

MACEDONIAN CALL

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

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Daniel Sommer

He was born of German parents near Washington, D. C., Jan. 11, 1850, and died Feb. 19, 1940, being ninety years, one month and eight days old. He was six or eight years old when his father died, leaving his mother with five children in dire poverty. His first years were of hard labor to help keep themselves from starving, and he obtained only a few years schooling in the grades. At an early age he was drawn into the Methodist Church, and later became acquainted with the teaching of the Church of Christ (often called Disciples Church then), and seeing the scripturalness of it, took his stand for the Church of the New Testament. He soon decided to preach the gospel, and was persuaded to go to Bethany College, established by Alexander Campbell, where he spent a couple of years.

He was married to Katharine Way in 1873, to which union were born eight children, three of whom are dead, and five of whom are living. Fred, Chester, Austen, Bessie, and Allen. For perhaps thirty years she was publisher of the Review while he was out in the field preaching the gospel. She died in 1924. Many of our readers remember her service to God.

In 1927 he married Esther White, of St. Catharines, Ontario, who was then 66 years old. She was a devoted, liberal, intelligent Christian woman, and he spoke of her as "the truest and best of womankind." But she was very frail of body, and traveling with him so much was more than she could stand, and she went home to Jesus on Easter morning, 1931. Had she been stronger in body

and lived ten or fifteen years longer, I think she could have performed a great work for the Lord. She had confidence in the publisher of the M. C. and encouraged him much.

In 1887 he bought the American Christian Review, which since Franklin's death in 1878 had been used largely as an advertising medium. He threw all advertisements from the paper, at a great loss financially, and struggled for several decades with a large debt, when all other religious papers were meeting expenses partly from quack medicines through lying advertisements, at the expense of the innocent readers. The Review was published at Richwood, O., from 1887 to 1894, when a fire occurred in the building where the office was located, and what was left was moved to Indianapolis that year.

Bro. Sommer fought for the purity of the Church, first against the innovations of instrumental music in worship, societies to do work of the church, suppers to raise money, and later, Bible colleges and orphan homes, etc., etc. Such a conflict through the years seemed to have had some influence on his disposition. If he had not made such a fight, it is doubtful whether we would have had many apostolic churches in the North.

But his work is ended. As he took the good of his predecessors and carried it onward, so it is our task now to take up the good he did and carry it forward, if possible, to greater heights. The Macedonian Call will continue to uphold the great principles he fought for through all the prime of his life.

A Tribute to My Father

Three or four little boys looked in at the open door of a blacksmith shop, delighted at the sparks which flew upward, and pleased with the appearance of the shiny horse-shoe nails in the smithy's portable tool box. So infatuated were they with the nails that when the smithy was busily engaged, they each took a shiny nail and slipped away. "Boys, where did you get those horse-shoe nails?" came the unwelcome query from their father as they entered the yard at home. When he heard their story, he marched them back to the open door, and they placed the nails in their rightful place with proper apologies. That was more than fifty years ago.

Today two of those boys and a younger one, along with three grandsons carried that old father and grandfather to an open grave and sorrowfully laid him beside the mother and grandmother. The grave hid his body from view but did not obscure the lessons of righteousness he had taught. His influence for good still goes on. And tonight in my room—alone—I count the jewels of gold he has bequeathed me, and I think myself to be rich indeed.

I thank God for his unwavering belief in the Bible as the Word of God. Though he had read the skeptics' objections, they faded into vain imaginations compared with the prophecies, unity of the Bible, and other marks of inspiration. He believed in the Bible with all his heart and tried to practice it, and endeavored hard to get others to do the same. He wrote and spoke so much on whole-hearted devotion to God and Christ.

He often said that the Bible is a simple book, the Church is a simple institution, the gospel is a simple plan, Jesus Christ was a simple being, and we should live simple lives. He tried to keep himself personally and the Church as free as possible from all ostentation and show of any kind. And he was very economical in his living.

When called to preach he never turned down a church because it was poor—in fact, that was the kind he sought. Many times he received little or nothing for his services, and thus he sacrificed much. Like Paul, he was willing to "spend and be spent" for the gospel. But he did not complain. He established many churches throughout the United States and assisted many weak ones.

I am glad my father had no deception in him—deception, lie, the worst evils in the world. And he had little use for men who had it. Unlike many, he did not try to cover his life or his doctrine; every one knew just what he was and what he stood for. He had John with him on that, for "all liars shall have their part in the lake of fire and brimstone." Yet he had his faults as all of us do. He sometimes told me of mine, as I sometimes told him of his. I think both of us were helped.

