

Macedonian Call

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

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Growing Old Gracefully and Happily

IN a business letter an old sister writes the publisher thus:

“I will be 74 the second of May. I obeyed the gospel 58 years ago this month under the preaching of W. K. Slater. I was 15 years of age. And when I obeyed the gospel I felt there was a line between the church and the world, and never cared for the entertainments of the world, but always felt at home at church and with Christ’s people. There is where I get my strength to go through all my trials . . . Yes, as I grow older I think it won’t be long till I will be called to enjoy those mansions He went to prepare for those that love Him and keep His commandments. May God bless you and give you strength to go on with the blessed work He has given you to do—is my prayer. I do appreciate the good letter you wrote me. Your sister in Christ . . .”

These simple words were written in response to a few sentences of consolation the publisher had dropped in a business communication to this old sister whom he had never met. What a beautiful autobiography, yet not written for the public eye! I wish my life to be like hers, as she has described it. For her comfort and that of all old, faithful, soldiers of the Cross, the publisher prints one of his favorite poems which tells of the mellowed joy at the end of a perfect day:

Only waiting till the shadows
Are a little longer grown,
Only waiting till the glimmer
Of the day’s last beam is flown;
Till the night of earth is faded
From the heart, once full of day;
Till the stars of heaven are breaking
Through the twilight soft and gray.

Only waiting till the reapers
Have the last sheaf gathered home,
For the summer time is faded,
And the autumn winds have come.
Quickly, reapers, gather quickly
The last ripe hours of my heart,
For the bloom of life is withered,
And I hasten to depart.

Only waiting till the angels
Open wide the mystic gate,
At whose feet I long have lingered,
Weary, poor and desolate;
Even now I hear the footsteps,
And their voices far away;
If they call me I am waiting,
Only waiting to obey.

Only waiting till the shadows
Are a little longer grown;
Only waiting till the glimmer
Of the day’s last beam is flown.
Then from out the gathered darkness,
Holy, deathless stars shall rise
By whose light my soul shall gladly
Tread its pathway to the skies.

Sunshine Follows Storm

Often our greatest discoveries are made in times of stress, our sufferings may be only a part of God’s means to chasten us, and prepare us for residence in a world where tears have no place, and where weeping will be over forever.

Just after Italy wrested Libya from Turkey, a group of Italian soldiers were camped one night upon the desert. It was in December, 1913, and one of those chilling cloudbursts, for which the country is noted in the winter season, broke upon them, flooding their tents. One of the rookies was put to work draining it, and as he dug with his spade, it suddenly came in contact with something hard. Further investigation uncovered the perfect sculpture work of Aphrodite, which now reposes in the Museo delle Terme at Rome. What fate was it which caused them to camp upon that particular spot, sent the timely cloudburst, and directed the spade of the Italian upon the

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wasteland of Cyrenia? Is it possible that all about us lie hidden great and perfect truths, which only the lowering clouds and darkening skies can make us dig to find?

A short time ago a digestive congregation found themselves by reason of the depression—virtually at the end of their financial ability. In the discussion as to what the future would hold, the banker sent word that the mortgage holder would wait no longer and they would have to give satisfaction or lose their building. Then the pastor resigned, because the church was behind on his salary payments. It was decided by the majority that they would forfeit the building and seek membership with the various sectarian bodies, all going where their choice lay. But this did not satisfy a little group of more conservative souls, and so the following Sunday they met in the home of one of the members.

No one of them had ever taught a lesson, or waited upon the Lord's table. This had been done in formal style by the hireling pastor. Wafers had been ordered by the large church to use in the communion service, but upon this Sunday morning a sister for the first time busied herself with the preparation of "the loaf" as she involuntarily hummed, "I'm Not Ashamed to Own My Lord". Chairs were placed in the living room for the twenty persons who attended, and in the center was the library table with its clean linen covering the emblems of the Saviour's body and blood. No instrument was present except the radio, so one of the sisters started a song and all joined in. A brother read the scriptures without aid of quarterly and they found the reading strangely interesting. Each person rose in turn and briefly told what Christ and the church meant to them. And then and there they learned something—discovering the great truth that worship of God is not the pealing of an organ, not the chanting of a choir, not the eloquence of a minister, but the crying out of a human heart for God and things eternal. And one sister gravely remarked as they left the humble home, "Today I feel as if I have been in the presence of God. I've never felt that way before."

Here's another true story, related to me directly by the brother involved. He was born and reared in the south, obeyed the gospel there and watched the addition of various practices to the church against which his better nature protested. But since all of the "big preachers" endorsed colleges, homes, and a hundred other things, he decided that surely he was mistaken in his ideas, so he remained silent. But forced out by low wage scale, he took his family to Missouri. There he attended a church in which he found several others like himself from the southland, and not a few who were born and

reared in the north. Soon he learned there was friction in the congregation, and rumor had it that the trouble was over the institutions certain ones were trying to add to the work and worship of the One Body. The leader of the little group of brethren was opposed to these things, and that had been the order of the church before the southern folk had moved in.

One day as he sat in his home, a car pulled into the yard, and a group of those opposed to the leader got out. They soon informed our brother they had come to enlist his aid in ousting the leader and instilling the modern ideas in the church. They told him that these brethren who were in opposition to their aims, were opposed to education, to preaching the gospel, etc. One of them said, "Just to show you how absurd they are in their reasonings, I have brought along some of the papers they read, and I want you to see how narrow they are. Then after you have read them you'll be with us a hundred per cent in making the church over." The speaker threw down a few copies of the Macedonian Call.

The brother who told me of his experience said that as soon as they left he began to read, the more he read the more fascinated he became. He called his wife and read to her. They agreed with happy hearts that at last they had found that which their souls had been seeking, and in spite of their hardship in leaving the old southern home, they were thankful to at last come in contact with those who stood for the church supreme. That family is faithful to God today!

Often our greatest discoveries are made as a result of strife, stress and storm. Who would not endure the flash of lightning, the roll of thunder and the pelting of the rain for a glimpse of the rainbow glory which follows. Hardships are sometimes blessings in disguise.—W. Carl Ketcherside.

Have You a Carpet Sweeper?

How did you happen to get it? Possibly you saw one working at a neighbor's, and also you saw advertisements of it. But in all probability a man came to your door with one in his hand and wished to make a demonstration, and LEFT SOME LITERATURE. He would have been discharged as incompetent if he had not left the literature. He learned your attitude, and came back, and finally—you bought.

It is the business of the Christian to "sell" the gospel of Christ. But people can not accept anything they know nothing of. Scores and hundreds of people in YOUR community know practically nothing of the true Church of Christ. It is up to us to sow the seed and then FOLLOW UP.

Last summer a protracted meeting was held in this state with more than forty additions and hundreds of people in attendance. How come? The church spent fifty dollars in advertising. Of course, the advertising was with interesting subjects, and the speaker was able to deliver a good lesson when they came. Much private work was done. Many tracts were distributed as well as other advertising. In another place a month or so ago they did much advertising in the newspaper, tracts, papers, etc., and the first night the house was full, half of them non-members. They had a good meeting.

You have said it would be fine to preach over the radio, and that is true IF you have enough churches near to gather up the seed. But as matters now stand, literature seems to be the most economical. Local stores use much

literature, yet if they are big and have chain stores, they may use the radio. A great advantage tracts and papers have is that references are given and the reader can look them up in their Bible, a thing which can not easily be done over the radio.

Many brethren are following this plan:

Before your meeting, divide up the town or community, assign certain brethren (it is generally sisters) certain portions to "work", and send them out with the bills announcing the meeting, and their tracts or papers with place of meeting stamped on them. In your meeting you can get the names of all who seem to be interested, and send them **REGULARLY** papers through the mails. To go over the community every two or three months with appropriate literature, still lets them know you are alive. The carpet sweeper salesman **FOLLOWS UP** his calls, and the church should do the same, using judgment of course.

The charge was made against apostolic Christians that they "filled Jerusalem with their doctrine". Can that be charged against **US TODAY**? We claim to have the truth and God expects us to get it to the people. Isolated disciples should not think they are excused from doing anything. If they are prospered, they can use that prosperity in scattering the truth through the printed sermon. How much do we love the Lord?

Faithfulness—Faith at Work

The eleventh chapter of the Hebrew letter gives us an account of a number of faithful men and women. The way we know they were faithful is: they put their faith to work.

We talk about faithfulness today and it means the same as it did then and we show our faith in the same way now as it was shown then. Those Old Testament characters took what God gave them and put it into practice—put their faith to work, and were placed in the Divine record as having been faithful men.

We talk to people today who tell us, "I am just as strong in the faith as I ever was," and at the same time this one has not been to meeting for months or perhaps years. Now this is not what we are led to believe faithfulness to be, when we consider it in the light of God's word. This is said concerning those who could come if they would and not those who are shut in or hindered in some way or other over which they themselves have no control.

