

MACEDONIAN CALL

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

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MACEDONIAN CALL

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THE WORLD NEEDS MORE MOTHERS LIKE THIS ONE

Many a man who has arisen to eminence in life, or done great good for his fellowman, has said, "All that I am I owe to the Bible and to my mother. To the one for the truths it contains, and to the other for impressing those truths upon my youthful mind."

Moses E. Lard was a faithful gospel preacher of three-quarters of a century ago, who spent his life in making the world better. His father died when he was young, and left several children with the mother, but she was unable to hold them together. The preacher describes the sad parting and its influence on his after life:

"At length the painful fear was realized that as a family we could be no longer kept together. The day of separation at length came. To us all death would have been a relief. Thinly clad and poorly shod, we stood around the humble hearth for the last time. Our mother's heart was breaking.

"As my brother and myself stood beneath the little cabin eaves, just ready to take leave of the only objects on earth dear to us, and thus close the saddest scene of our lives, my mother said, 'My dear boys, I have nothing to give you but my blessing and these two little books.' Her soul was breaking and she could say no more. She then drew from her bosom two small testaments; and as her tears were streaming and lips quivering, she screamed, as if it were her last, and placed them in our hands. We all said, Good-bye; and that family was forever broken on earth.

"Yet, gentle reader, think us not poor as we turned from that mean abode. We bore with us a Christian mother's blessing and the precious words of Jesus. We were wealthy boys. To that little book and the memory of that scene my future life owes its shaping. I never neglected the one, thank Heaven, nor forgot the other. . .

"Beside a frail father now lie a sister and my mother. . . Her last moments, like her life, were full of high trust in Christ. To her children she gave her blessing, for earth breathed a prayer, and then went hence.

"May that little band she so tenderly loved and faithfully served meet her in peace, as the last groan of each is hushed, is the fervent wish of the hand that pens this."

PEN POINTS

THE TEACHING of the devil is that, "God does not mean what he says!" The first person who accepted that doctrine was Eve. She has plenty of children now who are "chips off the old block."

IF YOU FEEL yourself growing cold, get busy and warm up with vigorous spiritual exercise. It is not the active, running brook that freezes over, but the still pond. Don't freeze in the winter or stagnate in the summer.

DON'T WORRY if occasionally someone flings a stone in your direction. They never frail trees that bear no fruit.

SOMEONE SAYS, we cannot all see alike, nor think alike. Then let God see for us and think for us, and let us just do what he says.

WE HAVE PREACHERS who are like the numps. Sometimes they are on one side and the next time on the other.

THERE ARE three kinds of members in the church: the rowboat, sailboat and steamboat members. The rowboat members have to be pushed wherever they go. The sailboat members always go with the wind. The steamboat members make up their minds where they ought to go, and go there—regardless of wind and weather.

THE MODERN way of stating the Savior's commission, seems to be, "Go ye therefore and preach, letting everyone alone."

EVEN IF YOU are isolated from a congregation of faithful disciples, there is no reason why you should not attend services every Lord's Day if there are two or three members in your family. Why not invite the neighbors in, to study the Word with you?

HOW MANY PREACHERS writing to isolated disciples now, include the statement, "Likewise greet the church that is in your house?" Why not?

When comes our times of crisis, and our hearts are filled with fear,

When leadership is needed, and dark peril hovers near,

Who is it has the wisdom to advise the best to do—
The many in confusion, or the quiet, faithful few?

When undermining forces have detoured the race away
From the long upward highway to its promised
better day,

Who saves the situation from the unremembered dust
The many who surrender, or the few who-keep the
trust?

Who is it ponder deeply on the problems of the earth,
Discerns life's deeper meaning, and seeks out its
hidden worth?

Who knows the wells of wisdom where the one who will
may drink—

The many moved by feeling, or the few who really
think?

—Selected by W. CARL KETCHERSIDE.

WHEN THE FENCE IS BROKEN DOWN—

What happens? You all know the cattle, hogs, and sheep go visiting for better "pickin'" if they can find it.

For thirty or forty years the Apostolic Review tried to build a fence to keep out hobbyists, factionists and college advocates, but through the Rough Draft they broke down that fence they had built with hundreds of columns of its paper in that time. Many of the college advocates are tearing loose into the anti-college pasture since the fence is broken down. Verna Gilbert said that a college preacher told him that in a few years they would have the north-west, and Verna said he thought so, too, yet he has made no effort at all to keep them out but has helped them through his advocacy of the Rough Draft. The Firm Foundation is for the colleges and homes, etc., and C. T. Springs, "all-time" preacher at Salem, Ore., writes to that paper, July 16, 1935, "**Success to the Firm Foundation.**" That can mean nothing else than "success" to the principles of that paper. College preachers are coming north and becoming pastors of churches that used to be anti-collegé, and the R. D. has done that. There is another side of this fence. Many of the northern preachers, supposedly anti-college, are trying to break over into the college pastures where they think the "pickin'" is more luxuriant.

