

MACEDONIAN CALL

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

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MACEDONIAN CALL

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A Friend

"A man that hath friends must shew himself friendly; and there is a friend that sticketh closer than a brother."

In these words of wise King Solomon we have a great principle, one that means much to us. According to Solomon's statement, friendship is a relationship that requires the active efforts of both the friend and the befriended. It means reciprocity. He "must shew himself friendly."

A dictionary definition says: "One attached to another by affection, regard or esteem." By a little reflection upon this definition we can conclude that the relationship of friends is one of closeness—"closer than a brother."

Let us consider two outstanding facts about friends:

1. Our benefits, advantages or disadvantages from our friends.

2. Our duties and responsibilities as friends to others.

Some have the disposition and ability to entertain us, to cause us to forget our troubles and to make us very happy while in their presence. Our cup of joy may seem to be full. Others have done acts of goodness for us which we shall never forget. They may even have saved us from death. How we appreciate them and their noble deeds of kindness. While it may be possible for us to have a few friends like those just mentioned, according to Solomon's wisdom some expressions of appreciation or acts of kindness on our part are in order if one expects to retain many of such friends.

Since we are privileged beings, capable of and free to do largely as our wills dictate, we have within our power the happy lot of choosing our friends. The great and highly important question is—Whom shall we choose? Most of us will no doubt agree that there could be little advantage in choosing those of no mutual benefit—that is, those who could do us no good and those to whom we could be of no benefit. (Matt. 7:6.) The wise choice then would be to choose the good, the honest and the meek. (Prov. 9:9.)

Dear reader, there is a Friend "that sticketh closer than a brother," and He is not hard to get acquainted with. He stands at the door and knocks. (Rev. 3:20.)

He asks admission. Will you let Him in? He has already done more for you than any earthly being (John 15:13), and promises the greatest blessings yet to come. (John 15:14, Rev. 3:21.) This real friend, the Son of God, expects us to be loyal to Him, as does also His Father (Jas. 2:23), and we shall be His friends. Could we have greater satisfaction than in being friends of God?

Some have been misled to think that the greatest bliss of a friend lies in the satisfaction of being praised and perhaps flattered by the greatest numbers. This is not the case. When one bids for the praise of all and sundry, he is in danger of having to forfeit some of his high principles. There never can be any real satisfaction in that, and there is danger of losing our greatest of all friends, the one who "sticketh closer than a brother." He says, "Woe unto you when all men shall speak well of you! for, so did their fathers to the false prophets."

The only safe conclusion then is, for us to first seek the help of the greatest of all friends and to add as great number as possible, of the kind that will not cause us to compromise the high and holy principles He requires of us; and second, that we live such noble lives that we will be an uplifting and beneficial influence to all of our friends. How can we claim to be the friends of anyone if the influence we contribute to their lives causes them to think more of temporal blessings and comforts than eternal ones? "Know ye not that the friendship of the world is enmity with God?" (Jas. 4:4.)

We may think of our friends in a limited sense, those with whom we associate much, but we should not lose sight of the fact that those who are really our best friends may never have been seen by us. We may never have had the pleasure of speaking to them or of hearing their voices. Let us stop to reflect how much the best of all friends has done for us even though we have never seen Him. "If He is for us who can be against us?" May we also appreciate that great army of men and women who have stood for the right throughout the ages.

The important thing for us to learn is, that there is but **One Friend** we can follow in every thing He requests or expects of us, and that we must use great care and discretion when it comes to following our earthly friends. Here is a great danger, one that I fear has caused many to take the wrong road, the road that leads to perdition. Our great love or admiration for a friend should never cause us to follow him when he is wrong. Let's take the Apostle Paul's advice when he said, "Follow me as I follow Christ,"—it concerns our souls' salvation.—Arnold Hintz, 2411 Normandie St., Spokane, Washington.

"We Have Done All We Can Do"

Haven't you heard the above statement made several times in your life? Did you believe it? Is it true that you have done all you can do to advance the cause of your Redeemer? Is it true that your congregation has done all it can? Now, perhaps you think that it is almost an impossibility for the church in your community to grow.

Such a statement MIGHT be true in a FEW places. We of the Church of Christ at St. Joseph, Missouri, know that there are many things that we could have done for the Master, but have not. We are assured that there are many souls in our midst that have not been reached with the gospel; still, we know that this is our purpose in this community. We are not giving up nor quitting. Continually we look for new ideas. How can we reach these lost souls? Perhaps we shall receive some help by hearing of the work of other brethren. Believing also that others in Christ may wish to profit by the knowledge of our experience, we submit to you the following facts for your consideration.

Last spring we began a nine weeks' effort to see what could be done to advance the cause of Christ in our community. The first three weeks were spent in development work, advertising, personal work, etc. Two nights each week the time was divided evenly between training the men to take charge of the public work of the church in the best way possible and teaching all that possibly could to do personal work, both in the community and with their neighbors. All of the training was put into immediate action. We took a religious census of the territory surrounding the meeting house. At each home we left a blotter advertising the coming meeting; and wherever we felt it advisable, we left a Macedonian Call. (Notice that it was not just one person doing this work. Some days there were six working at the same time. The greater part of this work was done by the ladies.) Second calls were made on all favorable prospects. By the second Lord's day, the church was compelled to start another class for children to accommodate the new attendants. Soon a class was started for the young people. On Friday nights we had a session for training teachers for the classes. We contacted the editor of every newspaper in town and began advertising regularly in the papers. The radio station agreed to announce our approaching meeting, and later, we received two fifteen minute periods on the air.

The first of the fourth week started our protracted meeting for which we had labored hard to build up an interest. Though the attendance was not great, we had the largest crowds that have attended a meeting here for a long time. If one could measure the results by number, it would be twelve additions either by restoration or membership from other congregations and the denominations.

We were not satisfied with leaving matters thus, for we wanted to make the church still more faithful and a greater asset to the community. Consequently, after one week, during which the ladies contacted all favorable prospects again, we began a Bible reading each week night. A daily vacation Bible study was started for the children as soon as school was out. (We might note here that this study was continued by one of the Sisters a week after the preacher left.) Besides accomplishing the aims set forth in the first of this paragraph, this Bible reading accounted for six more souls taking their stand for the One Body. Three of these were baptized, two placed membership from other places, and one came from a denomination.

It was during this three weeks that we laid out plans for the future work here. A continual program of personal work was put into action. Literature is now being distributed and homes being contacted continually. The papers are still being used to let people know we are

meeting. Plans were made to continue the public program, which had already been in action. Everything is now assigned ahead, and every member knows what he has to do for the next Lord's day service.

Since the conclusion of the nine weeks, a family of six, who live in a town quite a distance away, placed membership from the Christian Church. With the help of this family, we hope to build another congregation. Totaling these all and adding the number to four that were added about six weeks previous to the start of our effort, there have been twenty-eight either added or restored since the first of the year. This total represents more than the previous membership.

To the churches in Missouri that helped us in supporting this work, we are very grateful. We now feel that we can help ourselves financially and hope to return the help we received by giving, in similar work, of our support. The church here will continue to look for new ideas of how to get the truth before the people and help others do the same. If our example causes any other congregations to take more courage or will give any ideas that will result in the advancement of the Church, let all the glory be given to Christ. We are only doing what we have learned how to do and think is right. We do not believe that "we have done all we can do."

A month from now you may have forgotten the church that is reporting this work, and you may not remember the article; we won't mind that. However, there are a few thoughts that you can not afford to forget. In words far superior to the poorly chosen ones of the writer of this article, those thoughts are expressed as follows:

So much we can do in the sowing of seed
Some fields are yet barren and waste;
The foe will be busy in spreading the tares;
Then go, and be working in haste.

No time to be wasted, for many the fields,
And lab'ers, as ever, are few.
Away to the work that is needing a hand!
So much! O so much we can do.

—Glen B. Kepley, Leader.
Arthur Freeman, Evangelist.

"Out of Season"

There is seemingly an "out of season" date during a certain period of the year when the preachers have idle time. We wonder why this is, when Apostle Paul told one evangelist to be "instant in season and out of season." The season when protracted meetings are at low ebb should provide an excellent time when just as much good, and in many instances more good, may be done by other practices.

In past years it appears as if our elders and leaders didn't fully understand the value of the development of local talent. For reasons unknown a person who would take part in services, other than a few prominent leaders, was generally classed as one who wanted to be a preacher. I'm happy to say that I believe those days are nearing an end. Today we can see, and plainly so, the ultimate value of putting the members to the Gospel wheel.