Possibly he spent fifty of his near-seventy years of ministry in the homes of brethren, and he seemed more "at home" away from home, than where his family lived. His "illustrations," instructions, reproofs and sympathies were gladly received in hundreds of homes through the years. Yet not from a single home has ever come to my ears a word of scandal regarding his moral life. Oftentimes he put himself to great inconvenience that he might give no occasion for others to talk. He said that loose talk between a man and woman precedes loose acts, and he was determined never to begin such talk. He said no sister ever made improper advances to him—he never gave them an opportunity. This should be a well-pon-

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dered example to all preachers. I thank God for such a heritage. I have tried to follow his example in this, and one of his most cherished statements to me is the one that "in truth and righteousness, morality and uprightness," I had never brought reproach on him.

Other preachers of his age soon grew tired of evangelistic work—the work of a New Testament gospel preacher—and settled down as "pastors" of churches, but he plodded on in the New Testament fashion, being against the "one-man preacher-pastor system," as he called it. Two or three weeks before he died, I saw him draw himself up in his chair (he was sitting up an hour or two each day), and throwing his strength into his voice (but it was husky), thundered, with the old-time fire in his eyes: "I ought to be out in the field preaching the gospel."

Near seventy years of such work for the Master, yet that not enough! Other souls should be saved! Other churches encouraged! O God, increase the zeal of those of us who are left!

And so tonight, as I sit alone in my room and count the gold I have received in my heritage, I know that I am rich. Not as the world counts riches (and the world is the loser for it), but as God and all upward-looking people count it. And, strange as it may sound, one piece of this gold is in the form of a shiny horse-shoe nail.

Such gold will not buy me a car for the public highway, but it will help (has helped) me along the rough roadway of life. It will not pay for a home here, but will help me buy a mansion above. I can not draw it from a national bank, but I can draw it from the inner recesses of my meditative heart. And this gold, if I use it aright, will make life easier and better and happier for me here, and through eternal years.

O that the troubled, covetous, divided, unhappy world could see that—

The greatest heritage
any man or woman can receive or give
is the priceless memory
of a godly father and mother.
—Daniel Austen Sommer.

Brother Daniel Sommer

Though I have lived to see many of the preaching brethren pass from this earth, but none grieved me so much as to learn that "Uncle Daniel" had gone to his "Long Home." Though I have been expecting to hear of his death at most any time for the last five or six

months, yet when Brother D. A. notified me of his passing it pained my heart much. I loved him as I seldom ever loved a brother, for he had, for many years, been the man I went to for counsel and advice. He and I worked together for many years in our opposition to the innovations introduced by the "Christian church" and the "Bible college" folk. In him I had all confidence so far as he being a Christian was concerned. His ability was far above the average. I have said that we have had many men in the President's chair who had not the ability of Daniel Sommer. When he was at his best he was the strongest man we had in the Brotherhood. I preferred his judgment above all others. He helped to make me what I was religiously and doctrinally, so why should I not love him dearly. During his declining days I think some of his children influenced him to endorse things he once opposed, but may we not overlook those mistakes he made when he was in his dotage, realizing he may have been influenced by others, and the paper they managed which he thought so much of and would about as soon have given up one of his children as to have given up that journal.

Good-bye, Brother Sommer, you have gone from us; but we will remember the much good you did us while you were with us in years past and gone. Now you, my dear brother, are, we trust, resting from your labors. Our hearts are bleeding Brother Sommer, while your heart is rejoicing, we trust, because of the much good you did in your youth, in your middle-age, and even after you had gotten older. So we have to say, Farewell, farewell, to the one who once was a power in the blood-purchased Church of Jesus Christ. He is gone, but not forgotten, but we weep because of some things that took place during his declining days.—W. G. Roberts, Mattoon, Ill.

Sign Posts Along the Road

We should be happy, I am sure, over the fact that God has charted for us a road that leads from earth to glory. And we also should be thankful that he has properly marked this way, and erected sign posts for our guidance, and to warn us at danger spots. I count as outstanding that sign which has in large letters "BEWARE," and is found in Colossians 2:8.

"Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." There is a lot of false philosophy circulating around over this country. None is more deadly than that species of false reasoning which encourages brethren and churches to drift farther and farther into the control of a one-man preacher-pastor system, ignoring the teaching of God's Book as to the development of a qualified eldership to rule over the local bodies.

This is the root of the "kingdom of the clergy"; it is the starting point of internal decay; the beginning of the end for the development and consequent growth of the church along divinely appointed lines. The great apostasy which produced the darkness of the middle ages was the result of following this false philosophy, and virtually all of the departures of modern days are in some sense attributable thereto. When the church ceases to grow in every part alike, when it is forced to hire a man to come in and feed the brethren, when it gets to the place that the house is filled on "preaching Sunday" and empty on other Lord's Days, it is time to take stock of the

situation. Any system that usurps for one man the prerogatives and responsibilities of the whole Body is wrong and without the stamp of God's approval. "BEWARE lest any man spoil you."—W. Carl Ketcherside.

Meditations

As I am at home, with nothing to do, I will try to write you a few lines. I was very much impressed with the many good articles in the February issue of the M. C., and I thought how wonderful it would be if the disciples were all satisfied with just what our Lord has said in his word, and would make it possible for you to send out the M. C. at least twice a month with 12 or 16 pages well filled with such articles.