The publisher of the Firm Foundation, published in Austin, Texas, criticizes some abuses in the colleges, then says in the number of April 16, 1935, "**It may be in place for me to say that I am by no means opposed to Christian colleges, as such. I do not believe they have a better friend than myself. . . . I served as president of one such college for a period of ten years, and would probably be still in some such position of service had I not voluntarily turned my attention to what I regarded—and do still regard—as a greater opportunity for service, in the field of religious journalism. From the depths of my heart I desire to help and not to hinder, any of my brethren engaged in the great work of Christian education.**"

In their issue of April 7, 1936, the publisher prints a picture of a "Boys' building" in the Boles Orphan Home, which has been destroyed by fire, and says, concerning donations to rebuild it: "**It is a time for liberality on the part of friends. The Firm Foundation is a friend to all the orphan homes among the churches of Christ and urges their support.**"

I have recently looked over a few copies of this paper for 1935, and find the following supposedly anti-college preachers who are reporting in its columns, who also report in the Apostolic Review and Morris' People's Bible Advocate:

C. E. Fritts, pastor, Denver, Colo.; **V. D. Love**, pastor, Winfield, Kans.; **Ernest Beam**, pastor, Long Beach, Calif.; **Jas. A. Scott**, pastor, Long Beach (where Bro. Morris attends); **Seth Rehkop**, anywhere among "churches of Christ"; **L. C. Utley**; **Homer Utley**; **David Owens**, pastor where pasture is good (on table-lands); **Thaddeus Hutson**, pastor wherever possible; **Claude Witty**, pastor, Detroit, Mich.; **Dan Ottinger**, preacher in Chicago; **W. W. Otey**, of Winfield notoriety; **W. W. Leamon**; **L. D. Perkins**; **W. S. Gibbons**, a seeker of new pasture in the west; **C. T. Springs**, "full-time" preacher at Salem; and **Frank Swanson**, of whom the authors of the Rough Draft say in the Review, "Notice that Frank Swanson is writing in a Nashville, Tenn., paper. Queer that Bro. Frank

had to go 'way down there to discover he could work with college people' where it's possible and scriptural."

All of these preachers report in the Review, and I have seen all but on or two with reports in Morris' paper, if I remember correctly, as well as in the Firm Foundation.

So, brethren, with the fence broken down through the R. D., the stock are having a good time. But what will the Lord of the fields say when He seeks to gather the grain from His unprotected fields? The M. C. still believes what the authors of the R. D. said in the Review, Feb. 16, 1932, four months before they published that divisive document, "When one advertises in a journal that advocates an educational society to teach the gospel, don't we class him with the 'Bible college' folks?" And we stand with inspired John who said of false teachers, "Receive them not." Do you stand for the same principles? Show your colors.

WHAT TRIALS SHOULD DO FOR US.

'Tis my happiness below, not to live without the cross,
But the Savior's power to know, sanctifying ev'ry loss.
Trials must and will befall; but with humble faith to see
Love inscribed upon them all—this is happiness to me.
Trials make the promise sweet, trials give new life to prayer,
Trials bring me to His feet, lay me low, and keep me there.
WM. COWPER.

CO-OPERATION

The word co-operation is not found in the Bible but the principle is written everywhere: It means working together, or fellowship. The seed, the sun and the soil combine in making the plant; the word, the spirit and the mind combine in making the church. God and man can unite on Divine terms but no other. Nations can't trade until the armistice is signed. We must co-operate with God in saving the soul, yet it is God's salvation and not ours. Stand still and see the salvation of the Lord. Man had no part in making it but he has a part in taking it. I can't bridge the stream, but I can walk over it. I can't make a match, but I can strike it.

What God has done needs no improvement, but invites indorsement. Difficulties great or small are all the same to him. Jonah in the whale, Daniel in the den, Paul in the prison, or Lazarus in the grave were all released. They did not apply their own wisdom—we must keep in touch with Heaven. If the church carries excess baggage she must pay the tax. "Can two walk together except they agree." Jacob declined walking with his brother Esau even after they were reconciled. (Gen. 33:12-17.) We can't travel with kindred if going the wrong way. The world and the church must separate; we have a decision from the Supreme Court. The salesman consults the firm; the mail clerk looks at his Postal guide and the train man gets orders at every station. In human affairs when a sentinel is on guard others can sleep. He who never slumbers is watching the church. Can we trust Him? The world selects her own methods; the church must watch the signal lights. Jonah, Saul, Absalom, Nadab, Abihu and others, failed to stop at the crossing; however they paid the fine. How about the religious innovator, speculator, incubator and fabricator? God's thoughts and ours must coincide about Christ. Then we are walking by faith. Good works are a Christian asset but add nothing to citizenship. Salvation is permanent while a man is faithful. Work and worship fluctuate. Christ's intercession is to correct my walk

which is faulty and not my standing which is perfect; while I stay in the middle of the road, I work to improve my character, but not to confirm my title. Grace, mercy and pardon are elements of salvation. They do not change. Some people work and worship who are not saved.

God's business is weighed by a Divine scale. He need never change because he can make no new discoveries in us. The church should be sane and solvent in respect to doctrine, wise and watchful regarding morals; alive and active in work and worship. David fought a giant, Samson fought a lion, Saul fought Amalek and Christ fought the Devil. A paper fight hurts the town, a family fight hurts the home while a religious fight hurts the church, but the good fight of faith is commendable and always in order.—A. R. Moore.

WILL YOU FELLOWSHIP THESE PEOPLE?

The following is clipped from the McConnellsville Herald, McConnellsville, Ohio, April 2, 1936:

"STOCKPORT—Pre-Easter meetings will be held at the Christian church, April 5 to April 12; services will begin each evening at 7:30. The devotional programs will be in charge of the young people; their pastor, Rev. C. L. Wiggins, will deliver the messages. Music will be in charge of O. V. Hanlin. Sunday will be 'automobile' night. A prize will be given to the person bringing the largest number to church in their automobile. Monday will be 'friendship' night, and a prize will be given to the person who has the most friends present that came because of their personal invitation; Thursday evening will be 'family' night and a gift will be presented to the youngest member of the largest family present. A cordial welcome is extended to you to all these services."

