

MACEDONIAN CALL

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

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MACEDONIAN CALL

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RIGHTEOUS WRATH

There are many kinds of hatred, as many kinds of fire;
And some are fierce and fatal with murderous desire;
And some are mean and craven, revengeful, sullen, slow;
They hurt the man that holds them more than they hurt his foe.

And yet there is a hatred that purifies the heart:
The anger of the better against the baser part,
Against the false and wicked, against the tyrant's sword.
Against the enemies of love, and all that hate the Lord.

O cleansing indignation, O flame of righteous wrath,
Give me a soul to feel thee and follow in thy path!
Save me from selfish virtue; arm me for fearless fight,
And give me strength to carry on, a soldier of the Right.

—Henry Van Dyke.

"PAPERS OR PRINCIPLES—WHICH?"

By D. A. SOMMER

To try to confuse the people regarding the present apostasy among us, which seeks to throw an "Open Door" to many evil doers and false teachers, some are crying, "Paper fight!" For a short time they will befuddle a few, but "truth will out," after a while.

It seems to me I have heard that cry before. About twenty or twenty-five years ago, there was a great conflict between the Christian Leader, a college journal, and the Apostolic Review, an anti-college journal. Any kind of a teacher, and almost any kind of a man could report in the former. It encouraged human organizations of Bible colleges and orphan homes and old folks homes to do work which Paul commands to be done "in the church," (Eph. 3:21). It supported the one-man preacher-pastor system which supplants the eldership. It upheld many other unscriptural practices. The Review felt duty-bound to oppose such anti-scriptural ways. But those who favored this looseness in doctrine and life cried, "Paper fight!"

To show the falsity of the cry of "Paper fight," the Review published a tract called, "Papers or Principles—

Which?" I am somewhat acquainted with that tract, for Mrs. K. W. Sommer, the former publisher, had me write it. All those who cried, "Paper fight" then, were either with the broad journal, or went to it and its broad and loose principles.

But now the paper which had that tract published against such loose principles and doctrines, has changed and adopted many of those very principles it condemned. It tolerates almost any kind of a factionist in its columns, and almost any kind of a false teacher among the professed Church of Christ people. Many whom it threw out of its columns twenty years ago are now welcomed back. And those who stand where the Review used to stand, and condemn its religious flip-flop, and try to hold brethren to the Bible, are condemned as troublemakers. Those who wish to hide their drifting into broader ways, cry, "Paper fight!"

So this "Paper fight" cry is not new. It is an ineffective camouflage. All those who cried that twenty years ago went to the apostasy then, and we have had enough experience not to be deceived today. We know what these cries mean. It may take a little time, but wait and see if those who wink at the ones who are advocating the "Open Door Policy" toward false teachers, are not themselves soon helping to hold the Door open. Many were looking for an easier way to serve the Lord, and the "Open Door" policy of the Rough Draft pointed the way. It is not a question of a paper but of apostasy.

And yet in one sense it IS a "paper fight." I have some pieces of paper printed and bound together by Holman in Philadelphia, and I have compared it with a piece of paper published in Indianapolis. The former comes from manuscripts which have been in process of transcribing since the first century, and the latter comes entirely from some minds which decided in favor of business success for their piece of paper. The former piece of paper says of false teachers, "Receive them not," and the latter piece of paper says, receive them. So, after all, they are right! It is a "Paper fight" in a sense! A fight between a paper with **divine** words and a paper with **very human** words.

THE BODY

The greatest economist existing is the Creator of the heavens and earth and all that in them is. This explains why there is so much similarity in his works. While there is no limit to his ability at variety, yet we can see the "ear marks" of his handiwork on all the things he has made. An artist may paint pictures of a score of different subjects yet one acquainted with him and his work can detect the painter in all his pieces. Likewise, the maker of the universe has created innumerable things, yet the evidence appears in every one that all were

brought forth by the same mighty hand. Thus we read in 1 Thess. 5:23 that the being called man is composed of body, soul and spirit. And we will learn that when he concluded to create another institution, that of Christ, that he gave to it these three principles.

In Heb. 4:12 the reader is given to understand that the soul and body of man differ or else nothing could sever between them. True there is a very slight difference which illustrates the keenness of the instrument that can do this severing, but the difference is there and we must recognize it. The body was created from the material of the earth according to Gen. 2:7 and while the form of this body was to be like that of the Creator, yet it partook also of the classification of the animal kingdom. As it was thus formed it was only a dead animal in the form of its Maker. But the same passage tells us God breathed into his nostrils the breath of life and man became a living soul. That is, God imparted to this object he had just created that which gave it life and transformed it from a dead to a living thing. But he did not stop here. Zech. 12:1 tells us that God forms the spirit of man "within him." Not that he formed the spirit as he was modeling the clay into the form of the animal-man for it says he formed the spirit of man "within him." The man must exist before the spirit could be formed "within" him. Of course we need not conclude that any appreciable time passed by between the making of both, but they must be considered as separate and distinct creations. When used in this sense the spirit is not said to have been given to any other creature which God created. True the spirit of the beast is mentioned but in that case it is used generally as referring to the inner part of the animal in distinction from the outer part, and not as to the difference between the soul and spirit. Hence we must see that as to man alone is the distinction between soul and spirit to be observed since he alone possesses the two as distinct entities. And in view of the above considerations our finding would be that the body of man is that part which is made from the clay into the form of an animal as to classification, but dead. The soul is that part that makes him a living animal while the spirit is that part that makes him a human living animal. In other words, the spirit imparts to him that which lifts him from the rank of mere living creatures into that of being with intelligence capable of reason and of communion with his Creator, hence a responsible being. And of logical necessity, we would expect to find each part of this important creature given many superior functions over that of all the lower orders.