I don't feel that I am capable of writing an article that would be worth the space, but while going through some of my studies I found a little sketch that I wrote a few years back after having gone with Brother VanDeusen to one of his appointments; as we came back to the city on a beautiful evening, and a beautiful highway, I was impressed with the fact that we were hastening home, and I thought of the teeming millions that were just as surely hastening to their eternal abode. The shades of evening were stretching far out along the highway, and I thought of the untold hundreds for whom the night of death was perhaps just as near, though many of them were even at that late hour still pursuing the pleasures of this world, and their fleshly desires and lusts, though sad the thought. Many of those thoughtless ones professed to be the children of God.

With these solemn reflections still in my mind when I reached my earthly home, I sat down and wrote the sketch. Brother VanDeusen has since been called to his reward, and I have been made to wonder why he whom I believed to be so capable of accomplishing good in the vineyard of our Lord should have been taken; and I who am capable of bringing to my Lord nothing but worthless leaves am still left.

But here is what I wrote:

TRAVELING HOME

Swiftly we pass over life's highway,
Soon we shall come to the close of the day,
Soon will the shadows of evening grow deep,
Soon we shall rest in our last long sleep,
Sleep undisturbed by our fleshly lusts,
Bodies unfettered shall go back to dust,
There we shall rest till the trumpet call
Shall awaken the sleepers one and all;
Then we shall rise from the depths of the grave
To meet our Redeemer who died us to save,
If we love and obey him while here we stay,
He will own and receive us in that happy day,
And will take us to heaven, that mansion so fair,
Which Jesus, my Savior, has gone to prepare.

(See John 14:1-3—1 Pet. 1:3-9.)

—L. L. Ballenger.

Work

When Adam was driven from the Garden of Eden, the Lord told him that "In the sweat of thy face shalt thou eat bread," which means that he would have to work for what he had.

Solomon tells us in Prov. 10:5, "He that gathereth in summer is a wise son; but he that sleepeth in harvest is

a son that causeth shame"; and Prov. 20:19, "Love not sleep lest thou come to poverty."

If we would rather sleep than work, we can expect poverty. (Prov. 6:6, 7, 8.) "Go to the ant, thou slug-gard; consider her ways and be wise; which having no guide, overseer or ruler, provideth her meat in the summer and gathereth her food in the harvest."

These scriptures and many others show us that the Lord expects us to work for the things we have in this life. But that is not all; He expects us to work for a heavenly home.

James tells us that faith without works is dead, and that by works faith was made perfect. Some may think there is nothing they can do, but if they will be there every time the church meets, and be there on time, they set a wonderful example to the world and to their children; and if interested enough to do that, they will soon find other things to do. John tells the church at Sardis that he has not found their works perfect before God and that they should be watchful and strengthen the things which remain and repent. There is a work for us all; let us be worthy of that home prepared for the faithful.—Mr. and Mrs. Bert Fritz, Altoona, Ia.

One Important Lesson Bro. Sommer Taught Us

Brother Sommer knew with God's word that good and bad, truth and lie, true doctrine and false doctrine, righteousness and unrighteousness, can have no communion, and that therefore we must "come out from among them." (II Cor. 5.) He was the leader in the North in saving churches from the digressives. He helped start the Sand Creek movement to draw the line on the innovators who introduced instrumental music, societies, suppers, etc. He knew that inspired John said of false teachers, "Receive them NOT." Above all others he was the one who taught the brotherhood this scriptural lesson, and thereby a remnant was saved from the Christian Church.

When the Bible college people introduced their colleges and homes, and other such things, he fought them strongly through several decades. We believe that he was entirely right in this opposition, and think it is unreasonable to consider that he knew more about such things when he became eighty-two or three years old, an age when practically all old people soften, especially if influenced by others. He was about fifty or sixty years old when he wrote in this tract on "Colleges as Church Institutions," pages 8, 13:

"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, implication 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.)"

2 John 9-11 reads thus: "If there come any unto you

and bring not this doctrine, receive him not into your house, neither bid him Godspeed, for he that biddeth him Godspeed is partaker in his evil deeds." Though we have recently quoted this in the M. C., we take the liberty under these special circumstances of quoting again what Brother Daniel Sommer said in his book, Questions, Answers and Remarks on the New Testament, on this passage:

"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.

Brother Daniel Sommer was fifty or sixty years old when he thus expounded the Word of God on one of the most important doctrines of the Bible—God's method of protecting his Church from false teachers from without. He fought for such explanation through several decades. We believe he was right. The Macedonian Call will continue to uphold this scripture and believes that those who trample it under foot after their attention has been called to it, are unworthy of our endorsement.