We are telling the people, both by pen and tongue, that the church is the only institution through which to do the work of the Lord (see Eph. 3:21) in saving the souls of men; but the question is, are we putting our faith to work in that direction?

In many parts of the country that we could mention, in the radius of not too many miles, are several congregations. We speak of them as **FAITHFUL** congregations, perhaps, because they oppose something that is wrong. They have kept out the false teacher and the compromisers; they have taken a firm stand against the innovations of all shades and grades. But, brethren, is that all there is to faithfulness? We believe not and we also believe that the Lord expects us to take what He has given us and show the world, together with those whom we oppose, what **FAITHFULNESS** is, by putting what we **BELIEVE** into **ACTION**.

We say the Bible teaches "even so we also should walk in newness of life" (Rom. 6:4), and yet how are we going to show the world that we believe that, if we fail to put it into action? Our teaching will fall upon deaf ears, unless we do that very thing.

We say we must, according to Bible teaching, assemble on the first day of the week. How faithful are we in that respect, do we put our faith to work?

We say the Bible teaches us to "lay by in store on the first day of the week **AS THE LORD HAS PROSPERED US**," when many times brethren will put more money through their mouths and noses in the form of chewing and smoking tobacco, than they give to the Lord! At the same time souls are dying for the bread of life! In such cases we are not deceiving the Lord. We are just deceiving ourselves. The Lord will not say, "Well done, good and faithful servant," if we have not been faithful.

The only argument we can ever make that will have a lasting impression upon the enemy of the cross of Christ, is to put our faith to work, namely, show by our **WORKS** that we really believe the **LORD'S PLAN WILL WORK**. This and nothing less, is **FAITHFULNESS**. See Jas. 2nd ch.—Lloyd Riggins, 393 Cooper St., Charleston, Ill.

Disappointments and Where They End

Jehovah is never surprised or disappointed. He knows the creature better than the creature knows himself. He did not make the first pair and wait to see if they could walk or talk—he knew their history before they were made. This great movement against the Creator was the result of Satanic energy. **Doubt, deceit, disease and death**, are fingerprints of the Devil. They are pirates on the sea of life and every unpleasant feature of our sojourn here can be traced to them.

The car stalls, the dog bites, the clock stops and the storm rages. These are unpleasant but real. These all started with the **BISS** of the serpent, and we feel their effect, but what can we do? How different with Jehovah who moves the world, counts the stars, rides the storm and paints the rainbow.

Adam was ashamed of his nakedness, Cain was afraid from killing his brother, David grieved at death of his child, and Abraham mourned for Sarah. **DISAPPOINTMENT** is everywhere.

God's plans are absolutely safe and sane. Time or death has no claim on him and he is not slack. (2 Pet. 3:9.) The **material** universe is in **harmony** with its Maker, the **moral world** is not—it is deceptive and needs fixing. Note the following: Sarah blamed Abraham for her folly. (Gen. 16:5.) David was chastened for duplicity. (2 Sam. 12:11.) Esau cried from selling his birthright. (Heb. 12:17), and Lot lost all he had by moving into a **condemned** city. (Gen. 13:13.) Why did God tell Abraham before he told Lot that the city was doomed? He knew the two hearts and what each would do. (Gen. 19:29.) This world is under **sentence** and the **church** is in the world and as God remembered Abraham and delivered Lot, likewise Christ's work at the throne of grace (Heb. 4:16), is remembered by Jehovah and we are delivered. The Christian has in prospect the **Tree of Life**; its fruit never **ripen**s fully here; it requires a warmer climate and a brighter sky where joy sings one glad anthem and love unfettered holds universal sway.—A. R. Moore, 7519 Jefferson, Kansas City, Mo.

Watching Our Step

Solomon was a very wise man. The Bible tells us there was none before nor since his time that could compare with him in wisdom. He showed his wisdom in asking God for an understanding heart instead of material possessions. His request pleased God and was abundantly granted.

Solomon has handed down to us a vast amount of good sound advice. This advice he gained by experience. He had about everything of a material nature for which any human could wish; wisdom, riches, respect of all nations and the love of many women. Yet he advises us that all is vanity as far as material things are concerned. In the beginning of his reign as king of Israel he had the favor of God. So he was well able to make a comparison, an outstanding lesson to us that to have the love of God in our hearts surpasses all those material things which he possessed. All such possessions must be left behind in death but God's love will go with us across the dark valley.

Hear some of Solomon's good advice! He tells us in Eccl. 3 that there is a time for everything under the heavens. How much happier we would be if we would take care to give things their proper time and place. In Eccl. 12:1 he admonishes us to remember our Creator in the days of our youth. Having once begun to remember our Creator there is no place to stop; thus we must conclude that the proper time to serve God is all through life. He should always have our first consideration.

Far too often we see boys and girls make the right start in the days of their youth; the time when their minds have not yet been drawn to the glitter of the world. By and by the world begins to call and it is hard to put first things first. Boy meets girl and they fall in love. Perhaps the one with whom the Christian boy or girl has fallen in love is not a Christian or one who has become indifferent. Due to the high state of emotion caused by the romance, other things lose their proper value for the time being and that Christian boy or girl will feel that their case is different from all other cases. What was unsurmountable obstacles in the lives of others will be cared for easily by them. They marry and settle down to make a home in a community where there is no faithful church. Before very long they come down to earth and their sense of values begin to readjust themselves. Little children begin to make their appearance in the home. The young parents begin to feel their responsibility for the little souls placed in their keeping, and oh! how great that responsibility is! It cannot be measured nor expressed in words.

Perhaps in their community there is a church that wears the right name but is not working according to God's plan. They decide that is the best they can do so they start worshiping with those people. But is it the best they can do? If they have been taught the truth about these things they are somewhat uneasy at first, but as time goes on they see many good things about these people with whom they are worshiping and are inclined to feel that those contending for God's plan are just a little bit too cranky. If there is no Church of Christ at hand they sometimes choose what they consider the next best substitute and start working with the Christian church, Baptist, etc. How easy it is to drift once we get started in the wrong direction. God never has nor never will accept a substitute.

You Christian young folks who are thinking of marriage, consider well before you take the step. It is a dangerous thing to marry one who is not a faithful Christian. To say the least it means a long, hard battle ahead to win that one to Christ and sometimes it is a battle lost. Sadder still, in many cases the picture is reversed and the Christian companion is influenced away from Christ. Again think well and long before settling where there is no faithful church. Don't consider doing so unless you are sure you have the ability and courage to establish the church in your community. If you can do so you have done a great work; but don't forget to count the cost, as it is accomplished only by great effort.

May we all be more willing to heed the advice and profit by the experience of those older than we. We gain some of our best lessons by experience, but what a price we sometimes pay! Who hasn't said, "If I had only known I would have done differently!"—Mrs. Ralph Shearer.

Studies in the Restoration

"Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God."
(Heb. 3: 12.)

During the first quarter of a century after the Restoration was fully launched, peace, harmony, brotherly love, cooperation, and unity prevailed. [Notice, reader, that the first generation of this Restoration was all right. The M. C. is trying to lead you back to that happy era.—D. A. S.] The reason for this happy state of affairs was that all believed the Bible to be the inspired word of God, our only rule of faith and practice, and that our hope of heaven depended upon our faithful and implicit obedience to all of its requirements. The brethren all subscribed both in theory and practice to Thomas Campbell's famous statement: "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent." They did not misunderstand the meaning of this saying, either. They knew nothing about "areas of silence," but they knew what **silence** meant. It took a half century and much hard study to think of "areas of silence." Great discovery, that! It exactly reverses the meaning of Thomas Campbell's troublesome statement. These "lat-ter-day saints" certainly owe a debt of gratitude to the ingenious brother that made this discovery. They can now go complacently on without embarrassment and still claim to be in harmony with the principles of the Restoration.

First Evidences of Change

After having won the victory over denominationalism by wearing the Christian armor and using the sword of the Spirit, the brethren then lost it in the peace that followed. Instead of the enemy surrendering to them, they surrendered to the enemy—that is, a large part of them did. A little recognition and flattery on the part of the denominations began to win them over, and they have been going over ever since. They began to admire their erstwhile enemies and to imitate them. In observing the denominational system, they decided it was superior to the simple New Testament plan which they had been following. They discovered they were "out of date," woefully behind the times, nonprogressive. The first symptoms of unrest and dissatisfaction and a desire for change began to appear about 1830 in "cooperative meetings." Sometimes a few individuals would organize with president, secretary, and treasurer, raise means by contribu-

tions, and employ preachers to go into destitute places. This was called "individual cooperation." Then a few churches would unite for this purpose, and the organization was known as the "cooperation of churches." The next step was the organization of the churches of a county, which was later enlarged to include the churches of the counties composing a congressional district and called "district meetings." In June, 1835, a meeting for the entire state of Indiana was held in Indianapolis. This became an annual affair. The next step was the national organization known as the American Christian Missionary Society in 1849.—L. L. Brigance (teacher in Freed-Hardeman College?)—in Gospel Advocate, Feb. 20, 1941.