We shall next consider the institution of the Church which was created by the same great Maker of heaven and earth. We see this is likened to the body of man with its various parts. Read Rom. 12:4 and the entire 12th chapter of 1st Corinthians. Surely the comparing of the body and being of man to that of the Church is not arbitrary on the part of the apostle but is based on the fact of likeness. And this fact is accounted for by remembering that both were made by this great Economist already mentioned. And this further explains why so much similarity is pointed out in the scriptures between the nature of the human and spiritual beings and of their mode of operation; likewise their requirements both in sickness and health. Now let us look for the three parts of the Church corresponding to the ones

attributed to man. The first includes the mere form of the institution such as officers and unofficial members. These compose that part of the church likened to the first half of Gen. 2:7. It is true that some spiritual life must exist in the individual before he can be brought into the form of the body of Christ, but after that is done it is possible for life to be absent and only the form exist. Accordingly we find John telling the church at Sardis it had a "name that thou livest and art dead." This shows us that the outward form of the body of Christ can be dead just as the body of man was dead even after it had received form. Thus we may properly say the form of this body (on the human side) is composed of the parts known as officers and unofficial members. And as God formed the body of man out of material already created, so this form of the body of Christ must be taken from material already created, created in and by Christ by primary obedience. But this form can be without life as seen in above citation. Then it is expected and required that these various members become active and lively in their relationship as members of the body. So we read in 1 Peter 2:5 that Christians are to be lively or living stones. Without energy of being the members of the Church might as well not be in the institution. They would compose a corpse and in worse condition than if they never had been born. This life and activity consist of the workings of the people of the divine institution in all of life's relations. But the numerous items that go to make up this life of the members of the body are more than space here would permit and more than the purpose of this article requires. This much has been mentioned to establish the fact that the body of Christ like that of a man is possessed or should be, of life and activity and not merely of a form which would be a condition of death.

But it was not enough that the man be made into a living soul. Something must be imparted to him that would lift him into a higher class and make him a responsible being. This was done by forming the spirit within him which directed his life and actions into those of one endowed with the principles of God as to intelligence and choice of action. By the same token it is not enough for the body of Christ to possess life and display activity. There must be imparted to it that spirit of God which will lift it from the class of mere active institutions into that which is like its Creator. There is scarcely an outward activity seen in the lives of Christians that could not be performed and many of them are being performed by the institutions of man. But these activities lack the presence of the Spirit and hence lack that classification which will lead God to recognize them as creatures of His making and so they will not be owned nor rewarded by him. As the mere life and activities of man would not prove his complete relation to God, so the mere activities of human institutions will not identify them with the creatures of God. The spirit must be there, and this can be imparted only by the Creator and he imparts this only to the creature of his own making which is the Church. In the next article I wish to deal with the subject of proper nourishment and growth of this three-fold body. Let the reader carefully preserve this copy until then so as to be ready to connect the two articles since space forbids considering that phase of the subject now.

RANK AND FILE BECOME FRANK AND "RILED"

By W. CARL KETCHERSIDE

(Two plain members meet in the middle of the road.)

"Hello there, Rank."

"How are you today, File?"

"Just fine, thanks. Say, what did you think of the sermon yesterday morning?"

"Well, frankly speaking, I think it was one of the best I have heard for a long time. You know I had heard that Bro. X was disturbing the churches around over the country, by fighting his brethren, and he was becoming a hobbyist on his opposition to the colleges and other things, and I told Susie, that I didn't care whether I went to hear him or not."

"That was exactly my sentiment, too. But after hearing him tell yesterday how every church in the country was troubled with a group of individuals who were not satisfied to be governed by the belief of their fathers, and demonstrating that the Church of Christ was no exception, I began to sit up and take notice."

"Yes sir! And you know when he tore into the idea that some of us have been advocating, that the New Testament is the Book we disagree on, and if we can search out the things we can agree on, and unite on them, I will admit that I felt a little sheepish. I can realize now that I have always argued with the Christian Church, that we do not disagree on the things in the New Testament, but it is the things not found therein, which cause our arguments."

"Well he certainly proved that "Bible colleges" and "orphan homes" are not a part of the divine arrangement, and the man who contributes to them and advocates others doing the same, is guilty of robbing God of what we owe to Him! I am beginning to realize that I made a terrible mistake when I endorsed that document a couple of years ago that opened up the way for all of those "college church" preachers to come in and start to work undermining the principles, we have always stood for."

"I fell for that thing also, because it looked good to me at the start. I guess I didn't think for myself. You know we are supposed to be naturally dumb, I guess, because that same "Rough Draft" says we can never understand 'the fine points' in the arguments about these things. But I am telling you right now, that anyone who can read at all and knows what these men used to advocate, can see that they have completely surrendered us into the hands of the "Bible college" preachers."

