrubs are green, grass is green and all flowers have a green setting. Green is a symbol of life and not death.

Red is a warning, whether carried by a train, tied to a trailer, waved by a bandit or painted on a gasoline can. We read about red wine, red pottage, red sky, red horse and red dragon; also the mother of harlots has the same old red dress (Rev. 17:4).

Morally, green says GO and red says STOP. Cain winked at the red light, Abel followed the green. Lot lost everything, Abraham made a fortune. Haman hanged on his own gallows. Mordecai rode the King's horse. Jegabel was tossed from an upper window. Hannah was the pious mother of the prophet Samuel. Orpah stayed with her idols, Ruth forsook them and became the ancestress of Christ. Sapphira told a falsehood and died because of it. Dorcas was raised from the dead because of her good works.

Absalom fought David and died in an oak tree. David trusted God and his throne was established forever (Luke 1:32, Act. 2:30).

Christ is the green light, the path of safety (1 Pet. 2:21).

A. R. Moore.

Thoughts About Temple Builders

At the time God spoke these words by the prophet (Zech. 4:6), His chosen people of old time had been held captive in a strange land for seventy years because of their sin in forsaking him and his law. Chastened and homesick they have had all these long years in which to ponder over the cause of their sad plight; and they have learned the lesson that "Crime does not pay." The lesson learned, God is now permitting them to return to their home-land and to rebuild the temple at Jerusalem—that beautiful temple that Solomon built and adorned

with pure gold, but which had been destroyed when the people were carried away captive.

Beset with difficulties and discouragements as they built, God told Zerubbabel, by his prophet, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." Such a promise from such a source could not but comfort the returning captives and encourage and strengthen them to press on in the work of completing the temple, which was dedicated 515 B. C., twenty-one years after it was begun. (Ezra 6:15, 16.)

Today, by the grace of God, we are permitted to be laborers together with God in building a spiritual temple—the Church of God, a dwelling place for the Spirit of God, (Eph. 2:20, 22). And those words of the prophet quoted above—"Not by might, nor by power, but by my Spirit, saith the Lord of hosts," will apply to the builders of this temple as well as to those builders of olden time. God has designed the building and specified the kind of material to be used. If we would help in building this spiritual house it must be under the direction and guidance of the Holy Spirit. When Jesus sent forth his apostles to publish the gospel he said, "It is not ye that speak but the Holy Spirit." (Mark 13:10, 11.) In 1 Cor. 2:12, 13 the apostle Paul said, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Spirit teacheth; comparing spiritual things with spiritual." In 2 Tim. 3:16, 17 we find, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Let us allow the Holy Spirit to direct our every move in building this spiritual house—the Church of the Living God.

Eva C. Baker.

Christ the Door

"Verily, verily I say unto you, I am the door of the sheep." (John 10:7.)

The types and prophecies in the Old Testament were foregleams of the Messiah to be fully revealed in the fullness of time.

One of the greatest types of the Old Testament was the Tabernacle erected by Moses and directed by God. (Exodus the 25th and 26th Chapters.)

There was only one way to enter this tabernacle—through the one gate at the east end. Every Priest who officiated at the Alter, every worshipper who wished to make an offering for sin, every member of the priestly family who sat at the table of shew bread, had to come through this appointed door.

Now as then there is just one way into the Holy Place, no one may enter into right relationship with God except as welcome through the person, the merits and work of him who says, with the utmost finality, "I am the Door." There have always been those who have tried to climb over the wall of God's righteousness. They have erected the ladder of good works—other churches. Some have tried the ladder of self-merits, only to find it falls short of the requirements demanded by a holy God. These cults or churches spring up like Jonah's gourd (Jonah 4:6), and steal the souls of men only to cast them into the infernal pit.

Christ is the door into the path of eternal life, which is already begun for the man who has surrendered to God. Is life worth living? Yes, infinitely so, to the man who has come by the door, Christ Jesus, into the broad expanse of the life of faith. Do people call you narrow because you acknowledge but one Door? The gate is always narrow that opens to eternal life, but wide enough for all who will come God's way, and in reality is the broadest life possible to man.

"By me," said the Master, "if any man enter in he shall be saved and shall go in and out and find pasture." (John 10:9.) This is the secret of the blessed life, which is to know God and serve him forever.—Clarice Fox.

