

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.

FORTY YEARS AGO

I've wandered to the village, Tom,
I've sat beneath the tree
Upon the schoolhouse playground
That sheltered you and me;
But none were there to greet me, Tom
And few were left to know
Who played with us upon the green
Just forty years ago.

The grass was just as green, Tom,
Barefooted boys at play
Were sporting just as we did then,
With spirits just as gay;
But the master sleeps upon the hill
Which, coated o'er with snow,
Afforded us a sliding place
Some forty years ago.

The old schoolhouse is altered some,
The benches are replaced
By new ones, very like the same
Our jack-knives had defaced.
But the same old bricks are in the wall
And the bell swings to and fro.
It's music just the same, dear Tom,
'Twas forty years ago.

The spring that bubbled 'neath the hill,
Close by the spreading beech,
Is very low; 'twas once so high
That we could scarcely reach;
And kneeling down to take a drink,
Dear Tom, I stared so,
To think how very much I've changed
Since forty years ago.

Near by that spring, upon an elm,
You know I cut your name,
Your sweetheart's just beneath it, Tom,
And you did mine the same;
Some heartless wretch has peeled the bark,
'Twas dying sure, but slow,
Just as she died whose name you cut
There forty years ago.

My lids have long been dry, Tom,
But tears came in my eyes;
I thought of her I loved so well,
Those early broken ties;

I visited the old churchyard,
And took some flowers to strew
Upon the graves of those we loved
Just forty years ago.

Well, some are in the churchyard laid,
Some sleep beneath the sea,
But none are left of our old class,
Excepting you and me;
And when our time shall come, Tom,
And we are called to go,
I hope we'll meet with those we loved
Some forty years ago.

—Anonymous.

CONTAGION

By E. M. Zerr

It will not be necessary, for the purposes of this article, to be concerned in the nice distinction sometimes made between contagious and infectious disease. The idea of a disease being communicable is sufficient, for it is recognized that in the physical world such a thing exists. Some ailments are not considered as such while others are, and the latter are regarded as more to be feared. Because of this it is the common attitude to be evasive of them and to avoid the company so afflicted. Of course we mean a disease that is communicable as between persons, for any disease must be susceptible of communication in order to affect any one. Thus, the common instruction is to be watchful of persons known or thought to be afflicted with a contagious disease and keep at a safe distance from them.

In line with above is the teaching in 1 Cor. 15:33 which says "Evil communications corrupt good manners." Thayer gives us "companionships" and "morals" in this passage, which is doubtless the thought in the mind of the inspired writer. This means that if a person of good morals or principles of conduct falls into evil companionship he is in grave danger of becoming diseased in like condition. This carries the thought that the individual of good morals or sound spiritual health would not have been in danger of the disease had he remained apart from the other person and that thus his own affliction was unnecessary. This is why the entire Bible and especially the New Testament is very plain in its teaching regarding our associations. Parents are warned to provide the proper associations for their children by keeping them away from the company of evil playmates and also to do what they can to keep evil playmates away from them. This cannot always be done but an effort should be made. Also, when men become children of God they are taught to keep away from the fellowship and association of evil religious characters, and, as far as possible, keep such characters away from their society.

A clear case of effect of contagion is found recorded in Gal. 2:11-13. Here in the case of Peter's inconsistent conduct we are told that "Barnabas also was carried away with their dissimulation" or hypocrisy. In other words, Peter became affected with the disease of hypocrisy, and through his association the disease was com-

municated to Barnabas. This same thing may occur in various other cases so that it is extremely important that we avoid spiritual and moral contact with persons afflicted with a spiritual disease.

Another peculiarity of some persons afflicted with contagious diseases is the disposition to impose their misfortune upon others. I have known some to remark that "others would just as well have this disease as I" and so would make no effort to keep at a safe distance from others but would rather make effort to force their presence upon them. This same thing is true of many with contagious spiritual diseases. Many a young man or woman who realized he was going down in sin has made undue effort to influence others in the same direction. They would seem to get satisfaction out of the thought that if they must be regarded as going down the path of wrong doing they could drag others along with them. There are cases where girls overtaken in immorality have induced some others in the same direction. I have known of young people starting to attend picture shows, dances and card parties through the persuasion of others already headed in this awful manner of life.