"Exactly! I went home yesterday after that sermon and searched around up in the attic while dinner was preparing, and I dug out a pile of old papers that I had saved and hoarded away. I rummaged through 'em, and there was one article by Uncle Daniel, that I marked and put aside. I stuck it in my pocket as I was starting to the field this morning, so I could read it and think on it a little. Here it is, now!"

"Mind if I read it?"

"No, read it out loud. That's the one there, entitled, 'Of the Primitive Order'."

"That's a good subject, all right! I see you have the place marked, and here is what it says: '**And here an emphatic denial should be made of the common saying that brethren have a right to do as they please with their surplus money. They have no right to use their surplus money in any manner that will corrupt or in anywise damage the Church!**' Say man, that is getting

them told, isn't it? Here is some more of it. 'Four denials are due here. First, Christians have no right to sink their money into buildings and equipment that are not needed. Second, Christians have no right to establish institutions which set an example of man-made organizations for religion's sake. Third, Christians have no right to establish enterprises of any kind that tend to establish an educational hierarchy or priesthood in the Church, and especially in the pulpit. Fourth, Christians have no right to establish institutions, nor do anything else, which will cause them to become false reasoners and slanderers in order to defend themselves! Yet all that is denounced in the preceding denials has been accomplished by the religio-secular colleges, whether deeded to the Church, as was formerly done, **OR ORGANIZED BY INDIVIDUALS AS INDIVIDUAL ENTERPRISES.** And they have all been introduced as a result of forgetting that Christ is the Supreme Lawgiver, and on the false supposition that whatsoever is not expressly forbidden is allowed; and all this **IS AGAINST THE PRIMITIVE ORDER AND HAS BEEN HERE MENTIONED, BECAUSE IT INDICATES, IN CERTAIN RESPECTS, HOW FAR CERTAIN DISCIPLES HAVE DEPARTED FROM THAT ORDER.**'

"Isn't that a lot different than what the same paper is advocating to-day? Here of late I have been thinking that perhaps we had raised too much of a rumpus in the past, over a preacher's stand on the college question. And when the "Rough Draft" said that preachers must be men of good character, and if they favor "Bible colleges" or not, let it be an individual matter, I said to the wife, that I thought the boys in the office were right."

"Yeah, but according to this article I just read, even the organization of such institutions as individual enterprises, is the result of forgetting that Christ is the Supreme Lawgiver, and is a departure by those people from the primitive order, which I understand to be the teaching of the apostles."

"That makes a problem though, because you know we have a man engaged to hold our next meeting, who wrote a letter to the brotherhood, stating that the report that the paper had compromised on the "college question" was untrue. If that is what he stands for I don't think we need him here. He is not faithful to the primitive order according to this article."

"That's true, and I would be in favor of just cancelling his work here until he acknowledges that he misrepresented this matter. If anyone comes here, who is not of the primitive order, my old Book says, 'Receive him not!'"

"My position exactly! Old Rank and File may be dumb on some things but boy, we are not going to be hoodwinked into compromising with sin if we know better."

"Well, good-bye, glad I saw you."

"So-long! Come over some night, and we'll talk it over again."

A. M. MORRIS FIGHTS PAUL

When the Church of Christ was first established, the apostles and other inspired men went out and preached, made believers, banded them together, looked after them till they were able to look after themselves, and went on to other fields. Sometimes when they made many con-

verts, they stayed two or three years. It seems Paul stayed three years at Ephesus and vicinity, but "all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." (Acts 19:10.) So Paul must have worked out some from that city. When elders were appointed they were to oversee, guard and feed the flock. (Acts 20:28.) The apostles taught that men should be developed as teachers, and from men "apt to teach" elders were to be appointed to feed the flock. There is not the slightest evidence in the New Testament that one man outside the eldership (or even in it) did practically all the feeding of the church. This one-man system developed into papacy, and was opposed by the "fathers" of this Reformation of which we are a part. But this one-man preacher-pastor system has become well developed among us, chiefly through the efforts of A. M. Morris and 9th and Lime St. church in Long Beach, California.

Since visiting among churches this summer, Brother Morris has written several articles in his People's Bible Advocate against efforts to oppose this one-man system. I quote a little from one of them, and shall probably quote more in another number:

"Historically, we know Paul spent three years at Ephesus, and that also when Elders were there, and other inspired men. You may know some extremists try to discount the inspired record, by assuming that evangelists should also stay and watch over brethren in the infancy of the churches they plant, and that Paul stayed with infant churches only until they were able to edify themselves. We know he spent a year and six months at Corinth. (See Acts 20:31; 18:8-11.) You may recall that he left Timothy at Ephesus, and there were Elders there. (1 Tim. 1:3, 4). These undeniable facts show that preachers and Elders could work together, and their duties not conflict."

The bold face in this is Brother Morris'. While it is not a vital question, yet I ask: How does he know that there were elders at Ephesus the three years Paul was there? And how does he know there were elders there while Timothy was there? His scripture, 1 Tim. 1:3, 4, says nothing about elders. Working your imagination in unveiling the Prophecies is one thing, and getting at the truth here is quite different. But even if all you say were true, it has nothing to do with this one-man preacher-pastor system which you endorse and uphold, and which we oppose.