Reports of Brethren

Our readers and correspondents will please excuse the delay in affairs of the M. C. as the publisher has been away in a meeting for a couple of weeks.

Brookport, Ill.—Our two weeks' meeting came to a close here last night. The attendance was good from the start and closed with much interest. Two were baptized and one placed membership from the Christian Church. Bro. Rhodes is a young man of rare ability and his simple way of comparisons and sound gospel teachings make him a very strong teacher. He will be with us in another meeting in February of next year, the Lord willing.—A. T. Kerr.

Topeka, Kans.—I am so situated that I can now engage in protracted work, should churches need my assistance. My health is considerably improved. I am not back to normal but am getting better gradually.—Wm. Ketcheraide.

Obituaries.—M. M. Mitchell writes that Sister Edith Elam, wife of Noah Elam, leader of the church at White Oak, near Ethel, Mo., was buried May 14, Bro. Glen Ellis of K. C. preaching the funeral. . . . Bro. C. C. Parker writes that Mrs. Lettie Kelley Gingrich, wife of Simon Gingrich died suddenly at her home seven miles east of Greentop, April 1. She obeyed the gospel and was faithful to the end. Also Bro. Parker writes that Sterling Price Gorham was born in 1860 and died May 9 and that "in his passing his family, his Church and his community have suffered a great loss. We are sorry our space does not permit long obituaries.

Bucyrus, Mo.—Now that the opposition have clarified their position the church must work harder than ever to prove to the world that the church and the church alone is to glorify God. It would be a wonderful thing if the churches could arrange to have Bible readings conducted by such men of thorough knowledge as W. E. Ballenger, A. R. Moore, E. M. Zerr, Ketcheraide and others. If we can strengthen the present elder members and teach or train the younger members, developing their talents for the defense of the faith, the future will look more promising, being strengthened by the pure word from capable teachers, making a more perfect unity both now and future, with less likelihood of drifting.—Bertram Wilson.

Wood River, Ill.—Was at The Cross Road Congregation near Broughton, Ill., Saturday night and Sunday, May 13-14. Baptized one young man Sunday. The Elders are awake and watching who does their preaching. Bro. Ben Huddleston is to hold their meeting some time in August. Several of the Brothers from the Hartford Congregation have been working with them.—H. L. Ottwell.

Brookville, Pa.—W. G. Roberts closed a meeting for the Church of Christ last night, May 28, with 12 added by primary obedience, and we hope much other good was done. If not it was not his fault. But I feel all were strengthened. We have asked him back in June, 1940.—J. A. Thompson.

Des Moines, Ia.—We expect to have a protracted meeting at the new congregation at 59th and University Ave., beginning the first Lord's day in June and continuing over three weeks. Hope to build up the little congregation started there. Bro. Johnny Rhodes will do the preaching and we hope that with all cooperating we will be able to get the truth before the people of that vicinity. We are contemplating supporting an evangelist in the state, next summer if possible.—C. D. McCay, Clive, Iowa.

Nevada, Mo.—Received your Christian Liberty booklet. Am enclosing a dollar for some more copies. This booklet should be of real value to those that care to be honest to themselves and their God. Church here is planning on a meeting starting July 21st and lasting over 3 Lord's days, with Bro. Riggins assisting.—Ralph Stern.

Bolivar, Pa.—Closed a meeting at Roseville, Pennsylvania, Lord's day night with 12 baptisms and more outsiders attended than they ever had before. Eleven of the 12 were baptized after church one night. Bro. Thompson did the baptizing and did it well. I am to hold them another meeting next June. Summerville also wants me to hold their meeting right after we get through at Roseville.—W. G. Roberts, 2909 Marion, Mattoon, Ill.

Nixa, Mo.—We are always glad to hand the Macedonian Call to our relatives, friends, neighbors or any one whom the opportunity affords, because the men who write articles for the same have not and do not shun to declare the whole counsel of God (Acts 20:26-27), ever exposing commandments and doctrines of men by speaking as the Oracles of God, that God in all things may be glorified through Jesus Christ (1st Peter 4:11). We hope to send in several new subscriptions.—Mr. and Mrs. H. R. Mooney.

Saint Francis, Kansas.—I baptized two in Oklahoma and one came from the Christian Church. Sixteen added at St. Francis. I baptized ten today. Four young men took part in reading. The church is greatly strengthened. I have had urgent invitations to return to every place I have been on this trip. Kirk, Colorado, meeting to begin Aug. 1st D. V. much to be done.—R. O. Webb, Secor, Illinois.

