

MACEDONIAN CALL

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

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MACEDONIAN CALL

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FAMOUS OLD POEMS

That Will Make Us Better

"By the Sadness of the Countenance the Heart is Made Better."—Solomon.

Prelude—Most of us are going in the strength of manhood and womanhood, and feel that we have many years before us. But even at that, we shall be old sometime. Desire will fail. Interest in temporal things will wane. Passion will subside. And we shall be able to look at life as it really is. Some one has written a book titled, "Beginning Life at Forty." I have not read the book but think the gist is that then the age of passion has subsided and the age of intellect has come, and one can read and think and appreciate things better in their true worth. Some one ought to write a book on, "Beginning Life at Sixty." If one has lived the Christian life, including temperance in living, old age should be the happiest time in his existence on earth. To know that the battles are about all fought and that we have come off more than conquerors through him who loved us—this should indeed bring joy unspeakable. Paul said that he sacrificed so much that he "might finish his course with joy." But now is the time to combat the evil in ourselves and others and then when we come near the end of the way, we can say in triumph—

GOOD-BYE

Good-bye, proud world! I'm going home;
Thou art not my friend, and I'm not thine.
Long through thy weary crowds I roam;
A river-ark on the ocean brine,
Long I've been tossed like the driven foam;
But now, proud world! I'm going home.

Good-bye to Flattery's fawning face;
To Grandeur with his wise grimace;
To upstart Wealth's averted eye;
To supply Office, low and high;
To crowded halls, to court and street;
To frozen hearts and hasting feet;
To those who go, and those who come;
Good-bye proud world! I'm going home.

I am going to my own hearth-stone,
Bosomed in yon green hills alone—
A secret nook in a pleasant land,
Whose groves the frolic fairies planned;

Where arches green, the livelong day,
Echo the blackbird's roundelay,
And vulgar feet have never trod—
A spot that is sacred to thought and God.

O, when I am safe in my sylvan home,
I tread on the pride of Greece and Rome;
And when I am stretched beneath the pines,
Where the evening star so holy shines,
I laugh at the lore and the pride of man,
At the sophist schools, and the learned clan;
For what are they all, in their high conceit,
When man in the bush with God may meet?
—Ralph Waldo Emerson.

DISEASE

In previous articles we have considered disease in a general way while discussing the subjects relative to the body. In this I wish to notice this subject more definitely as it pertains to the physical and spiritual bodies. Of course it is intended that what is said about the former is only in illustration of that said about the latter and not that I wish to offer a discussion on physical disease, something I could not do. But it is evident all through the Bible that inspired writers and speakers use the former in their lessons concerning the latter. The reason for this is partly explained by the fact that the Creator of both bodies is the same person. Likewise, the laws regarding the nature of disease and the cure of both bodies have been established by the same being. This is why we are justified in using the one in illustration of the other. And by this same token we should bear in mind that often when a writer uses the terms that belong properly to physical disease he really has in mind the subject of spiritual disease. And he does not stop to explain this free use of the comparison from the fact that such use of the subject is obviously justified and self-explanatory.

In Isaiah 1:5 we have this: "The whole head is sick and the whole heart faint." And in Luke 21:26 is this: "Men's hearts failing them for fear." Then in the same book, 24:13, we read of heart burn. Next in Mark 16:14 "unbraided them with their unbelief and hardness of heart." One more quotation. "For the heart of this people is waxed gross." (Acts 28:27.) In above citations we see that the heart is sometimes afflicted with fainting, "failure," "heart-burn," "hardness of the heart" and with enlargeness of the heart. These are all well known terms when speaking of the physical heart while here we know they are used with reference to the spiritual heart. But such diseases when affecting the natural man are considered so serious that immediate and careful attention is always regarded as essential and usually given. But the same ailments in the spiritual heart are much more important and serious since it may mean eternal death. Yet how careless many people are about the matter. Even when the disease is plainly present it is often impossible to arouse the patient enough to seek relief. A man with physical heart trouble or who thinks he has such a disease will usually not only admit it but will make much

ado in referring to it. But the one with spiritual heart trouble will often deny it and vigorously assert "My heart is all right." This is because human beings are more concerned with their temporal than with their spiritual welfare.

But what should be done for the case? Without taking space with full quotations let the reader find the passages here cited: Heb. 10:22; Acts 15:9; I. Peter 1:22; Rom. 2:29; Eph. 3:17. From above it can be seen that relief and cure for various forms of spiritual heart disease are to be had by application of the divine principle contained in the Word of the Lord. That when a man allows this Word to fill his heart he is admitting the One who gave that Word. That in so doing he admits the essentials needed to counteract the evil condition that had obtained. These good principles will attack and overcome, also will prevent the enlargement of the heart in the form of coarseness which is another word here for carnality and other worldliness. It will strengthen the weak heart and prevent others from experiencing heart failure. And as it is generally known that a weak heart often affects the whole system so it is necessary to avoid this trouble in the spiritual system lest the whole be finally destroyed. And remember that the heart cannot be right in the sight of God as long as it is diseased in any of above forms.