But sometimes we may get discouraged by the fact that some don't develop so quickly and we still are in more or less of a rut. But that is now being overcome by work which has gone on and by work which is going on at this present time. We all can understand the fact that no person can develop his talent to the fullest

extent by taking a part in the services merely once or twice in a month. Then why not set aside two or three weeks during the out-of-season date and get after this wasted talent? There are now able evangelist instructors desiring work that could help the congregation that you are a member of. I have been engaged in this type of work lately and it is resulting in success.

Some now who never before stood in front of the public are giving edifying talks. Some young members may be sitting at home each night wanting something to occupy their time. Before Satan drags them back to him, let's build them up and train them to fight for Christ. It has been done, it is being done, it will be done in the future by all cooperating to the end of developing the talent, especially during the "out of season" period when there is nothing for us to do(!).

I am now with the faithful little band at Springfield, Ill. We have two hour services each evening consisting of song instruction, Bible study and talent development. Sullivan, Ill., now has one night set aside each week for the development of the male members. The sooner we are converted to the idea that it "pays to do good wherever and whenever we can," the better off we, as God's children, will be.—Harold Shasteen.

"American Christian Review"

Many years ago Bro. B. Franklin started publishing a religious journal which he called, "American Christian Review." In later years, when being published by another, the name was considered unscriptural, since the word "American" means "a native inhabitant of the United States; a citizen of the United States," and has no reference whatever to Christianity, for an infidel can be a good, loyal citizen of the U. S. So to connect the word "American," which has no reference whatever to a Christian, to the word "Christian" is too much like mixing "Church and State" as Roman Catholics do. The word "Christian" cannot Scripturally be connected with that which is not Christian, or related to Christ. "Christian" is derived from the term 'Christ,' meaning 'anointed.' All Christians are anointed (1 John 2:20, 27); but America has never received this anointing, therefore not Christian, or related to Christ. It is wrong to connect "American" to Christian in such a way. All Christians in the U. S. A. are Americans, but all Americans are not Christians. There is no such thing as a Christian America, for America is not related to Christ, hence not Christian.

We must not overlook the fact that the word "Review" is connected with the words "American" and "Christian," hence they are, I suppose, going to review both America and Christian, hence going to assist, shall I say, Rome in trying to regulate both the Church and the State. Are you, Mr. and Miss Publishers, going to review both and thus conform to Catholicism? Of course that is not your intentions, but you have done the very thing your father said was wrong, hence he had the name changed from "American Christian Review" to "Octographic Review," which was a scriptural name.

Bros. D. Sommer and L. F. Bittle decided upon another name than the one you now have, for that journal. Bro. Bittle coined a new word by taking two Greek words and making one. "Octo," meaning eight, and "Graphic," meaning "writers," the two words, when united, were "Octographic," which meant "Eight Writers," hence the

meaning of the name was to review "The Eight Writers of the New Testament," hence a scriptural name. "American Christian Review," they considered, was NOT scriptural. The scriptural name meant "Review the eight writers of the N. T." and they did that very thing, but they could not review America.

Later, however, they decided to again change the name, because the word "Octographic" was not very well understood by the majority of people, so they had to explain it too often. They called it "Apostolic Review," which was also a scriptural name, for it was very Apostolic. That name was very appropriate, for that journal was very Apostolic. After death of the publisher a "New Deal" ("Rough Draft") was adopted, which opened the door to the "Bible college" and "Christian church" people, hence that journal was no longer Apostolic, so the name was no longer appropriate. The new publishers decided to again change the name, so they adopted the unscriptural name, "American Christian Review." This name may be appropriate all right, but it is NOT scriptural. They wished to go back to the "old paths," but not the paths mentioned in Jer. 6:16, but the "paths" mentioned at birth of that journal which Daniel Sommer, Bittle, et al., said was UNSCRIPTURAL. Bro. Bittle's judgment and biblical knowledge was far above the average, and so much was his ability appreciated the publisher of "Octographic Review" gave him \$25.00 per month for his writings, influence, etc. His wonderful ability and counsel was worth much and appreciated by the brotherhood, yet these late publishers of said journal turn down his judgment on this question and go back to the "old paths" which Bro. Bittle, and many others, said was unscriptural. They were NOT the "Old Paths" of Jer. 6:16, hence not at all biblical.

But all these changes, made by those late publishers, are in keeping with their compromising and Open Door Policy, found in their HUMAN CREED, which they call a "Rough Draft," and it sure is "ROUGH" all right. Brethren, don't be surprised at anything they may do, teach, or any changes they may make or suggest.—W. G. Roberts, Mattoon, Ill.

History We All Should Know

In 1856 Benjamin Franklin, the preacher, founded the American Christian Review, and published it till his death in 1878. He was a great preacher in his day, and the Review was the most prominent religious journal in the undivided brotherhood for a decade or two. Franklin at first slipped a little on the society question but later caught himself and opposed it till his death. The reformatory movement had been in existence about a generation, and now many were turning to broader ways.

Isaac Errett, a polished orator, founded the Christian Standard, to lead the brotherhood along more progressive lines by the introduction of instrumental music, societies, suppers to raise money, etc., while Franklin continued to oppose them. The Standard grew larger and the Review grew smaller, inasmuch as the "many" always walk in the broader way. Those were days of great confusion.

About fifty years ago a meeting of brethren was called at Sand Creek church, near Windsor, Shelby Co., Ill., to see what could be done to save a remnant from the apostasy. Bro. Daniel Sommer was chief speaker on the occasion, many hundreds of people being present. A

Sand Creek declaration was made exhorting brethren no longer to regard the innovators as brethren till they repented of their sins. Before this, brethren and churches were a hodgepodge, but from now on brethren in many places withdrew and started new churches when innovations were introduced. They knew that 2 John 10, 11 commanded them to "receive not" false teachers, and these innovators were false teachers. In many places college preachers would gather "silly women" of the church and would collect all the old backsliders (many of whom had not been to church for years, and even decades, yet who had never been excluded) and vote the organ and other innovations in, and the old brethren, often the elders, had either to submit or get out. Too many of them submitted, but some had real conviction and "came out from among them." Those were heart-rending days. The digressives had no regard for their old brethren, and they have very much the same spirit today, for they would not give up their innovations to receive them back. Last spring at the time of the Witty-Murch attempt to bring the Christian Church and Church of Christ together, a certain Christian Church preacher stopped at my house, and I asked him point-blank if his people would give up the society and instrument of music and he answered, NO. I told him that that is the very reason that I would not attend any of such meetings.

About fifty years ago Daniel Sommer was living with his family at Richwood, O., about thirty miles northwest of Columbus. He opposed the introduction of innovations into the church, and in order to do as they pleased they decided to get rid of him by excluding him **when he was five hundred miles from home.** Of course, that divided the church, and for years a little group met in a hall. A few months ago I had the privilege of visiting Richwood a few hours, which I had not seen for thirty-five years. I stood a long while on the opposite side of the street and gazed up into that upper room where as a boy I met with the little group of disciples who tried to keep the church pure; and I tried to reconstruct in my mind those troublesome days of business meetings and vigorous conversations of fifty years ago. The leader in the digressive work had the reputation of being a wife murderer. The digressives now may present honeyed words, but they are just as stiff-necked as two and three generations ago. They would like very much to have us keep them from going over the falls. To compromise one iota with them means corruption to the true Church. "A little leaven leaveneth the whole lump."

Franklin died in 1878, and the Review fell into the hands of non-members of the Church who were using it as an advertising medium. To save it, Daniel Sommer bought it, paying so much for it that he wrestled with the debt through several decades. He changed the name from American Christian Review to Octographic Review, and later to Apostolic Review.

For forty years or more the Review, led by Daniel Sommer, made a great fight against the Bible colleges and orphan homes, he having two debates on the colleges, one with J. N. Armstrong, the other with Rhodes. He is the one above all others who taught the faithful brethren to keep the college preachers out. In his tract on "Colleges as Church Institutions," pages 8, 13, he says:

"And shall disciples who claim to be apostolic adopt that unscriptural plea in behalf of building religio-secular institutions with the Lord's money, which is a work outside of New Testament precept, and example, implica-

tion and intimation? They cannot do so without transgressing the doctrine of Christ, and if they persist in so doing after their error has been fairly exposed they will certainly forfeit their discipleship. . . . What shall we say then concerning religio-secular institutions of learning established by the Lord's money? They have a bad history in three particulars: 1. They are built by those who do not abide in the doctrine of Christ, but who transgress that doctrine. 2. They are built by those who are guilty of evil deeds. (See 2 John 9, 10, 11.)"