Hartford, Ill.—I think booklet on Christian Liberty is fine. We just enjoyed a good meeting with Bro. Rhodes through the month of April with 5 additions. Since our meeting closed two young men have been baptized and one man came from the Baptist faith. We are trying to keep busy in the Lord's work here at Hartford. We are meeting early on Sunday nights to study music, then on Tuesday night we have a public speaking class, Wednesday night is our mid-week meeting, then on Thursday night I have a class of boys and young men meeting for about two hours and we are studying Acts. This class numbers about 14 in attendance and only two are married, the rest being in their teens. May God bless you in your good work. —Hershel Ottwell.

Saddening.—"Well Bro. S. it has been a long while since I first met you at the Sylvia, Kans., meeting. But one thing I am thankful for and that is you and I still see 'eye to eye.' Many changes have come since we first met. Many have wavered and fallen by the wayside. Those who we felt sure would always battle for the right have one by one cast their lot with unrighteousness, until only a few who were preaching the full Gospel some twenty-four years ago are left. But we can thank God for the thousands still left and take courage and press on in the line of duty."—R. S.

The Peoria (Ill.) congregation is looking forward to greater work this year, as we have purchased a lot and plan to build a church house in the near future. We appreciate the help we have received so far. We are fortunate to have L. E. Ketcherside with us. Don't know how long he will be in Peoria, but we hope he will make this his home. I realize the critical condition of the Church of Christ, and the experiences I have had make me a better Christian and more willing to work and to realize the duty of a Christian. Let us work and pray for soon the night cometh when no man can work.—Mrs. Lura Reynolds.

Las Animas, Colo.—The La Junta meeting is now history. Closed night of May 28th. Five were added to Lord, two by immersion and three confessed neglect of duty and placed membership with the congregation. All parents should realize the great responsibility of setting the example of right living before their children and if we have been neglecting our duty should do as these—confess it and start in whole-hearted service to our blessed Lord. I feel sure the congregation was strengthened by the teaching of his blessed Word. I began here last night. This is a small congregation and might be considered a mission point. Many of the members have moved away and some have been disturbed by men who wanted to rule or ruin and become discouraged. We shall do what we can to build up and strengthen the remains. Pray for us.—C. R. Turner.

Kansas City, Mo.—The Church meeting at 55th and Cleveland will soon move into our new location at 59th and Kenwood, probably some time in July. We had four to place membership

with us May 14. We are looking forward to our meeting to begin Sept. 24 and last over four Lord's days. It will be conducted by Carl Ketcherside. The Church here is satisfied with the Truth and has no time for wobblers or unstable men. We ask the prayers of the faithful that we may continue in the old paths.—B. A. Boyce.

Indianapolis, Ind.—The church at New Castle, Ind., recently held a "mission" meeting at Millville, six miles from there, in an empty Christian Church building. The New Castle brethren stood squarely behind the effort in every way. We visited more than a hundred homes and talked and distributed literature, but there were some outside hindrances to much outward success then. But the seed was sown, and a few people were interested. The church will continue the effort there each Lord's day. The New Castle church is looking forward in anticipation to the Mass Meeting. You will enjoy the meeting much. Come!—D. A. Sommer.

From Sunny California.—The work at Compton closed with excellent interest manifested, and eighteen added by baptism and membership transfer, if memory serves me correctly. The congregation there has a wonderful location, and our daily personal work shows great possibilities for the future. I enjoyed work with them more than I can express, and will ever cherish happy memories of the labors there. Have been at West Riverside for two weeks, and there has been an excellent attendance in their new house each night. Fourteen added thus far, with one week yet to go, and other prospects upon whom to work. We are having a Teacher Training class each Saturday afternoon, and find that it is well worthwhile. In our business meeting yesterday afternoon, attended by leading brethren from this state and Arizona, definite plans for a co-operative work were laid for 1940, and tentative plans discussed for 1941. Go to Exeter next Sunday evening. In Christian love.—W. Carl Ketcherside.