Something that is strange about this is the fact that it brings no physical benefit to a person suffering with a contagious disease to communicate it to others. If, by communicating their affliction to others they could themselves be rid of it we could see some motive (though a wicked one) for their actions. But such is not the case for even if ten thousand persons become inoculated with a disease the one furnishing the contagion is not relieved therefrom and yet he sometimes finds satisfaction in such selfish deed. And so with spiritual contagion. It makes no one any better but rather worse, to force his disease upon others, hence how selfish and wicked it is for a person to induce others to go with him to the movies or dance or other immoral place just because he is headed in that direction of sin.

But here is a contrast. A person having recovered from a contagious disease is supposed to be immune from another attack of the same thing. While there is no immunity in the fact that a child of God has sinned and reformed, for he may repeat the same offense a number of times. Thus, immunity must be sought in some other way. Another contrast on this subject is that while in the physical world some diseases are regarded as contagious in the spiritual world all are contagious. But this might suggest the idea that there is no chance then for anybody. But against this saddening fact is another of good effect. There is an infallible preventive and cure for every spiritual disease afflicting man. John says in his first epistle 5:4: "This is the victory that overcometh the world, even our faith." Of course this means the faith produced by the Word of God with all its provisions and commandments which include the instruction to avoid improper associations.

In conclusion, let every child of God bear in mind the importance of keeping aloof from those of evil influence. This does not mean we must never be in the same room nor engage in any transaction with a person not a Christian for then we would "needs go out of the world." But it means that we must not be socially nor religiously intimate with any one who is afflicted with spiritual disease, for the contagion will endanger our own spiritual health. The safe and right thing to do is to "have no fellowship with the unfruitful works of darkness but rather reprove them." And as a sure safeguard and im-

munity let us take further the advice of John, "If we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ cleanseth us from all sin."

VARIOUS IMPORTANT ITEMS

By W. Carl Ketcherside

An opportunity is now being offered to the churches in Missouri, to demonstrate an interest in mission work. The object of the plan is to establish faithful churches in the towns and cities, having state colleges and schools, thus providing a place for young people attending such universities, to worship acceptably.

The first point of attack will be Maryville, and the next will be Rolla. In the former city is the Northwestern State Teachers College, and in the latter, Missouri State School of Mines. In each of these towns there is a good nucleus for a live church. Bros. Edward Buttram and Ben Huddleston have been selected to begin the work, and Bro. W. E. Ballenger may join in the efforts later. All contributions for this work should be sent at once to Robert Morrow, 7117 Manchester Ave., St. Louis, Mo. Bro. Robert will issue a monthly report showing receipts and expenditures, a copy of which will be mailed to each individual and congregation contributing.

I want to urge Missouri brethren contributing and others who may be interested, to send a contribution at least once per month that the gospel may be sounded out. If you have not mailed a check **do it now**, and let us stand behind these loyal workers in the field. The work can only be carried on in proportion to our interest in it.

I regret that I do not have any definite information concerning the publication of the Porter-Ketcherside debate on the "college" and "orphan home" issues. The delay is occasioned by reason of the fact that our stenotypist has not completed her transcripts. All other arrangements are just about completed, and as soon as Sister Smith can furnish us the copies, they will be checked, corrected, and started on the final process. I will rush definite word to all interested parties, at my first opportunity.

Our campaign to carry the gospel to a large number of the million souls living in the city of St. Louis and its suburban environs will soon begin. Brethren everywhere can assist us greatly by furnishing us names of friends and relatives who reside in the city, and who are interested, or might become interested in the gospel. A great many people moving to the city from small towns and rural districts lose contact with the church. Such souls are precious and should not be lost. If you know of anyone living in St. Louis whom you would like us to interview and interest in the work of the Lord, mail the name and address to the writer at 907 North Main, Nevada, Mo., or to Leonard Bilyeu, 4549 Olive St., St. Louis, Mo.