Another serious disease attacking the body is cancer. In this article I cannot and need not distinguish between the various forms of the disease but will regard all in the same class for my present purpose. In II. Tim. 2:17 we read this: "And their word will eat as doth a canker." The margin gives us "gangrene" which is doubtless correct. But for the object here sought the effect is the same as in all forms of disease where the ailment starts in minor proportions and spreads unto death if not arrested. This is the fact that makes the malady so important. If I should be told by a doctor that a cancer was present in my body so small that a glass was required to find it, I would yet be very much concerned. Not because of its present inconvenience for that would be negligible. And if he could convince me that it would always require the glass to observe it I would no doubt dismiss the subject from my mind. But this is not the case. I would know that unless it could be checked it would eat and grow until my life would be destroyed. Thus it is with spiritual cancers. If a small error in either the individual or in the Church as a whole could be confined to its initial size then we might perhaps not even know about it and would not be concerned about it. But we know from the scriptures that such will not be the case. An error that might seem to be very local and comparatively small first will usually, if not checked, spread and grow until it affects the whole body. Witness the case of a cancer germ deposited in one city in 1932 and now has spread throughout the whole body dealing death and putrefaction wherever it is allowed to exist. And it is folly to accuse those who oppose this latest and most terrible of spiritual cancers with responsibility for this spread. There would be as much truth in accusing the doctor with the spread of a cancer who discovered it and tried to enlighten the patient upon the subject. Should the warning be ignored and the patient become overwhelmed with the disease he could not truthfully blame this aggravated condition upon the doctor who warned him but whose warnings he rejected. Neither can the advocates of this modern human cancer-creed truthfully charge its terrible spread

and putrefication upon the faithful men who are warning the members of the body of the presence of this death dealing affliction.—E. M. Zerr.

THE OZARK DEBATE AND MASS MEETING

This debate occurred at the time appointed, conducted by W. Carl Ketcherside and Rue Porter on the college and orphan home propositions, at Ozark, Mo. It was moderated by W. G. Roberts and Joe Blue. Porter had had 25 debates, but this was Carl's first. Porter's brethren told Carl he was one of their best. But this time he was on the wrong side, and his ability and experience diminished when he came against the truth Carl presented. He utterly failed to show that Bible colleges and orphan homes are authorized by the Scriptures, and wished to spend much time saying you're unscriptural too. He would not stay to the proposition.

About 800 people attended every night, many of them being college people from Springfield. Carl had tried to get a debate in that city but those people were averse to it, and he tried to have a repetition of this discussion there, but they were not inclined.

Carl presented many arguments against these schools, reading much from college men as to where their schools were going. He had it all at his finger tips and made a good impression. The argument that appeared to me to be the center shot, was that there is one Body, and the Body is the Church, and we are commanded to give glory to God in the Church, while the college and home are different bodies, and their advocates and supporters are going directly opposite to a plain command of God when they give glory to God in their human body organization. It matters not whether these schools and homes are supported from the church treasury or otherwise, they are unscriptural just the same. When people withhold their means from the church treasury when they are supposed to give as they have been prospered, and then put that money withheld into another body, they are doing practically the same as if they took it directly out of the church treasury. The only difference is in the words "took it out" and "kept it out," for it is all the Lord's money. A clerk in a store who takes money out of the cash register for his own use, and one who sells goods but keeps money out for his own use, are doing the same thing. Porter said there would be no objections to a missionary society if it did not try to usurp authority over churches.

Sister Thelma Smith, a stenotypist in the civil service in St. Louis, took down the debate. I told her if she could get all of Carl's speeches she was one of the best in the country, and the evidence is that she got it all. This debate will be published, and by the next issue we shall be able to tell you the price and place to order. It will do good. I wish we could have many such discussions, for it makes people think, so long as they are conducted in the right spirit.

The day meetings were inspirational, held both morning and afternoon in Springfield, Nixa and Ozark. The brethren and sisters in these churches treated us all royally, and we shall not soon forget their hospitality. More than a hundred people were present from a distance, coming from several states. Mission work was probably discussed more than any other subject, brethren in Missouri telling of their plans to enlarge the border

of the Kingdom in that state. It was emphasized that we must not only oppose the evil but must work at the good, not only do destructive work but constructive work as well. Every evidence is that all were stimulated to go forward, and went to their homes thanking God and taking courage.

The publisher of the M. C. made the proposition that if brethren could support the paper to the extent of twenty-five or thirty dollars each month, in addition to what the paper is now getting, we could add four pages to it which could be devoted to missionary and development work. We would need regular contributions from brethren to make this sure. Then if such a paper could be put in every Christian home, would it not help arouse them. We spoke of that in last issue. In clubs of five we can let you have the paper for 75 cents each.

We do not have the names of all that attended these meetings, but will say that most of the preachers whose names appear in this paper were present, along with many elders and others, and their wives. It was an occasion long to be remembered.—Publisher.

BIBLE WOMEN

(Study the Lesson in Each Case)