Young Married Couples—Listen to This

Today's young parents have trials and problems that were known only to the unfortunate few 30 years ago. They have, as a rule, but one child; and since this is an obvious violation of nature's plan, there is a penalty to pay.

One child to the family isn't enough to keep the race alive. It is only a 50 per cent replacement. If all Americans adopted the same plan, our part of the race would soon die out; and if those who are capable of preserving and passing on our heritage of civilization limit themselves to one child, it won't be long before the race isn't worth saving.

That is the greater penalty, but there is another more personal and immediate.

When the national average was three children to the family, and it wasn't unusual to see a brood of five or seven, the oldest helped care for the youngest; all of them, from first to last, helped to entertain one another, and the need of sharing both affection and possessions taught all of them unselfishness and self-discipline.

It isn't true, as the old-timers believed, that an "only" child will go to the devil and end on the gallows; but it is more likely to be spoiled and selfish, as older people are when they have no competition, and it usually causes more headaches than a set of five.

There are fortunate or incredibly wise young parents whose little darling gives them no reason to tear their hair, but the typical parents of a typical kid have a job they can't handle and know it.

They know he (or she) is spoiled. They know the neighbors hate to see him coming. They know they aren't training him right. And they are humbly eager to learn the right way.

But alas! there is no rule that will fit in all cases, for every child is different. There is only the fundamental and all important truth that the basis of all training is obedience. With obedience, anything is possible; without it, nothing is possible.

Spanking the kid a tap or two every five minutes does no good; squalling louder doesn't impress him. Dodging responsibility by asking what he wishes to do is ruinous. Bribing him in any way is fatal to discipline. And all hope is gone when you make the final confession of weakness and failure by urging him to do one thing in order to make him do the opposite.

Obedience is the only foundation of discipline; and infants, citizens and soldiers learn it only by fearing punishment that hurts. It makes your heart ache to hurt a little child, but he can't fear doing wrong until he fears the penalty.—Robert Quillen in Indianapolis Star.

Making Them Sit Up and Take Notice

You may not know it, but your little M. C. is making some impression in the world. A Christian Church preacher and author wrote an elaborate book on the literature of this religious movement, and said he was incorporating a story of the M. C. and its principles. The same writer sought to get a copy of our files. The librarian at Butler University here in Indianapolis, also has besought us twice for a copy of our files. Recently a professor of philosophy and religion in Berea College, Ky., wished a copy of our booklet on Christian Liberty, and wished to spend a day looking over our files, etc. And if our readers will help us more, we shall make still more of an impression. Of course, these people may wish to look at us as a scientist studies smallpox germs, but still germs are alive and doing something! Maybe we are a good germ! Carl Ketcherside has often said, "Well, there is one thing that is true—the Macedonian Call stands for something."

Even if we are on the "lunatic fringe", as Murch calls it, still we are driving home a few points. One is against the Clergy System in the so-called Church of Christ. The May issue, 1940, of the Macedonian Call consisted of a hundred and twenty thousand pages of reading matter on that subject, and was sent to every preacher of Churches of Christ and every one of the 7,500 correspondents of Churches of Christ, listed in that book. There is every evidence that that issue has stirred up much discussion on that subject. At least, I saw little of it before and now there is much of it. In January there was even a debate on the subject of the pastor system in their lecture course at Freed-Hardeman College, old Bro. G. A. Dunn, Sr., taking a strong position against the preaching system among them. A number of preachers agreed with him. Eugene Smith, the Broadcaster in Texas, started a journal last fall, and recently had a strong article in against that system—as strong as I myself would write it. Ira Y. Rice, Jr., editor of Christian Soldier, a young man, was so impressed with our May issue that he sent for several hundred to distribute among the people down there.

But—these men still believe in the colleges which are the incubators of this clergy they are now fighting. Roy Wallace, Jr., is fighting Smith and Rice hard in his Bible Banner. Some here in the north have thought that Wallace would come around to the true position against all such innovations, because he opposed some of the evils in the colleges, but they are deceived. Wallace is lambasting Smith and Rice because of their stand against the clergy system among them in the south. And Wallace stands for the colleges, homes, etc. He likes to fight, for nearly every page of his journal of from 16 to 24 pages, is almost entirely negative, and there is nothing constructive in it. It is said he has a millionaire backing him. Those who are fighting this one-man preacher-pastor system are hard pressed for money to carry on their work. We rejoice at the discussion that has been aroused.

Carl Ketcherside has said several times, and others have said the same, that it is a mistake that we do not print another issue of the M. C. against their apostasies down there, and thus follow up what we have already done. Other "special" issues have interfered somewhat, and then—we have hesitated because of the money. The Macedonian Call does not have a millionaire backing it. We thank the Lord for the faithful ones who helped finance that May issue, but would they be willing to

help to the same degree the next issue for the college brethren? It would take two or three hundred dollars to send to all the preachers in the year book, even if we reduced that issue to eight pages. If we should print such an edition in two or three months, **HOW MUCH WOULD YOU BE WILLING TO GIVE TO SEND IT TO THOSE 3,000 PREACHERS?**

Very few of you know what we sacrifice to give you this little paper. We are kept out of the field, and have turned down many months of work to do it, and yet—let me speak plainly—we receive for our labor less than a W. P. A. worker receives for leaning on his shovel. We have come to that point now that we can not donate Missionary numbers, except to new places, but must receive the price of a cent and a half a copy for that issue, which is barely cost. Unless, of course, brethren will come to the rescue. We have sent out many thousands of free pieces of literature the past year. Read carefully some of the letters in this paper, from college brethren who are pleased with the May issue and the March, 1941, issue, and then write us how much you will give to send another such edition to ALL preachers of "Churches of Christ" in the United States.—Publisher.

A Tale of Two (?) Debaters

I shall not talk about the debate at Anderson, Ind., April 10-12, for it takes two to make a debate, and there was only one in this. So I shall have to talk about the speakers—W. Carl Ketcherside of St. Louis and Totty, pastor of south side "Church of Christ" in Indianapolis. I don't know Bro. Totty's initials.

When I learned that Carl was to meet him, I immediately wrote Carl a letter saying that he was very unscrupulous in debate. An elder in Indianapolis who solicited his congregation several times to help defray expenses of the east side college broadcast, told me that Totty's debating was a disgrace, for he spent his time largely in belittling his opponent. Another elder in a church near by which walks in harmony with the college element said that he thought a good deal less of Totty after his debate with a sectarian than he did before. Totty utterly refused to have a presiding moderator, because he said he wished to say what he pleased. That shows that he intended to make a disgraceful affair out of it if he could.

The "issue" was on the differences between the two "churches of Christ" in Anderson—the doctrine and practice of the two "churches". Totty tried to hold Carl down to incidental differences such as literature and the mere opinion concerning whether the Great Commission applies to all preachers today. He shied from the real discussion of the Bible Colleges, Orphan Homes, and the Pastor System, and spent much of his time belittling Carl and his arguments. This he chewed over and over again, till his own people, I am sure, were tired of it. He was after a personal victory, not an effort to bring out truth. He tried to make Carl angry, but Carl only grinned and smiled at him.

The third night Totty went deep into personalities, and even slander, declaring that the leader of the faithful church wouldn't take care of his mother, and couldn't even get the permission of the banker to start an account in his bank, etc. The next night written statements from the banker and from public records left Totty in a very bad position before the audience. Totty brought in other bitter personalities, and personated people in the audi-

ence, till some tried to defend themselves, and at one time there was probably half a dozen people trying to talk in a heated way. This was a disgrace to religion in general, and would not be tolerated even in politics. But there was no presiding moderator, at Totty's demand, for Totty knew he was going to work such confusion.

After the meeting that night Bro. Cottrell, who was booked to have a debate with Totty, cancelled it, because he did not care to debate with such a fellow.

Even the janitor of the school house told our moderator that any one could see who was seeking truth. And one lady who was a non-member of the "Church of Christ", said any one could see that that fat (?) speaker (Totty is small and thin) was the sincere one, or words to that effect!!

The last night of the debate, Totty called on all those who were ashamed of Carl and his defense of his proposition, to stand up. Probably a third or fourth stood up. Then Carl took it away from him and called on all those who were ashamed of Totty and his methods, etc., to stand up, AND TWO-THIRDS (SOME SAID THREE-FOURTHS) OF THE CONGREGATION STOOD UP!!! At that there was a general clapping of hands.

The saddening thing in the matter is that Caldwell, pastor of east side church, who broadcasts, and his son, and other college preachers were there and in full sympathy with Totty and his methods. It shows that the college preachers generally who believe in Bible colleges and orphan homes and the pastor system, etc., are as much sectarians as the denominations they condemn so loudly. The average audience was between two and three hundred.