The passage he refers to in 2 John says: "If there come any unto you and bring not this doctrine, receive him NOT." Read elsewhere in this paper what this old brother said again in his prime, in his book, "Questions, Answers and Remarks on the New Testament, on 2 John." Now he rejects this. Why?

I have several times heard this old brother say, "Alexander Campbell opposed missionary societies in his prime, yet in his old age became the president of one. I don't want to do that. Moses Lard was one of our great preachers, yet in his old age his son died out of Christ and it preyed on his mind, till he began to preach universal salvation. I don't want to undo my life's work like that. When I become old, I wish . . . to oversee my manuscripts to keep me from it." But the brother, at that age when men soften, fell into the hands of those who have used him as a tool to accomplish their broadened ways, to keep their paper from "going out with the tide," as they expressed it. Reader, is it reasonable to suppose that when a man fights for a principle for sixty years, that when he comes to be past eighty years old, (when all men have declined physically and mentally) he is better qualified to decide such matters than through his active life of sixty years? I am able to overlook the weakness of old age, while trying to save the brotherhood from those weaknesses.

And now, with the beginning of the new year, the Review goes back to the name "American Christian Review" which it had in the days of Franklin, stating it in these words:

"A regularly printed journal very naturally reflects the spirit of its controllers. Through the years after Franklin's decease, scholars, business men, preachers, and even the 'common run'—all had their turns at renaming the Review ('Octographic,' and later, 'Apostolic') and **re-shaping its policy.** The 'shocks' have been terrific and often a severe strain on the brotherhood patience. But by God's grace and the priceless confidence of some friends of His cause, this old paper greets the year of the Lord Nineteen Hundred and Forty, with the high hopes to which a new year is entitled . . . **confident that we have AGAIN found the 'old paths'** . . . determined henceforth to 'walk therein' and find rest for our souls. And as our **first** step we re-claim the name (The American Christian Review) under which the valiant Franklin so nobly encouraged, defended and comforted the saints while he also 'put to flight the armies of the aliens.'"

I have read these words carefully several times, and they can mean to me simply this: 1. When Franklin had the Review, there was little or no outward division concerning innovations though considerable discussion. They were all mixed together. 2. When Daniel Sommer took the Review, he changed the name, and "re-shaping the policy" called disciples out from among the digressives, forming new churches, keeping the digressive

preachers out; in other words, heeding 2 John 9-11. 3. But Sommer, Morris, Hancock, Bittle, Piety and Mrs. K. W. Sommer, were all wrong in this new policy, carried on through fifty years of heeding Apostle John. 4. We, the publishers of the Review are "confident that we have AGAIN found the 'old paths'" (which were evidently lost through the management of Daniel Sommer and Mrs. K. W. Sommer, etc.—the "old paths" when Christian Church and Church of Christ were all mixed together). "Determined henceforth to 'walk therein',"—and NOT walk according to the new paths of separation from the digressives which Daniel Sommer inaugurated when he took the management of the paper!!

Now, reader, if this quotation does not allow this interpretation, (especially in light of their Open Door policy), then I confess that I have studied language for naught all these years. If that is not an utter repudiation of the life's work of Daniel Sommer and Mrs. K. W. Sommer in managing the Review, what is it?

The "first step" in taking the policy of their paper back to the days of Franklin when the faithful brethren and innovators were all mixed together, was to change the name of the paper, they said. And since they said in the Rough Draft, "Couldn't we worship with the Christian Church if they'd cut out the mechanical music and not touch the church funds in the interest of human societies to do church work?"—we think it very appropriate, and likely, that some succeeding steps will be to stretch their new policy a little farther and walk arm in arm with the Christian Church, as in Franklin's day. Of course, they would "just inform him kindly, yet firmly, that you do not support them [colleges], and tell him why. We can't force them not to believe in them, but maybe we can reason with them." So speaketh the R. D. as to how to talk with the college people, and the college people and Christian Church people are in the same class.

I expect to live to see the day when this newly-polyeedy "American Christian Review" will be walking arm in arm with the Christian Church. In fact, their preachers write in it now, and with no indication that they are not faithful brethren. May God help honest brethren to stop before it is too late.—D. A. Sommer.

A. M. Morris is Dead

Bro. Morris was holding a protracted Bible Reading in Kansas City when he took sick and died. I have not heard the particulars. Though I have done some criticising of some of Bro. Morris' teaching and practice, I have always had a warm place in my heart for him. He baptized me and I in turn baptized his son. For many years he was co-worker on the Review with Daniel Sommer and L. F. Bittle. He stood firm in the fight against the Christian Church and helped in the conflict against the Bible colleges. But he was not very aggressive in these battles. Forty years ago he wrote some very scriptural things on the one-man preacher-pastor system, which I quote below, because of their relevancy today:

"I could see one reason why the pastor has such an easy time supplanting the church members by reading, expounding, praying, preaching, and making the announcements. **Our work in the Lord, however, can not be delegated to others.** No clerk can take our place in praying, exhorting, singing, breaking the loaf, contributing of our means, visiting the sick, caring for the widows and orphans, or any other religious duty. **Too many people**

are trying to hire a clerk to do what the Lord tells them to do."—Octographic Review, Sept. 25, 1900.

"We preachers must know our place, and when called to assist a congregation in a protracted meeting, should spend **AT LEAST HALF THE TIME** in showing the brethren how to make their **OWN** meetings most edifying and profitable, and be satisfied with **NO** success that does not leave the elders, deacons and teachers better qualified to do the mighty work which is intrusted to them."—Octographic Review, June 12, 1900.

"The business of a gospel preacher is to develop the talents of the flock [some think it is simply to preach faith, repentance and baptism] 'set in order the things that are wanting,' and so instruct and arouse the members that the congregation will be a powerful factor in the world's salvation. **THERE IS MANIFESTLY A FAULT** in the preacher who does all the preaching, praying, reading of the Scriptures, talking at the Lord's table, baptizing, once a month in any given community, and does not develop the church so that it can hold intensely interesting and profitable meetings on the following Lord's days."—Octographic Review, June 12, 1900.

We are sorry, indeed, that Bro. Morris drifted away from this scriptural teaching of forty years ago—very much so, at least. When he went to Long Beach, Calif., he fell in with their system there, which was tersely expressed in their sign board on their meeting house, "PREACHING EACH SUNDAY ———, MINISTER." In a tract defending apostasy in that church he put his new doctrine in these words which he used a number of times: "If we are awake to the needs of Zion, we will use the **GIFTED** ones who are best able to instruct us, **WHENEVER** we can do so." This can mean nothing else than to use the best speakers "whenever" you can get them. If that rule had been followed, A. M. Morris himself could never have gotten a start in preaching.

And, such compromise has borne its fruit. Jas. A. Scott, pastor ("feeder") at the church where Bro. Morris belonged, holds a few meetings away from there, but feeds that church at least three fourths of the time, in its most important meetings. Christian Church pastors also hold some meetings away from home. In the People's Bible Advocate of December 15, Bro. Scott says: "Clusters of beautiful roses adorn MY pulpit each Sunday morning; roses that are plucked from the gardens of the sisters in the church." Though the emphasis on the word "my" is mine, the **possession** in the word remains there the same. The pulpit signalizes the teaching place of the church, and it seems this teaching is not in the deacons nor elders nor other members of the church—it is "my pulpit," says Scott. "From the abundance of the heart the mouth speaketh." The churches generally which endorse the teaching in Bro. Morris' paper, have the all-time preaching system "whenever" they can afford it. And the very church in Kansas City where Bro. Morris was holding his Bible reading is fed nearly altogether by Bro. Kepple. In fact, Kepple tried to worm his way into the 26th and Spruce church, to become just such a feeder, and when he failed went to a former faction and tried to draw as many away from Spruce as he could. We believe that if it had not been for the noble fight of L. L. Ballenger, one of the elders at Spruce, Kepple would have divided the church at that time. As it was he drew off a few who wished an easier way than God's. We are sorry that the great admirers of Bro. Morris have not followed his teaching of forty years ago.