Elmer, Mo.—Dear Brethren and Sisters in Christ:—I will try and answer your letters this lovely morning while there are a few scattering clouds. But the sun shines out pretty often and makes every thing look so beautiful after the good rain we had last Sunday and Monday. The grass, the vines and the trees are all green and the little birds are flitting from tree to tree warbling their sweet songs. Some flowers have put forth their white bloom. And when I see and hear all those things, I am made to wonder why there are so many people who will not honor God enough to obey Him and live a Christian life when He has been so good to them and made this world so beautiful for them to live in. And when I hear of so many Churches of Christ keeping house for the Lord the Bible way I take courage and press on. And when I hear of so many young people that have lately made a start in the cause of Christ, I am made to rejoice and pray that they all may be faithful, always abounding in the work of the Lord. I thank you all for the many good letters I have received from you brothers and sisters, and hope that I will receive many more. They are great consolation to us old people. There were some that wrote to me and said they were looking for some pointers. My answer to them is this: There are three dispensations of religion; the first was the patriarchal—this dispensation began with Adam, and covered about twenty-five hundred years to the giving of the law of Moses on Mt. Sinai; the second dispensation began at the giving of the Law and continued till Christ died upon the cross; this dispensation covered about fifteen hundred years; the Christian dispensation began on the first pentecost after the resurrection of Christ and will continue till the end of time, and you must know the differences between those dispensations to rightly divide the word of truth. Now I suggest to you that you get two books of Brother D. A. Sommer. One is called A Guide Through Bible History. The other one is the Simplified New Testament. I have both books and I would not be without them if I could not get more.—T. F. Johnson, Elmer, Mo. (Former is \$2; the latter, \$2.—Pub.)

West Riverside, Calif.—This congregation held our first service in our new (unfinished) house, at new location, on Nakoma St., one block south of Mission Blvd., May 14th. That night we began three weeks of protracted meetings, assisted by Bro. Carl Ketcherside. Interest is excellent and the attendance each night has been such as to justify the new house which is more than twice as large as the old one. Visible results, first two weeks, include six added by confession and baptism, eight added by letter or confession of neglect and wrong doing. We have been assisted and encouraged by continued presence of many from Riverside and Compton. Yesterday afternoon

the congregations of Riverside and W. Riverside and representatives of Compton, Exeter, Reedley, Berkeley, Calif. and Phoenix, Arizona, met at Riverside to plan the work in this area in the next two or three years. A fine spirit of cooperation prevailed and work was begun which we hope will bear fruit to the glory of God.—John C. Pace, R. 2, Box 566, Riverside.

Another "Debate"—Our readers remember that several months ago F. L. Rowe, then publisher of the Christian Leader, made light of the debate Carl Ketcherside was holding at Hartford, Ill., on the Orphan Home, and said he would defend the Home, and the publisher of the M. C. accepted his challenge. We submitted the following proposition: "The human organization of an Orphan Home, such as Potter Orphan Home, established by Christians to take care of orphans, is in harmony with the Scriptures." To this Brother Rowe says: "I don't like it a little bit because you queer the whole proposition for me when you start out with the word 'human'." And he submits two other propositions which do not touch the real point at issue. But his Home is either human or divine or devilish. I am sure he will not say it is devilish, he can not say it is divine, hence it must be human. Then let him say so. But neither he nor the many College preachers to whom I have submitted the proposition will sign on the dotted line. They wish to blind the hearer or reader by slipping from the human to the divine, but that word "human" builds a fence so that they can not. Hence, there will be no debate.

Compton, Calif.—We have just closed a splendid meeting with Bro. Carl Ketcherside. Twelve were baptized, nineteen additions in all. Attendance and interest were unusually good; many from the Christian Church and other religious groups attended throughout the meeting. The belief is that much lasting good has been accomplished for the cause of Christ in this vicinity, and that the church at Compton has not only been strengthened and encouraged but also given a broader vision of the work and of our responsibilities to the community. Bro. Ben Huddleston and family of Missouri are visiting relatives in California and we have enjoyed their fellowship and his sermons which he has given us the last two Lord's Days.—J. B. Ruth.