I have just returned from a meeting conducted for brethren at Highland, 12 miles south of Red Cloud, Nebraska. The attendance during the entire two and one-half weeks was excellent, and seven were baptized, one came from Christian Church, two placed membership, and one confessed wrongs. The church received some good new material during the meeting, and our hearts were made to rejoice. Brethren are doing their utmost to develop the talents of the entire congregation, and it was

extremely pleasing to note their great growth of the last year. I am happy to say that it is my firm conviction that they are set for the defense of the gospel. They are willing to heed John's command relative to false teachers, and will "receive them not." Despite the "Open Door" policy which certain men like V. M. Gilbert first denounced and then swallowed, there are a few churches left that believe in drawing a line against those who "depart from the faith." The motto at Highland seems to be, "No compromisers need apply!"

I enjoyed greatly my work with those brethren, and was happy to learn that the church at Beloit, Kansas, is now in a meeting with Bro. W. E. Ballenger, and the church at Fairbury, Nebraska, will start soon with Brother Riggins. Brethren from both places as well as some from Agra, Kansas, attended our meeting. I was called to the latter place to conduct services for our aged brother, S. D. King, who passed away as a result of a stroke of paralysis.

THE SILENT GUEST

Christ is the silent guest in every Christian home; in sickness and in health, in sunshine and in shadow. He remains the same; in the summer's gentle breeze or the winter's biting blast. He is standing by; while sailing on the bosom of the placid lake or wrapped in the arms of an angry tide. He is there. Far, yet near; absent, yet present; silent yet speaks; invisible, yet rules—no separation. (Rom. 8:38, 39).—A. R. Moore, 7519 Jefferson street, Kansas City, Mo.

"THEIR WORSHIP IS SCRIPTURAL, HENCE THEY ARE LOYAL"

The above is a statement being made by many today and is deceiving many. Are all congregations who conduct their Lord's Day worship in a scriptural way loyal and scriptural congregations? If your answer is YES, then a few "Christian Churches" are loyal and Scriptural. Most all "Bible college" congregations are loyal and scriptural, though they endorse and help support "Christian colleges" with their Negro Minstrels, Athletics, Lying Contests, etc., all in the name of CHRISTIANITY, for they call their college "CHRISTIAN". Their Lord's Day worship is "just like ours", or "just like yours", hence they are loyal and Scriptural congregations, is the reasoning of many. But can a congregation be CHRISTIAN (like Christ) who endorses and helps to support such institutions? To ask the question is to answer it.

But here is another congregation who say they do not help support such institutions, yet they employ, use and help support preachers who DO endorse and help support them, such as the congregation where A. M. Morris holds his membership. Can they be loyal and scriptural? Their worship is just like ours, and they do not take out of the Church treasury to give to colleges, is the way many reason today. But they do take money out of their church treasury and give it to preachers whom they KNOW do endorse, help support and work for such "Christian colleges". Brewer, whom the Morris congregation had to hold their meeting recently, stated in the paper that he helped support colleges and that he believed churches should help support them. He is one among the strongest "Bible college" advocates of today. When they took money out of their church treas-

ury and gave it to Brewer, then he (if he did) took part or all of that money and gave it to a "Bible college", were not the Elders of that congregation giving out of their church treasury to the college? If not, why not? They gave it to Brewer who gave it to the college, and they KNEW he was a man who would likely do that when they gave it to him. Do they not help support said Christian (?) college? They preach one thing and practice another, do they not?

Then here is still another congregation who claims to oppose colleges, and even deny believing the "Rough Draft" to be right, and say they do NOT support that R. D. The Elders may not even take the journal which published that R. D. and still practices the spirit of it and insists that we all do the same, yet they use ONLY such preachers as sympathize with the spirit of that creed (R. D.), work with and fellowship those who DO help support the author of that R. D. and who has caused a division in this great Brotherhood. The preachers they use write for that paper, help support the author of that divisive doctrine found in their human creed. They even refuse to allow such men as Bro. Ballenger and others against whom they have not one single charge, except that he does not endorse the preachers WE use, and opposes the Review. Their worship is just like ours on the Lord's day, but they endorse and use only preachers who endorse the Review, and work with such men and congregations that DO endorse that R. D. and practice its spirit. Do they practice what they preach? Can it be truthfully and scripturally said that they are loyal and scriptural congregations? Is it right for me to tell you I am not in favor of that R. D., then stand back and throw kisses at the thing all the time, by endorsing and helping to support men and congregations who work for and help support the journal and its publisher who, by his insisting that his creed be obeyed, has caused a division? Is this last congregation any more loyal than the first two I mention above?