Brother Morris and others have said, preaching is a divine institution, and the New Testament does not say how much preaching a church should have, once a month, twice a month, all the time, and each church can have as much as it feels it needs. I could show the fallacy of this statement, yet shall not now; but shall surprise you rather by saying, the New Testament, in a negative way, DOES say how much preaching we should have. It shows how much we shall NOT have. Elders are commanded to "feed the flock," and **any amount of preaching which deprives elders of their privilege and duty, is too much.** The all-time preaching by a preacher brought in for that purpose deprives the elders of their duty. Therefore, the New Testament condemns the all-time preaching system, and it is too much.

When Paul passed near Ephesus for the last time, did he send for "the minister" of the church at Ephesus, and tell him to "feed" the church? No, he "sent to Ephesus, and called the elders of the church. And when

they were come to him, he said unto them . . . **Feed the church of God.**" (Acts 20:17-38.) Nor did he tell these elders to hire some preacher to feed the church, but told them to do it. Brother Morris opposes Paul on this. Who feeds the church at 9th and Lime, Long Beach, where Brother Morris belongs and which he tries to defend by the Bible? Let us see: James Scott preaches there every Sunday morning and night, except a month or two a year when he holds meetings somewhere else, when some other preacher is brought in. Suppose they have 250 present Sunday morning. Brother Scott "feeds" them between 11 and 12 o'clock. Sunday night possibly there are 125 present and he "feeds" them then, making 375 people "fed" by the preacher. Possibly one of the elders teaches a Bible class of a dozen or two, once a week. Putting it mildly, one can easily see that **the imported preacher, for that purpose, "feeds" the church at least ten times more than any other one member in the church, be he elder or other.** The elders there do practically no "feeding" at all. If that is not a supplanting of the eldership in one of its chief duties, I know nothing of the Scriptures. Give a man the teaching of the church, and he will soon control the church. This is history.

But let us simplify this and save ourselves from haphazard discussion, by putting forth two propositions, for the discussion of which I ask Brother Morris to find a debater:

Preaching every Sunday morning and night, in a church with elders, by a preacher brought in for that purpose, is in harmony with the New Testament Scriptures.

..... Affirms.
D. A. Sommer Denies.

Preaching every Sunday morning and night, in a church with elders, by a preacher brought in for that purpose, is not only unscriptural but contrary to the New Testament Scriptures, contrary to the teaching of Alexander Campbell, Benjamin Franklin (in his latter days), David Lipscomb, J. A. Harding, A. M. Morris (before he changed), Daniel Sommer, L. F. Bittle (an editor of the Octographic Review for many years and one of the most learned men and one of the best Bible scholars the world has ever seen); was one of the main things which led the church off into the apostasy of the "Christian Church"; and contains the germ of the one-man system which developed the clergy and the great apostasy, the Roman Catholic Church.

..... Affirms.
D. A. Sommer Denies.

I suggest that since the following named men are upholding this one-man system, one of them sign here on the dotted line: James A. Scott, Wm. Reedy, A. R. Kepple, Verona Love, Verna Gilbert, Jesse Bunn, Wm. Whaley, C. E. Fritts, J. J. Hogan.

These brethren can select one of their number for the work and ALL the rest can be counsellors. I suggest that the discussion be held in Kansas City, Mo. (a central place), that a stenographer take it down, and that thus it be made accessible to those who can not attend. If a denominational preacher would challenge them, there is not a one of these men that would not readily agree to discuss. Have they the courage to defend the things they practice and endorse? We shall see.—D. A. Sommer.

SOME POINTED QUESTIONS TO AN ELDER

"Indianapolis, Ind.—Brother V. M. Gilbert, Jefferson, Iowa, was with North congregation (926 W. 29th Street) in meetings from June 15-24. We heartily recommend him as an able preacher of the Gospel, who is entirely free from hobbies and innovations. This church moves on peacefully and in good order. Brother E. E. McMurry, of Sheridan, preached June 28 a. m.—D. O. Taylor (Elder)."—Review, July 21, 1936.

Brother Taylor, are you not the **only** elder in the North church in Indianapolis? Is this according to the "good order" of the New Testament which always says they ordained "elders" in every church?

After reading Brother Robert's article in a former issue of this paper, on "The Open Door Policy," in which he shows that Brother Gilbert was against the Rough Draft when it came out, and is now evidently for it—can you say he is stable? When was he "free from hobbies and innovations," when he was for or against the R. D.?

Was not the North Indianapolis church a model to the brotherhood for several decades regarding attitude toward college preachers? Did it not always keep them out? Did not the north side eldership oppose the east side college church when it first started up? Has it not kept aloof from them for more than a decade? Was it not the Rough Draft which produced the change of fellowship with it?

Did you not tell me and my wife that you would rather send your child to a church college than to a state school? Did you not tell us that you called up the east side college church and invited them over to the north side meetings, and when their preacher came did not your preacher call on him for public part, contrary to the practice of the church through decades? Was not this according to your consent? Do you not now rather hold back on this, to try to retain those in your membership who say they are against the R. D.? Yet don't you hold in your membership those who are dividing the brotherhood by advocating it?