Now we will quote from the creed called "Rough Draft:" "Couldn't we worship with the Christian church if they'd cut out the mechanical music and not touch the Church funds in the interest of human societies to do Church work? And raise money for that work by giving us the Lord has prospered? We can worship together with our College brethren if they'll keep their hands off the Church funds and don't try to divert them for the aid of Colleges to teach the Scriptures." **A. R., June 21, 1932.**

All they ask the "Christian church" to do is to "cut out" the use of instrumental music and not use church money. All they ask the "Bible College" folks to do is to keep their hands off the money in the Church treasury and they will fellowship them. That means the "Christian Church" may continue to practice such as we have in the above clipping which was to be in the "Christian Church" at Stockport, Ohio, near where my wife was reared. Brethren, how do you like the "Rough Draft" now? Consider what I say, and the Lord give you understanding.—W. G. Roberts, 2708 Dewitt Ave., Mattoon, Illinois.

HOW GOD DEALS WITH SIN

"Cry aloud and spare not, lift up thy voice like a trumpet and show my people their transgressions and the house of Jacob their sins."

This is the message that God gave to Isaiah to tell to the Children of Israel. The words of the Apostle Paul to us today, "Reprove, rebuke, exhort with all long suffering and doctrine" is along the same line of teaching.

thus showing to us that God has always required his servant to help people to do right by telling them of their evil ways.

But sad to say many of the professed followers of Christ have turned from the word of the Lord and refuse to reprove those who sin but will even join with those who have gone beyond the doctrine of Christ and work with them in their evil ways. David prayed, "keep back thy servant from presumptuous sins," but these who have left their first love, no more listen to the admonition of the Apostle John to receive them not into your house, neither bid them God speed, but presume that they can disobey the command of the Lord and invite into the pulpit those who advocate Bible colleges and orphan homes to do work of the Church, and thus become part-takers of their sins.

Let us have no fellowship with the unfruitful works of darkness, but rather reprove them. Let us earnestly contend for the faith once for all delivered to the saints, and thus be approved in the day when we stand before the Judge of all the earth. Submitted in Love.—C. D. McKay.

LET THE TRUTH BE KNOWN

In the Review of Feb. 16, 1932, A. R. Sommer says this:—"When a preacher advertises in a journal that advocates a Missionary Society to preach the Gospel, don't we put him down as a sympathizer of 'the Christian Church?' When one advertises in a journal that advocates an Educational Society to teach the Gospel, don't we class him with the 'Bible College' folks? When another advertises in a journal that advocates 'obey the elders, right or wrong,' or be thrown out of church without a hearing? Don't we class him as favoring that heresy? And if a congregation calls and supports such preachers isn't it bidding God-speed to these heresies? If not why not? We can as consistently support the first preacher as the last... Think it over!"

I have thought this over several times, Allen, and I agree your reasoning is right. I ask you now to be consistent and harmonize this position with your position now in the "Rough Draft," where you say: "If the preacher we employ wants to give part of what we give him to aid a human religious society that's his personal affair and Risk."

Above you say when a congregation calls and supports a College preacher they are bidding God-speed to that heresy, and of course the preacher would be a heretic. In Feb. 16, 1931, you say it is bidding heresies God-speed, but now you say, **Have him hold your meeting!** I want you to give us the scripture and explain how you reconcile your position with the scripture. It seems to me you have crossed yourself just about as much as a man could or I don't understand language. It is up to you, Allen, to explain this. In connection with this I ask you these questions:

You have stated in the preceding statement, "When a congregation calls and supports such preachers, isn't it bidding God-speed to these heresies?" Is it scriptural to fellowship a heretic and the heresy he teaches? If yes, give us the scripture. If no, why are you now fellowshiping the ones you proclaimed heretics and heresies in Feb. 16, 1931?

Here is something else to think about. The Review editors regard the men who write for it as favoring the

"Rough Draft." Their position regarding college papers, Christian Church papers and the People's Bible advocate is that the men who write for them favor those heresies; and that same reason hold just as true for the writers of the Review. If not why not? There is one thing evident, the old writers for the Review were shut out of it when they wrote against the "Rough Draft," and the ones who write for it now have nothing to say against it.

Here is what J. S. Johns and J. C. Roady have to say about the Review in a private letter to try to hold it up: "Inasmuch as the statements are being made that the Review has become untrue to the teaching of the Bible, and that it is compromising principles and endorsing things that are wrong, we are anxious to get before the readers of the paper the facts of the case, and prove by some of the writers that such is not the case." After what you have read of how the Review and its editors stood before they put out the "Rough Draft" and how they stand now, **for these brethren to come out and say it is not compromising should make them blush with shame.** I now take these men at their word and ask if they are willing to back up their statement by affirming the Review is not compromising and that the Rough Draft which it sponsors is scriptural? If they are in earnest in what they stated they will back it up in defending it.—J. A. Freed, Topeka, Kans.

WHY DO WE GO TO CHURCH?

Do we meet on Lord's day to worship God in beauty and holiness?

"And upon the first day of the week, when the disciples came together to break bread,—"

Do we attend because, as a Church member, we feel obliged to be present to avoid comment?

Do we go to visit with the one who sits beside us, and do we always try to sit by one who will do as much talking as ourselves?

Do we spend the hour in drawing funny comics on the piece of scrap paper we had tucked away in our coat pocket?

Or do we find a nice sunny spot and recline in our seat letting our mind wander far ahead, planning what we will do this week?

(And if the sister will pardon this intrusion, I ask, Do we sing to God, or hear His Word, with our mouths full of chewing gum? Would we talk to our governor or president in such a disrespectful way?—Pub.)