It is a fact that authors of that R. D. DO fellowship colleges and college preachers. They advertise the college congregations right there in their own city, and ask you to meet with their congregation, or one of those college congregations, when you are in the city. The man who helps support authors of that R. D. indirectly, if not directly, helps support that R. D., hence no use for him to say, "Oh I don't endorse it", for he DOES. He, too, encourages and helps support the colleges in the same way. One can't work for a paper that endorses colleges by announcing their meeting places, by allowing college preachers to advertise themselves in its columns, etc., without helping to encourage the college work. This can't be successfully denied.

In A. R. April 13, on last page, is this: "But the Review suggests that no action can be Christian which makes acceptance of an organ or a paper or a preacher the test of fellowship around the Lord's Table".

Now what do you think of that. I need not comment. You see where you are going, though, if you follow the teaching of that R. D. and the Review. The oldest "defender" of that R. D. was in these parts preaching for some factions and told, so I am informed upon good authority, (of course I was not present, for that aged preacher no longer visits in my home, though he always did when in Mattoon until this R. D. came out) that he is being misrepresented and that the R. D. has been dropped.

I am sorry that he did that. It may mislead some good people. However, any one can understand that that R. D. has NOT been dropped and CANNOT BE until its authors confess their awful sin through the same journal in which they published it twice and advocated it for years and still practice its teaching and still insist that others become co-workers with them in following and obeying its teachings. That R. D. has NOT BEEN DROPPED and he who says it has is either ignorant or dishonest and purposely trying to deceive brethren. It is not for me to say which of these are true, but he who makes such statements should tell us, so that we may know. We know that he knows it has not been dropped, so far as practicing its teaching and asking others to do so, is concerned.

A congregation who would dismiss a preacher they had engaged for a meeting on the grounds of what he said in a letter to them about opposing the journal that published that R. D. does most certainly make the paper a test of fellowship, for they would not allow that man preach for them, though they had long before engaged him for a protracted meeting, simply because of what he said about opposing said paper. There is proof that proves they made the paper a test of fellowship. They would not allow that man preach for them because he opposed a certain paper, hence THEY made the paper a test of fellowship.

What does the Book say about the Lord's work and Family? It says there is but ONE BODY (Rom. 12:4, 5; 1 Cor. 12:12; Eph. 4:4; Col. 1:18, 24.) Says the Lord's work and teaching should be done through this "One Body" (Eph. 3:19; Eph. 2:6, 10; 2 Tim. 3:10.) And ALL glory is to be given God through this One Body, as Paul affirms in Eph. 3:21. If these Scriptures be true, and they are, then all three classes of congregations mentioned above are most certainly wrong, for all are either directly, or indirectly, contributing to the encouragement, support and building up of those colleges and other institutions. —W. G. Roberts, Mattoon, Illinois.

THAT DEBATE AND MASS MEETING

I attended the Porter-Ketcherside debate at Ozark and enjoyed it as much as I have ever enjoyed anything in my life. I believe the debate did as much good as the R. D. did harm, and those of you who are acquainted with said R. D. know that to be plenty. I believe it did good in this respect. It has done away with a lot of excuses so that now no honest man can say, "I'll not line up with either side because they are both wrong. This is nothing but a paper fight." If an honest man will secure a copy of the debate and read it, he is bound to see that it is not a paper fight, as some would have him believe, but it's a fight between right and wrong. It is a fight between two groups of brethren, those who stand for what the Bible SAYS, and those who stand for what it DOES NOT say. If it's wrong to take sides in this conflict, it is also wrong to take side with the Church of Christ against the Christian church, as they too stand for what the book does not say.