Have you not taught your church repeatedly that they should leave everything to the elders, almost to the point of right or wrong? If your authority is so great, are you not responsible for the doctrine that is preached in your church, and that **goes out** of your church by the members who are under you? Have you not tolerated the authors of this "Open Door Policy" in your church, who are dividing the brotherhood over it? Are not many churches thrown out of their "good order" in order that you may have your "good order," by your failing to do your duty in stopping this poison? Did not the Rough Draft divide the church at Walnut Hill, Mo.? Did it not also divide Kemp and Mattoon, Ill.? Did it not have much to do in dividing New Castle, Ind.? If you had done your duty in quenching this poison going out of the North church in Indianapolis, would it not have saved the "good order" of these churches mentioned **and many others**? Is not your "good order" which you profess to have, at the expense of the "good order" of these many other churches?

(Cities which pollute streams with their sewage, are they not brought to account by cities below on the polluted streams? A church which sends forth a divisive

and unscriptural doctrine, is it not responsible for the division? Are not you **the** elder in such a church? Will you not have to answer to God for it?

Have you ever exercised any discipline in your church, even for dancing or drunkenness? Did not your fellow elder (before he resigned) publish in his paper, when an elder, that the North church did not exclude members for dancing, etc., and thus encourage other churches to moral looseness? Did you ever protest against that? Is this a sample of your "good order"? Is it not true that you practically let everything go, except when one in your midst protests against your looseness and apostasy, and then you boycott him?

The members of this church, who tolerate you as an elder when you ought to stop this poisoning of the brotherhood, are they not partly responsible, too, for enduring such an unscriptural condition? Are not the preachers who belong to it and say they are against this poisoning, partly responsible, also? And the preachers who come in and preach for a church that is poisoning and dividing the brotherhood, are they not partly responsible for this poisoning and dividing? Does not an inspired man say, "Mark them which cause divisions and offenses, contrary to the doctrine ye have learned, and **avoid** them"? When an elder procures his so-called "peace" and "good order" at the expense of the brotherhood—is he a scriptural elder? Should we obey elders, right or wrong?—D. A. Sommer.

MORE ON THE OPEN DOOR POLICY

Since the Open Door Policy of the Rough Draft appeared, it is saddening to see how some preachers have turned face-about and are rushing in through the Door. Fifteen years ago they would not at all have encouraged the Bible college heresy by reporting in the papers which advocate it, but now many do. In the Christian Leader of August 18, is a report by J. J. Hogan, followed by one from C. E. Fritts, which in turn is followed by an article by "N. B. Hardeman, president of Freed-Hardeman" Christian College, on "Special Courses for Preachers." "A prophet asks, Can two walk together except they be agreed?"

Brother Fritts is pastor in Denver, Colo., and is doing everything he can to bring the college and professed anti-college brethren together. In a recent mass meeting for such purpose, Fritts names the speakers present, in Morris' paper, among whom are A. M. Morris and Wm. Whaley, mixed in with college speakers:

"Visiting preachers and Bible teachers who took part in the service were these: C. E. Barksdale, Pueblo; R. G. Waters, Winfield, Kan.; W. Ship, Belyue; Wm. Hobbs, Pueblo; O. E. Watts, Hayden; Clarence Wharton, Greeley; A. J. Rhodes, Sherman Street (Denver); **A. M. Morris, Long Beach, Calif.**; Paul C. Witt, Abilene, Tex.; J. H. Bailey, West Cedar Avenue (Denver); Max Leach, Chillicothe, Tex.; J. H. Thomas, Fort Collins; Raymond I. Gibbs, Fort Morgan; J. C. Batey, Los Angeles, Calif.; E. R. Carver, Amarillo, Tex.; Dyas Neill, Fort Morgan; and, of course, **Wm. J. Whaley, Bloomington, Ind., who is our good evangelist during this whole campaign.**"

There is a saying which has come down through thousands of years, which must have much truth in it—"Birds of a feather flock together."

REPORTS OF BRETHREN

Malta, Ohio.—From Aug. 1 to 16, I was in a meeting at "Ten Mile," W. Va. Interest good, and closed with full house. Twelve precious souls were baptized, and two brethren returned confessing their wrongs. Brethren much encouraged.—C. G. Parsons.

Armel, Colo.—Beginning Aug. 2nd and continuing till Friday night, Aug. 14, we enjoyed having with us Bro. L. L. Curry of Perry, Ill. in a short protracted effort at this place. This was Bro. Curry's second visit in the past 2 years. He presented practical lessons from the Holy Writ. We esteem him highly for his work's sake.—C. F. Soehner.

St. Louis, Mo.—The congregation on Manchester Ave., and also the one of Lillian Ave., are moving along as usual in the work. Last Lord's day after a short talk from two young brethren there was a man and wife and family made the good confession and were baptized. So the individual congregation can be a light to the world and should be, that Christ may be glorified in the Church which is his Body.—Robert Morrow.

Brookport, Ill.—Enclosed you will find \$2.00 as help toward getting out the M. C. You and Bro. Roberts and Carl Ketcherside are really going out after things. This is the only way to handle them. Take off your gloves on them. They are trying hard to make it appear that it is purely a paper fight. You should, I believe, hold out the fact that you could have been in their place (C. W. & A.) if you had wanted to keep it. Bro. Wm. Ketcherside is here in a meeting but will close night of Aug. 19. From here he goes East to some point. Our local congregation is getting along nicely.—A. T. Kerr.

Kansas City, Mo.—At our business meeting Aug. 3rd it was decided that we would invite the faithful Disciples to join with us in a three days' meeting at 26th and Spruce Dec. 29, 30, 31, 1936. We hope to have present at that time just as many of the disciples as can arrange to be here, and we will be glad to have faithful preachers, elders and other brethren write us any suggestions they may wish to make in regard to an interesting and profitable program.—L. L. Ballenger.