Beloved, if Christ were sitting in the flesh in our midst would we carry the same thoughts? Matt. 18:20 says, "For where two or three are gathered together in my name, there am I in the midst of them." This proves He is there, and altho we can not see Him, we should be conscious of his divine presence. Let us be more watchful of our selves in the hour of worship, being ever thankful for the privilege we have to sing His praise. Study His word and discern the body in love, fellowship and peace.—DeElla Phelps, Nevada, Mo.

FRUIT TREES AND THEIR FRUIT

"Evangelist V. M. Gilbert, of Jefferson, Ia., will preach Friday evening at the Church of Christ, 522 Polk street. Evangelist Gilbert is widely known in this and surrounding states and is now on his way to St. Joseph, Mo., to begin a protracted meeting there Sunday."

The foregoing appeared in The Topeka State Journal, April 23, 1936. Homer Utley, pastor of the Polk Street Church here is one of the most ardent Bible College advocates in the middle west. No faithful preacher has been allowed in the Polk Street Church's pulpit since Bro. J. R. Bush exposed them for using college preachers, more than twenty years ago. Utley served as member of the board of directors for Harper College for five years, and told Carl and me and others he would serve on the board at Morrilton (now Searcie), Ark., if asked to do so.

When a man says, "we will all be preaching for the college churches in 10 years," that man is ready for a flop; and if he doesn't receive the coveted invitation soon, he'll invite himself. Of course, we who are well acquainted with Verna and his work, since the Long Beach trouble, knew all along that he was, at heart, with the college element. Verna should now be fully qualified for a pastorate anywhere from Indianapolis to Long Beach.

The Review publishers say they have dropped the Rough Draft, and are against the colleges. But every issue of the Review boasts of the sweet spirit of fellowship they enjoy with the college element as a result of the Rough Draft. Verna constantly says he is opposed to the schools, but in his reports of work, he tells of his happy associations with, and the good support he receives from, those who encourage the schools.

Verna's latest mistake was when he said **"WE WILL ALL** be preaching for the college churches in ten years." Verna knew what he was going to do, but he didn't know what we would do. You misjudged us Verna. Some of us still have a conviction of certain principles—principles that cannot be valued in dollars and cents. Verna like Shiveley, has been claiming one thing and doing another; we sometimes say "carrying water on both shoulders." After a few are deceived, such preachers finally go on to their own place.

Floyd R. Shively is now hired out to pastorate for a Christian (?) Church, in Coffey County, Kansas, if a newspaper report is true. I admire the attitude of Shively and R. C. Yaden in going with the Christian Church; not because I approve of it, but because if that is where their hearts are, that is where they really belong. If those who claimed to be against the college element when the Rough Draft first appeared had gone on with the college element (where their hearts really were) instead of working so enthusiastically for the Review while it promoted the surrender to the college element, not half so many brethren would have been led off from the Truth by them.—Wm. Ketcherside, 2010 E. 11 St., Topeka, Kans.

(Verna Gilbert held the last meeting they have had in North Indianapolis, where the authors of the Rough Draft have their membership, and of course was warmly received. For policy's sake, the leadership in North Indianapolis is going a little slow in this just now, trying to deceive some here, but the tree is bearing fruit in other states, and the divine standard is, "By their fruits ye shall know them." The M. C. proposes to keep pointing out this fruit to the readers.—Pub.)

MORE TELL-TALE FRUIT TREES

In an east side community paper in Kansas City, we have this, Friday, April 10, 1936:

"Evangelist J. C. Bunn, Seattle, Wash., prominent evangelist in the Churches of Christ for over 30 years,

will occupy the pulpit of the Van Brunt Church of Christ, 2422 Van Brunt boulevard, Sunday morning at 11:00 o'clock, according to announcement made by the Rev. A. R. Kepple, local pastor. * * * At three o'clock Sunday afternoon the evangelist speaks at the Church of Christ, 15th and Waverly, Kansas City, Kansas; and at 7:30 that evening three congregations will unite in a special service with the 39th and Flora church."

Thirty-ninth and Flora is a full fledged college church. The three congregations mentioned there along with Kepple and J. S. Buun, have thrown aside all restraint in regard to the college question. It is sad indeed to see how many supposedly faithful disciples have slipped through the flood gate that was opened up by the Review, with its Rough Draft, and after they have been swept from the strait and narrow way, to the broad road, they let loose a tirade of evil things against those who will not fellowship them in their departure from the truth. They have said every evil thing they can think of, and have published to the world their own ugly disposition, in their endeavor to reproach the faithful disciples who seek to exalt our Lord, and not themselves.

When some one calls attention to their departure from the truth, and their misrepresentations of the faithful disciples, they immediately become so sweet spirited that they will no longer deal with personalities. However, they should not forget that the great Judge of all the earth will deal with each of us personally. May the Dear Lord help us to be faithful. -L. L. Balleniger, 2615 Jackson, Kansas City, Mo.

REPORTS OF BRETHREN

Missouri.—I am enclosing \$2 for the M. C. I enjoy reading it.—Mrs. W. S. Crank.

Chillicothe, Mo.—The church getting along very nicely. We think.—Grace Bailey.

Illinois—Glad to see the paper growing better right along in spite of the enemy.—Mrs. Lillie Riggins.

Indianapolis.—If you know of any disciples in northern Idaho who stand against the modern apostasy now in the brotherhood, please write the M. C. office, for there are some faithful disciples there who are looking for others of like precious faith.—Pub.

Illinois—Please send me the Guide Through Bible History. I like the Macedonian Call fine and will send more money or stamps later on. Please send to my mother.—Elmer Scott.

Pennsylvania.—Hope you can continue to make the M. C. eight pages. I enjoy reading it. Wish you success as long as you stick to the truth.—Mrs. R. R. Kramer.