If human organizations (bodies) of Bible colleges and orphan homes are wrong, because they are trying to do work of the "One Body," the Church, then we should keep the teachers of such other "bodies" out of the pulpits of the "one Body, the Church." In this, Bro. Morris failed. He and the church at Long Beach practiced the principles of the Rough Draft several years before that divisive document was published. The church at Winfield, Kans., where he held most of his Bible readings, is now fed by college preachers altogether. Jas. Scott, who feeds the church in Long Beach where these brethren belonged, reports often in the college papers. The church in Long Beach uses college preachers. Some of the chief writers in Bro. Morris' paper are college preachers. Bro. Reedy, who is Bro. Morris' son-in-law by marriage, also "publisher" of Morris' paper, has been teaching in Pepperdine College, which is only another "body," teaching the Bible and "building character" (work of the One Body, the Church), just as the other colleges. In southern California these once-anti-college churches are amalgamated with the college group, and in Los Angeles this amalgamation helped establish a new church jointly with the Christian Church. The vital gospel principle in 2 John 9-11, which says of false teachers, "receive them not," is deliberately trampled under foot. Though Bro. Morris recently said a few things against the colleges—as if he had awakened to the fact that he was being swallowed by them—I now know not a single preacher among them in the far west who will really oppose them with manifest sincerity. What has happened in the West has happened in the East.

These are some of the saddening facts which floated through my mind when I read of the death of Bro. Morris, and are written solely for the good of the Cause.—The Publisher.

Daniel Sommer on 2 John 9-11

"What of the 9th verse? The Apostle John here mentions the spiritual condition of him who transgresseth, and thereby, 'abideth not in the doctrine of Christ.' He says of him that 'he hath not God.' The Greek word here translated 'hath' means 'to hold, to seize, possess; be affected by, subjected to.' In view of these shades of meaning of that word we can understand that John declared 'whosoever transgresses, and abides not in the doctrine of Christ, is not subject to God.' The meaning of this declaration, when thus translated, is evident as soon as stated, and it declares the condition of all who transgress the law of Christ. They do not abide in the doctrine of Christ, and are not subject to him. On the contrary, they are in opposition to him, and their condition borders on that of 'anti-Christ.' But those who abide in the doctrine of Christ are subject to 'the Father and the Son.' In view of all this what may we say of the innovators of all ages, who try to make improvements of God's plan of converting sinners and perfecting believers? [Bold face is by D. S.] They transgress, and do not abide in the doctrine of Christ and are not subject to the Father and the Son. Their condition is not only dangerous, but it is condemnable—ruinous to themselves and to all who believe them.

"What of the 10th and 11th verses? In them the Apostle John informs Christians how they should treat such characters, and why. That is to say, they should not receive such into their 'house,' nor bid them 'God-

speed,' lest they become partakers of their 'evil deeds.' But what 'house' is referred to? As John does not say what house, we would better not say. As a result we should not receive them into our own private houses, nor into our meeting-houses. If they will come to our meeting-houses on a general invitation, with others, and behave themselves, we shall not have any right to put them out. But we should be careful not to ask them to take any part in our meeting, nor to offer thanks at our table, nor recognize them as brethren. In many instances we may find that public sentiment will be against us if we obey the directions here given, but we should not, on that account shrink from them. They are safe, and by acting according to them we are sure of pleasing God, and we avoid making a compromise of the Gospel in the estimation of those who behold us. They may censure us for being exclusive, but when they will learn that we are acting according to divine instructions they will, generally, give us credit for sincerity."—Questions, Answers and Remarks, pp. 736, 737, published by Apostolic Review.

If a man should write a will of his estate when he was twenty years of age, and would uphold and fight for that will for sixty years—all the prime of his life,—and then when he passed eighty years of life would change that will under the influence of those who would be benefited by that change—do you think that any impartial judge in any court of our land would bestow that estate according to the change of an eighty-year-old man?

When a man writes an explanation of 2 John 9-11, (having had full opportunity to study the text) and upholds that explanation and fights for it and according to it for sixty years—all the prime of his life—and then when he passes eighty years of his life changes under the influence of those who will be benefited by that change—do you think that any impartial judge (such as you should be) should recognize this change of the eighty-year-old man and should make capital of it? Be honest, be reasonable.

REMINISCENCE

Some years ago near the capital city of Kansas we stopped for preaching Saturday night and Sunday. A recently married couple on way to Topeka lodged in the same home. We all went to services Saturday night. Returning from church the "newlyweds" requested a rehearsal of the subject. They were very religious but uninformed; had been sprinkled but not baptized—they inquired all about this rite.

We all discoursed together until a late hour, then retired, the bride and groom still undecided, asking questions, thinking much and talking plenty. Early on rising, the first words from the "bride-groom" were, "You have a job on your hands this morning—we are not going out on the highway before being baptized."

Breakfast ended but the dishes unwashed, the Deisters supplied a change of clothing and we all went to a nearby stream where they were immersed, went on their way rejoicing and we have seen them no more (Acts 8:39). But the Gospel and the Deisters are still here. They take the **Macedonian Call** and are members of the church at Stull, Kans. The bride was fearful of losing her wedding-ring in the water, afraid also, if she took it off herself; but decided if the husband removed it and replaced it, there would be no harmful results; he did this.—A. R. Moore, 7519 Jefferson.

"WRITTEN THAT YE MIGHT BELIEVE"

John says that he wrote the things he did about Jesus "that ye might believe." Millions upon millions of people have been made believers in Jesus through the "written" (printed) word. Have we not neglected this written, or printed, page?

Are there not hundreds of people who could come to our meeting places to hear the spoken word, yet do not come? Jesus said he came to the world "to SEEK and to save that which was lost." It seems we have to "seek" many people—go after them. Jesus went from village to village. Could you not reach many of these people by sending them the Missionary Number of the Macedonian Call for a year or two? Why not try it? If your congregation as such takes no interest in that why not do as some sisters are doing—do it yourself or with the aid of some others?

If you have no place to worship except with an Open Door policy church, what obligations are you under to support that church financially or help support its preachers? You remember that John says of false teachers, "receive them NOT." I know sisters who are thus situated and are interested in the honest souls in their home congregations, and who are ALONE sending the M. C. to ALL the families in the church. Other faithful disciples might help you. Will a mere silent dissent in your minds be enough to clear you with the Lord in the last day "while others fought to win the prize and sailed through bloody seas"? Are you letting your light shine as you should?

The Church at Work

No dashing rain can make us stay
When we have tickets for a play;
But if a drop the walk besmirch,
It is too wet to go to church.—Selected.

Des Moines, Iowa.—Our congregation is coming along nicely with nearly every one willing to take some part and eager to learn. May the Word of God be scripturally spread in its purity and simplicity.—Leroy Munger.

Fairbury, Nebr.—We distributed two hundred of the Missionary Number of the M. C. in our last meeting, and we figure that they did considerable good. We will want some more for the next meeting also.—Herbert Asendorf.

If 1940 were your last year on earth, how would you spend it? Would you be a little more devoted—good though you may be? Would you be a little more zealous? It may be your last year. It may be mine. The Master will not say, "Well done!" unless we have done something, and done it well.

Ohio.—We would not want to be without it, as it affords us much comfort to know there are still so many standing firm, for the purity of the one Church purchased with the Precious Blood of our Blessed Redeemer. Let us not grow weary in the struggle for the right, knowing the reward is sure at the end of the race.—Emma Brady.

Mattoon, Ill.—Bro. Bert Cain, of Sullivan, Ill., preached two good sermons here yesterday which were appreciated by his audiences. He is one of our young preachers who is making good, but he is only one among the many we now have coming on to take the place of the older ones when they have to quit. One week ago yesterday I was called to Hammond, Ill., to preach the funeral of old Sister VanCuren who had been a faithful member of the Church of Christ for many years. She was 86 years old, hence had been with us a long time. Her son who lives there is a faithful Christian member too.—W. G. Roberts, 2909 Marion Avenue.

A religious paper recently contained an article stating one should oppose the bad points of church colleges. Censuring the church colleges with playettes is like sorting the good from the bad in the movies. When the many-time married actors make up a flirtation or play, where begin the censoring? "Truth

is stranger than fiction"—then why not seek for good truths and let the "make ups" and fiction go by? Movie lovers just can not settle down to much study of the Bible. In Alexander Campbell's day the church colleges probably did not have playettes, but how oppose salaried preachers even then and favor using church funds to pay salaried teachers in church colleges? Those teachers are for the salary, so are the movie actors. There isn't such a thing as a Christian play or playette. "Life is real, life is earnest."—L. L. Dix.