"The Kingdom of the Clergy"

A few months ago a preaching brother in the South who is against the Bible colleges and the clergy system they have there, wrote me thus: "Keep the Macedonian Call coming into the South, for it will do much good." Here is a great field for missionary work, among even members of the Church of Christ, for it is as important to keep brethren from drifting into apostasy as it is to make new converts. Here is the plan—what do you think of it:

One of the main things Alexander Campbell opposed was what he called "The Kingdom of the Clergy." We wish to print in the May issue of the M. C. the Bible doctrine of church government and development, with quotations from Campbell on that subject, and from Franklin, David Lipscomb, Daniel Sommer, Morris, Harding, Tant, etc., etc., many of these being affiliated with the Bible college people. The paper will also contain much on the colleges as hot-beds of the clergy. Then we wish to send a copy to the leaders of the seven thousand "churches of Christ" (including all shades and grades) in the United States, which the U. S. census has given. And in addition, send a copy to each of the 3,500 preachers of "churches of Christ" in the year book put out by southern brethren. This will bring this much-needed information into every "church of Christ" in the United States, yes, into every college church in YOUR community, and there is no telling how far-reaching it may be for good. Tens of thousands of these college brethren are just as honest and desirous of following the Bible as you and I profess to be, but their environment has hindered them. We have had this plan in mind for many months, and think now the time is ripe. But it will take at least \$200 to do this much-needed missionary work. How much will you help? "GO into all the world and preach the [full] gospel to EVERY creature" is as much of a command (in spirit) as to repent and be baptised, and we believe that here is an open door, for already there is much disquietude in the South. Shall we hear from you SOON?

"They That Are Christ's"

Gal. 5:24

We choose to write an article from the above text because we believe it very appropriate for the occasion. Not that we wish, neither do we intend, to wrest this scripture from its proper connection, but to use it as it is related to other scriptures.

First: We would say that one that is Christ's is one that belongs to Christ, and if we belong to Christ it is certain that we will follow Christ. Hence, Christ said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Lk. 9:23.) And again the Apostle Peter wrote, "For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (1 Peter 2:21.) Another witness of the Saviour made this statement relative to the same subject, "He that saith he abideth in him ought himself also to walk, even as he walked." (1 John 2:6.) But we cannot follow Christ's steps, nor can we walk even as he walked, unless first we learn of him and know his mind. "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5.) Also in Matt. 11:29, "Take my yoke upon you, and learn of

me." etc. Then we would conclude this thought by saying that one who belongs to Christ is one who learns of Christ, takes upon him the mind of Christ, and walks even as Christ walked.

Second: One that belongs to Christ in the true sense of the term will not tolerate evil, either in his own life or in the Church. This may seem like a pretty strong statement, but we believe that we can prove it to be the truth; hence, no apology to offer. Remember, we are to follow Christ if we are Christ's. He left a perfect example for us to follow, was tempted in all points like as we are, yet without sin. Before leaving this world and also before his crucifixion he spoke to his disciples the following words: "Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me." (John 14:30.) Hence, we learn from that text that Satan had no place nor part in the life of Christ. We should try to be the same way as was Christ here. Let Satan have no place nor part in our lives. See also 1 John 3:5, ". . . and in him is no sin."

Paul wrote to have no fellowship with the unfruitful works of darkness, but rather to reprove them. (Eph. 5:11.) And again he wrote in Romans 6:21, "What fruit had ye then in those things," etc.; and also in 1 Thess. 5:22 we learn that followers of Christ are to abstain from all appearances of evil.

Third: They that are the Saviour's know the Saviour's voice when they hear it. They cannot be misled on that. They do not know the voice of strangers, hence will not listen to any other voice, other than the voice of Christ. My reason for making these claims is based on the words of Christ as recorded in John 10:4, 5. This being true, we are not going to allow ourselves to be "tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Eph. 4:14.) Neither will we suffer false teachers or preachers in our midst. But as Paul wrote, "Mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ." (Rom. 16:17, 18.) Neither will we receive such into our house, neither bid such God speed. Lest we be partakers of their evil deeds. (See II John 10, 11.)

Fourth: If we be Christ's, we will be counted with those who contend earnestly for the faith (see Jude 3), and this means that we are going to be in earnest about it. There are not going to be any grounds for compromising. We are either with Christ or against Christ. We are either gathering with Christ or we are scattering abroad. (Matt. 12:30.) This teaches us that there is no such thing as a middle ground. It is the same thing as is stated in Matt. 6:24, as follows: "No man can serve two masters," etc. Certainly we will "hold fast the form of sound words" (II Tim. 1:13), providing we are Christ's.

In conclusion: "The Lord knoweth them that are his. And, let every one that nameth the name of Christ depart from iniquity." (II Tim. 2:19.) Also, the great Shepherd declared these words in no uncertain terms: "I am the good shepherd, and know my sheep, and am known of mine." (John 10:14.) These last two texts referred to would teach us that the Lord cannot be fooled. He certainly does know those who are his. "Not every one that saith Lord, Lord," etc. (Matt. 7:21.) And again, "Why call ye me, Lord, Lord, and do not the things which I say?" (Lk. 6:46.)—Walter S. Weekly.