Kansas City, Mo.—The church at 26th and Spruce is getting along fine, having 3 good meetings each week. July 26th there were 3 additions, 1 by primary obedience, and 2 took membership. August 2nd there were 7 who took membership with us. So we still have reason to rejoice.—L. L. Ballenger.

Missouri.—I had so much wanted to see how they came out of the place they had gotten themselves in. . . . So sad, and the saddest and most surprising to me is to think of old Bro. ———. I had never thought he would change, and I know so many had such unlimited faith in him that it was a real blow to them. . . . If any come into our meetings at the hour of worship, who belong to the Christian Church or college church, should we refuse to let them worship with us.—A Sister.

(We can scripturally state publicly whom the Lord's Supper is for, but I doubt if we can scripturally sit in judgment on religious people who may be in our midst, on such a matter. But we can not scripturally put up people to teach who are not right themselves with the Lord.—Pub.)

Nebraska.—Still holding the fort. One obeyed the gospel yesterday at Highland, Kans. I can clearly see a great difference in the ——— now and what it once was. I fear she is not going but—gone. I say, let the worst be known, and remember who split the log. Keep the teaching of the M. C. solid, and let the words of Christ dwell in us richly.—R. W. H.

Kemp, Ill.—Meeting at Holliday closed last night, good attendance and interest throughout. Had all day meeting August 23rd. Visiting brethren were there from the following congregations: Oak Grove, Herrick, Shelbyville, Mattoon, Hammond and Decatur. At the close of the afternoon service we drove to the river and immersed three precious souls into Christ. Had ten additions all together, one restored and one from the Christian Church. I was invited back to assist them in a meeting next year. I begin in Cooksville, Ill. next Lord's day and from there I go to Hammond, Ill. the third Lord's day in September. To him be all the praise.—C. R. Turner.

Hazen, Ark.—This leaves me in a meeting under an arbor, south of Devalls Bluff. I was in some meetings near Hazen

several years ago. The Argos and Laudermilks live in these parts. Bro. J. H. Argo, who is now dead, and old Bro. Laudermilk, now in his 80th year, was associated with Bro. Daniel Sommer many years ago back east. The little band where I am preaching seems to have some good people among them but from what I can see needs to leave off some things and get closer to the Word. I shall preach the Word and hope it bears fruit.—W. C. Rice.

Brookport, Ill.—Preached six times at Peoria, twice at Decatur and once at Hammond, Ill., recently. Was glad to see a spirit of loyalty manifested on every hand. A good brother at Decatur, who had been neglectful, confessed his faults and was restored to the fellowship. The church there rejoiced. Had good visit with Carl at Shelbyville, Ill. He . . . will leave many without an excuse to offer in the day of judgment. I will soon be in the work in Pennsylvania and Ohio. Churches wishing to communicate with me may reach me at Walnut Bottom, Pa., care C. J. Blidel. The two gentlemen who are being exposed in the M. C. have, like all their predecessors, exposed themselves by trying to vindicate themselves in a wrong. Let us watch, hope and pray.—Wm. Ketcherside.

Nevada, Mo., Aug. 20.—As I write this I am propped up in bed, the result of a rather serious nervous breakdown, brought about by over-exertion during the extreme hot spell. My schedule has been booked very full this year, and I have hardly missed a night in the pulpit since May 1st. Many times I have conducted 3 and 4 services on Lord's day. This together with my heavy burden of correspondence has proven too much for my strength. I have been forced to cancel the meeting at Firdlay, Ill., and am not yet certain I will be able to go to Gadsden, Ind., though the physician tells me that with complete rest and quiet I may be able to do so. Meeting at Shelbyville was a good one. Our crowds became so large that we used the Christian Church building one Sunday night, with an estimated audience of 900 present. There were 20 added, 13 by baptism. I appreciate the kindness of the Shelbyville brethren in my illness. Hope to be back in the field soon again.—W. Carl Ketcherside.

Chesapeake, W. Va.—I received my Simplified New Testament and am very much pleased with it. It is lots of help to me in my study. It is well worth the price I paid for it. There are five of us meeting every Lord's day for worship in one of our homes, and we have Bible study before communion.—J. F. Boshier.

(We rejoice that these few faithful have this courage. There are scores of places where many disciples could meet in their private houses and worship God. Why not get together? We read in the Scriptures of "the church that is in thy house." Many a big church started with just such little groups. And the main purpose of the M. C. will be to encourage preachers to "come over into Macedonia and help." We are surely on the right road to a great Onward Movement.—Pub.)

Secor, Ill.—The August meeting in the tent at Topeka, Kansas, was represented by 14 places in spite of the extreme heat; thermometer stood at 113 degrees two days straight and well over 100 every day. By our labor there I believe we have a deeper love for God and His church. I baptized a woman. Several speakers at the afternoon service on the closing day. Glad to see so many satisfied with God's way. Baptized 3 at Secor. Those wishing my assistance in meetings in last half of 1937 please write now, especially Kansas, Colorado, Missouri or Nebraska. I have some time this fall and abundantly satisfied to give God the glory through the church.—R. O. Webb.