- Who prayed without speaking. I Sam. 1:13.
- Who went so far to see Solomon. I Kng. 10:1.
- What woman saved at Jericho. Jos. 6:23.
- Who made garments for poor. Act. 9:36.
- Who lodged the Lord's servants. Act. 16:15.
- Who tossed from an upper window. 2 Kng. 9:33.
- Who are we told to remember. Lk. 17:32.
- Who planned John Bap—execution. Mrk. 6:19.
- Who was noted for her serving. Lk. 10:40.
- What woman fell at Jesus' feet. Jno. 11:32.
- Who rode a camel to her wedding. Gen. 24:61.
- What woman at the wed-in Cana. Jno. 2:3.
- Whose grave marked by a pillar. Gen. 35:20.
- Who was kissed by a stranger. Gen. 29:11.
- Who said, "curse God and die." Job. 2:9.
- Who was the mother of Solomon. I. Kng. 1:30.
- Who was mother of John Baptist. Lk. 1:13.
- Who was mother of Moses. Exo. 2:1.
- Who was Jacob's first wife. Gen. 29:26.
- Who was Abram's second wife. Gen. 25:1.
- Who said "husband hated her." Jug. 14:16.
- What woman captured Samson. Jug. 16:6.
- What woman was Moses' sister. Exo. 15:20.
- What woman Jacob's daughter. Gen. 30:21.
- What woman was Cain's mother. Gen. 4:1.
- Who was Zacharia's wife. Luk. 1:5.
- A prayer meeting in whose home. Act. 12:12.
- Who lied about her property. Act. 5:1.
- Who was converted at Philippi. Act. 16:14.
- Who named often with her husband. Rom. 16:3.
- Who was servant of the church. Rom. 16:1.
- Who dreamed about Jesus. Mat. 27:19.
- What three women at the cross. Jno. 19:25.
- What woman was a traitor. Jug. 4:21.
- What woman was an Ethiopian. Act. 8:27.
- What woman was a merchant. Act. 15:14.
- What woman warned about eating. Jug. 13:1.
- Who was nurse to Ruth's babe. Rth. 4:16.

- What woman was a mother at 90. Gen. 17:17.
- What woman was tender-eyed. Gen. 29:17.
- A. R. Moore, 7519 Jeff. St., Kansas City, Mo.

A SCRIPTURE A DAY KEEPS EVIL AWAY

(See if you can finish the Scripture from memory, then look up in your Bible and mark, and try to remember.)

- April 16—Because of the Pharisees they did not— (John 12:42.)
- April 17—Except your righteousness shall—(Matt. 5:20.)
- April 18—Whosoever shall exalt himself—(Luke 14:11.)
- April 19—The wages of sin is—(Rom. 6:23.)
- April 20—Therefore put . . . that wicked person— (1 Cor. 5:13.)
- April 21—Watch ye, stand—(2 Cor. 15:13.)
- April 22—Ye observe days and months—(Gal. 4:10.)
- April 23—If any man be in Christ he is—(2 Cor. 5:17.)
- April 24—The weapons of our warfare are—(2 Cor. 10:4, 5.)
- April 25—They measuring themselves by—(2 Cor. 10:12.)
- April 26—Satan himself is—(2 Cor. 11:13-15.)
- April 27—God forbid that I should glory save—(Gal. 6:14)
- April 28—Endeavoring to keep—(Eph. 4:3.)
- April 29— . . . edifying of itself in love—(Eph. 4:16.)
- April 30—Let no corrupt—(Eph. 4:29.)
- May 1—See that ye walk circum—(Eph. 5:15.)
- May 2—As the church is subject to Christ so— (Eph. 5:24.)
- May 3—He is the head of—(Col. 1:18.)
- May 4—Husbands, love your wives, even as—(Eph.5:25)
- May 5—See that none render—(2 Thess. 5:15.)
- May 6—Women adorn themselves in—(1 Tim. 1:9.)
- May 7—Godliness is profitable unto—(1 Tim. 4:8.)
- May 8—Give me neither poverty nor—(Prov. 30:8, 9.)
- May 9—Seek thou a man wise—(Prov. 26:12.)
- May 10—Rejoice not when—(Prov. 24: 17, 18.)
- May 11—Whoso stoppeth his ears at—(Prov. 21:13.)
- May 12—A friend loveth at—(Prov. 17:17.)
- May 13—Pride goeth before—(Prov. 16:18.)
- May 14—Foolishness is bound in—(Prov. 22:15.)
- May 15—Whosoever was not found written—(Rev. 22:15)

"TO SAVE OUR SOULS"

In 1915 the House of Morgan lent a British financial committee half a million dollars, and shortly afterwards the House of Morgan became the sole purchasing agent for the allies. The business netted the company some \$30,000,000.

Last winter the Nye Senate Munition Investigation Committee asked J. P. Morgan, "Why did the United States enter the world war?" J. P. Morgan answered, "Why we had to enter the world war to save our souls." When the U. S. entered the world war the U. S. government paid to J. P. Morgan the allies debt, and the allies became debtors to the U. S. government. During the world war many sincere people gave their lives for what they believed to be a worthy cause; but now we know that the young men's blood was shed to make other capitalists.

Today Christ's faithful soldiers ask, "Why establish church colleges?" Men answer, "Why, we have to maintain colleges to save the souls of the young people." The

Book tells us, "The gospel is the power of God unto salvation to those who believe." Parents, is your faith in the power of God so weak that you feel that God's power must be buttressed by an institution of man?

Past and present history shows, to those who will investigate, that some of the colleges advocates mean exactly the same thing by the word soul that J. P. Morgan did in his answer to the senate committee. These college advocates will pervert the gospel, and split the body of Christ for the same reason that the capitalists dragged us into the world war. The crime of the capitalist results in physical loss, that of the college advocate in spiritual loss. Brethren, against which should we contend the more earnestly? While some are making money from this college error, many sincere people are making a real sacrifice, just as sincere people did during the war, for what they believe to be a worthy cause. Those who have been deceived fail to see that the establishing of a church college is both an addition and a subtraction in God's perfect institution, the church. One of the best methods of protecting ourselves against this type of deception is to be found in D. A. Sommer's book, "How to Study the Bible": "In reading a book sit down and sit there until you get through." How true it is, "the world rushes on," but brethren, we must "take time to be holy." Let us set apart a regular time each day when we take our spiritual food, let us quit trying to gulp it. —Mrs. Henry B. Vande Riet, Esbon, Kansas.