Cedar Rapids, Iowa.—Brother Lloyd Riggins of Charleston, Illinois, began a meeting here Dec. 27 and closed Jan. 7th. Most of the time was spent in Bible study. While preaching prevailed over the week ends, Bro. Riggins' lessons on such subjects as Church Government, and Discipline, were certainly interesting and much good was accomplished in spite of the inclement weather conditions which hindered very much as the thermometer zoomed down to 14 degrees below zero during his stay here. Brother Riggins is certainly an able minister of the Lord, and was well liked by all who met him. We hope to be assisted by him again before the year is out.—F. H. Pryor.

Secor, Ill.—The Church of Christ at Secor has secured E. M. Zerr of Newcastle, Ind., to conduct a six weeks' Bible reading beginning Monday night, Feb. 12, 1940, covering the entire New Testament. Board and lodging may be secured at reasonable rates. Secor is situated on U. S. 24, 27 miles east of Peoria, Ill. Any further information can be secured by addressing J. Ira Powell, Secor, Ill.

Neosho, Mo.—The church seems to be in better working order. Had a fine meeting this last August by Bro. Riggins. He also came back this fall for a week's meeting. Much good was done. Two came from the college church during this meeting. We find that personal work, with the aid of M. C., is helping the cause very much. * * *

Abraham Lincoln Gepford was born near Niantic, Ill., Feb. 12, 1865, passed away Nov. 25, 1939, aged 74 years, 9 months and 13 days. Funeral services were conducted at the South 4th Street Church of Christ, Shelbyville, Ill., Nov. 27, by the writer, assisted by preaching brethren. Brother Gepford united with the Christian Church early in life, but soon after united with the Church of Christ. He entered the ministry at the age of 30, preached in many states and baptized many. Ill health caused him to retire. Seven children remain to mourn their loss. A large concourse of people assembled to pay their last tribute of respect to a brother and friend.—F. A. Ditrick.

John S. Johns is surely "the pastor" (feeder) at the North Indianapolis church where the authors of the Rough Draft belong. He teaches a Bible class Sunday morning, preaches, takes charge of the young people's meeting Sunday night, preaches Sunday night, and takes charge of the mid-week meeting. What are the three elders supposed to do? Paul commands them to "feed the flock of God," (Acts 20), not hire some one else to do it for them. Such practice is contrary to the past teaching of the Review, contrary to the original teaching of this religious movement, and contrary to the New Testament. While these Open Door Policy people are going rapidly into this one-man system, back to Rome, the Macedonian Call is going rapidly back to Jerusalem. Read of the development work mentioned in every issue of this paper. Around this one-man system many of the coming battles will rage.

Cotter, Ark.—I just closed a week's meeting at Gainesville, Mo., and though the weather was very much against a meeting we had good crowds. There were seven additions during my stay there and four of them were by baptism. Hubert James was down twice from Almartha and reports they are getting along in fine shape there. Since the last meeting they had, in which Brother Roberts assisted them, they have been having Sunday night meetings and this time is taken up by several who make talks. They have a good interest there and a number are taking part who have never done so before. The brethren at Gainesville have built a new building and are trying to keep house for the Lord though they are handicapped in a number of ways and have a lot of opposition from the digressives.—Johnnie W. Rhodes.

Many of the poems in our hymn books were written by professed Christians in seasons of devotion, or pain, or persecution, or in despair, or in a fight for what they believed was right. There is no better poetry in all the world, and we would do well often to sit down and READ these hymns, or hum the words to

ourselves—all alone with your Bible, or hymn book, and God! Try this. We would add, too, to our spirituality if we would memorize many of the good old hymns.

Spokane, Wash., E. 2927 Gordon Ave.—The first Lord's Day in this year our hearts were made to rejoice when we saw an old man, past 80, come forward and stand before the audience and confess his faith in Jesus as the risen Son of God, and was immersed a few minutes later. He had been a Catholic all his life, but after hearing the Gospel proclaimed in its purity and simplicity he was willing to give up the fallacies of Rome, and gladly accept the gospel plan of salvation which was plainly taught by Christ and His apostles. He realizes that he is only a babe in Christ, and that he will have to partake of the sincere milk of the Word in order to grow up in the fullness and stature of Christ.—D. N. McDonald.

Hundreds of our readers have the Simplified New Testament, and many have asked when we would get out the entire Bible. We spent one entire winter, about eight hours a day, in analyzing the Old Testament, as we have done the New, but the depression caused hope of publishing it to die, for the time at least. A copy of this Simplified Bible would have to cost six or eight dollars. But we believe its many helps would make it a storehouse of valuable, direct information. We have one idea alone in the way it would be printed, which we think would cause you to wish a copy. When writing to the office, you may mention your desire for one, if you have it, so that I can see if it is worth while to spend leisure time going over it all again, in hope that the way might open sometime to publish it.

How long did it take you to learn the truth—the simplicity that is in Christ? Perhaps years. And yet you expect those who are befuddled with sectarianism to get rid of the human junk piled on them in a very little while. It is the business of the Church to teach. Suppose you live in a village of a thousand people—about three hundred houses. Suppose they will not come out to your meetings. Why not take the gospel into their homes? The Missionary Number of the M. C. with its thousands of words of Biblical instruction will go into all those three hundred homes for six dollars. When you have preaching you wish the non-members to come, but in order to obtain that result you must create a desire within them to come. We believe the M. C. will help, if persisted in. But one distribution will not do it all. You go to a store for an article, and when the clerk asks you what kind, you will unconsciously call for the one which has made the most impression on your mind through advertising. It pays to advertise the gospel as well. Our Missionary Number is a system of education—each issue tries to cover the most important doctrines necessary for salvation. Let us do what Brother Luke says the early Christians did—fill Jerusalem with the doctrine. One thousand copies of January number went to Red Cloud, Neb., for another missionary effort there in the spring; five hundred to St. Louis, five hundred to Des Moines, etc. What are you doing to "fill Jerusalem with the doctrine"?

Cedar Rapids, Iowa—I was able to attend the Chillicothe Bible reading and enjoyed the many fine lessons that Bro. E. M. Zerr was able to render. I certainly hope the brethren will use Brother Zerr for this great work while he is available. The fellowship and association with the brethren in Northern Missouri was fine. I had the privilege of visiting while in this district at: Hale, Pleasant Ridge, Gallatin, Cowgill, and Chillicothe. There seems to be an upward movement in those congregations as they are standing faithful. While at home I had the privilege to visit the small congregation at Moline, Ill. A great deal of work must be done there and we hope such may be accomplished. In this New Year I will start work off with two weeks of development work at Council Bluffs, Iowa. The Church there is not large, but is certainly on the right track, in building up, by preparing what members it does have, to carry on with the work of the Lord and Master. Let us all resolve in 1940 to do, in every possible way, all that we can for this great family.—THE CHURCH.—Bill Hensley.

Phoenix, Ariz.—Bro. C. R. Turner and I will begin at Glendale, Jan. 7. Will hope to plant the cause on a more permanent basis. Brother Turner plans to spend six months in this district and in Southern California this winter and spring. Churches out here are cooperating together nicely. I recently spent a few nights at Reedley and Exeter, Calif., in effort to strengthen the work in those parts. Spent a few days at Riverside, taking

treatment from Dr. Sorey, in effort to recover my health sufficiently so I can continue in the work of the Lord. While at Riverside, I conducted a service, in the death of Sister Helen Weaver, who was buried in a Riverside cemetery. Preached at Compton Dec. 31. I am enjoying the work very much. Pray that we may do good.—Wm. Ketcherside, Rt. 1, Box 415.

Miscellaneous—Sample copies of the M. C. are free. . . . We have received several exhortations to go on with the Hints on Public Speaking, but for lack of space we are omitting the series this issue. Many of the leaders in small and weak churches could be helped much by visiting preachers in arranging a program for the church to follow. We can get you maps of any kind for history study—write for folder, or state your wants. . . . The M. C. is trying to make the minds of brethren receptive to all kinds of scriptural aggressive work, and we believe the preachers and elders would help their work by putting it into the homes of all the brethren. Whether the M. C. can continue to have twelve pages through 1940 depends on how many new names and renewals and donations we receive. We wish to thank those who have sent names and gifts to the work.

Please send me several samples of M. C. including some missionary numbers. The sisters of Church of Christ have a meeting once a month at our homes, which will be next Friday; would like to have them by then. I am a reader of M. C. and hope to send a nice bunch of subscriptions when my time expires, which will be in the spring. I just want to say a few words in praise of this paper. It has the most scriptural spiritual food, in so small a paper, I ever read. Only wish we could get one twice a month.—An Elder's Wife.