Porter's own brethren pronounced him the best they had, (that was before the debate) and you can all see what their BEST did. When called upon to deny certain things he did everything but deny. If his line of reasoning is correct it would be an easy matter for me to win any discussion. If a man would say to me, "Johnny, you've got your hat on backward." I could win the argu-

ment by answering, "No I haven't, because you have your's on cross-wise and besides, your shoe is untied." Those of you who were not permitted to attend the debate may read it and see if that is not the type of reasoning used by the Champion of the brethren who teach that we should do the Lord's work, but do it Man's way. When Carl presented an argument to prove that it was unscriptural to support a man-made institution to do the work of the church, his opponent replied, "No it's not, because you have a building committee." We no longer have to wonder who's right, that has been settled once and for all. Our question now is, "What are we going to do about it?" We have the truth, now let's present it to the world.

I was favorably impressed by the spirit manifested by the brethren in attendance at the day meetings. They all seemingly had one desire in common, which was to do their part for the advancement of the True Church. Mission work and the development of talent were discussed as means of strengthening the church and helping it gain ground. Those are two very important factors necessary for the advancement of the church. One will cause the old established church to grow, and the other makes it possible for new congregations to spring up and grow.

When Mission Work is mentioned many people seem only to think of a preacher and a tent meeting. I believe that is a mistake in many instances. Your neighbor, who only lives across the street, if he has never heard the Word of God, is in need of a missionary who can tell him the way of the Lord; and who is a better one to do the telling than yourself? If you have been the kind of neighbor Christ would have you be, he'll have respect for you and would perhaps listen to you better than he would to some preacher whom he has never seen nor heard. On the other hand, if you have not been the kind of neighbor who would naturally cause your friend to respect you, there is need of a mission meeting in your own home and there is no one better qualified for that preaching than yourself. **If more people would be willing to do a little missionary work among their friends and neighbors, we'd find that when the time came for a meeting there would be more people in sympathy with the Word of God and there would of course be more added to the One Body.** Thus the home congregation can be built up to the extent that it will be able to send, or help to send, a preacher into a new field to plant the Church. Those living in isolated places and are looking forward to the time when a meeting can be held in their midst, can do much to cause the meeting to become a success by **doing some private missionary work prior to the arrival of the tent.**

There are some brethren who, when they hear the term "Development of talent" think immediately of a five-minute talk, and that's as far as their thinking takes them. The common excuse for them is, "Bro. So-and-so only does that much and I'm doing as much as he." Those having attended the debate can realize what this line of reasoning will lead to if it is not stopped. In 1 Cor. 10:12, Paul says something about comparing ourselves among and by ourselves, and say, "They are not wise."

The brethren of the opposing element were not wise. They measured and compared among themselves and came to the conclusion that Porter was the Best, and I presume he was THEIR best. He stood up fine among

them, but when measured by what the Bible said fell short in many respects. Let us quit comparing ourselves with Bro. So-and-so and take the Bible for our standard and we'll find there is always room for growth, and that there is no place to quit developing. Brethren, let's work, for the night cometh when no man can work. Yours for a Non-compromising Brotherhood.—John W. Rhodes.

THE POWER BEHIND "MISSION WORK"

Paul tells us what the power beyond charity work is—there must be first a willing mind. The same is true of the work of sending the gospel out. But how can we create a "willing mind"? God's way is to get men and women to realize that Christ was rich yet for their sakes He became poor, that they through His poverty might become rich. "Christ died for all that they who live should not henceforth live unto themselves but unto Him who for their sakes died and rose again." Our time, talent and money is the Lord's, and we should try to glorify Him with such. The spirit of aggression in His religion is found in the command to go into all the world and preach the gospel to every creature. The spirit of this applies to us.

We have received a "Bulletin" of the proposed missionary efforts in Missouri; but as Bro. Carl Ketcherside, on another page, has mentioned that, we shall not reiterate. But we do wish to try to arouse this spirit behind mission work. The reason the gospel in the first age advanced so rapidly, one of them at least, was because the disciples went everywhere preaching the word. Until every disciple feels his personal responsibility to do something we can not accomplish much.