Birmingham, Ala.—I have now been here in the South for almost a year, I received my first M. C. just after I arrived here. I read every line of it and find that I can hardly wait to read the next page for fear there is something good on it that I will miss during my time here I have visited many churches, both the Southern Churches of Christ and the Sects, and after listening to them it makes me treasure the M. C. more and more for the truth about them. Some times in reading some of the articles by one good preaching brother it seems that maybe they are so enthused that they may sound like they are making a mountain out of a mole hill so to speak; but if there is anyone who does think this, just let him visit around as I have in the past year and he will say, "Let's have more mountains." We can not say too much on the subject. In the so-called Churches of Christ that I have visited I have yet to find the Bible used in the Sunday school class. They use printed literature. I was asked to attend a meeting of one of the sects, which I did. I arrived there at 7:30. At 10 o'clock I left and they were still short a few dollars of what they were trying to get, and not a word of the Gospel was read. Every other one I visited, after a song or two had been sung, they made a demand for money. After this came a little preaching. One place the preacher said that unless you pledge yourselves to give a certain amount by a given time your pastor will be forced to call on you and help you to make the arrangements, and I know you don't want that to happen. In my study of the New Testament I have never found this way of obtaining money. I do want to thank you and all the writers for the Macedonian Call for your efforts to bring the truth to light. So let's make the Macedonian Call bigger and better by printing all the truth and nothing but the truth, as you have been doing in the past.—B. L. Mabery.

Bartlesville, Okla.—Since my last report I have held two meetings in which I think much good was accomplished for the cause of Christ. I was in Hartford, Ill., for four weeks and certainly did enjoy working with those good brethren. We had a good outside interest, made up to a large degree of people who had never come before. This was due largely to the efforts of the brethren made before the meeting had begun. Contrary to the usual way of doing, or rather not doing, the brethren had canvassed the city before the meeting rather than waiting until

the meeting had started. There were several outsiders there the first Lord's Day as a result of this work. Though the meeting lasted four weeks, we all believed it too short, as some were just waking up to the fact that in order to be saved they had to "do something" for themselves. However, I left knowing the work would be carried on without lagging, and this was true. Three men came into the church within two weeks after the close of the meeting. The Hartford congregation is blessed with talent. Not that it has come as a gift, but the abundance of talent there is a result of constant work on the part of those who now can carry on the work. Every congregation has talent but so many of them have buried talent—buried under pleasure, politics, etc. In order to become an able worker in the church a man will have to devote himself to a study of God's word. The brethren from Hartford are assisting several neighboring congregations who have become weak, and are doing them a lot of good. I have promised to assist them in a meeting in June of 1941, D. V. My next meeting was at Brookport, Ill., and I was there two weeks. The college brethren had held a meeting a few weeks previous to my meeting, and had done their best to destroy the faith of the loyal brethren. Their evangelist (when not pastoring) had preached at night and during the day worked privately among our brethren trying to teach heresy for the purpose of drawing away disciples after him. I learned more about their doctrine now and know it to be made up of compromising, misrepresenting, falsifying, backbiting, and cowardice. Part of the doctrine was, "You people (our brethren) come and hear me. It is not wrong. I'd go there if the devil was there." Then to his people it was different, "When Rhodes comes, you people stay away; it is a sin to go hear him." I preach publicly, privately, and try by example to teach nothing but the truth—does that make a man more dangerous than the devil himself? The church there is awake now to the situation and is "solid." Brother Kerr, one of the elders, said it looked to him as though they were in better shape now than he had ever seen them. We had a special business meeting one night after services in which we worked on a program by which we could develop the talent of more of the members. The spirit of the special meeting was, "I can't do much but I'll try." We baptized two during the meeting and one came from the Christian Church. Brother Freeman is to hold them a meeting this fall and I promised to work with them in February next year for two weeks.—Yours for the Old Paths, John W. Rhodes.

A "Debate"—Brother W. G. Roberts asks that I announce his proposed debate with Allen R. Sommer at Decatur, Ill., beginning "Monday, August 7th, at 1:30 p. m. There will be night sessions too." The propositions will be "the scripturalness of the Rough Draft and the Macedonian Call." In a private letter Brother Roberts says: "Brother _____ and Allen S. have been corresponding for a long time. Allen a long time back challenged _____ for a debate, saying he would affirm the scripturalness of the R. D., as I told you when you were here last winter. Allen did not say a word about us affirming the scripturalness of the M. C. until AFTER we had signed the R. D. proposition, then he refused to debate unless we affirmed the scripturalness of the M. C. I, at first, flatly refused to do so, saying that it is not a paper fight. But Brother _____ thought I was making a mistake, saying that he believed the M. C. to be a scriptural journal and that if it is I should not refuse to affirm the proposition and thus give them a club to use on us through the A. R." Our readers stand on the statement of Brother Roberts above in bold face that this is not a paper fight, and that the M. C. did not introduce the R. D. and cause division throughout the brotherhood by forcing it on brethren, and I am surprised that Brother Roberts would be inveigled contrary to his judgment into such a discussion. If he wishes to debate the R. D. with such a character, that is his business. I believe that W. G. is amply able to answer every argument which A. R. S. may present for the R. D., but I do not think that in the time allotted he nor anyone else can answer fully the misrepresentation and falsehood the latter will spew forth. There has been no call for a discussion of the Macedonian Call. A. R. S. himself believes in the principles of papers as he helps publish one, and he can have no idea but to smear, and such smearing along with the apostasy of the Review has turned many away from ALL papers. Only today I received this from an elder, "Since the Review flopped, many are afraid of papers." Of course, they might as reasonably reject all preachers, because many preachers have flopped too. We can not overcome such a fear with a two-day rehash of