AN IMPORTANT SIDE LIGHT OF THE OZARK DISCUSSION

In all conflicts, no matter what the nature, the chief thing is bringing the truth to light. In the confusion in Spain the powers of Europe are each trying to hide how much they help one side or the other. Japan deceives regarding her purposes. Italy says one thing and does another. And the word diplomacy has come to be almost synonymous with trickery. The same of apostasies in religion. The higher destructive critics blandly talk about the Bible as if they believed in it, and about Christ as if they believed He is the Son of God, while all the while they are undermining the great truths of God's Word.

In the discussion which has been going on in the Church of Christ the past few years there has been much effort made by preachers and papers to hide their real position, and they have by deception accomplished much evil. But truth is coming to light. The Ozark debate helped some. Porter used all his ability and experience as a debater in trying to show that the Scriptures authorize the establishing and maintaining of orphan homes and Bible schools which are human organizations established by professed Christians to do work of the one Body, the Church. Such men as Destlekamp, who for years has been trying to make brethren believe he is against these things, was there and was called on for prayer by the college people and was evidently one of them, for he did not associate with those who are standing against those things. He did not attend any of our day meetings of the brethren.

No doubt Porter works just as hard privately as he did publicly to show that these human organizations are scriptural in doing work of the Church, and he told me

that the managers of the Apostolic Review several months ago invited him (Porter) to write for the columns of their paper. This is in harmony with the Rough Draft. In the Review of March 30, (latest number) it advertises "some places of New Testament worship in Indianapolis," and mentions college churches, where they take up special contributions for the homes, and have only college men to preach for them, have the one-man preacher pastor system, use literature, etc.

So, while some of us are trying to keep these advocates out of the churches where they will privately and publicly make known their humanisms, the Review is working to bring them in where they will have a chance to teach these heresies. I repeat that Porter said that the ONLY thing against the missionary society is that it is usurping authority over the churches. And the Review invites him into its columns with such teaching in his mind. "Horribile dictu"—as my Latin teacher used to exclaim—horrible to tell. Principles have been adopted which are leading these people farther and farther from the truth. Brethren, the only thing to do is to break loose from these unscriptural principles before it is too late. Regardless of all the squirming which is done apostle John still says, "If there come any unto you and bring not this doctrine, RECEIVE HIM NOT."

So to get this all clear in your mind, find what each group is contending for, then remember, regardless of all nice words about loyalty and faithfulness, that—"Birds of a Feather Flock Together, and, "How Can Two Walk Together Except they be Agreed?"—the former being the human expression of this truth and the latter being the divine expression. According to these common-sense principles, when a man says he is against the Rough Draft apostasy, yet is continually throwing his influence with its advocates, we have a pretty good idea of where he really stands. Some of our brethren need not be at all surprised if we classify them according to the company they keep. The debate has helped clarify some things. —D. A. S.

FLOOD SUFFERERS

I am making final report on all money received for flood relief at Brookport, Ill.:

Church of Christ at Riverside, Cal., by Mrs. C. E. Storm	\$15.00
Mrs. Maude Davis, Summerville, Pa.	1.00
Mr. and Mrs. Forest W. Achor, New Castle, Ind.	5.00
Church of Christ, Des Moines, Ia., by Eugene Suddeth	11.00
Church of Christ, Shippensburg, Pa., by C. J. Heidel	8.00
Church of Christ, Colorado Springs, Colo., by Charles H. Flemming	8.00
Church of Christ, Meadeville, Mo., by J. F. Palmer	25.00
A Friend, Indianapolis, Ind.	1.00
H. W. Cuppy, Kemp, Ill.	5.00
Church of Christ, Las Animas, Colo., by Morris Huffman	10.00
Church of Christ at Royalton, Ill., by Fred Pyler ..	10.00
Mrs. W. S. Rautsow, Eaton, Ohio.....	1.50

In last issue of the Macedonian Call I reported the Church at Sullivan, Ill., as sending \$12.00; it should have been \$15.00 instead of \$12.00 as reported.

I have endeavored to keep my records straight but where I have made any mistake I wish the Church or individual to call my attention to it so I can correct the same. The congregation here cannot express their appreciation for the money received and it has been used for the benefit for every home represented in the congregation here.—A. T. Kerr, Treasurer.

HOW BRITISH CHURCHES DO IT

When I visited churches of Christ in Scotland and England about thirty years ago, I found them very interesting. They had resisted the digression movement of the Christian Church, yet were gradually falling in line with it. They did not have the pastor system, but elders and deacons would usually all sit in the pulpit and take charge of the program. They had many local preachers but none of them received any money for their services, but did it for the love of the Cause. They estimated that about every twenty-fifth person in a church was a preacher. They did well in developing the public talent, and probably I had the importance of that scriptural work impressed on my mind at that time. Dr. R. H. Miller, a Christian Church preacher, visited these churches and remarked:

"I am impressed by the spirit of reverence in our British churches. The humblest, barest chapel becomes a very house of God as people enter quietly and bow in silent prayer and meditation. The part of laymen in the service of worship is most arresting to the American visitor. These British brethren exalt the priesthood of the pew.

"I have heard few more reverent and effectual prayers than those offered by men in these churches. In London and Leicester, in the colliery and mill districts, from professional, business and laboring men I have heard prayers that would add to the worship of any assembly anywhere.