Montana.—Enclosed are two dollars, one for the name I sent you, and the other for another sub to some one. Received last issue of M. C. Sure glad to receive it.—W. H. Yates and wife. (Here is a good example for isolated disciples—use your means as you have been prospered in circulating the truth among those who need it. Who will do the same?—Pub.)

Pennsylvania.—Enclosed is check for the M. C. Hope you can continue the work. "Necessary Evils" was especially good article in last M. C. Wish all could read it. It is encouraging to the faithful and a lesson to those who have been "influenced" by something new.—Maude Davis. (I say the same. Let all our readers turn back and read this article by Bro. Zerr, which is not only on a most important subject just now, but is excellently written.—Pub.)

Ohio.—Glad to see the M. C. increasing in size, and hope it will continue as large or larger. It certainly rings true to the Scriptures. Send me two Guides.—Mrs. W. S. Rautsaw.

Compton, Calif.—I am here but can't get to speak to any but members to speak of. I have promised to help Chester Davies on a mission point for one week in a hall at Redondo. We are counting on Bro. Riggins again at Mountain Home, Ark., in July.—W. C. Rice.

Visalia, Calif.—Enclosed find check for \$5.00 for which please send the Macedonian Call to the following. * * * I enjoy reading the M. C. and I think we should do all we can to help hold up your hands in this great battle against apostasy. I am glad to report that the little congregation here is very watchful of the venom of the digressives, and different members have shown an outstanding growth in the knowledge of the truth. We ask the prayers of the loyal that we may remain faithful.—Dale Stephenson. (I think he is referring to the church at Exeter.—Pub.)

Ohio.—Sorry I have been so long in sending you more money, as I realize your need for money in such a brave undertaking to protect the brotherhood from slipping away from the true principles of the blood-bought Church of Christ. We remember you and your co-workers in our prayers, and give thanks that there are still those left who are willing and able to defend the true church. And may each and every defense be made in the true spirit of brotherly love. I am enclosing one dollar; hope to be able to send more in near future. Your sister in the one faith.—Emma Brady.

Marion, Ind.—Barbara E. Ford was born August 21, 1854, and was called to her eternal home on April 18, 1936, at the age of 81 years, 7 months and 27 days, leaving 5 children, 12 grand children and 3 great grandchildren. She was a member of the Church of Christ of Elwood, Ind. Funeral conducted by Slim Holderbaum. A large number of friends and relatives congregated to pay respect to this sister in Christ.

St. Louis, Mo.—Am in St. Louis undergoing treatment and waiting to assist Church here in three weeks meeting in which local talent will be used entirely. On my way home about last of May; would like to visit several congregations, including Chillicothe, Brookfield, K. C., Mo., Topeka, Kans., and any others wishing my services without money and without price, as I have lived fourteen months now without work and have learned to require very little.—Geo. A. Robinson, 5411 Vernon Ave.

Exeter, Calif.—Bro. W. C. Rice just closed a three weeks meeting for us last Lord's Day. We feel much encouraged and strengthened for his work in our midst, as this makes the second meeting that he has held here. Bro. Rice teaches the straight gospel in the simple way that anyone can understand and doesn't fail to warn the careless as well as encourage the faithful. In these awful times of digression it stands us in hand to know those who will labor among us. We are watching this very close here as some of the digressives have preached for us in the past, and although they can preach the truth from the pulpit and are careful to do so when they know that they are being watched, they seem not to fail to sow the seed of discord privately among the brethren. We have reaped the bitter harvest of this action of the past and are certainly trying to remember our lesson. We appreciate the cooperation of other loyal congregations in helping us to know which workers are true; therefore, we feel that we can recommend Bro. Rice to those in the brotherhood who desire a preacher of the straight gospel and without innovations. There were two baptized and four who confessed wrong and returned to the fold.—J. C. Weekly, J. T. Mitchell, Dale Stephenson, Elders.

Brookport, Ill.—I am thankful that the congregation at Brookport, Ill., can be a monthly contributor to your valuable paper. I do not know what we would do should you fail to issue it. The Church here will, as in the past, help you with every issue you put out, the Lord willing. I sincerely hope and pray that faithful members rally to your support. It is a worthy one.—A. T. Kerr.

Elkhart, Kans.—It gives me pleasure to write you a few lines, even though I have never met you in person. But having read the M. C. for years I feel that we are well acquainted. I do approve the things that you and other faithful preachers and teachers stand for, and enjoy reading, the good news brought to us from time to time through the M. C. We hope and pray that it may continue and grow in its good work. We enclose \$1.00 to show our appreciation of receiving the M. C. Thanking you for all past favors and wish you success in all our undertakings in the Lord.—Will Obenhaus and Family.

Mattoon, Ill.—The March number of the M. C. is sure fine. I don't want to miss one so am enclosing \$1.00 to renew my sub. The Church here is doing fine all in peace and of the same mind—a mind to work according to our Lord's will. I recently preached at Charleston and Neal, Ill. Brethren at Neal are few in number but love the faithful and have no wel-

come to offer to self-designing preachers. May we with one mind and one mouth glorify God. Rom. 15:6.—G. W. Shull, 112 Shelby Ave.

Marion, Ind.—We are glad to enclose one dollar for our sub. to M. C. Years ago we came out of the Christian Church into the Church of Christ, and it seemed such a haven of rest for our souls. When we first read the Rough Draft we were sick at heart for we knew it would lead many back into confusion—God help us, Satan is so subtle and there are so many evils. But God has always had a people and always will.—Bro. and Sister L. C. Overmeyer.