On Sunday one man who had been wavering came out from among the college people, and said he wanted to stand with the Bible. How much other good will result from the debate, we can tell better a year from now. The people generally who heard seemed to think: Totty, pastor of south side "Church of Christ" in Indianapolis is neither a Christian nor a gentleman.—D. A. Sommer.

We Need Scriptural Elders

I don't know of anything needed more in the Church of Christ today. How shall we get them?

Bro. E. M. Zerr is to hold a Protracted Bible Reading in New Castle, Ind., June 2 to August 22. A full account of that is given in the M. C. of February, also mentioned elsewhere in this paper. Every one who attends will no doubt be much benefited. If you can, write at once to Tilden Lawson, 1914 S. 14th St., New Castle, Ind., saying you will be there.

The great problem which has been in the mind of the publisher for more than a quarter of a century, is, How can we get these protracted Bible Readings and development work to ALL churches, in reach of ALL elders and ALL prospective elders? Too much these Readings become largely training places of preachers, when it is ELDERS we need far more than preachers—elders to check the ambition of preachers. If preachers are stirred and developed to go into ALL the churches and will train ALL members, so that we can have scriptural elders out of those trained, that is fine; and we are glad that much is being done now to that end.

The Protracted Bible Readings in the past thirty or forty years have developed preachers and some elders,

but somehow they have not reached ALL churches, and thus the Church has become preacherized instead of elderized. Many of those preachers are now pastors (feeders), and elders have been turned into the background. The publisher saw this twenty-five years ago, and tried to overcome it, and has accomplished a little. He has held many short readings, but no other preachers continued them. One winter alone, he took a four months' trip through the far west, even to California, visiting probably twenty-five churches, and spending a few nights with each church with his charts, and trying to show them how to study the Bible better and to develop talent, but there was no one to follow it up, and so few preachers who visited those churches took any interest in such development work. In nearly all his protracted meetings through this quarter of a century, he has spent about twenty minutes in Bible drill work, trying to stimulate the churches to great activity in Bible study and development. The Guide Through Bible History was prepared for the purpose of helping in such work.

He wrote articles trying to show that if, instead of having a ten weeks' Bible reading at one place, we had a one week's Bible reading at ten places, or a two weeks' Bible reading at five places, we would reach far more people, and would have a better chance to develop talent and thus elders. The elders at Long Beach (who were having Morris then in his Readings) took him to task and censured him much. He was holding a meeting at Pearle, Ill., when he received their censure. Carl Ketcherside was living there then, a boy going to school. It weighed heavily on the publisher's mind, for he saw then that those elders, and no doubt many with them, were determined to go into broader ways. Where is that whole group now? They have practically all gone in with the college people, and their preachers have become pastors (feeders) of churches, instead of elders. All this talk about a preacher not being a "pastor" when he preaches every Sunday morning and night for a church, because, as they say, he does not "rule" the church, is founded on ignorance, for the word "pastor" means "feeder" not "ruler", and if you give one the entire feeding of a church, he will soon rule that church, for it is the teaching which guides it.

So the one great purpose we have in our Readings should be to fill the lack which is so apparent in the brotherhood—a qualified eldership, one which can really feed and oversee and guide, and can and will hold in their place preachers who visit them. We hope that in a few years there will be dozens of such Readings (a short one every year might be best) that every church may have a chance at developing elders.

Church News

Brookport, Ill.—Bro. Roy Harris has just closed a meeting at New Liberty, 10 miles east of here, with 2 added to the Church. The meeting was well attended throughout. Our work continues here in a nice way and prospects are good for a continual growth.—A. T. Kerr.

As you read through the Church News, notice how much Development Work is going on. We have put some of it in bold face. Let us make it unanimous, and then there will be a mighty blitzkrieg of the true Church of Christ.

Bartlesville, Okla.—Three churches cooperating in this district in the month of March a brother was added by relation at Nevada, Mo. I baptized a lady at Joplin, and Bro. Skinner baptized a young man at Neosho. The churches in the middle west are seeing the dawn of a better day. Let us pray "that grace may everywhere abound."—Wm. Ketcherside.

Salem, Mo.—Bro. Roy Harris is here now. He will do two weeks' personal work, then begin protracted meeting Sunday, April 27th, to continue three weeks. He will try to visit every home and invite them out to meeting, leaving an invitation blotter or tract. Handbills will be put into cars on Saturdays, and an ad in local paper.—Mrs. Otis Crandell.

Bloomington, Ind.—Enclosed find \$1 for some copies of April M. C.—a very fine number. We have been having men's developing classes once a week for some time and are using from twenty to twenty-five in Lord's day worship through the month. Programs are made up a month ahead.—(An elder).

Nevada, Mo.—Bro. Wm. Ketcherside spent two weeks with church at this place recently in instruction in song and development work. He will be back the last week in May to assist the brethren in conducting a vacation Bible study and also will at the same time hold a three weeks' meeting for us.—Mrs. F. E. Journey.

Neosho, Mo.—Church here getting along very nicely. Bro. Wm. Ketcherside will be with us again second Lord's Day in April to begin the second time on the cooperative and constructive Bible training work. We hope that much good may be accomplished and Church strengthened.—A. J. Skinner.

Brixey, Mo.—Recently spent two weeks with the new congregation at New Liberty, Ill. Two baptisms. The few members who were banded together there last fall are pressing faithfully onward with the help of the church at Brookport. Enjoyed a two weeks' class in vocal music with the fine group of brethren at Hammond, Ill. Am now beginning work at Salem, Mo.—Roy Harris.

Try This On Your Soul.—When you step out of the meeting house Lord's day morning, lift up your plug of tobacco or cigar or cigarette, to the sky, and repeat thoughtfully these words: "Whatsoever ye do, do all to the glory of God." (1 Cor. 10:31). Then try to take a chew or a smoke.

An old sister writes: "I take the M. C., and get many wonderful lessons from it. I have learned that Christ wishes us to be meek and patient, and not get angry with others when they wish to do us harm. They tried to harm Jesus, but he bore it meekly and those who follow his example will inherit eternal life. The old prophets and holy men were treated in an evil way, and were not ashamed. We should try to be like them."

Spokane, Wash.—Brother William Ketcherside was with the church here in December. He strengthened and encouraged us greatly with his wonderful lessons, giving special attention to the subject of church government. Brother Lloyd Riggins was with us in January for a period of three weeks, during which time three were added to the church, two by baptism. The above men are strong preachers of the Gospel, whom we have learned to esteem highly. We expect, the Lord willing, to have Brother Riggins with us for a period of three or four months next fall and winter. Next Lord's day the church here moves into new quarters (a rented hall) in the residential district, where we hope to do more effective work in the Master's Vineyard. We lost possession of our church building last fall to the digressives, but we have an earnest group of disciples, striving to follow the Divine pattern, and invite any Christians who come to Spokane to meet with us at 2002 W. Boone Avenue.—Arnold Hintz, 2411 Normandie St.

Jerseyville, Ill.—We have our new church building finished and had the opening services March 23. There were about 300 who attended services during the day. Several congregations were represented: Hartford, Springfield, Decatur, Jacksonville, Hamburg and Indian Creek from Illinois; and St. Louis, Mo. There were six baptized and two to place membership. The speakers during the day were Bros. John W. Rhodes, Harold Ottwell, and Carl Ketcherside. Since we have had six more additions, five were baptized and one placed membership. The last two Lord's days our attendance was 101 and 110. Things look very encouraging to us here in Jerseyville.—Norman Campbell.

(In the Army).—I wish the sergeant would quit nagging me—he's making me homesick for my wife!—(Off the Record). Solomon, the much married man, was not joking when he (twice) philosophized sadly: "It is better to dwell in a corner of a house-top, than with a brawling [quarrelsome] woman in a wide house." (Proverbs 21:9; 25:24.)

Ethel, Mo.—After leaving St. Louis, March 28, at the close of Bible Reading, I went to Topeka with Art Freeman. The work was enjoyable and the brethren there are zealous despite

some hindrances. At present I'm in Neosho, Mo., with Bro. Wm. Ketcherside. He is engaged in a three weeks' meeting. Our work here has also included personal work, advertising and distribution of tracts and literature. Within a few days will leave Neosho to join Art Freeman in Kansas City to assist in the work at 59th and Kenwood.—Winford Lee.

Kansas City, Mo.—Bro. Albert Burton, Jr., and Sister Nadine Selby were united in holy matrimony Feb. 22, at the home of the bride, near Bethany, Mo., by the writer. I had the pleasure of baptizing both of these young people last summer. They are good faithful Christians and we congratulate them, wishing them a long and happy Christian life together.—C. C. Teghtmeyer.