Best wishes to you in the success of your paper.—Mrs. H. E. Lovejoy. . . . Wish you success in all your undertakings.—J. V. Brown. . . . I wish the paper came twice a month.—Fannie Purvis. . . . We certainly like the paper.—Mrs. C. C. Clark. . . . It is the only paper I can heartily endorse that I know of.—W. J. Topping. . . . We anxiously await for the M. C. each month. I do not wish to miss a number.—Maude Davis. . . . I enjoy the paper so much.—Mrs. W. A. Sluder. . . . I think the M. C. is improving all the time.—J. A. Freed. . . . (These are only a few of the many expressions of commendation we receive. The publisher omits the many favorable expressions of his own writings. We take courage and go onward with high hopes.)

I Want to be Understood—Dear Brethren in Christ everywhere; especially those who used to know me when I lived in Southern Illinois, years gone by—All my life till the past four years I stood in full sympathy with the institutions of human origin, the Bible Colleges and Orphan Homes, to do work the Lord decreed His institutions, the family and Church of the New Testament to do. Be it known I have absolutely discarded the unscriptural and anti-scriptural course, and am now preaching against those things as strong as I have power thus to do, trying to get people to see such things are as sinful as denominationalism. This change in me has not been hasty, nor have I been pulled by some special friend, but with a desire to be honest with God, Christ, the Holy Spirit, my own soul and all others whom I might influence. The study of His Sacred Word would not, (with several years' study prayerfully,) let me stay. I have come out of it amidst much opposition, but it has proven good for me. The contest has made me stronger in the defense of the truth. If this comes out in the M. C. I may write a few short articles some time on what I have met with in controversy, and how I met them.—J. Oscar Paisley, Blackwater, Mo.

Estacada, Ore.—We are sending \$10 and 25 names for missionary number of M. C. on two-year plan thinking it might do most good. Enjoyed good reading in December number, and appreciate the timely admonition given the Church in article on front page, "Lord, Is It I?" Especially to the sisters concerning the use of lipstick, rouge and paint. We do not hear it mentioned in the pulpit, or seldom in articles written in our papers. Was given impression that it was mostly left to us mature mothers to do the teaching against it. I certainly think, to say the least, it is very unbecoming to Christians, as well as unscriptural. We only have one example of it in the whole Bible, and that is wicked Jezebel. (2 Kings 9:30.) She was a very wicked woman, persecuted Elijah, a true prophet of God, led the people to worship Baal, and was a murderess at heart. (See 1 Kings 21.) Her fate was about to be meted out to

her, and she no doubt painted her face to disguise, or deceive. Why is it used today? Could it be a mark of pride? If so, please read Prov. 6:17.—Mrs. A. Douglass.

Canalou, Mo.—The Church at this place has been having some trouble keeping out preachers of the college persuasion. When such preachers once get an opportunity to preach to a faithful congregation, they always cause trouble. Harmony existed at this place until such a preacher held a meeting. We did not know he was of the college order until he was here a few nights. Such preachers generally keep silent on the college question at the public meetings, but most of them will talk it privately. Be sure you know the preacher's position on such matters before you let him preach. We are sure we have a faithful preacher booked for a meeting at this place beginning the first of July. It is Brother E. M. Zerr. He will also be at Dudley and The Bridge churches near Dexter after leaving here. Some of the faithful who have labored for us at this place are: L. E. Ketcherside, Edward Buttram, Lloyd Riggins, W. Carl Ketcherside, D. A. Sommer, Arthur Freeman, W. G. Roberts, Wm. Ketcherside, and others. Faithful preachers are always welcome at Canalou. May the M. C. continue its good work.—Owen J. Taul.

We have received a copy of Missouri Mission Messenger, started by W. Carl Ketcherside, 8229 Page Street, St. Louis, Mo. It has four pages, and the subscription price is \$1.00 a year. In its heading it has a picture of a sword and torch, with the slogan: "Piercing Missouri with the Sword of the Spirit," and "Holding up the Light of God's Word." Its contents are altogether church reports, and, as its name signifies, its purpose is to stir to greater mission work. We hope it accomplishes much good in stirring to greater things for God. We need all the "arousements" we can get. Although Missouri is the best state for aggressive work, there is MUCH room for improvement. Missouri always has been a fertile field for the gospel. Fifty years ago I remember distinctly that the Review had by far its greatest subscription list in that state, and I know the same is true of the M. C. It is made up of plain, common people who are more susceptible to the gospel than those in richer, industrial and farming states. We receive at the M. C. office very good, instructive articles on Bible subjects which are put into the background to make space for those of devotion and arousalment, except some articles which deal with present evils which threaten to engulf us. Churches which are adjacent can often stir co-operation and activity by sending out a mimeograph sheet now and then to the brethren near at hand. Last spring we suggested that faithful churches in the far West use such a sheet to draw the isolated brethren into touch with each other. However, there might be some doubt about the appropriateness of the word "Missouri" in the name of the paper. Of course, we often use these geographical words in a loose sense, but when they become a fixed affair they might leave a wrong impression. "The field is the world." Read Bro. Roberts' criticism in this issue of the M. C. of the name "American" Christian Review, and his criticism is simply a reiteration of the criticism of that restricted name by Daniel Sommer when he changed the Review's name. The "Kansas" mission work, reached up into Nebraska, and the northern Kansas and southern Nebraska churches are co-operating. Missouri co-operation in the metropolitan area of St. Louis takes in also Hartford, Jerseyville, and other places in Illinois. The churches in Kansas City might wish to work with Topeka, Kansas, and other Kansas churches in establishing a new church between them. Churches in the Missouri Ozarks may be close to churches in Arkansas Ozarks, and can work together. So it seems hard to restrict mission work to simply one state, hence the doubt regarding the appropriateness of the word "Missouri" in the name of the new paper. Let us ALL try to live better and DO MORE and to stir EVERY individual and EVERY church in EVERY place we can to bigger things for Christ.

Mount Morrison, Colo., Marshdale Park—Wife and I came to assist my brother and his wife in their serious illness at this place. Since I last reported nine have been added at Peoria (FORTY present the last time I was there), two added near Wapella and I baptized a young man at Cookville in Illinois. How a husband and wife need to "pull together" in raising a family to be "sound in the faith!" I am enclosing a dollar for a year's subscription to a home where only one parent assumes the responsibility to direct the attention in the "narrow way." The M. C. will help. The Macedonian Call is the only paper I have asked any one to read since 1932. This explains to my friends. There is another R. O. Webb preacher (in Oklahoma).

If any place wishing my assistance will write me, Secor, Illinois, I will see what can be arranged.—R. O. Webb.

Hale, Mo.—The reading here has been having fine interest, and considering the very unusual weather, the attendance has been excellent. We have not missed a single session and the attendance has never been under 20. I am enjoying the work here.—E. M. Zerr.

Satan At Work

Franco's Spain—Editor of The Christian Advocate, Sir: In your issue of August 10, in the page headed Methodism Everywhere, there is a paragraph upon "Methodism in Franco's Spain." In that article attention is called to the laws recently passed regarding marriage in that country; that all Spanish people must be married by the Roman Catholic Church and no marriage will be regarded as legal unless both parties belong to the Roman Catholic Church. The Protestant people of this country, a large majority of the population here, are continually being urged by the Roman Catholic Church to be "tolerant." We read it in the magazines, we hear it in public addresses, and we hear it on the radio. Is it not time that we Protestants appealed to this the most bigoted church in the world to show a little "toleration" themselves; being the older church, should they not set up an example? If "toleration" is something which is only to be shown by Protestants to Roman Catholics, isn't it time that we broadened our understanding of the word? And wouldn't it be well for the religious press of this country to call public attention to this very serious inconsistency on the part of our Roman brothers?—Ernest Colwell, Middlefield, N. Y.—The Christian Advocate, 1939.

J. Edgar Hoover says: "The records of the Federal Bureau of Investigation show that crime is increasing; that murders, manslaughters, robberies, sex crimes, automobile thefts are greater than ever before. Today there are in America over 4,300,000 criminals at work, plundering and murdering. There is an aggregate of 1,330,000 serious crimes and a national crime bill of \$15,000,000,000."