"Rarely have I heard Scripture read as it is read by appointed readers in British churches. Both old and young read God's Word with unction and understanding, which make old things new, and the hidden plain."

Here a Christian Church preacher is praising the use in public services of the Church, the developed talent in British churches. The modern apostasy among us is trying hard to lead American churches away from this system which the digressive preacher sees is so edifying. Who will help us fight for the scriptural doctrine of "the part of laymen in the service of worship," as Miller expressed it?—D. A. S.

REPORTS OF BRETHREN

Carrollton, Mo.—We are having very interesting meetings here Lord's day morning and night and Wednesday night.—Mrs. W. S. Crank.

Edgerton, Kans.—I would like to secure a position for the coming year where I can attend church. I would prefer a position where I can teach more of my major subjects as I have only one class in Home Economics here. I have my degree—a Bachelor of Science in Education with a major in Home Economics secured from the State Teachers' College, Springfield, Mo., in 1929. Since then I've been teaching in Kansas and Missouri. If you know of any vacancies in which I would be

interested, please inform me. I have in addition to a degree, two summers' work on my Master's Degree, from Ames, Iowa.—Agnes Wilson.

(This was a private query, but I am passing it on to our readers, who might know of an opening which might interest this sister.—Publisher.)

Riverside, Calif.—I especially like Bro. Zerr's articles and think they are sound doctrine. Why will people do as the A. R. Managers did in the case reported by Bro. Roberts in last M. C. And when people learn of such conduct in this and other instances, how can they have confidence in them? I have been informed that a misleading statement as made in A. R. after J. C. R. held his last meeting in Arizona at Gilbert, I think, in which C. H. Cassell was represented as assisting in the meeting. What can they hope to gain? I pray that the truth may prevail.—Lydia A. Cassell.

Bibleville, State of Desire.—Smith's Bible Dictionary, 700 pages, Morocco grain binding, concordance, the best there is, should be in every home in Bibleville, price \$2. Write M. C., 918 Congress, Indianapolis, Ind.

Esbon, Kans.—We have gained much good from your book, Church of Christ.—Mr. and Mrs. H. B. Van de Diet. (Price \$1.50)

Mattoon, Ill.—I get so much good from the Scripture-a-Day column, and hope to see it regularly. I look forward to the paper's appearance and read every word of it.—Mrs. Mallory.

Greenwood, W. Va.—We are holding forth at Long Run each Lord's day, having some very interesting meetings.—J. Williamson.

Secor, Ill.—One baptism here since last report and such an encouragement by this obedience and good works which has followed. Much good could be said about the Peoria work. In Lola Walton's class a girl of pre-school age answered 60 general Bible questions after 10 Lord's Days.—R. O. Webb.

Later—Just home from the debate at Ozark, Mo., and with greater determination to stand with the faithful who oppose rival institutions to do the work of the church. Brethren at Springfield, Nixa and Ozark did nobly in caring for visitors and the day time meetings were inspirational. I am arranging a trip into the Colorado field, Disciples wishing me to stop over during this May-June tour should write me at Secor, Ill., at once.—R. O. Webb.

Palmyra, Ill.—Am sure many preachers and brethren who know Bro. M. E. (Bud) Husband, will be sorry to hear that he is very sick. Rheumatism and heart trouble. We miss him sorely at little church north of Modesto known as Berean, alive only because of a faithful man and wife to a great cause. We will not remove the ancient landmarks our fathers have set (Prov. 22:28).—C. S. Seymour.

Walnut Bottom, Pa.—There is opening up a splendid opportunity in my community for a good carpenter—one who is an all-around mechanic. Seems to me it would pay some of our good faithful brethren to look into this matter soon, especially those who wish a change of location. No good mechanics near here. Across the street from me is a property that can be bought, I believe, reasonable; needs some repairs but can be made in good condition by a little work.—C. J. Biedel.

Central Pa.—We spent two nights at Shintown. This is a mission point. Had fair attendance. Then we drove to Ercildown, where I spoke two nights to the colored brethren. A lady made the confession and was baptized the following Lord's day. We then drove to Shillington, to the home of Bro. C. C. Craley, where I spoke a few minutes to a few who meet for worship in his home. A few brethren from Pottstown were present. Spent from February 21 to March 7 at Nittany. Church there is small but with faithful effort, and a more business like arrangement, it will grow. Spent March 8 to 22 at Howard. Two young ladies were baptized. Some of these meetings were hindered with inclement weather, and flu. Some of them should have gone on longer perhaps. I plan to spend till May 1, in Central, Pa., then to Ontario for a meeting. I enjoy working in these parts. The hospitality, and support is good. I hope I continue in the good work.—Wm. Ketcherside, 2010 E. 11th Street, Topeka, Kans.

Later—Brethren, take your June vacation in Topeka, Kans., this year. We need your influence for good in the tent meeting conducted by Bro. Riggins in that month.—Wm. K.

Exeter, Calif.—Been some time since we have reported on the church work at Exeter. Bro. Lloyd Riggins conducted a three weeks' meeting with the church here, closing March 14. One of the best meetings we have had in years. Much lasting good was accomplished, so we believe, through our brethren's forceful proclaiming of the truth. He certainly shunned not to declare all of God's counsel. Bro. Riggins neither fears nor favors any man in his preaching of the Word. May God bless him and his family. Would to God we had more such Christian soldiers on the firing line. He made his home with my family and we learned to esteem him highly for his work of faith and labour of love. One young lady made the good confession and was buried with Christ in baptism. She happens to be a niece of our preaching brother, W. C. Rice of Mt. Home, Ark. Also a young man and his wife became identified with the body here. Walter S. Weekly, Rt. 1, box 642-A.