Colorado.—We received the Bible History Guide and your pleasant response written April 10th. We appreciate your untiring efforts and can add that it is a wonder you had the perseverance. We have been so disgusted at times we wonder if you have not been the same. Preachers that were at one time against the college and taught us the things we do know about the Bible now try to look us in the eye and tell us it is proper to fellowship with them. The college people delight in telling me of some preacher who has flopped to their side. Rest assured that they do not get any place with me. I am more determined than ever to show them where their place is and I feel I can do it by supporting those of your type. Accept this small contribution with our kindest regards. Received the M. C. today and note some very interesting reading therein.—Ashley H. Elson.

Mattoon, Ill.—Bro. Turner preached here last Lord's Day morning and night and gave us two real good sermons. Fifteen from the Kemp congregation placed their membership with us and Bros. H. C. Towles and C. R. Turner were among them. The "Rough Draft" is still doing havoc among the congregations. Instead of it being a BASIS for Unity it has divided congregations, families, etc. Had that creed never been written at least two congregations that are now divided in this part of the country would still be united. The authors of that creed (R. D.) are GUILTY of divisive work among the churches and brethren. Bro. Honn, who is a good worker and good Bible student, was also among those who placed their membership here. Bro. H. W. Cuppy also stands firm against that creed and may be a thorn in the flesh of those who endorse John H. Allen and the authors of that creed. Bro. Hade is opposed to faction endorsers. God bless him.—W. G. Roberts.

Lewis, Kans.—Bro. Hedges, of Winfield, Kans., held us a week's meeting over two Lord's Days. Closed last night with five being baptized and six taking membership from other places, with others almost persuaded. Closed with fine interest; should have lasted another week at least. Bro. Hedges is not a compromiser, as those who heard him can testify. Hope we can get him back some time again. The M. C. is a real paper now and I think the brethren should give it their whole support.—F. R. Randel.

Missouri.—I am enclosing check for my sub. and a little extra to use as most needed. I think the recent Call that quoted so much from the Reviews of three or four years ago was especially good, as it shows how some are rapidly changing. [We have extra copies of this extra good number, Feb.-March. Send for some and distribute to those who need the warning information. They are free. Let's quit singing, "Here am I, O Lord, send me," if we are too indifferent to try to educate the people in that which they should know.—Pub.] It seems queer how the Review is against Bible colleges and at the same time friendly and fellowshipping their supporters, and antagonistic and belittling toward those of us who also are against colleges. It looks to me like if I was against something I considered wrong I would try to be more friendly to those who also were against the wrong than to those who were championing the wrong. But not so with the Review. I still take it but have lost the confidence in it that I used to have.—V. M. Foltz.

Exeter, Calif.—I spent the first three weeks of March with the two churches of Riverside. Two weeks at West Riverside and one week in town. We had a good attendance in West Riverside regardless of much sickness there. The brethren are very faithful there, to my observations. We believed that much and lasting good was accomplished in our gospel study. Expecting to do some mission work in Arizona some time this summer, if the Lord wills. Any one desiring my services for sound gospel preaching on the coast or in Arizona can let me know by addressing me at the above address. We will arrange for all conditions. * * * I rejoiced

much to see one of my own brothers in the flesh and his wife come back and make full restitutions in Bro. Rice's meeting. May the Lord help all of us to be more faithful. Expecting to help you some financially before long. Wife and baby boy are both well.—Walter S. Weekly.

Kansas City, Mo.—The last issue of the M. C. was surely fine. I certainly enjoy the good letters from our brethren. Am glad to see the paper enlarged. I am sure it will accomplish much good. I was sorry, however, to note that there was no report of our good Bible reading. Under your able leadership, the four weeks you were with us, in January and February, we are sure that much good was accomplished, although the bitter cold weather was very much against us. I am glad to report that the Church here is moving along fine. We have been having one of our young brethren to read the opening lesson at all our meetings, and on Lord's Day mornings two of them occupy fifteen minutes each. Since you were here two fine persons, one a man who is just coming to what we may call middle age, and the other a lady who is a little older, both of whom attended your reading, have been baptized into Christ, and three who had gone out from us came back, confessing their wrongs, and also bringing two others with them. So you can see that we have great cause to rejoice. Wife and I have been quite poorly. I am still hardly able to get around, and almost too nervous to write. I had the good pleasure of worshipping with the faithful little band at Wakenda, Mo., last Lord's Day. Rejoiced to find them (as I believe) still contending for the old faith. While I went there on the sad occasion to attend the funeral of the little daughter of Brother and Sister James Ellis, I was glad indeed to have the privilege of worshipping the following day with them.—L. L. Ballenger.

St. Louis, Mo.—Church at 7121 Manchester as well as 5346 Lillian getting along fine. Recently one placed membership on Lillian and three additions by baptism and one placed membership on Manchester. Thus the work goes on with St. Louis talent. We expect to commence protracted effort first L. D. in May with home talent at our new congregation, 5346 Lillian. There will be different speaker each night. Each speaker has his subjects selected and each one is furnished with list of speakers and their subjects and when they are to speak that they may be prepared when their time comes. Some of our young men will occupy part of the time during the meeting. Bro. Geo. Robinson is spending some time here before he gets able to go back to work. We are spending each L. D. afternoon in study of New Testament with Bro. Robinson. If the church only had many more men with the zeal of knowing God's word and strictly adhering to it like Bro. Robinson it would be much better. Would be glad to see more reports from the churches and brethren all over. Was glad to see the number of reports in last M. C. I thought it the best yet, but it can be better yet. Yours for the same old body, the Church in its purity and simplicity.—Robt. Morrow.