Evangelism Through the Individual

A great part of the missionary work done during the New Testament period was accomplished by individuals, rather than by congregations, as such. The command to preach the gospel to the whole world was given to individuals, the eleven apostles. Jesus said, "Go ye therefore, and make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I command you: and lo, I am with you always, even unto the end of the world." (Matt. 28:19, 20.) A careful study of this language reveals that, although addressing the eleven collectively, Jesus obligated them individually. Each one of the eleven was individually and independently commissioned. Not a one of them was excused of his personal responsibility should the group, as such, refuse or fail to act upon the given orders. They were to "go," "make disciples," "baptizing them" and "teach them" by individual effort. It was to be a campaign of personal evangelism. They were individually as well as collectively bound to that task.

Jesus intended that personal evangelism should continue to the end of time. "Teaching them to observe all things whatsoever I command you" shows that Jesus expected each baptized disciple to work individually in saving others. Not unmindful of the church as a body, and the apostles as an aggregation scripturally working for the promulgation of the gospel, emphasis is herein laid upon the scriptural provision whereby each child of God is made responsible for an individual and independent effort to evangelize the world.

Suppose that you are the only Christian in your community. Should you defer teaching others, or contributing to those who are teaching others, until you can work through some congregation? Or should you as an independent Christian, a single member of the body of Christ, teach or support teachers of the gospel? "They therefore that were scattered abroad went about preaching the word. And Philip went down to Samaria, and proclaimed unto them the Christ." (Acts 8:4, 5.) Those early Christians who had been driven from their homes by persecution "went" to preach and teach of their own accord without being sent by any congregation. Independent of any congregation, they taught as members of the body of Christ. Philip was not sent by, and did not work through, any congregation when he converted the eunuch on the highway. (Acts 8:26-40.) Peter was asserting his rights under the Great Commission when he went from Joppa to Caesarea where he converted Cornelius and his household. (Acts 10.) Titus "went forth unto you of his own accord." (2 Cor. 8:11.)

Every congregation should have a program of evangelism. The church at Philippi had "fellowship in furtherance of the gospel from the first day until now." (Philip. 1:5.) The New Testament churches were primarily missionary churches. Churches and individual members everywhere felt the weight of the Great Commission and preached its terms to every nation, and, through it all, there was never a murmur or complaint about the financial cost, the necessary self-denials or the personal hardships and sufferings.

If you are a lone Christian in your community, or if you are a member of a congregation which is not supporting the gospel outside of its community, or if for

any reason you are forced to act individually and independently, it is your privilege and duty to support some scriptural evangelistic endeavor on the basis of divine truth which Jesus announced to the eleven apostles in the Great Commission.—Alonzo Williams in "World Vision."

The Great Physician

"I am the Lord that healeth thee." (Ex. 15:25.)

The test and trials of this life are not insurance on our inheritance in the home above, but they reveal our weakness and our need of the presence of our Saviour. A joyful journey through the years does not always yield the deepest blessing. If the Israelites had not been disappointed at Marah they might never have known the blessing of Jehovah when he said, "I am the Lord that healeth thee." He sweetened the waters by directing Moses to a tree growing nearby which he cast into the water and it was made sweet.

Wells of Marah bitterness lie along every human pathway. There are trials in every life when disappointment, grief and trial seem to have turned life's water to wormwood, but if we call upon God he will point us to a tree on a hill called Calvary which will turn bitter wells into fountains of rejoicing.

The Psalmist David knew the merciful ministrations of the Lord, for he tells us in Psalms 147:3, "He healeth the broken in heart and bindeth up their wounds."

It was no new work for Jesus of Nazareth when he healed the sick, cast out demons and cleansed the lepers. He is still saying to all mankind, as to the lame man at Bethsaida's Pool, "Wilt thou be made whole?" (John 5:6.) The Lord has never promised to cure all physical ills, but he does promise to heal every broken heart and wounded spirit. None is so low or despairing but a seeking Saviour will find him if there is an open door into his will. "Man's Consent is the step into divine blessing." "If any man will knock I will come in and sup with him." (Rev. 3:20.)

We do not know all that was in the mind of Christ when he healed the lame man, but it is certain that he knew the man recognized his need.

We know that the Saviour replied to the Jews, "They that are whole need no physician." The man accepted the help offered. If we refuse Christ's method of salvation and his offer of mercy, we are sentencing ourselves to perpetual cripplehood. Thank God, there is no lack of power through the blood of Christ to heal every heart broken by sin and to heal up the wounds made by the vicissitudes of life.—Clarice Fox.