Berryton, Kans.—I am sending \$1.50, one dollar of which is for a year's subscription of the M. C. and the fifty cents for an even number of each of March and April issues of the M. C. I have read the M. C. from the time I obeyed the Gospel some two and one-half years ago. I think it should be read by every member of the body of Christ. It certainly has been a source of much inspiration and knowledge to me. I say more power to you, Bro. Sommer, in this effort. Ofttimes the things we read stay with us better than the things we hear. I think we should be interested in reading this fine little paper.—Raymond Barbee.

Something Different.—About a year ago the elders at Sullivan engaged Brother E. M. Zerr to come to Sullivan and spend two weeks, not in a protracted meeting, but to lecture on the Bible. Knowing his ability to handle the great book and explain its contents, we looked forward with anxiety and interest to the date. Well, it is now history and I assure you we were not disappointed. Attendance and interest was good throughout and I am sure all who attended will agree that it was time and money well spent. Brethren, if you would like to have some one to defend the blessed old book in this trying time and show to your community that the "Bible" is a book to be revered and respected above all books, you will do well to consult Bro. Zerr.—C. R. Turner.

The talent development and singing instruction program at Bloomington, Illinois, proved very successful. During the few evenings in which we were engaged in this work, talent was discovered that no doubt will prove very beneficial for the future good of the congregation. All cooperated in doing their part in the speaking and singing and we believe the congregation will do well by pushing them forward. Many of them, however, do not need to be pushed. These brethren have a mind to work so we look forward to seeing much good accomplished there. I am now with the small group of disciples meeting at Ozark, Missouri. The duration of this protracted effort will last but one week, still we are looking forward to an interesting meeting. My next series will be at Brentwood, Maryland. The brotherhood in general seems to have taken on renewed life, so brethren, let's ALL get behind the Gospel wheel and PUSH.—Harold Shasteen.

The college churches in Indianapolis seemed to have formed a sort of ministerial association among themselves. Anyway, although the North Indianapolis church has betrayed the Cause into their hands (through the instrumentality of the Review and its Open Door Policy), yet these college churches now will not recognize the North Indianapolis church as one with them, nor John S. Johns, their pastor (feeder), as one with them. So the Open Door group must feel like Benedict Arnold must have felt who, after he had betrayed his country to England, visited the House of Parliament and—was hissed!

Sullivan, Ill.—Just home from a three weeks' effort at 26th and Spruce, Kansas City, Mo., and I think the best meeting I ever held. Attendance excellent and interest far above the average. Almost full house every night the last week. The last night every seat and all extra chairs available taken and about eighty standing. The pulpit was bordered with children as thick as they could sit. We had 27 additions, 12 by immersion (mostly adults), 6 from the Christian Church (one man 84), 5 restored (4 from 17th and Lawn faction), 4 placed membership. The success of the meeting is attributed to the cooperation of the congregation, advertising, getting out and bringing people in, personal work, preaching publicly and from house to house. Unto Him be all the praise.—C. R. Turner.

If you are thinking of new song books, we can get you Great Songs of the Church as cheaply as you can, and the commission we receive will help us some. The No. 1, cloth, round or shape notes, is 50 cents a copy. The No. 2, a larger and better book, is 65 cents each, round or shape notes. Also, What is Wrong

with the Movies? is 35 cents; and What is Wrong with the Dance? is 25 cents. These two books should be read by all Christians. Bro. Arthur Freeman gets several copies and carries with him, and when he talks on those subjects, and some say they would like to have such in book form, he hands them the book. He gets no commission for this, but does it entirely for the good he can do. Good plan! It shows a REAL interest in those young people. "Go thou and do likewise".

Polo, Mo.—Please find enclosed one dollar for 50 copies of the March M. C. for the Bethlehem congregation. The church here is moving along nicely still on the upward trend. I have done a lot of preaching since we were at Nevada; have preached four funerals, one an infant at Bogard in Carroll Co., Mo.; R. J. Manley, Millville, Mo.; Sallie Wild, West Antioch, Ray Co., Mo.; Annie Brock, East Antioch, Carroll Co., Mo. The Church of Christ needs more loyal preachers. I am the only one in a fifty-mile square.—J. L. Campbell, R. 2.

St. Louis, Mo.—I surely do enjoy reading the M. C., and I want to be a part in helping to afford others the same privilege and opportunity. I haven't words enough in my vocabulary to express just how much it has meant to me in the past. May it ever continue the good work it is doing, as a great spiritual help and inspiration. . . . Every one who comes in contact with the M. C. has nothing but praise and commendation for its contents. . . . (Brethren and sisters, unless the Church of Christ is a SPIRITUAL Church, all the correctness in doctrine will do us no good. It is not enough to be opposed to sprinkling, instrumental music in worship, Bible colleges and the Rough Draft. We might be exceedingly zealous against those departures, and yet be lost. "Follow peace with all men, and holiness, WITHOUT WHICH no man shall see the Lord."—Pub.)

Council Bluffs, Iowa—The Church here at Council Bluffs has just had the very efficient help of Brother Bill Hensley, in the work of developing talents. Bro. Hensley is very thorough in his way of building a congregation up to where they can grow by themselves. After all when we stop to reason, if we plant a tree, we put it in the ground, and give it a good start, and it will grow of itself. Now a church that is started and taught to do its own work, such as bringing souls into the church, and taking care of itself, the elders doing their duty, and not hiding their talent, like the one man did, in the parable of the talents, and letting some preacher or pastor do the work that God aimed for them to do, a congregation like that will grow, and also be strong through every fiber or every member, that goes to make up the Church. Brethren, let us keep our lamps full of oil, trimmed and ready; for we know not the hour our Lord may appear. He will know if we have been faithful or not. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." Galatians 6:7. Vern Harris, 2922 Ave. E.

How Many Stand With Arthur?—Arthur Freeman writes thus:

"Say, I surely like the March issue [the Campbell Special]. As you are aware, my position regarding the preaching and teaching is just as the last issue of the M. C. upheld. I have done and expect to do more to cause the entire brotherhood to realize the need for the Church to get behind this 'RECOVERY.' Though my efforts might accomplish but a tiny portion of what needs to be accomplished, I intend to do my portion."

When a young man in his early twenties writes like that, we may look for something to happen in this old U. S. A. And I know that there are quite a number who stand on the same ground. Speak out. We had several hundred extra copies of that issue printed, and you may have as many as you wish for the postage of a cent a copy. Another preacher wrote that he thought it was the most important issue of the M. C. ever put out. And I myself consider that it is getting at most important fundamentals. The first generation of this religious movement was all right, but the second generation apostatized, through the influence of Bethany and other colleges largely. We are engaged in the "RECOVERY", the Restoration of the original principles of the movement, and of the Bible. Let's go.

I deem the April missionary number as an "eye opener" to all of those who take Christianity lightly and what it stands for. When I read history and hear of the cruel treatment those early disciples received, I can truly see how that precious blood of those saints made many of those lustful pagans wonder and eventually led them to reverence the once hated Christ. Yes, I think that last issue will do much good.—Bill Hensley.

(Brethren, it can do no good unless our friends have a chance to read it. Will you give them a chance Think of it—you can

preach a carefully prepared sermon of 8 pages to as many of your friends as you desire for only a cent and a half a copy.—Pub.)

L. L. Brigrance, teacher in Freed-Hardeman College, says this: "When people who know the truth deliberately turn away from it, refuse to submit to its authority and be guided by it, but substitute human wisdom, 'sanctified common sense', expediency, etc., it is next to impossible ever to bring them back to an acknowledgment of the authority of God's Word and a submission to it."—(Gospel Advocate, March 6, 1941). That is very true. And that is one reason that there is not much hope for most of the college people in the south. They deliberately established human organizations, such as Bible colleges and orphan homes, to do work of the church, yet at the same time condemning missionary societies and aid societies, etc. They deliberately ran into the one-man preacher-pastor system, and I prophesy that though there is an agitation against that down there now, not one-tenth of them will ever give it up. They are going the way of least resistance, and "the way of least resistance makes crooked rivers and crooked men."

Mankato, Kansas.—Since my last report I finished work with the brethren at Red Cloud, Nebraska, and at present am finishing a month's work at Sweet Hill congregation. The work at Red Cloud during March was the beginning of a busy year for the brethren. We renewed our campaign of personal work in that city, finding the people as a whole more interested in the Church. We also spend part of the time in laying plans for their Third Annual Children's Daily Vacation Bible Study, to begin the first week in June. There is at present planned a systematic schedule of advertising to advance the importance of Bible study in the minds of the townspeople. It does one good to see such intense zeal for promoting the cause of our dear Lord and Master. In my work at Sweet Hill I once again ran into bad weather. The church house being located a mile from the state road, on a clay hill, made work impossible during the rainy season. Have spent some time in development work with these brethren, trying to make good use of time even though conditions were bad. (Eph. 5:16). Plan to begin at Fairbury April 27, with two weeks of meetings and personal work. There is a great work for all Christians to do. Let us not become "weary in well doing" (Gal. 6:9).—Bill Hensley.