Riverside, Calif.—Enclosed you will find one dollar. Please continue it, for we want it. With best wishes.—Bessie M. Sorey.

Mattoon, Ill.—I thank the Lord for the small army of brave soldiers we have. They are all brave and courageous, or most of them are.—W. G. Roberts. (Yes, brethren, let's all have courage to stand for the old paths, and make the enemy show where he stands. Make them come out in print, or paper, so they can't squirm out of it to suit circumstances. The worst enemies we now have are the DECEIVERS.—Pub.)

Indiana.—You will find enclosed two dollars. May we ever prove faithful to the simplicity of the gospel of Christ.—S. J. Zirkle.

Burlington, Ia.—The last copy of the M. C. was good. May the good work keep on, and the truth go marching on.—J. E. Criner.

Des Moines, Ia.—Just lately a man and his wife came in with us from the Christian Church, and two young ladies were baptized. Our summer tent meeting is to start June 7th. Bro. W. E. Ballenger is to do the preaching. We plan to continue over five Lord's days. We will have basket dinner each Lord's day, and will appreciate having visiting brethren.—Eugene Suddeth.

Neosho, Mo.—We like your paper fine. It is the only loyal paper I know of now. There are a few faithful ones that meet regularly here. April 26th we had one to make the good confession and was baptized, and one took membership. We have Bible study and worship Lord's day and Bible study at 7:30 Lord's day evening and also Wednesday night.—J. D. Kulp.

Oklahoma.—Yesterday I attended the closing day of Bro. W. E. Ballenger's meeting at Lovell. Had basket dinner at noon and baptizing in afternoon.

I am sure all were much benefited by Bro. Ballenger's plain gospel sermons. Some came a long way to hear them, for such preaching is rare in this state. But I believe conditions are getting better as more are seeing and understanding the cause of this last drift from the truth. Wishing you much success in your endeavors.—L. Morton.

Wilhoit, Mo., May 4, 1936.—I closed a two weeks' meeting at Anutt, Mo., April 28th and from all indications much good was accomplished. The church there was troubled with several members that thought they were only to come to church on the Lord's days when they couldn't find any where else to go. They seemed more anxious to meet relatives than the Lord. I'm sure they can't believe that now as most of my time was devoted to teaching them their duty. I enjoyed being with Bro. Barnes, formerly of Worth, who did his part in keeping the song service much above par. One man and his wife placed membership. I started a meeting, May 3, here at Wilhoit and we plan to continue three weeks, the Lord willing. We had more than a house full yesterday, four congregations being represented. I had the opportunity of meeting Bro. Zerr in Springfield last week and enjoyed hearing him, also visiting with him. Hope the M. C. can continue to grow as much as it has the last year. It is much better in my estimation and has done much to keep the truth before the people. In closing I bid you God Speed in your work and may much good be accomplished.—John W. Rhodes. (Thanks Bro. John. See how many new names you can send for fifty cents each a year.—Pub.)

PUBLISHER'S NOTES

Second Class Matter.—We are making an effort to get our little paper classed as such. That will demand that we get the paper out each month. Heretofore we have had to get it out between meetings. I shall have to be home much of my time to do that. Besides it is consuming more and more time. But to hold the paper to eight pages and put it out each month, will take considerably more money than we took in last year. It has cost considerable, also to get into second class mails. We can make it only by increased number of subscribers and by donations. Whether we keep it going all right depends on YOU not the other fellow. And while I am doing this work for you, if churches in a reasonable distance of Indianapolis would like me to come now and then and help develop their talents; please let me know.

How Much Do We Owe the Lord?—Christ bought us with his blood, and we are commanded to glorify Him in our bodies and spirits which are his. Our time, our talent, our money is the Lord's. Disciples are commanded to give to Him as they have been prospered with the goods He has put into their hands. Some people neglect to give to the Lord, and think they will fix it up at death in their will, but their ungodly relatives break the will and the Lord gets nothing. As we pass along through life, we should use our means as He has prospered us. I think every one should try to save something for old age, that he may not be brought down to dire poverty, but when he is through with it, why will it to ungodly relatives who will use it in the service of the devil? Why not will it to the Lord? When some of us are handicapped so much in getting the truth before the people for lack of money, will God hold you guiltless if you do not help? Some of us are sacrificing almost everything to save a remnant in these trying times. What are you doing?

New Names for Fifty Cents.—In order to get the truth before more people, many of whom can not subscribe, I have decided to offer the paper to new names

for fifty cents, this offer to continue till September. This does not apply to old names, and I hope that those new subscribers who are able will give a dollar. Fifty cents does not pay for the expense of the paper with our limited list. Now let us see who can send in the largest list. In another place in this paper, one writes: "I believe conditions are getting better as more are seeing and understanding the cause of this last drift from the truth." That is it, brethren. Send us names of those who need the information, and others can send donations, and still others take up as big a list as possible at fifty cents each a year. Do you wish the paper regularly each month? Then help us get it to you, with all the help at your command.

The Simplified New Testament.—The fourth edition will be off the press in two or three weeks. Is your copy worn out? You can now get a well bound copy for two dollars. If you have never had a copy, send for one. Hundreds have expressed themselves as much benefited by the helps in the book. It is not a new translation, but the King James Version, which is in common use. You will help me satisfy the printer by ordering soon.

Do You Like Poetry?—I think we should try to learn to like it. Many of the older generation, when song books had words but not music, used to sit down and read hymn after hymn. It helps much to draw our minds away from earthly things. I like those old hymn books, for then the variety would be in the words and not in the music.

EXAMPLES TO FOLLOW

"For even hereunto were you called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." 1 Pet. 2:21.