seven years of controversy with such a juggler of facts as A. R. S. Ballenger, Zerr, Turner, William Ketcherside, and all of the many brethren to whom I have talked look at this in the same way.—Publisher M. C.

A Defense—The publisher of the M. C. has been twitted by A. R. S. because he will not "debate" with him through the papers or otherwise, but we simply look askance at his trap. Especially do we do this when he wishes to "debate" the M. C., and try to shift attention away from his Rough Draft and the division it has caused in the brotherhood. We feel that now we should tell our readers a little more fully Why we will not discuss anything publicly or privately with such a character. It is the unscrupulous tactics he uses which are fitted more for politics and the underworld. Nearly everything he touches turns to a lie in his hand, and I do not wish to have anything at all to do with such a character. A few examples cited will be sufficient to prove this. About a year after the Rough Draft appeared a certain old preacher in a letter to the Baker Sisters in Topeka, Kas., dropped the remark about his poor remuneration, and they sent him a check. It was reported in the Review in such a way that it seemed they were endorsing the paper and its stand when it was not given to the paper at all. Some correspondence followed, but the Review made no correction. We thought of reporting this in full in the M. C. to show their tactics, but finally pushed it aside. . . . Sister M. —, who has been a great friend of A. R. S. and the whole Review force, told a relative of mine at the Mattoon Mass Meeting that she had dropped all correspondence with A. R. S. because he persisted in twisting her language. . . . W. G. Roberts has had his language twisted time and again, and the same is true of E. M. Zerr. The statement they attribute to Zerr about worshipping where the worship is "pure," which they have printed time and again, Zerr affirms positively is a garbled statement and mixture of two different articles. . . . A. R. S. has been especially bitter against the publisher of the M. C. because we stand in his way with a drawn sword against their apostasy. Practically EVERY issue of their paper for years contained some kind of a dig or misrepresentation against us, and even now at least once a month their paper contains the same. For a while we answered his misrepresentations, but as they were legion we gave that up. Now we pay no attention to personal thrusts, and little attention to their falsehoods unless they are outrageous. And our readers like this silent contempt. We showed up their falsehoods time and again but they refused to correct them in their columns, except once when we sent them a registered letter and demanded that they correct what we considered a slander about the brotherhood being better off if a certain old man had "died." But many saw not the correction, and we still meet with the lie, and it has kept me from holding a meeting in at least one place. . . . A certain old brother told me that though they had had a hard fight against the Christian Church and college people, the fight the M. C. had put up against them had done them more harm than both together. We told him that the reason was that in the former conflicts he was right, but in this one he is wrong. So we see their reason for trying to trample the little paper and its publisher into small dust. . . . We have stacks of postal cards from all parts of the country written by A. R. S. against us, and in almost every one of them there is twisting of the language. If we should have a "debate" with such a character and answer him in kind, the whole affair would be a disgrace to the very name of Christianity. It would besmirch and besmirch ALL papers. And, indeed, we think he is willing to do even that, for if their paper is ready to go to the wall "in the next 30 days," as they have been saying for more than a hundred days (again thousands of people are afraid he is not telling the truth!), he would be willing to smear ALL religious papers if he could take us down in the whirlpool with him. If he would tell the truth in a future discussion, he would do that which he has not been doing in the past. . . . A. R. S. and C. W. S. told Carl Ketcherside in the Review office several years ago that arrangements had been made to exclude D. A. S. from the North Indianapolis church, and the other elder told Nathan Ridgway that it seemed they would have to exclude D. A. S. from that congregation. There could not possibly have been any charge except that he stood for the commands of Apostle John and other inspired men, and for the position the excluders stood for through several decades. Cain-like, they would rise up and kill another, in reputation at least. . . . And C. W. S., and B. K. S., and the North Indianapolis Church, and those who write for their paper, are standing behind such dis-