Decatur, Ill.—Church here doing nicely, looking forward to our meeting this fall with Bro. Carl Ketcherside preaching, beginning Oct. 4th, D. V. We hope and pray his illness doesn't last that long. Bro. Wm. Ketcherside preached here Aug. 7 and 8. Stayed with us. We sure did enjoy having him with us and the sound doctrine he taught us. On Saturday, Aug. 8, Bro. Carl Ketcherside, Bro. A. L. Gopford, Bro. Will Hagen and Bro. F. A. Ditrick of Shelbyville drove up and spent the day with us. In the afternoon Bro. Brown and Bro. Anderson came out. So you know we sure had a good time, just (6) six preachers present. I think the M. C. is fine and getting better all the time.—Everett LoMar.

Berkeley, Calif.—It would interest us to know of faithful brethren contemplating locating around San Francisco Bay.

The University of California entrance is within a stone's throw of our home, where we meet each L. D. As I have been out of work 18 months due to sickness, cannot offer to bear any financial burdens of brethren wishing to get located here, but will help you in every way possible. We are looking forward to visits of brethren D. A. Sommer, E. M. Zerr and Carl Ketcherside respectively, on the Pacific coast and hope they will strengthen the things that remain and supply things that are wanting. Congregations en route should communicate with these three faithful men and engage them ahead; D. A. S. this year, E. M. Z. next year and W. C. K. in 1939.—Geo. A. Robinson, 2223 Union St.

Salem, Mo.—It has been some time since I have written to you but though I haven't said much I have been busy preaching the Gospel. I have held four meetings since my last report and have also preached in Nevada and Springfield, Mo., also in Cedar Rapids, Iowa. In that time I have baptized 15 persons into Christ and also held a mission meeting where the Church had not met for several years and succeeded in banding a group of brethren together who state they will continue to meet and remember the Lord in his own way. The brethren from Anutt assisted me in the meeting and will send one of their members to this new place every Lord's day to take the lead until such time as they can develop such talent among themselves and will become self-edifying. I am now in a meeting in Jadwin, Mo., which started Aug. 16th and is scheduled to continue until August 30th. From there I am to go to Almartha and hold a three weeks' meeting, teaching the Bible in the daytime and preaching at night. They have a large group of young men there who are interested in the work and we plan to use them in prayer and also have them report on chapters and different Bible characters. I go from there to Brixey for a three weeks' meeting and also have a mission meeting in Gainesville in the near future. I enjoy the good articles in the M. C. and also the reports of the brethren. It does my heart good to see them standing for the truth in the face of opposition and though I haven't reported much here of late you may be assured that I am for the Truth without any addition, modification, or subtraction and will be as long as I live and possess any mind at all. Will try to report more regularly and thoroughly from now on.—John W. Rhodes.

(I have put in bold face several lines above which tell of a work which if carried out by practically every preacher everywhere would revolutionize the Church of Christ and in the course of time the world. Let's all try it.—Pub.)

Books and Tracts.—We have a four-page tract, the same size as this paper, which contains much valuable instruction for non-members of the Church of Christ. It is FREE for the postage, which would run about 25 cents for 100 copies. Send for these and distribute freely in your meetings. . . . Also send 25 cents for samples of several different tracts. Ignore prices marked on these tracts

they are a cent a copy. . . . Brethren are well pleased with the new edition of the Simplified New Testament. It is beautifully printed and well bound in substantial cloth, price \$2; 6 copies \$10, which makes it only \$1.66 a copy. What more useful present could you give your child, or other relative, or friend? Those who know nothing of this helpful book, can send for folder of details. . . . The cool weather is now here. Why not read the Bible through this fall and winter? The Guide Through Bible History, price 35 cents, 30 cents by the dozen, will help much. Send to D. A. Sommer, 918 Congress, Indianapolis, Ind.

Miscellaneous.—Please write your articles and reports on one side **only** of the paper, and as legibly as you can make it. . . . Brother Zerr had a protracted Bible reading booked for the first of next year, but it has been can-

celled, the church said, because of finances. Churches should hasten to book such a Bible teacher for short reading, if not for a long one. . . . Or, for a protracted meeting. . . . There are certain phases of the battle now going on which we have thought necessary to make clear in the M. C., and it saddened us to see how many good articles had to be left over. Oh, that we had money to print twelve pages this fall and winter! But we are running behind as it is. Remember, this is really not a business enterprise, but a charitable one, and when charity stops, we must stop, too. How much charity, love, have you for the simplicity in Christ and against this "Open Door" apostasy?

WHAT SHALL BE OUR EFFORTS TO REBUILD THE CHURCH OF CHRIST?

That the Church of Christ, the cause of our Master, is being torn asunder, and is lacking everywhere, is unquestionably true. Something must be done, and that soon.

The one thing that must be firmly fixed in our minds is **Respect for God's Word**. We are soon able to see that disrespect for the laws of our land brings grave difficulties and places conditions in turmoil, so we put forth every effort at our command to adjust matters. Now how about disrespect for God's Word? Why is it that we can not see that disrespect for God's Word is our most dangerous enemy. And Satan through influence is using us to re-enforce disrespect for the Word of God, by indifference and inaction.