Smokers Quitters.—After making a very careful study of the effects of tobacco on high school boys, Principal Sandwick, of the Deerfield high school, Highland Park, Illinois, gave out the following report of his findings: "Not a single graduate of the school was an habitual smoker while in school. The 45 quitters were all smokers in poor standing in their classes, their average grades being below passing mark. The average grade of 77 non-smokers was 84%, 24 reformed smokers 78%, and 55 smokers 70%. The grades of those who had recently learned to smoke had fallen from 85 to 76%. One boy who had been smoking heavily quit and his grades came up 10% in 6 weeks." Reports similar to the one by Mr. Sandwick come from many other schools. The importance of spreading this information should never be overlooked.—The National Voice.

Is Germany To Become Pagan?—The trend seems to be in that direction. For some time there has been some sort of a ban on the sale of Bibles. "Although not a direct ban, the decree is very clever and skillful, and will doubtless be effective. Only religious book stores may carry the Bible. There are few such establishments. No more will be granted permission to open. The first anti-Bible order is palpably a step to a more complete move later on."—Christian Beacon.

Back To the Jungle.—Or is it worse than this? What is the real state of refinement and culture of the thousands that not only attend it but pay large sums for the privilege (?) of seeing two human animals slug each other? Some of them would make loud outcry against permitting a dog-fight to take place in our streets. Yet, under the name of "manly sport" even a Governor of a great State is found there attended by one of his satellites as a guest. Listen to a sport writer's description: "G fought with every means at hand. He slugged, clawed, elbowed, and thumbed with a frenzy remindful of the jungle. With both fighters smeared with blood and his own shirt splattered from collar to waist, Referee B stepped in and stopped the fight. Something that represented a throwing back to the Roman Coliseum, with possibly a few choice excerpts thrown in from the Chicago stock yards." These are some of the less vivid details. A crowd of 25,000 men and women, yes women, was the "disappointing" number of spectators.—The Index.

Questions and Answers

(61) M. V. In Rom. 11:12 what kind of riches are meant and to what do the pronouns refer? Ans. Riches are the benefits of salvation under Christ. The pronouns all apply to the Jews as a nation.

(62) J. W. A member of a faithful congregation moves away. After four years' absence writes for letter of transfer to a congregation that has embraced Orphan Homes, Bible colleges and the pastor system. What is the scriptural course in the case? Ans. In the first place, a member moving away should obtain a letter at the same time as the congregation can no longer be responsible for the conduct of said member. And the fact said member expresses intention of lining up with a congregation as described places him in the doubtful list and to give a letter would be to endorse such congregation. Therefore the scriptural course is to refuse the letter under principles of Rom. 1:32; Eph. 5:11 and 2 John 10, 11.

(63) P. L. F. Explain Matt. 24:29. Ans. Figurative prediction of the Dark Ages that followed the development of Church and State combination under the Papacy. This event shadowed the influence of the leaders and rulers of the Church because the Bible became a "chained" book.

(64) What is the extent of a woman's work in the church? Ans. She is specifically forbidden to be an authoritative teacher over the man (1 Tim. 2:12) and no place is left for her in qualifications required in officers of the church. Otherwise, if it is claimed she must be restricted, those making the restrictions are duty bound to show scripture for same.

(65) What day is referred to in Heb. 10:25? Ans. Two days are considered. The day to assemble is first day of the week and while so assembled we are to exhort one another in view of the judgment day, which is the day approaching.

(66) Are angels in Hebrews 1 celestial beings or messengers such as Moses? Ans. Celestial beings since they are sent forth to minister to heirs of salvation. They would not be sent to minister to themselves which they would be were they earthly messengers like Moses.

(67) Who are witnesses in Heb. 12:1? Ans. The word witness is from the same word as martyr. The martyrs are described in previous chapter hence they are the witnesses of your question.

(68) Explain Heb. 1:7. Ans. Paul is contrasting glory of the angels with that of the Son. It is glorious to be a spiritual servant of God and to have the brilliancy and penetration of a flame of fire. But it is much more glorious to be the Son and to have the rule over a kingdom that is to be recognized from its righteousness and perpetuity.

(69) E. L. What does "walking disorderly" mean in 2 Thess. 3:6? Ans. Paul gives his own explanation in the words "and not according to the tradition which he received of us." Whoever walks contrary to this teaching is walking disorderly. But as to what constitutes a "walking" is another question. Thayer defines the word in this place as "to regulate one's life." That is, if a man's conduct is such that his life is regulated or governed by a certain principle and that principle is not according to the divine tradition, then he is "walking" disorderly. Incidental commission of wrong does not constitute "walking" disorderly.

(70) Is there a scriptural reason for a divorced person to remarry? Ans. The querist here followed the question with lengthy discussion in defense of a certain position. This indicates the question was not asked for information. But when Jesus says in Matt. 19:9 that "whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery", he made it plain that one reason could exist that is scriptural. When Jesus says there IS one exception and men today say there is NOT any exception, they put themselves in the position of the serpent in the garden and of Peter in the palace. By adding the word "not" those characters made God out a liar. And by adding the word today to the exception of Jesus men are making Christ out a liar.

(71) Should the church withdraw from any one who gets a divorce on the grounds of cruel and inhuman treatment? Ans. See question and answer above. The getting of a divorce never constitutes adultery. It is the remarriage on any ground other than fornication that constitutes the wrong. It might be that a Christian would need to be divorced from the companion if it is impossible to live the right life while married to him. But except where fornication exists this person must remain unmarried. 1 Cor. 6:7 pertains to questions of dispute pertaining to property rights and such like and not to questions involving character. Always bear in mind that it is not divorce that constitutes adultery but the remarriage when there has been no fornication committed by either party. —E. M. Zerr.

Ministers

The work of the church is rapidly developing into a compound mixture of heathen philosophy and Christianity, and from this unhallowed mixture is emerging a distinct order of men styled "Ministers."

These men spring forth from so-called Bible Colleges with credentials which they deem sufficient evidence to allow them to locate with the churches and begin their diversion.

They locate and begin at once to press for a splendid edifice as a place of worship, for tithes or fixed salaries, for the changing of the order of depending upon members for edification to depending on them (the Ministers) for it, for the official right to proper interpretation to the scriptures to expound them in the public assemblies, so much so that it would be very presumptuous for Elders or Deacons, let alone others, to attempt to exercise those functions which they have assumed.

They (Ministers) must by and of their own right celebrate all rites of matrimony, preach all funeral sermons, attend the corpse to the grave, and have the exclusive right to dispense all the church ordinances; in short, take full command to the entire exclusion of those who have been selected as Elders and Deacons, because they (Elders or Deacons) possess the Bible qualifications of Bishops or Overseers, as laid down by the Holy Spirit in the written word (Acts 20:28).

These Bishops, or Overseers, are not priests, ambassadors, "Ministers of religion", clergymen, nor a reverend divine, but ones who were chosen by their local congregations to serve in the capacity for which they were qualified, and when they left their local congregation, their official capacity terminated. In other words, their oversight is limited to and confined by the congregation

which appointed them. Should they wish to travel abroad, visit another congregation, they are then in the capacity of an unofficial disciple. No Bishop has the right to act officially in an assembly over which he has no Bishopric. They would be as incorrect as the President of the United States would be if he were to visit London and should enter the English parliament and place himself on the throne, because he is President of the United States. These men in order to advance themselves in the above scheme of "Ministers of Religion" unwarranted by God but founded on pride, ignorance, ambition and unpiety (and as such, ought to be opposed by all who love the Lord Jesus Christ in sincerity) have very ably developed the skillful adaptation of sweet spiritedness and a pleasing personality.

When this system is employed upon brethren, it is a means of accomplishment to their purpose, which purpose is to get control. (Please understand me here, I firmly believe that Christians in all capacities should be filled with love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, for against such there is no law, Gal. 5:22-23).

But to use a "sweet, pleasing disposition" to blindfold disciples of Christ in order to lead them into a scheme of things which God and Christ never authorized, just for pride, ambition and filthy lucre's sake, is a downright gross error. Verily, they will have their reward (Matt. 7:23).

With these few thoughts and many more which could be mentioned, it behooves true disciples of Jesus to be alert to the change that is rapidly spreading north and west among Churches of Christ from the south, brought by this distinct class of men styled "Ministers of religion of the Church of Christ".

There was a paper handed me not so long ago by a brother which carries a splendid appeal for obedience of the first principles of the Gospel which, of course, involves the affirmative side and is necessary. We noticed on the last page a Church Directory listing more than 100 churches mostly in the southland. A check shows that 66 churches listed have "Ministers", 36 churches listed have men without any official capacity, three churches have elders, one Dasher Bible School, a principal, one church no location or name, and two churches no name. I cite this as proof of my statement at the beginning of this article. The trend is for the located "Ministers".