reputable defense of their apostasy on the Open Door. We would gladly discuss with an honorable opponent, but he is not one. . . . We have sacrificed much to give our readers a clean little paper, and shall be called upon to do the same in the future (unless more faithful disciples appreciate the work), and we don't propose to be smeared any more than we can help. That is the reason we have nothing at all to do with such a character. When he twists us, we smile, and turn away, as our readers can do, and give an answer like that of L. F. Bittle. He was an editor of the Review for many years, was a scholar, a Christian and a gentleman; was challenged by Clark Braden, a Christian Church debater with smearing ability much like that of A. R. S.; was twitted by Braden, and he gave in substance the following answer: "A brave hunter returning from chasing lions, will turn far out of his way when he meets that little animal that carries a sack with him from which he shoots his 'perfume' at his enemies, making them nauseating to themselves and their friends." Thank God these enemies of Apostle John (see 2 John 10, 11) have failed, though they have done us much harm. Many who were deceived are now seeing what it is all about, since they have gone so far in their apostasy, and why should I or anyone else "debate" with them on the scripturalness of the M. C., when that has nothing to do with the Open Door policy of the R. D., which is the bone of contention? Like a boy in wrestling who gets a bad hold, he wishes to stop and start all over again. . . . Confidence is arising more and more in the position the M. C. advocates as our readers see them flirting even with the Christian Church. Our little paper has increased from an occasional mimeograph sheet to a four-page paper, then eight-page paper, and now a twelve-page journal. Hundreds of new subscribers have been added to our list. There is a rising tide of enthusiasm for development and missionary work. (The publisher himself at this time is engaged in a missionary effort of the New Castle, Ind., church.) We are encouraged at the overwhelming approval of our policy of arousement to Development and Devotion, as well as incidental handling of the false teachers. Our purpose is to help establish, enlarge, stimulate and fortify the systems of teaching by fathers and mothers in the home, and by elders, preachers and others in the public assembly, so that every member can and will tell the story of Jesus intelligently. We rejoice at the young men who are entering into the developing and personal work. (See our Report pages of this issue for confirmation.) These developed elders, parents and others will then be amply qualified to handle all difficulties which arise among them. When the enemies of ancient Israel, as they rebuilt Jerusalem's walls, tried to entice them out where they would be assassinated, Nehemiah gave an answer which we think appropriate to give now to the modern religious Samaritans: "I am doing a great work so that I can not come down; why should the work cease while I come down to you?" (Nehemiah 6:3), and discuss an irrelevant question with you, and have my language garbled and misrepresented by you?"

Kansas City, Mo.—Was with the following churches, recently, over Lord's Day: Barnard, Mo.; Rock-Hill, near Carrollton, Mo.; church near Milan, Mo.; also Lemons, Mo. All are cheerful, happy and hopeful. . . . Who talked to a fish? Who talked to an angel? Who talked to Satan? Who talked to a dead man? Who talked to a dead woman? Who talked to the wind? Who talked to a tree? Who talked to a wizard? Who talked to the sun? Who talked to Balaam? Num. 22:35. See how long before you find the word "animal" in the Bible.—A. R. Moore, 7519 Jefferson, Kansas City, Mo.

Many brethren think the last issue on Flirting With the Christian Church, is the most important one we have ever put out. Loan your copy to as many as will read it, or send to us for as many copies as you can use.

The teacher of the Bible class at _____ Church of Christ has become so interested in my Simplified New Testament that he asked me to order him one.—Mrs. R. R. Campbell. (And you will wish one too if you could see it. Price, \$2 at M. C. office.) Also Great Songs of the church is the best book you can get for fifty cents, postpaid, cloth bound. Prepare now for your protracted meeting, and learn some of the grand songs which have stirred millions to sing to others.)