Long Beach, Calif., 335 Ellis St.—The M. C. came today and is like a bunch of letters. Eleven weeks have passed rapidly since you were here. Bro. Riggins closed in Compton Sunday night after two weeks, Wednesday and Friday nights of the first week were held in the place in L. B., 1025 1-2 American Ave.; Friday night of last week was a get-acquainted night in Redondo, as Bro. Riggins spoke in the home of Bro. Littrell. Several from Compton were over. Bro. Rice will arrive in Redondo March 27 to continue from 2 to 4 weeks, depending on good that can be done. Since you were in Compton several have been baptized and several have placed membership. I am different from some brethren, in that I am afraid of building towers of Babel and on the other hand would take advantage of the brethren being scattered everywhere. We need these folks in isolated places to develop into leaders, instead of long hazardous trips in traffic to old established congregations, discouraging their efforts to serve the Lord. You do a wonderful work, when these brethren go into isolated places, and you aid them in locating a church. The elders and parents of those who move away from their circle of influence do a noble work in keeping track of them until they, like Abram, worship in new fields.—Chester L. Davies.

Compton, Calif.—On the twenty-eighth day of December, I left home for some meetings in Arizona and California. On my way, I stopped over for the three days' meeting with the brethren of quite a few congregations, meeting at 26th and Spruce Streets in Kansas City, Mo. It was indeed, a treat to me to be permitted to be with the many brethren who came from various places, to talk over the things pertaining to the kingdom. Met quite a few whom I had never met before and renewed acquaintances with others. The spirit of the meeting was good and I am sure those who were there went home feeling their time had been well spent. For the many good lessons which were given, were surely a feast of good things. We remained with the brethren who meet at 26th and Spruce, preaching the remainder of the week and over Lord's day. The hearty co-operation of that congregation has sure been a great strength to me. The few nights meetings there received hearty support from the brethren of the 55th and Cleveland congregations. Those brethren know how to work together. From Kansas I came to Arizona. Spent about three weeks with the brethren at Glendale. Was glad to meet them as it had been nearly six years since we were there. Time has wrought its changes there. But there are some fine people in the church at that place. Quite a few of the young folks have married and moved away, but they still have a wonderful opportunity to do work for the Lord. If any of those young folks should see these lines, I want you to remember, here is one who will stand with you through "thick and thin," if you will just take the right stand and do the right thing. I left Glendale with a warm invitation to visit them again, so I thank God and take courage. Never was through a meeting where sickness hindered any more than there. All of some families were stricken with the flu. Two baptisms were some of the visible results. Gilbert, Ariz., was the next place where I spent a week. Enjoyed my stay with them very much and trust we were all strengthened by our week's work together. Came on to Exeter, Calif., and have just concluded a three weeks' meeting there. They sure have a fine number of faithful brethren there. Those brethren have learned, to their sorrow, that if elders let the wolves in, they will devour the sheep. There is a living example at

Exeter. Seemed that nearly all the members took a deep interest in the meeting, and their interest seemed to grow through the meeting. The last two weeks of the meeting, we met an hour early each evening for the purpose of helping the brethren in public work. I believe it did good. Promised the Exeter brethren I would visit them next year, if others in the west should desire my services so the expenses would not be too heavy. Brother Walter Weekly and his good wife did all they could to make a comfortable home for me while there. And I will long remember their kindness. The brethren in the places where I have visited have not overlooked their duty to me in a financial way, for which I am very thankful to them. Oh, the work there is to do, if we could just all be busy! My first meeting with these brethren in Compton. From here I expect to go to Riverside. This will be my fourth visit to Riverside and I anxiously look forward to the work with them.—Lloyd Riggins, Charleston, Ill., 1436 So. 10th.

Jacksonville, Ill.—March 21st we as a body visited the little band at Springfield, Ill., and was much impressed with the good work going on there. Bro. Anderson of Decatur was the promoter of the cause there, beginning about eight months ago. He has a good number there now, and his work is showing pleasing results to himself and others; there were about forty in attendance yesterday, and all faithful, and loyal. Bro. Wingler, also of Decatur, had charge of the exhortation. His subject was "United We Stand, Divided We Fall." He sure gave a very edifying lesson. It is sure a pleasure to witness souls drifting to the Lord's cause. As time nears our meeting for April, I give a report of contributions to the cause here: Bee Creek, Ill., \$5.00; Farmers Ridge, Ill., \$5.00; Jerseyville, Ill., \$3.35; Browning, Ill., \$10.00; Nebo, Ill., \$4.00. This amount is about one-third of the expenses of our meeting.—S. S. Retzer.

Bro. Retzer sent an appeal for funds for this meeting but it was too late for last issue. Let churches near Jacksonville, especially, take a big interest in this new work, and help finance it after it is started. There is new work also in Springfield and Peoria. Remember the "mission" talks at Ozark. Also — all Reports and copy should be here by the last day of each month if you wish it in the next number of the M. C.—Publisher.)

DID YOU?

Did you give him a lift? He's a brother of man,
And bearing about all the burden he can.
Did you give him a smile? He was downcast and blue,
And the smile would have helped him to battle it through.

Did you give him your hand? He was slipping down hill,
And the world, so I fancied, was using him ill.
Did you give him a word? Did you show him the road,
Or did you just let him go on with his load?