The Church at Work

WHAT MY ABSENCE DID

It made some question the reality of religion.
 It made some think I was a pretender.
 It made many think that I regarded my spiritual welfare and that of others as a matter of small concern.
 It weakened the effect of Church Services.
 It made it harder for the brethren to speak.
 It discouraged the brethren, and therefore robbed them of a blessing.
 It caused others to stay away from church.
 It made it harder for me to meet the temptations of the week.
 It gave the devil more power over lost souls.
 It encouraged the habit on non-church going.
 My Brother, do you not think it dangerous to stay away from Church? If not, read Heb. 10:24-31.

Brookport, Ill.—Our meeting closed February 18, with Brother Rhodes doing the preaching and, as usual, he did fine work. Three from the New Digressive Church placed their membership with us, for which we were pleased.—A. T. Kerr.

Council Bluffs, Ia.—Greetings from the Church at Council Bluffs. Brethren, this finds the Church here getting along fine. We had a fine crowd out Sunday, the 18th of February. One couple drove 120 miles to get here. They live at Akron, Ia., and get down about once a month. We are progressing well with our Bible study of Brother Zerr's Questions—are in 2nd Kings now. We leave another invitation to come and be with us here in the Lord's work. May His hand be over us till we meet in that home over there.—The Church at Council Bluffs, by Vern Harris.

Mattoon, Ill.—January 28 we buried the wife of one of our deacons. Sister Strohl died at the age of 80, but had been sick as a result of a stroke for many years. The crowd was very large. Brother Anderson assisted me by reading and prayer. Brother Shull prayed at the house. Last night I preached and one man came forward, made the confession and was baptized the same hour of the night.—W. G. Roberts.

Kansas City, Mo.—I visited the Church at Council Bluffs, Ia., the fourth Lord's Day in January. They are getting along real well, I think. The first Lord's Day in February I was with the Church at Carrollton. They are doing fine. The Church needs workers. "Work out your own salvation with fear and trembling." (Phil. 2:12.)—W. E. Ballenger, 2640 Cleveland Ave.

Marshalltown, Ia.—Church meeting in the Adventist building. Still holding our own. A sister from Newton reclaimed and placed her membership with us. We weren't able to hold a meeting last year but, the Lord willing, will try to hold one this year. We still continue to have good outside attendance, which I am sure will do good in time. Brother John Rhodes has been with us several Lord's Days lately.—W. E. Cakerice.

Chillicothe, Mo.—In 1 Thessalonians 5:22 it says, "Abstain from all appearance of evil." How can we abstain from all appearance of evil? We can by not going to the moving picture shows, ball games, skating rinks, and dances, and any other places which are not for Christians to go to. We do not know the day or even the hour the Lord is coming. I am sure most people trying to be Christians would not want to be caught doing any of these things when the Lord appears. So let us all try to be ready any hour of the day for the Lord when he comes and be sure we will be in the right place.—Ann Hunt.

Miscellaneous.—We are having some extra copies of this D. S. issue printed, and they are free as long as they last, to distribute among disciples who need it. * * * If some one in every congregation where we have several subscribers would attend to the subscriptions, it would help very much toward getting twelve pages every issue. * * * Send for the names of subs in your church and time of expiration. Thanks. We thank our readers for their many commendations of the January and February issues.

I sure appreciated the picture and the poem, "Silver Threads Among the Gold," in January issue. If looking at a picture would be the cause of a hole coming in a picture, there surely would have been a hole in this one. I fully realize that myself and the man who chops wood for me are getting old! He was born the year Alaska was purchased, and I was born the Centennial year. So we both are young no more.—Daisy King.

Webster Groves, Mo.—The Church here is doing very nicely. We are very grateful for our leader, E. M. Smith, and enjoy the young men who visit with us each Lord's Day from different parts of the state who are attending the Bible reading at 7121 Manchester. The M. C. is still finding new homes in our city. Hope it will be a help to some of our friends and neighbors.—O. C. Simpson.

Reedley, Cal.—I began at Glendale, Ariz., January 7, and closed January 28. Had a very enjoyable stay in Arizona and a good meeting. It was my first visit to the Salt River Valley, and it sure is a wonderful place to be in January, while the snow is flying and sub-zero weather has Illinois shut in. Brother William Ketcherside labored with me in the meeting, and helped much in personal work, and led the song service. He canvassed the town ahead of me, and during the meeting we covered the town in personal work. The meeting resulted in three additions, two by immersion and one confessed neglect of duty and placed membership. Several others almost persuaded. One Indian attended much and said he was convinced he should obey his Lord in baptism, but didn't yield. One Catholic attended almost every night. We feel that the seed sown will bring forth fruit in the future. The brethren there are faithful workers and are

determined not to compromise with the "Open Door" element. They have had a hard fight, but truth will win out. I begin at Reedley tonight, January 29, will be here until February 18, then to Exeter. I go from Exeter to Compton, from there to Riverside and West Riverside, Berkeley, and Spokane, Wash. Any one having friends or relatives in or near these places that you think would be interested, let me know.—C. R. Turner, Sullivan, Ill.