Red Cloud, Nebr.—Work at this point progresses at a good rate. May 21 to the 28th, held a meeting for the brethren here. We labeled it as an introductory service, giving the people of this community a chance to become acquainted with the principals of the church. We had fine crowds considering the fact

the high school graduation exercises were giving us competition. On May 26th we held our all day meeting, which all present will say was a great success. Not a speaker failed to talk balked; we even had some we didn't expect to be present. Our afternoon session attendance was somewhat above 100, with five states represented: Iowa, Kansas, Illinois, Texas and Nebraska. Among the visiting brethren we found Bros. Wm. Ketcherside, and Lloyd Riggins, also others that space will not permit me to mention. All in all a grand day was enjoyed and we feel that meetings of this nature draws the congregations in this part of the brotherhood closer together in Christian feeling and understanding. Starting June 1st we opened a three-weeks' Bible study for the children of Red Cloud and vicinity. Sister Grace Minster is helping me a great deal by teaching the smaller children. The congregation here is young but I feel has been started out right and with its leadership has a grand chance of becoming a power house in this part of the country. We move forward with two scriptures before us: Rev. 2:10; Gal. 6:9.—Bill Hensley.

Necessary Evils

(This article was published several years ago in the M. C. and we thought it embodied so important a truth in these times, that we clipped it and put it in our copy box for further use.—Pub.)

In 1 Cor. 11:19 is this: "For there must be also heresies among you, that they which are approved may be made manifest among you." And in Luke 17:1 we read: "It is impossible but that offences come; but woe unto him through whom they come."

These passages lead to the conclusion that there are necessary evils. These are needed to try the faith of professors of religion. As long as no tests are presented it cannot be known whether the profession is any more than a profession. An apparent state of good health may be found to be only apparent if subjected to a condition requiring some resistance to disease. A vehicle moving along leisurely with no occasion for stopping may boast the possession of good brakes but it requires a sudden call for a stop to prove whether they are good or bad. Likewise a professed Christian surrounded by conditions favorable to his profession may think he is a "true and tried" disciple and may lead others to think this of him until he meets with opportunity of taking up with some false teaching. His real character will then be made known by his resistance or submission as the case may be.

Some years ago I knew a congregation that was strong in numbers and thought to be equally strong in the faith. Almost every one who claimed to be religious at all was a member of this congregation. It looked as if it were an easier matter to belong to the Church of Christ and live the Christian life than not to. But it might have been observed that no "denomination" of any kind existed near the place. It was some distance to the cities where attractions abounded and means of travel were limited. Consequently all the members of the congregation had the credit of being settled in the Faith. But at last a group of Holy Rollers landed in the midst

and began their activities. It was not long until some of these thought-to-be loyal members went off after the heresy. What these people needed to show them up was this heresy in their midst.

Sometimes it requires a test that is closer. It may be that the ordinary sectarian doctrine will not move them but they will stand firm and resist the "humanism" like a band of valiant soldiers. They will quote the stock expressions against uninspired doctrines and leave the impression that all the underworld could not move them. But let some man or men "among us" invent some new thing that has some resemblance to the true and then their real character appears. They will not only run off after the new theory and make attempts at defending it, but will do all they can to "draw away disciples after them." Not only so, but they will deny that it is anything new or "different" from what "we have always taught" and will misrepresent those who oppose the innovation. All this proves that what these professors needed was some kind of heresy that made the test a little closer than any to which they had as yet been exposed. And when this test came it gave them opportunity to exhibit and the faithful ones opportunity to behold what had really been the principles at the base of their former profession. Not that all disciples thus drawn away were insincere before, for there are always some who are feeble in faith though sincere and who are the victims of the more influential leaders. But the ones taking the lead in going away after something new thus show that they "went out from us because they were not of us."

So we are not to become discouraged because we see such a wave of apostasy from the true faith. While we must regret more than words can express the conditions that prove the usefulness of this wave, yet the few remaining faithful disciples are to consider this as additional evidence of the truth in the inspired statements quoted above. Instead of weakening in their fight for the principles of the New Testament they will press on in the warfare against all shades and grades of humanisms in religion, while deplored the departure of so many whom they had considered true soldiers of the cross.

But let not the perpetrators of these heresies take any consolation from the good which comes from their heretical activities. Paul condemned some ancient evil doers who reasoned that we should "do evil that good may come." While the presence of disease gives the physician opportunity to show his skill, yet no one argues from this that disease should be purposely brought. And while false doctrines prove the faith of some, yet none are justified in bringing these doctrines, for while it must needs be that offences come, yet "woe unto him through whom they come. It were better for him that a millstone were hanged about his neck, and he cast into the sea."—E. M. Zerr.