True disciples ought to protest and press for a return to the work of the church edifying itself that we may have the effectual increase and development of every member (see Eph. 4, 15-16).

Written without any malice or hatred toward anyone, but to plead for complete obedience to the New Testament scheme of things just as they are revealed, no more or no less (Rev. 22:18-19).—C. J. Beidel.

"Stop," "Look" and "Listen"

(Christians Vacation.)

"Therefore my beloved brethren be ye steadfast, immovable. Always abounding in the work of the Lord."

When the time for your protracted meeting comes, can the preacher count on you? Can God count on you? He will expect you. Will you be there to help carry the blood stained banner of Jesus Christ, and let your light shine out to your friends?

"Oh," says some one, "you know we planned a vacation trip. I'm afraid it's going to conflict with our meeting. If we don't go, it will disappoint our friend. I guess the meeting can get along without us this time. I'm sorry." How sorry, dear Soldier of the Cross? Do you not belong to God's army? The army of Christian soldiers are ready now, to "march" forth in your midst; Jesus Christ is the Captain to fight sin.

Oh, brother, don't desert; put on the whole armor of God and go forth to save souls. It won't do to disappoint God. You know He has promised to never leave you or forsake you.

Rom. 12:1, 2 tells us to present our bodies a living "sacrifice," which is only a reasonable service. I am pleading with you for the souls of your children, also in behalf of the souls of your friends and those with whom you are daily associated, will you close your doors and hospitality on Christ during this battle in your midst. The devil as a roaring lion is walking about seeking whom he may devour. So let us everyone enforce our ranks and go forth to meet the enemy.

My dear brothers and sisters in Christ, did you ever read about that wonderful vacation that is promised to those who do His commands? I want to take that vacation when I say goodbye to this old world. It will be to a City whose builder and maker is God. They will not need the sun or the moon to shine, for God will be the Light. There will be a "pure" river of water of life, clear as crystal. There will be no death, no sorrow, no crying. There shall be no night there. The streets of that City will be pure gold. Yes, that vacation we should all plan for. There will be no danger, for God will guide us over that great highway to safer grounds. God will wipe all tears from our eyes and we will live forever.—Nora L. Blankinship.

A Biography of Christ

Born in Bethlehem.
Laid in a manger.
Worshipped by wise men.
Carried into Egypt.
Lived at Nazareth.
Moved to Capernaum.
Was baptized by John.
Was tempted by Satan.
Transfigured on a Mountain.
Named by an Angel.
Denied by Peter.
Betrayed by Judas.
Condemned by priests.
Sentenced by Pilate.
Crucified by soldiers.
Buried by Joseph.
Arose the 3rd day.
Appeared to the twelve.
Sweat in a garden.
Carried his cross.
Honored his mother.
Dined with Lazarus.
Cursed a fig tree.
Rebuked the wind.
Washed disciples feet.
Entered Pharisees house.
Cured Peter's wife's mother.
Taught in parables.

Condemned money changers.
 Taught in villages.
 Taught by the sea side.
 Taught in the Synagogue.
 Eat in an upper room.
 Died as a criminal.
 Justified in the spirit.
 Manifest in the flesh.
 Seen of Angels.
 Preached to the Gentiles.
 Believed on in the world.
 Received up into glory.
 Our Great High Priest.

WRECKERS

I watched them tearing a building down,
 A gang of men in a busy town;
 With a ho-heave-ho and a lusty yell,
 They swung a beam and the side wall fell.

I asked the foreman: "Are these men skilled,
 And the men you'd hire if you had to build?"
 He gave a laugh and said: "No, indeed!
 Just common labor is all I need.
 I can easily wreck in a day or two
 What builders have taken a year to do."

I thought to myself as I went my way:
 Which of these roles have I tried to play?
 Am I a builder who works with care,
 Measuring life by the rule and square?
 Am I shaping my deeds to a well-made plan,
 Patiently doing the best I can?
 Or am I wrecker, who walks the town,
 Content with the labor of tearing down?

—Selected.

IF WE KNEW

If we knew when walking thoughtless through the crowded noisy
 way
 That some pearl of wondrous whiteness clove beside our pathway
 lay,
 We would pause when now we hasten, we would often look
 around,
 Lest our careless feet should trample some rare jewel in the
 ground.

If we knew what forms were fainting for the shade that we
 should fling,
 If we knew what lips were parching for the water we should
 bring,
 We would haste with eager footsteps, we would work with will-
 ing hands,
 Bearing cups of cooling water, planting rows of shading palms.

If we knew when friends around us closely press to say "good-
 bye,"
 Which among the lips that kiss us first should 'neath the daisies
 lie,
 We would clasp our arms around them, looking on them through
 our tears;
 Tender words of love eternal we would whisper in their ears.

If we knew what lives were darkened by some thoughtless word
 of ours,
 Which had ever lain upon them like the frost upon the flowers,
 O, with what sincere repentings, with what anguish of regret,
 While our eyes were overflowing, we would cry, "forgive," "for-
 get."

If we knew! Alas! and do we ever care or seek to know
 Whether bitter herbs or roses in our neighbors' gardens grow?
 God forgive us! lest hereafter our hearts break to hear Him say,
 "Careless child, I never knew you; from My presence flee away."
 —Mrs. Ellen H. Gates.

Charleston, Ill.—Spent the last week in December and first
 week in January (or about ten days) with the brethren in Cedar
 Rapids, Iowa. Was glad to meet and renew my acquaintance
 with them. Subjects were announced for each evening and all
 were invited to enter into a discussion of the subject by asking
 questions and offering suggestions. Came to Anderson, Indiana,
 January 18, and we are in a short Bible study with the church
 meeting at 21st Street and Madison Avenue. The extremely
 cold weather has hindered much, but with rising temperature,
 our attendance is picking up, and a great deal of interest man-
 ifested. A great many of our brethren are situated, so they feel
 they can't have a ten or twelve weeks Bible reading. Have you
 thought of trying a short study of the Bible? Most any con-
 gregation can do that, with profit. The Lord willing, I am to be
 with the brethren at New Castle over the 4th Lord's Day of
 this month. Anderson and New Castle brethren have arranged
 together with me to spend from the third Lord's Day to and
 including the fourth Lord's Day in each month (when I am in
 no protracted meetings) with them. Expect to be with Anderson
 brethren the third Lord's Day and about half of the following
 week, and then the remainder of the week and over the fourth
 Lord's Day with New Castle brethren. We hope to do personal
 work and "publicly and from house to house" teach Jesus Christ
 to those whom we can interest. Would like to meet all the breth-
 ren of neighboring congregations.—Lloyd Riggins.

"I Am The Life"—John 14:6

Christ is our life, its secrets, its motive power as well
 as the door through which we enter upon the way that
 leads us into the truth of God.

Not many days before the Saviour's last table talk
 with his eleven disciples (1 Cor. 11:23-25), He had stood
 by the grave of Lazarus, and had spoken to the sor-
 rowing Martha the words which have forever broken
 the power of death: "I am the Resurrection and the life.
 He that believeth in me though he were dead yet shall
 he live" (John 11:25). Life eternal is the gift of the
 Saviour, the Christian's safety for time and eternity.

What is eternal life? To his disciples Jesus gives the
 answer (John 14:6), "I am the life."

There is but one alternative: "He that hath not the
 Son hath not life." (1 John 5:12.) Our life, which is
 hid with Christ in God, will be made manifest by our
 unspoken influence, our words and our works. Christ
 never proposed that we argue about His Gospel. He
 asks us to live it. The Christians in Colossae who are
 brothers in Christ were surrounded by vice and pagan-
 ism, but to them Christ was their inner home, their dear
 invisible, but very real abiding place.

There are those who are seeking a fuller life but not
 through Christ only. A full, satisfactory, abounding
 life is found only in Christ Jesus. When we open our
 hearts to the Spirit of Life who is Christ Himself, we
 shall know the meaning of the master's words: "I am
 come that they might have life more abundantly" (John
 10:10).

The reason there are so many spiritually sick is not
 that Christ has lost His power but because we have
 closed our hearts to the source of life. Paul could say
 in words of utmost finality: "The life that I now live,
 I live by faith in the Son of God." (Gal. 2:20.)

The life of Christ in the soul is not for a select few
 who seem to wear an invisible halo, but is ours if we
 live in simple reliance and steadfast faith in Him who
 gave his own life that He may be our life, abundant
 and victorious. (Gal. 2:20.)—Clarice Fox, Hartford, Ill.