A Challenge to Every Christian.—In an exchange we have the following:

"A few evenings ago the census taker came to our house and asked us the following questions: 1. Of what church are you a member? 2. Do you attend Sunday School? 3. Do you attend Sunday worship morning and evening? 4. Do you attend prayer meeting? The blanks provided our choice of the three answers, namely: regularly, occasionally, or never. After we had answered the questions the census taker remarked that in this community of 4,000 people, only 700 claim to be members of any church and only half of that number attend religious services regularly. Think of it, brethren, only 350 people out of 4,000 who are even trying to worship God."

And we Christians sit satisfied in our easy chair, and will not even hand, or send, a copy of such a tract as the April Missionary Number to such people, which tells of Christians dying for Jesus and to give us our Christian civilization. A Christian gave a copy of that issue to the lady helping in their home whose husband (a worldlyman) when he could not sleep at night, picked it up and read it, being well pleased, she said; and they are asking for more such literature. "In the morning sow thy seed, and in the evening withhold not thine hand, for who can tell whether will prosper, either this or that, or whether they both shall be alike good."

Denver, Colo.—Three families of us began a new work in this city Dec. 1, 1940. Dec. 1st and 8th we met in a home then in a rented room in Denver. We called R. O. Webb, of Secor, Ill., to assist and we appreciate the counsel, advice and cooperation. When others learned of his coming requests for him to call were made. He was in our city Saturday and Sunday, visited in three homes where there was sickness, assisted in our services. Twenty-four were present. Ten were banded together with names on a record, and determination to serve the Lord. Faithful members of the body of Christ in fellowship with our work will find a place to worship in harmony with the Scriptures and a welcome. We are outgrowing our present quarters and meeting place will be announced in a later issue.—E. B. Herndon.

Kansas City, Mo.—I am enclosing check for six dollars from the church here. We want you to send 100 M. C. of the March issue, 100 in April 100 in May. In our work here we are calling on all new "moveins", that is, we get a list of people moving in our community. We call on them, welcoming them to the community and giving them an invitation to attend church at the Church of Christ. Those who are good prospects, we are going to mail them a copy of the M. C. We will stamp our church location with that of 26th and Spruce before mailing. We are also mailing them a letter. Bro. Art. Freeman was with us through the month of February, helping us in development work such as public speaking and teacher's training also personal work. We think he is very good along that line. Bro. Freeman will be with us again in May for protracted work of about three weeks. In June we will have Vacation Bible Study. Bro. Rhodes will hold us a meeting in September and October for four weeks. Bro. Freeman will be back in November for further development work. In 1942 Bro. Zerr will begin a Bible Reading February 23rd. Will write details later. We haven't had a meeting since Carl held our meeting in 1939, but we have had 23 added. We are trying to keep busy in the Lord's work. Everything looks brighter for the Church in K. C. I am also enclosing \$1.00 for my subscription for the M. C.—B. A. Boyce.

Week Day Bible School.—In some states the school authorities permit any children who wish to go to some church and receive an hour of religious instruction once a week. Three sisters in Fairbury, Neb.—Sister Herbert Ascendorf, Sister Jack Lock, and Sister Rose Smart—took advantage of this, and taught all children who would come. There were not so many who attended, but they say there was good interest. They taught character study of Old Testament, Life of Christ, and many things such as would be in our Bible classes. One of the teachers writes: "The children have a real interest in the class and regret that it will soon close. We have had grade school teachers visit the class. One expressed that for seven years she had visited the various Bible schools but the work taught the children here was outstanding; also, the best class behaviour found in any. She was impressed with our Bible chart and would like to have a copy." Can not other sisters engage in such a work?

Many of our readers are working now at secular work as they have not for ten years. It has been suggested by some of our great men, and I think it VERY wise, that instead of buying new cars, new refrigerators, new radios, new this and new that luxury, we pay off our debts, and save ALL we can, for this war activity will come to an end and then we will drop again HARD. Let us be wise. Shall we not learn something from the last World War and its aftermath?

Many people today would throw the Bible aside as a book not worth reading. Yet its stories and style are unsurpassed. Old Benjamin Franklin, the philosopher, was ambassador to France at a time when that country was filled with deists and skeptics. One day he gathered a group of them and said he had a beautiful story he had found in an old book and wished them to hear it. He read it, and they pronounced it fine. Then he told them he had read the book of Ruth in the Bible which they despised, and had not read. In our own age, the world has been fascinated with Pearl Buck's book, "The Good Earth", a tale of China. The style has been eulogized. She was brought up in a religious atmosphere and no doubt read the Bible much (she lived mostly in China), and she has, possibly unconsciously adopted the style of the Bible. Notice that she introduces most sentences and most paragraphs with the word "and". Notice, also, that every verse in Genesis 1, except two begins with the word "and", and the second the same way, and so throughout most of the Bible history. We were taught in school NOT to introduce the sentence with that word, yet Pearl Buck evidently found that teachers did not know what they were talking about. The word so used seems to be a natural method of expressing simplicity. Notice how uneducated people will introduce most sentences with the word "and". It seems we would better leave off some of this "education". So even as literature, the Bible stands supreme.

St. Louis, Mo.—Dear Mr. Summers: Some time ago I wrote you concerning the "Macedonian Call", whose publication was it and so forth. I wish to say that the magazine has become a good source for Scripture knowledge. It is very, very good for churches connected with this organization certainly appeals to me. It is wonderful work to build, but let Scripture do the building. Since I received your letter, and magazine which I wrote for, I found a fellow workman who belongs to the Lil-

lian avenue congregation, Ted Ratcliffe, a very fine man. He has told me much of the organization and its work; enough so, that I hope some day it will become a greater blessing to troubled humanity. Man today is casting about for a place to worship in, where he does not need to feel that he is being rushed into everything but what he wants—"His soul to be satisfied." I am coming to realize more and more that the reason the organized church is losing its power is because they are not willing to do it according to Scripture. Instead of many affairs, all that is needed is a frank statement of policy required of each individual as to how they will pursue after the high calling of Jesus Christ and an intention to thoroughly learn Scripture. On the part of the organized physical church: there should be constant endeavor to make each individual better equipped to fight the good fight against Satan. I am certainly glad to receive your paper, and may God bless it more and more, for it certainly does good work. Sincerely yours in Christ.—A. H. B.

Immediately following the St. Louis Bible Reading I was supported by the brethren at Bonne Terre, Mo., in a meeting of one week's duration with the Mine La Motte congregation. Though it is small we had good crowds and the interest was good. There were two additions by baptism and we believe the congregation was strengthened. I enjoyed the work and my thanks goes to the brethren at Bonne Terre for their cooperation. I am now with Wilbur Storm in his program of development work with congregations in North Missouri. I will be with him this week here at Unionville. So far there has been good interest and the outlook is favorable. The brethren have been cooperating nicely in the lessons and practice. I was pleased with the way Bro. Carl Ketcherside conducted his part of the debate in Anderson. It proved instructive to me, and the lessons will go with me.—Kenneth Morgan.

West Virginia.—My kind Brother, the M. C. for February read, and will say is fine, especially the two articles: "Why the Early Church Thrived" and "Contrasting evangelist preaching by the evangelist preacher and the teaching to be done by local congregations." As I see it, of course the preacher has to be a teacher, but not to take the oversight of congregations, where there are scriptural elders; but when the preacher's work is done in a community then is time for him to move on. Elders to be the overseers are the pastors, to care for the flock. These two articles offer a large field of thought for all and should be prayerfully and carefully considered by all Christians. I am fearful that some gospel preachers are drifting toward the fad and fashion of popularity, to be highly esteemed among men. Preachers need strong rebukes to help them be humble. Jude says, "Contend for the faith once delivered to the saints." Paul says: "Be instant [eager or active] in season, out of season," etc. Paul meant to be ready at all times, all places and among different teachings to set forth the teaching of the Holy Spirit on and after Pentecost. I believe in disputing with unbelievers anywhere we meet them if we have a chance. I am with you in the fight for the right, but haven't done much lately, as my wife has been sick.—Melvin White.

Central Station, W. Va.—One thing I have learned about the Church of Christ is concerning selecting young men for the ministry by the thickness of their lips instead of their character. This one thing has had its effect here and caused untold harm to the church, and may be to the young man who has been flattered and pushed to the front without proper training. When a young man is baptized and refuses to place his membership with a congregation, it is evidence to me that there is something wrong. To call such a young man to study for a preacher is a mistake. And to give such a young man eight or ten weeks' training, then turn him loose to go and say just what seems good—is another mistake. He did not learn this at the Bible Reading. And he goes back to a congregation where he had placed his membership **ONLY ONE WEEK BEFORE HE WENT AWAY**, and demands a letter to preach and marry, so he could ask for a clergyman's ticket. And when the church doesn't jump at his commands, he feels at liberty to call the deacon a liar and the elder a falsifier. And when such a young man lives within a mile of the meeting house and refuses to have anything to do with it, the Long Run congregation absolutely refuses to give such a one a letter to preach. And if churches generally send out such young men, they surely will get into much trouble in the future.—W. J. Williamson.