Colton, Cal.—I have been preaching at a mission point each Lord's Day morning and evening for about two months. Have had some of the brethren from Riverside and West Riverside in attendance and they think the prospects are favorable to starting a permanent place of worship there. Brother L. H. Sorey is to take my place there the 26th while I fill appointments at Riverside at the morning services and West Riverside in the evening. In the afternoon of the 21st Brother Davis with some of the brethren are going out to Peris to hold services with a few that live there and see what can be done to get the cause started there. We are looking forward to our meeting in Riverside about the first of April, with Brother Turner of Illinois doing the preaching.—E. G. Johnson.

Bartlesville, Okla.—The Church here expects to have Brother W. E. Ballenger of Kansas City, Mo., with us in our spring meeting, beginning the first Lord's Day in May (May 5th). We are looking forward to a good meeting. Brother Ballenger has never worked with us here, but some of us have known him many years and know that he is one who will do his duty in the field of the Master. Any members of the Church that are near here at this time we will be glad to have them meet with us and enjoy the good work of Brother Ballenger. The church building is located at Fourteenth and Oak streets, in the southwest part of town. The writer lives only one-half block from the building and may be called by phone at 2442 any time.—W. O. McCreary, 1418 Oak St.

St. Louis, Mo.—I'd like for the middle-western churches to consider the needs of the Church at La Junta, Colo. I fear that too often we do not know the fight being made by little groups of faithful brethren elsewhere to keep the Lord's work going. The brethren at La Junta are erecting a plain, simple, modest meeting house. They need and are deserving of help financially. I know of no place where we could invest in a more worthy venture. Brethren and churches, can we sacrifice a little bit to come to the aid of these folk? Let's get behind them, and assist them. It will bring joy to their hearts and advance the Kingdom!—W. Carl Ketcherside. (Send contributions to Ralph B. Carlock, 806 Barnes Avenue, La Junta, Colo.)

Measuring According to a True Standard.—I had sold milk for years, measuring in a measure marked $\frac{1}{2}$ pt., 1 pt., 1 qt., but on comparing it with a standard 1 qt. milk bottle I learned I would have short measured the purchasers had I not given more than the measure full. How can any one ever measure up to the true standard of righteousness without God's Bible standard plan of salvation? God's plan is perfect, and imperfect man can not prepare a plan to save himself or any one else. Confessing our faults one to another, let us endeavor to "go on to perfection."—L. L. Dix.

A Helpful Series of "Lectures."—The publisher of the M. C. has a series which lasts about a week. One is on "Genesis From the Babylonian Tablets." Do you know that many of the stories in the first chapters of Genesis are found also in the clay tablets dug from Babylon and Nineveh, inscribed even before the days of Abraham? I have ten reproductions of these tablets, obtained from the University of Pennsylvania, which I display, showing how they made their books back in Abraham's day. Brethren are much interested in this display. Another "lecture" is on "Ancient Bible Empires," and three are on our travels through Bible lands. These talks will strengthen much the faith of the young people in these days of unbelief. Why not make arrangements to have them delivered in your church? Brethren in St. Louis, including the students, were much interested in them. They may help draw non-members to your services.

Systematic Study of the Bible.—Brother Zerr held a good protracted Bible reading at Chillicothe and Hale, Mo., and is now in one at Secor, Ill. He is booked to go back to the two former places again soon, and to go also to Des Moines. That is fine. Let us keep such systematic study going. The publisher of the M. C. has held several short readings and drills this fall and winter, and is booked to begin a two weeks' reading at Neosho, Mo., March 10, and we hope all who can will attend. We shall talk some evenings on our travels through Bible lands. At the request of Brother Carl Ketcherside, the publisher of the

M. C. delivered three "lectures" at his reading in St. Louis. His reading has been well attended and interesting. It is encouraging to see so many young people take an interest in the study of God's word. We hope those young sisters will become teachers of sisters in their home congregations, in private at least. We hope that in the course of time many of the young men may become teachers of Bible classes, as Carl and Zerr are, as well as preachers of the word. When these young people came back to you filled with zeal (you may think "too much zeal"), don't quench it (for there is so little zeal today, and you may regret it), but help them with your experience and counsel—guide it. And the young people should use judgment in their efforts to stir their indifferent home congregations. Let us "fill Jerusalem with the doctrine."

Indianapolis, Ind.—On his trip to the St. Louis Bible reading, the publisher spoke Lord's day and night at Hartford to interested audiences, Saturday night and a little while Sunday afternoon at a "pep meeting" at Jerseyville, preparatory to their protracted meeting which was to commence soon. The Hartford brethren made good talks. I also spent a few nights at Flat River, a church which through the years has had considerable activity and is not satisfied with building up simply at home.—D. A. Sommer.