Do you know what it means to be losing the fight,
When a lift just in time might set everything right?
Do you know what it means—just a clasp of a hand,
When a man's borne about all a man ought to stand?

Did you ask what it was—why the quivering lip?
Why the half-suppressed sob, and the scalding tears' drip?
Were you brother of his when the time came of need?
Did you offer to help him or didn't you heed?

—Author Unknown.

"WRESTING THE SCRIPTURES"

I have been reading the A. R. and I find an article of Dec. 22, 1936, "An Open Letter," by W. S. Gibbons, which seems to me to be Swallowing a Camel and Straining at a Gnat.

He says that, 2, John 9:11, only means that Christ came in the flesh (Verse 7) "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ." Now the word deceiver comes from the Greek "Pianos" and means Leader astray, deceiver, and the word "anti-Christ" comes from the Greek "Antichristos" "an opponent of Christ."

Verse 8: "Look to yourselves, that we lose not those things which we have wrought, [or laboured for] but that we receive a full reward. Whosoever transgresseth [R. V. goeth onward]

and abideth not in the doctrine (R. V. teaching) of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, [deceiver—Planos] or anti-Christ [Antichristos] and bring not this doctrine [R. V. teaching] receive him not into your house, neither bid him God Speed. For he that biddeth him God Speed is partaker of his evil deeds."

Will we be bidding him God Speed if we go to his meetings, or be mum when he is privately teaching others, his false doctrine? As I understand the doctrine or teaching of Christ, is all things pertaining to life and Godliness, or Christ and all things attributed to the salvation of our souls, and pertaining to the life of a Christian. Acts 8:35, is an illustration or example, "Then Philip began at the same Scripture, and preached unto him Jesus." Dear dying friends, if Philip did not preach unto him Faith, Repentance, Confession and Baptism, how did the church know these things?

Now if W. S. G. will consider what private interpretation means, probably he will cease from privately interpreting. If I understand any language at all, when we bring the meaning of a private to a focus, it means a secret and to be kept so, not to make public.

I obeyed the gospel of Jesus Christ nearly three years ago. I have read several so-called religious papers, and I have read papers that were close to the gospel. When any of them allows such articles, as this (An Open Letter) and other articles that has come out in the A. R. in the last few years, without a dissenting voice from its editors or other writers it causes me to wonder. Friends, this is written in love and hope from my sick bed, with love to all and unity to none but those who put purity first.—J Williamson.

A PAPER FROM AN OLDER PREACHER READ IN THE KANSAS CITY MASS MEETING, DECEMBER, 1936.

Dear Brethren: I have spent about forty years in doing nothing else except work among the churches from the Atlantic to the Pacific oceans, most of that time being spent going from place to place. . . . There are many things of importance which I think should be emphasized in a meeting like the one you are holding, which would help those present, such as Discipline, Personal Bible Reading and Prayer, More Children, Better Training in Religious Affairs of Those Children We Have, etc. But, possibly because of neglect by many speakers, I would emphasize FAMILY GOVERNMENT. Unless we have good government by parents, neither the home, church, nor state will amount to much. It is the foundation of all civilizations.

If children do not learn to obey their fathers and mothers, they will not learn to obey the laws of the land. Criminologists tell us that most of the law-breakers are young people under twenty-five years of age. And even if such children are baptized, they will not obey them who have the rule over them in the Church and will thus become backsliders. They will bring grief to their parents and all who love them.

But children are the raw material from which men and women are made, and much depends on how they are made—much depends on their training, though this is not always the case. The first thing a child should be taught is to obey its father and mother and respect all older people. This is the foundation stone of good Christians and good citizens. To try to teach them the Bible without having them in subjection to their parents and respectful to them and others, is like building a house on the sand. I know many children who know Bible stories who have little respect for their parents, elders,

government officials nor God. They have not been taught discipline. I do not mean that parents are to be tyrants over their children. They must remember that they are children and should give them liberty which their wisdom dictates that they may have. But there should be bounds, and when they overstep those bounds they should not only be warned beforehand, but should be punished for their misdeeds so that they know what is surely coming in the future.

To save our religious meetings from being a mass of confusion, parents should see that their children attend to the wants of nature before they attend those meetings, or any others. Then they should be made to sit by their parents, when they are little, or kept in view of them, and made to behave and not permitted to disturb and distract others. It is hard enough for a speaker to hold the attention of the hearers in these days of lukewarmness, when everything is favorable, and how much harder when distractions are made by children running over the house, or out doors, or talking in time of services. Children, so behaved, bring reproach on their parents, and disgust on outsiders, and often ruin to the devotion of the meeting.

The courts of our land have been influenced much in the past by "sob sisters" and all-wise psychologists, and delinquency and crime have increased. But since J. Edgar Hoover came into the head of the criminal investigation, and has come down on the criminals like a sledge hammer, the kidnapers and extortionists and others of like kind have grown scarcer. When the church comes to exercise more discipline, it will be far better off than it is. And when fathers and mothers get over the softness which has come over so many people today, and train their children as God commanded, they will have more peace and more happiness themselves, will have children who will think more of them when they grow older, will have children which will be of service in the church, and will be good citizens and do some good in this wicked world that needs good men and women.

And without family discipline there will be no bottom to the home, the school, the church, the nation.

Brethren and sisters—think on these things.

AN ORPHAN HOME SUPERINTENDENT SPEAKS.