A Good Lesson.—An old brother who lived back in the hills of this State, but has now "gone on before", told me the story of a very destitute family. The head of this family was a member

of a religious body that believed much in prayer. So some of his brethren decided on a time to go to the home of their poor brother, and pray for the family that they be relieved of the hardship they were undergoing. But when the time arrived for the prayer meeting, one brother was sick and unable to go, but he sent his son with the team and wagon. The boy arrived at the home and went in and told the folks his father was sick and not able to come, but sent his prayer in the wagon, and asked that they come out and help him carry it in. It consisted of food, possibly flour, meat, potatoes, etc. My brethren, we're commanded to "pray without ceasing" (1 Thes. 5:17), but that we're able to do, we must not try to put off on our Father. Hear James and John:

"Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction" (time of need) "and to keep himself unspotted from the world." (James 1:27). "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15-16). "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." (1 John 3:17)—E. R. Hayes, Huntington, W. Va.

A Missionary Example.—I am a believer in Christ, having obeyed the gospel April 2, 1939. I am situated at a place where there isn't a church, however, I meet with a believing family twelve miles from here, each Sunday. I am trying to do my part in developing myself and helping spread the gospel. I am twenty-five years old. In helping with the gospel I give five to seven dollars a month and several dollars charity help. I felt that I should do more. I know that the Macedonian Call is a very excellent printed preacher. It is my desire to send this paper a year to each person listed on the attached sheet. . . ."

Brookfield, Mo.—Church here is still struggling to follow "the Jerusalem Church" in its rule of faith and practice. Bro. Wm. Ketcherside, evangelist, who has the oversight of this congregation, was here two nights in February, and did some very constructive work. This was done without compromise on unscriptural practices or any letting up on the fight against ungodliness and worldliness. We have more confidence in the "old ground" than ever before and have no idea of departing from the Jerusalem Church. Those who will not stand on apostolic ground will not stand on anything long! We want something reliable, permanent, sure and steadfast, and a kingdom that cannot be moved. So in "the church" we find something to lean on, living and dying, in this world and in the world to come. And if we leave this, all is darkness and uncertainty. Let us hear what the Spirit says to the churches, and "not listen to those unstable souls who depart from the faith." Let us hold fast the confession of our hope, that it waver not. For he is faithful who has promised and let us consider one another to provoke unto love and good works, not forsaking our own assembling together, as the manner (or custom) of some is, but exhorting one another and so much the more as we see the day approaching. Meeting on the first day of the week to break bread is of great spiritual help and while that is not all that is required of God's people, it is, however a very necessary part. Observation shows that neglecting this important part purposely or wilfully any great length of time, results in a falling away or final apostasy. Every Christian who stays away from worship purposely or wilfully is not only disobeying God but is neglecting a means of growth, and he or she will become weaker and weaker. But when we come together as brothers and sisters in Christ around the Lord's table, how should we come? We should put aside all malice and envy and jealousies and evil imaginations about one another. And instead of doing the things God condemns, try to do his will and when Christians fully demonstrate this love, by their actions, then all who see it know they are Christ's disciples. The Church that Christ purchased with his own precious blood is the most glorious institution on earth or in heaven, and to be a faithful member of that church is the most noble position that can be occupied by mortal man. On the other hand, when God in His infinite love, pardons and adopts one into his family, and that one allows the Devil (through some of his evil workers) to poison the mind with envy and jealousy and evil surmisings—to the extent that hate instead of love is felt toward the brethren, such a one will lose eternal happiness if he dies in that condition. "Beware of the beginning of evil." If we value eternal life we must not let those things enter into our daily living. Let us measure our words at all times and not

be reckless in speech against any of Christ's disciples. The wisest monarch of Israel gave this advice: "Be not rash with thy mouth and let not thine heart be hasty to utter anything before God, for he is in heaven and thou art upon the earth." In Col. 3:1-2 we are told to set our affection on things above. So let us abstain from all appearance of evil. I certainly enjoyed D. A. Sommer's article in February issue of the M. C. on "Why the Early Church Thrived." Also W. G. Roberts an "Home Training." I hope all readers of the M. C. will read and re-read those articles.—Mrs. G. R. Blankenship.

Topeka, Kans.—During the month of February the wife and I had our apartment in Kansas City where we labored with the 59th and Kenwood brethren. Our night work for the entire month was exclusively development. We had training one night per week for training in all parts of the public work, one for personal work and one for teaching Bible classes. Remaining nights and also afternoons we made calls on prospects. We began a tract box system beside a special program of personal work. Instead of contacting each home, we are concentrating on the new arrivals in the city. Soon after his arrival, the new resident has a caller. This caller lists the family as good, fair, or poor prospect. All good and fair prospects are to receive the M. C. each month for six months. A caller is to be sent as each prospect then demands but not less than one at the end of three months and six months. This last caller will again list the family thus contacted as good, fair, or poor. All good prospects will then receive very special attention by more M. C.'s and other literature and frequent visits of the members. By this method we hope to contact a class of people which has no church home upon our first call. For three weeks we were with the St. Joseph church. Though smaller than many churches which say they are too small to do anything, this church is putting out about 1,000 of Bro. Carl Ketcherside's tracts each time they are printed (about every 60 days) and crying for more. About 500 of these are distributed by personal calls of the members in the community of the church house. The others go out in tract boxes and to friends of the members. Our last week there was sessions each night on "Christian Duties." The wife and I, along with Bro. Earl Sallee, Sister Grace Bailey, of Chillicothe, and Sister Robertson, of California, motored to St. Louis to attend the very edifying week of training for personal work, Bible class teaching, and general church development and advertising. Beside the enjoyment we had in meeting many familiar and new faces, we surely feel that our trip was profitable and will show in our future efforts for the cause of Christ. We are now back to Topeka but still looking for a new location. Three nights a week we are having special Bible study in 1 Corinthians. Bro. Winford Lee, a young preacher just beginning his work in the field this year is with us for this and next month. Just now he is at Neosho, Mo., taking Bro. Wm. Ketcherside's place while he is gone to Bonne Terre where he was called because of the serious condition of his mother. Churches will be wise who engage Bro. Lee for work yet this year. You may address him at Ethel, Missouri. On March 31st, I preached the funeral services for Sister Lightfoot, 89 years old, at Unionville, Mo. Burial was at Lemons, Mo. "The old must die and the young may." Therefore, let us all be sure we are prepared.—Arthur Freeman, Chillicothe, Mo.

How Would You Answer These Questions?—When should elders be appointed, and how? Must they have children? How are they tried when accused? Should a church accept any man who claims to be a preacher of the church of Christ, when we know little of his past? Should young preachers have letters of commendation from their home churches? For what things would members be excluded: divorce, dancing, slandering? Should every Christian have local church membership? How is that obtained? Can we make human conduct in church affairs work out like mathematics? These and a hundred other such questions confront disciples as their little group grows into a good sized church. What is the answer? All along the M. C. has emphasized Zeal and Activity and practically nothing has been written on these questions above, yet we knew the time would come when they would have to be dealt with. The publisher of the M. C. has been preaching and working among churches for forty-three years, and has heard about all the difficulties of the church for half a century. He has had more of a chance than possibly any other preacher to come in contact with all these questions and their answers by many brethren. The time has come when something needs to be said. The publisher is gathering what he has learned through these years, in the light of the Word of God, and is planning on publishing them in the May issue of the M. C., making a sort of tract

on that subject, Church Government and Discipline. He doesn't expect you to believe everything he says, and he is presenting these things simply for what you think they are worth in the light of the Bible. However, he does believe that you will find some helpful teaching in them. What do you think of printing this, and how many copies of the paper will you take? We think elders will help their work to put a copy into each home. We should like to send it all free, but we are now at the bottom of our free literature. Maybe you wish to help.