Excelsior Springs, Mo.—I have recently taken up the work at the Springs. The congregation there is small, numbering only eighteen. They meet for morning worship in the City Hall and at the home of Brother and Sister Ligon for the evening and mid-week services. There was one added by baptism last Lord's Day. We would appreciate having brethren send us the names and addresses of anyone they know, who are members or who might be interested in the Church, living in or near there. Anyone coming to the Springs for health treatments are urged to meet and worship with the brethren. Please send names to Glenn Ellis, 6847 Chestnut, Kansas City, Mo.

If you have only a Bible college or "Open Door" policy church to worship with, what obligations are you under to support them? In short, is the Lord pleased with you if you do not make a strong effort to enlighten them? Might you not do much good by sending the Macedonian Call to all in that congregation to open their eyes to the drift of things? Only fifty cents a year to new names.

The next issue of the M. C. will be the Missionary Number. Please confine your reports to a dozen lines or less—you can cut them down better than I can. And please have them here by March 15, for that issue must go out sooner than the publisher may get to his meeting in Red Cloud, Neb., April 7. Jesus said, "The children of this world are wiser than the children of light." The advertisers give the people something they are interested in, and at the same time work in their advertisements. In our Missionary Numbers, we think it wise to hit many of the popular evils (which right thinking people oppose in their hearts), dangers many of our own people need to have impressed more, and to build up the family, and morals in general; and woven into it all the peculiar doctrines of the Church of the New Testament. The next issue will have considerable on the training of children. Don't you know many parents who ought to have that information? At very little expense you can help them much, possibly. Almost every family with children within miles of your meeting place should read that number. There will be appropriate pictures on the front page to attract the attention. **HOW MANY COPIES WILL YOU TAKE?** Please order NOW.

Brethren at Bonne Terre, Mo., report that Marion Luther, a young brother 18 years old, a member of the church about a year, has contracted tuberculosis, and will soon go to the state hospital at Mt. Vernon, Mo. They say he is in need of all the moral support he can receive, that if brethren would drop him a note or card it would help "pep him up." Perhaps you would better address him at Bonne Terre, Mo.

Brethren, if we are going to save the Church and the world, we must fight the picture show. We have a booklet titled, "What Is Wrong With the Movies?", 116 pages, 35 cents, by a Baptist preacher in Dallas, which is the best we have ever seen. This booklet should be in the hands of every Christian. At least, get a copy and circulate in your church. Send to M. C. office.

THE SUN-BRIGHT CLIME

Have you heard, have you heard of that sun-bright clime,
Undimmed by sorrow, unhurt by time,
Where age has no power o'er the fadeless frame,
Where the eye is fire, and the heart is flame—
Have you heard of that sun-bright clime?

A river of water gushes there,
'Mid flowers of beauty strangely fair,
And a thousand winds are hovering o'er
The dazling wave and the golden shore
That are seen in that sun-bright clime.

Millions of forms all clothed in white,
In garments of beauty, clear and bright;
They dwell in their own immortal bowers,
'Mid fadeless hues of countless flowers
That bloom in that sun-bright clime.

Ear hath not heard, and eye hath not seen
Their swelling songs and their changeless sheen,
Their ensigns are waving and banners unfurl
O'er jasper walls and gates of pearl
That are fixed in that sun-bright clime.

But far, far away is that sinless clime,
Undimmed by sorrow, unhurt by time,
Where amid all things that are fair is given
The home of the just—and its name is Heaven,
The name of that sun-bright clime.

—From "Select Melodies."

RUTH—A DAUGHTER, WIFE AND MOTHER

Ruth, a heathen damsel, married a Jew; he deceased and she married a second Jew as the law required. To this union of Ruth and Boaz was born Obed, the grandfather of David, who was a noted ancestor of Christ. (Ruth, 4:21, 22).

The Jewish law said that a widow marry a near kin of the first husband—that the farmer leave fragments of grain for the needy—the poor were freely to follow the reaper, and that Jesus should be born in the City of David where Ruth then lived with her second husband.

These political, prophetic and historical agencies worked out so completely in the movements of the girl from Moab that no one need doubt the Divine program. Twelve hundred years after Ruth became a mother the God of Israel prompted a gentile king to decree the "taxing" which sent Joseph and Mary to Bethlehem to register, because they were of the house of David whose name was recorded there—in this way the Divine child was legally endorsed as the son of David (Luk. 1:32).

While this was a business trip on the part of Joseph and Mary it marked the climax of a waiting world—for then and there Jesus was born 1940 years ago—it is also true that your birth and mine is dated historically from His—this connects us with Ruth, "believe it or not."

Ruth's first wedding made her a Jew by adoption; her second marriage fixed her relation to Obed, Jesse and David, all of them Jews. Christ is King of the Jews now, and disciples are his subjects. (Rom. 2:28, 29.) This girl was a wife, a mother and a grand-mother; she was a daughter-in-law, a sister-in-law and a mother-in-law; she was a Moabitess, a Jew and a Gentile, but she played her role on the stage of life.—A. R. Moore, 7519 Jefferson, Kansas City, Mo.