Several months ago, a circular letter was received by one of our preachers from the "Arkansas-Oklahoma Christian Home." The evidence from several expressions in it is that the letter was sent to all the two or three thousand names on the Year Book of Names of Preachers of Churches of Christ. They propose to bring the whole church in line with their human organization. Here is part of the letter:

"The Arkansas-Oklahoma Christian Home (Incorporated), Ft. Smith Ark.—To the ministers, elders, and members of the Church of Christ throughout the United States, Greetings:—It is the purpose and intent of the Board of Directors of the Ark.-Okla. Christian Home to WORK THROUGH THE MINISTERS AND ELDERS OF THE CONGREGATIONS OF THE CHURCHES OF CHRIST, and thus enlist the interest and support of the membership IN GENERAL. . . . More than a hun-

dred children have asked for admittance into this Home in the last eighteen months. We are now coming to you and asking if you will not with the consent of the elders ask for a **SPECIAL CONTRIBUTION** that we may put on an expansion program and take more of these children. Then won't you as a minister or member equally interested **ASK FOR A SPECIAL CONTRIBUTION ONCE EACH MONTH** that we may broaden our field of usefulness and multiply the amount of good that can be done? Won't you help us in this great work of salvaging human life? Thanking you in advance, I beg to remain, yours in hope—J. O. Dawson, Superintendent."

Now here is a Home which says that it is "incorporated," which means that it is a "body," and this body is not the Church, and yet its purpose is to do work of the Church. But the Bible says "there is **one** body," the Church, and to glorify God in it. And this other body proposes to bring all the churches in submission to their other "body." Their agents are working hard to that end. And is it not strange that some who say they are opposed to these other "bodies" to do work of the Church, are working as hard as they can to bring those people in where they can introduce this other "body" mentioned here among those opposed to them. There is but one way to thwart the purpose of this Home Superintendent to lead the churches astray and that is to keep such people and their sympathizers out of the pulpits.

When Rue Porter was pleading for these Homes at the Ozark debate, my mind went over the audience and I thought of many faithful brethren there who had taken orphans into their homes, one preacher there having reared three orphans. Get selfishness out of hearts and the orphans will find homes. God's plan is best. There is no need for any human organization to do work of the Church of God.

HOW THE BRITISH CHURCHES SING.

Dr. R. H. Miller, a preacher in the Christian Church, which believes in the use of instrumental music in the worship, visited British Churches of Christ, and wrote:

"And the singing! Some one has said the most terrifying army is that of Scotch Presbyterians rising from their knees and advancing against the foe with Psalms on their lips. I know now what that means. How these British Christians sing! Without magnificent pipe organs, without trained choirs, often without accompaniment or song-leaders, these small congregations press out the very sides of their meeting houses with tuneful and mighty singing.

"What the assemblies lack in beautiful buildings and suggestive appointments they make up in the sheer joy of spiritual songs. **No jazz tunes to religious words or execrable poetry to sacred music. No syncopated religious vaudeville, no ecclesiastical cheer leaders; but harmonious, united lifting praise in the great hymns and Psalms of the church universal.** Often the best singing is without instrumental accompaniment. **After hearing a Scotch congregation sing I was almost persuaded to become 'anti-organ.'** The music is not printed in the hymn books, only the words and musical

symbols indicating the tune, and it is masculine singing. Male voices rise above the altos and sopranos in mighty crescendos of praise."

Many churches of Christ do not sing reverential hymns of praise, thanksgiving and worship, Lord's Day mornings as they should, but have too many songs ruined by jazz and ragtime tunes. Let us strive for reverence and simplicity in songs, for is not that, too, part of the simplicity in Christ which Paul feared the disciples might depart from (2 Cor. 11:3).

AMERICA "SOFT," AND THUS ILL, SAYS HISTORIAN.

NEW ORLEANS, Feb. 25—America is going "softie," and that's why the country has so many ills, in the opinion of Hendrik Willem Van Loon, noted historian.

He told teachers attending the National Education Association convention today:

"During the last three generations we have done nothing but give unto our children. We gave them schools that were far too good for them. We deprived them of all trouble and made learning as easy and pleasant and painless as going fishing.

"We told them there were nice little jobs awaiting them just around the corner with a nice wife and a mink coat and a nice house and a nice mortgage, nicely handled by a nice bank.

"As long as America had stood for hardship, for pioneering, for fighting one's own way through the wilderness—as long as there had been adventure and uncertainty in the American scheme of things—we had a definite and concrete American philosophy of life and nobody dreamed of importing from abroad what he could find so infinitely better right here at home."

HYMEN HARVEST.

"In romantic Venice, the year's largest crop of illegitimate Italians is always born in March, thanks to the annual festive 'Hymen Harvest' duly celebrated last week. For this occasion Il Duce's ban against kissing in public, which is punished with a fine of 10 lire (80c) was suspended for the night. **After filing in a long sacred procession through the Church of Il Redentore,** some 10,000 Venetian youths and maidens of the rabble rowed out to the Lido in the year's greatest gondola fleet, slept on the beach under the moon, returned to Venice next morning. To bambini born in this Hymen Harvest, mellow Venetians give the name 'Moon Children.'"

It is hard to keep some young people from committing fornication, but how they can pass through the church, evidently without one word of condemnation from the priest, and boys and girls row over to a beach and lie there together all night, with a resultant crop of illegitimate children—is more than Christian men and women can understand. It seems that we would better send missionaries over to the land of the Pope and the Roman Catholic Church.