All of the attributes that Christ possessed as the Son of God, were kept to perfection while he lived here on this earth. While he associated with mankind we can not call him in question in even the very smallest part, in his relation with his fellowman, or to himself, or to his Heavenly Father. What he did here was done that he might leave us an example; a perfect example. He knows us better than we know ourselves. He knows just what is best for us, both temporal and spiritual. So we should not hesitate in following his example, even though it be his example of suffering. If we keep in mind that we are to follow Christ, and not he follow us, it will keep us from things questionable, both in the moral and the spiritual realm.

His blessing does not follow us when we leave the path that his Word directs us in. His curse is upon us if we try to add to or take from his directions that he has laid down for us to follow. Could we think of Christ, if he were on earth today going into a moving picture theater, or dance hall, or beer parlor, or attending a bridge party? Is it not repulsive to you the thought of our Savior walking down the street with a wad of tobacco in his mouth, or a cigar extending from his lips, or a cigarette between his fingers, or his breath and his clothes saturated with the fumes from their use? Do we think of him as standing in a group of men indulging in idle gossip, or telling and listening to filthy stories? Do we follow Christ when we do such things? If not, why should we hinder our influence for good by such practice, or such like practice? Can the world see Jesus in me? Can the world see Jesus in you? —Eugene Suddeth.

MEMORIES OF THE PAST.

"Time and tide wait for no man." They ever move onward. Days pass into months, months into years, and years into decades. Before we realize it, we are old, and the older we become the more our minds go back to the past, and we live again the scenes of youth.

The Apostle Paul said he wished to finish his course with joy. In other words he wished to live in such a way that his old age and death would be the happiest time of his life. Should it not be so with all Christians who have been really Christians and not such in name only?

The early training we received, the attendance at church, the association there, helped mold our lives, and we love to think of such in declining years. Such pleasant thoughts came to Laura S. Glanton, as she wrote thus:

Bethesda

Would I could sit in the plain white church,
With its queer, tall, cone-shaped tower,
From which the silvery bell called the worshippers
For the holy Sabbath hour;
Just to hear again the hymns I love -
Sung in the old-fashioned way,
And join in prayers, breathed from lips of saints,
Who are almost forgotten today,
Gone are the faces I used to know
Gone with the changing years,
And only memory's picture stays,
To be seen through a mist of tears.

D. A. S.

STRONG CHURCHES

The only way we can have strong churches is to develop the members so that each will do his work and not shift it to some one else. God ordains that preachers make converts, commit what they know to faithful men who shall be able to teach others, have brethren edify one another, and appoint qualified men who are apt to teach as elders, bishops, to feed the church, not hire some one else to do it for them. The preacher, then, is free to go to new and weak places.

A. M. Morris, who was once an editor of the *Octographic Review*, now the *Apostolic Review*, had the scriptural doctrine thirty-five years ago, but has changed much the past few years. He said:

"I could see one reason why the pastor has such an easy time supplanting the church members by reading, expounding, praying, preaching, and making the announcements. **Our work in the Lord, however, can not be delegated to others.** No clerk can take our place in praying, exhorting, singing, breaking the loaf, contributing of our means, visiting the sick, caring for the widows and orphans, or any other religious duty. **Too many people are trying to hire a clerk to do what the Lord tells them to do.**" *Octographic Review*, Sept. 25, 1900.

"We preachers must know our place, and when called to assist a congregation in a protracted meeting, **should spend at least half the time in showing the brethren how to make their OWN meetings most edifying and profit-**

able, and be satisfied with NO success that does not leave the elders, deacons and teachers better qualified to do the mighty work which is intrusted to them."—*Octographic Review*, June 12, 1900.

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

Now this is exactly what I have been teaching for years, and for which A. M. Morris himself has called me a heretic and hobbyist. When a preacher visits a church month after month and year after year, and merely preaches to them, and does not develop them so that they can better take care of themselves—**Morris, not D. A. S. this time, says "there is manifestly a fault" in such a preacher.** And yet, it seems strange that when people plead for the same things Morris did thirty-five years ago, he is taboo. But papers change in sentiment just as individuals do.

Morris' flop ten or twelve years ago from a scriptural eldership to the all-time preaching system by an imported preacher, was the real beginning of flops among us, and is resulting in a great apostasy. One of our strongest battles (and I have been warning brethren for many years) is with the hiring preacher who does all the feeding instead of God-given elders. Faithful brethren must fight it, and urge churches to have Bible readings, even short ones, every year, so as to develop scriptural elders and other brethren who can "edify one another."—Publisher.

"**The Church in Thy House.**"—The time is coming more and more in these days of apostasy when faithful brethren will have to meet in their own homes to worship. But this is very apostolic, for it seems that Christianity started largely in such humble abodes. Where two or three are gathered together in His name, God promises to be in the midst. It is earnestness that counts. Brethren, we have the truth, let us sacrifice for it. In the meantime, send us subscribers for the *M. C.* at fifty cents for new names, and let us stabilize weak brethren and bring back those drifting away. And then we shall be in shape for an onward movement against the world.

The Issue Clearly Stated.—"Our main concern is for the unity (peace) of our churches."—Man. "The wisdom that is from above is first pure, then peaceable," (unified).—God.

"If there come any unto you and bring not this doctrine **RECEIVE HIM.**"—Man. "If there come any unto you and bring not this doctrine, receive him **NOT.**"—God. Unbelief is the cause of the present troubles.

"We must all appear before the judgment seat of Christ." Are we ready?

"Warn them that are unruly." Are we doing it?

"Comfort the feeble-minded" (discouraged). Are we doing it?

"Be patient toward all men." Are we doing it?