Disobedience and lack of vigorous enforcement of the law of God through Christ and His apostles has resulted in organizing corruption in the churches and is sending them reeling into an unwillingness to work honestly and diligently for its existence. Such a condition will create a convenient breeding place for unhealthy cancerous and treacherous growths which will slowly, but with appalling tenacity stifle and sap the very life of the church.

We ask ourselves, time and again, What is the matter? It is not with God's Word; it is with us. Some expect the Church to run itself; others want to overrun it by injecting teaching short and beyond God's Word.

As good members of the Church, we all should observe and respect its laws, by the regular and intelligent use of them. **Qualified officials who will enforce the law, when called to duty, should be put into office, and should be encouraged to act fearlessly to aid in the eradication of all wrongdoing and wrong teaching.** And now, dear brethren, until we take a firm determined stand upon the principles stated above, respect for the Word of God will be lacking, and the Church will be the institution that will suffer. Our reward will be as a result for disrespect for God's Word. "Depart from me." C. J. Beidil, Walnut Bottom, Pa.

"JESUS WAS NOT A PASTOR"

In the Gospel Advocate of July 30, 1936, on page 732, is an article by Brother S. F. Morrow, the heading of which is, "Jesus Was Not a Pastor." In it he sounds

a note of warning against the pastor system as following the denominations. He could have also added the college craze, the orphans home, the organized Sunday school and Young People's meeting.

Among other things he said: "**Many of our preachers are saying, Locate and be a pastor; which as a rule means dictator. Elders become figureheads, young men have nothing to do but die and drift away from the church. Where we have a scriptural eldership, young men are developed into the most useful preachers we have. Will we obey Jesus and be saved, or will we follow the denominations and be lost?**" This is the very thing some have been fighting for and against—the pastor system with all other side lines, and trying to save the cause of our Lord.—W. C. Rice.

(This one-man preacher-pastor system predominates nearly altogether in the churches under the influence of the Bible colleges, for the colleges manufacture the pastors. And the Open-Door-policy people are fighting to let those men in where we shall have to fight them so much harder than we have had to do in the past.—Pub.)

EXAMPLES TO FOLLOW

"And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." (1 Cor. 2:4, 5.)

So wrote the most effective gospel preacher yet known. Compare what he says here with the uninspired preacher who in an effort to make his preaching effective works into his preaching his own witticism, funny sayings and slang phrases, and says that he does this in order to get the attention of the people. If it takes such to gain their attention, why will it not take such to keep their attention? Paul says that he did not use "enticing words of man's wisdom . . . that your faith should not stand in the wisdom of men." It was for the protection of the Church. So the preacher who makes use of the very thing that Paul was guarding against, not only is hindering his own influence for good, but may be building up a condition in the minds of his hearers that will harm the Church. Let us again hear Paul: "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know anything among you save Jesus Christ, and him crucified." (1 Cor. 2:1, 2.)—Eugene Suedeth.

MT. HOPE

Ebenezer Burnum, our aged colored preacher, thinks the modern army of the Lord in the U. S. A. may be classified as follows: The infantry, is the babies on the cradle roll, who are checked in the basement of the Christian church, while their mothers play bridge in the mess hall. The cavalry consists of all the hobby riders from coast to coast, and from Canada to the Gulf. The

drum corps is those who advocate instrumental music in Christian worship. The training camps are the Bible colleges, and the recruiting officers are the "Rough Drafters" who are trying to draft all the above elements together under a flag of truce, in order to get more subscription money so they can secure greener pastures for an old "war horse" (the A. R.) whose spiritual health has declined to the point of death. The traitors are those who are helping them carry out the plan.

Brother Burnum says his first name signifies "Heretofore hath the Lord helped me" (compare 1 Sam. 7:12); and his last name is all it implies.

He thinks the true soldiers of the cross are those who have "washed their robes and made them white in the blood of the Lamb," and are being led by the Captain of their salvation (Heb. 2:10) in their war against sin. He thinks there is a vast difference between soldiers who "strive lawfully," "enduring hardness" (2 Tim. 2:1-5); and those who hire out to preach for a set salary that they may be "at ease in Zion" (Amos 6:1).

Adjust your eyebrow, brother, and take another deep breath, read the above again, and see how far you can agree with this old brother.—Reporter.

ARE WE ASHAMED OF CHRIST?

"Nevertheless, I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

Paul was not ashamed of Christ or of his gospel, but was fully satisfied to do the bidding of his Lord, and ours also, if we love and obey him. But the question comes to me, whether or not there are those who profess to be followers of Christ who fail in their obedience to him, but seek to please men. They would rather fellowship those who advocate so called Bible colleges and other institutions not authorized by our Lord and Christ; than to fellowship those who are satisfied with the simplicity of the gospel of Christ and to give all glory to God in and through the church which he has purchased with his blood. Yes there are some that seek to please men and thereby bring offenses and division contrary to the doctrine of Christ. But Paul says: "If I yet seek to please men I am not the servant of God."

Are you trying to please God? Are you trying the spirits to see if they are of God? Do you "Mark them who cause divisions and offenses contrary to the doctrine of Christ, and avoid them?" If you are traveling with those who seek to please men, those, who are teaching for doctrines the commandments of men, you are treading on dangerous ground. Turn from your ungodly way and be satisfied with the commands of our Lord, and do the work of the Lord, in and through the Church and thus give God the glory due his name.—Submitted in love.—C. D. McCay, 1218 57th St., Des Moines, Iowa.