Who Will Be Saved?—Galatians 5: 19, 20, 21, tell us of certain classes that will not be saved so long as their practices are not changed; so we need have no apprehension of these classes in considering the above question. Mark 16:16 says: "He that believeth not shall be damned," so we know we need not ask the above question of the unbeliever. Since there are so many different doctrines taught by so many different denominations, sects and factions who feel sure they as a whole are going to heaven the above is an important question. It is a positive fact that every one that thinks he is going to heaven will not go there, for the Savior said, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." Also 2nd John 9 says, "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God." Then we must do the will of the Father and abide in the doctrine of Christ in order to have the hope of salvation. Those who are prepared to go to heaven will have to believe the same thing, do the same things and walk together as one while in this life. Then when heaven is entered all will be alike and be as one. There will not be a department in heaven for the Presbyterian, a department for the Baptists, a department for the progressives, a department for the factionists, for all will have to be alike. Then if we must all be alike and as one in heaven it is necessary that we be alike and as one in this life. We should be much interested in the subject of this article, "Who will be saved?" We, who are meeting for worship at 304 N. 14th St., New Castle, Ind., want to be sure we are doing everything that is required in the Divine plan to insure us salvation. We do not want to do anything that will endanger our chances for eternal salvation, and if we are doing anything we want some one, who is in a position to know to set us right. We will ask J. C. Roady, W. W. Adamson and J. S. Johns to answer the above question, even though they have either labored for, or endorsed a faction in this city, the members of which were formerly members of the church at 304 N. 14th St. and against whom three distinct and just charges could be placed: 1st, rebellion against God's divine plan; 2nd, sowing discord among brethren; and 3rd, upholding evil business practices. J. C. Roady just closed a protracted meeting for this faction a few weeks ago. The men just mentioned seem not to have any idea there is such a thing as a faction or that any member can commit anything that would cause them to withdraw their endorsement and break that strong tie of friendship. Even though these men have become broadminded and do endorse the New Castle faction and many other evil things they fought 15 years ago, yet we believe they can tell those of us who worship at 304 N. 14th St. what we are doing that will prevent us entering heaven. We want them to tell us. But first, since we are standing where we stood and teaching the same doctrine we laughed at and condemned, the same evils we condemned when they labored with us they must tell us why they did not set us right then and prevent us from living in sin all these years. Until they tell us why they did not give us the proper teaching they need not try to tell us of error now. If they have no answer for the above and since they are now endorsing about everything they formerly condemned it would be well and safe for them to turn their eyes inward and ask themselves, "Am I going to heaven?" This question is a serious one and deserves much consideration and those who scoff and ridicule the importance of the question may be the ones who will "wail and gnash their teeth" in that final day of accounts.—Nathan Ridgeway, New Castle, Ind.

A REMINDER—That the New Castle, Ind., BIBLE READING conducted by Bro. E. M. Zerr will start JUNE 2nd and will close AUGUST 22nd. Starting in the NEW TESTAMENT JULY 14th. The reading will be conducted in five night sessions each week, two and one-half hours each night. Day sessions are planned in addition to the regular reading. For those who can attend and want special attention given in any scriptural subject or work for the Church. Also a Bible study for the children in the forenoon. There will be no charge except for room and board at a minimum amount. Are you going to take ad-

vantage of this opportunity? If you are and have not written us do so at once if possible, and we will make reservations for you. Send us definite time of arrival of your bus or train and we will meet you. If you come and have made no arrangements, on arrival phone No. 2013J. And some one will call for you. If you are going to spend your vacation of a week or more with us, write us for a schedule of the reading. It will enable you to arrange to come and study the parts of the Bible most desired.—Tilden Lawson, 1914 S. 14th St., New Castle, Ind.

Texas.—My Dear Bro: I received yesterday a copy of the M. C. (March). I certainly appreciate your efforts. For many years I have held the same views and endeavored to instill them into the congregations where I have labored. I have had very little success along that line, however, due to much opposition from the modern Sunday School elements in said churches. I used to write quite a bit for the papers and have quoted these excerpts from Bro. Campbell and my quotations have been quoted by other writers. There is here in the South a leaning towards the college-bred boy preachers. I have labored six years with the church in Graham, Tex. Now they have laid me on the shelf and selected a boy at \$50.00 per month from Abilene Christian College. He alone will do the work. I am past 65 years of age and have been preaching 45 years. I guess I am too old to have a "pull on the young," hence a beardless boy with his loving smiles to take my place, at \$50 per. My support was anything that they gave me, and oftentimes it was very little. When I began there, there were only a "bakers' dozen", now we have a large membership and 3 to 4 services each week, with large crowds in attendance at all services, hence the change. I wish I had the money I would help you to send out thousands of copies of the M. C. to people here in the South. We have many thousands who are opposed to this "Modernism" in the work and worship of the church. I sent you some names and addresses more than a year ago. I send a few now.—W. T. Taylor. (He has probably sent a hundred names and we are sending them the May, 1940, and March, 1941, issues. But our missionary money is exhausted. What shall we do with such calls in the future?—Pub.)

A Letter and Reply.—Dear Brother Sommer: Your March number [the Campbell issue] of the Macedonian Call contains some very valuable teaching along the lines of scriptural elders and evangelists. Bro. Campbell wrote well on the eldership and we do well in our day to stand for scripturally qualified elders in every church and for evangelists who will discharge their duty toward the unsaved especially in the unworked fields. It is regrettable among a people who professedly stand for the apostolic order of things in religion, to see the slackness that exists as to whether or not there shall be elders and if there are to be such whether or not they shall be of the prescribed pattern or according to some human modification of it. Then when elders are installed, they should be something more than a group of figureheads dominated by the "minister." If the overseers were always qualified and if they functioned scripturally (feeding, watching and ruling the flock), the evangelists would, at least for the most part, be free to carry the gospel to the unevangelized and plant more congregations over which to appoint more scripturally qualified elders for the work of oversight, etc. Thus, the congregations would have more and better instruction (from a plurality of capable men who are continually in their midst and who know the congregational needs) and the world would have greatly increased amount of missionary work bestowed upon it with the probable result of more conversions, more churches, more elders and evangelists, and consequently still more evangelization or missionary work. Scriptural elders are much abler men than very many "evangelists" and "ministers". What a spectacle to see elders with a Christian experience of perhaps 40 or more years and an eldership experience of perhaps 20 or more years—men who are grandparents—sitting quietly aside while an unmarried youth who has been in the church only a few years, and who may not have preached more than a year or two, leads the church, conducting the meetings, making the announcements, preaching the sermon, shaping the policy of the congregation while he saves the saved and in the main leaves the unworked field neglected. The best single gift the churches could receive today would be a scriptural eldership scripturally functioning in every congregation. Yours in "Christ."—(Don Carlos Janes, publisher of a monthly foreign missionary journal.)

Dear Bro. Janes: I thank you for the commendation of our "Campbell Special" issue. You remember that more than forty years ago, we attended together for a little while Bro. Morris

Bible Reading at Hillsboro, near New Castle, Ind. But our ways have been divergent. Why? The fight was on then against the Bible colleges, and you chose to go with them. You have gone along with them, and they have been largely the incubators of the unscriptural "one-man preacher-pastor" system which you now deplore. You say, "the best single GIFT the churches could receive today would be a scriptural eldership." But, my dear brother, such things don't come as "gifts", but through hard and planned labor. What are you doing to develop such an eldership? There is but one thing to do—get rid of all that Bible collegelism with its clergy fruits. But when you try it, you will make some very bitter enemies, even as I have done through thirty years in my fight against it. Are you willing to pay the price? Yours for the old paths.—D. A. Sommer.

Church Member Explains To God

You see, God, it is like this: We would attend church more faithfully if your day came at any other time. You have chosen a day that comes at the end of a hard week (of course, I get Saturday afternoons off) when we are all tired out. Not only that, it is the day following Saturday night. Saturday evening is the one time when we feel that we should enjoy ourselves, so we go to the movie or a party and often it is after midnight when we reach home. So it is almost impossible to get up on Sunday morning. You have chosen the very day when we want to sleep late; in fact, the children are often late to Sunday School because it is inconvenient for us to get up and get them ready to go. It is usually after 10 o'clock when the dishes are done and then it is time to think about Sunday dinner, not to mention the Sunday paper. I mean no disrespect to you and do not claim my judgment equal to yours, but you must realize that you have chosen the very day on which the morning paper takes the longest time to read thoroughly and also the day on which we have the biggest dinner.

Then, too, we must think of John. Besides having picked the time when dinner must be prepared, John is cooped up in the office all week, and Sunday morning is the best and only time he has to tinker with the car. The whole week offers no time so good to wash and clean the car and do odd jobs around the place as Sunday morning during church time. When John gets into his old clothes and gets his hands all greasy you can not reasonably expect him to even think about getting dressed for church. If you did not want him to tinker with the car you should not have permitted him to get one.

Then, too, we must go visit our folks; there has been no time during the week, you see. I am telling you all these things because I want you to see our point of view and that it is not our fault that we are not able to get to church on Sunday morning and, of course, you know we cannot go to church Sunday night and be at our bridge club or revel in some spicy sex-obsession at the theater.

Really, God, we would like to go, and we know we ought to go, but it must be clear to you now that the real reason we cannot go is because you have chosen the wrong day. If you will select any other day but Sunday, while we cannot promise definitely (you know I never make promises unless I'm positive that I can keep them), we shall be glad to give it further consideration.

Self-excusingly yours,

THE MAJORITY.
—Windsor Gazette.