There are hundreds of isolated disciples scattered over this country. What are you doing? Do you think that because you can not attend services, you are excused from helping financially in the work, though you may have been prospered much? You can send to the work of your means as God has prospered you. But better still, commence to break bread in your house with your family, and look around to find others of like precious faith. There are neighbors who can be influenced for good, if you are the Christian character you ought to be, we feel sure. The preachers with the tents can accomplish so much more if they have a nucleus to begin with. Let us create hundreds of these little groups in the homes, where they will read, pray, sing, commune, as God commands, and save themselves whether they can save others or not. And from these little groups in the homes will arise many strong churches in the course of time. What do you say?

When you show first this "WILLING MIND," then we will try to find a WILLING HAND to help you.—Publisher.

A SCRIPTURE A DAY KEEPS EVIL AWAY

(See if you can finish the verse from memory, then look up and mark in your Bible, read in the family circle if possible and talk about its truth, reading the connection.)

- May 16—The Lord shall preserve thy going out, and—Ps. 121:8.
- May 17— whatsoever ye shall ask in my name, that—John 14:13.
- May 18—We have not an high priest which cannot be—Heb. 4:15.

- May 19—Casting all your care upon—1 Pet. 5:7.
- May 20—As the mountains are round about Jerusalem so—Ps. 125:2.
- May 21—If any man love me, he will—John 14:23.
- May 22—Able to do exceeding abundantly above—Eph. 3:20.
- May 23—Let this mind be in you which—Phil. 2:5.
- May 24—Nevertheless the foundation of God standeth—1 Tim. 2:19.
- May 25—God is able to make all grace abound toward—2 Cor. 9:8.
- May 26—He giveth grace unto the—Prov. 3:34.
- May 27—And whosoever shall give to drink unto—Matt. 10:42.
- May 28—Godliness with contentment is—1 Tim. 6:6.
- May 29—Verily I say unto you, Inasmuch—Matt. 25:40.
- May 30—I will say of the Lord, He is my refuge and—Ps. 91:2.
- May 31—I give unto them eternal life, and they shall never—John 10:28.
- June 1—Looking unto Jesus the author and—Heb. 12:2.
- June 2—The Lord redeemeth the soul of His servants, and none of—Ps. 34:22.
- June 3—They desire a better—Heb. 11:16.
- June 4—In that day there shall be a fountain—Zech. 13:1.
- June 5—The Creator of the ends of the earth, fainteth—Isa. 40:28.
- June 6—Now unto Him that is able to do exceeding—Eph. 3:20, 21.
- June 7—Wait on the Lord, be of good courage, and—Ps. 27:14.
- June 8—Fear not thou, for I am with—Isa. 41:10.
- June 9—He that goeth forth and weepeth, bearing—Ps. 126:6.
- June 10—If we ask anything according to His will, He—1 John 5:14.
- June 11—Behold, I am with thee, and will keep—Gen. 28:15.
- June 12—The Lord, He it is that goeth before thee; He—Deut. 31:8.
- June 13—The fear of the Lord tendeth to—Prov. 19:23.
- June 14—Be ye kind one to—Eph. 4:32.
- June 15—Let your light so shine before—Matt. 5:16.

A "DEAD ISSUE" THAT IS MUCH ALIVE

In a letter to me dated Pittsburgh, Pa., Aug. 10, 1936, the old brother who raised and kept alive the college issue for several decades, said: "The college contention is dead, except as it is kept in mind by your 'M. C.'" In the first place this is surely a slam on that old paper through which he kept the issue alive through these decades. He is right—it is dead in its columns. And this is a compliment on the Macedonian Call, that it is the only paper which is now trying to keep college advocates out, as inspired John commands when he says of false teachers, "Receive them not."

But let us see whether this is a dead issue. Please read carefully the following from a California daily paper:

"Nashville, Tenn., April 8.—Los Angeles is to have a new \$3,000,000 college, Botsell Baxter, vice-president of David Lipscomb College, who will be its president, said today. Baxter said the college has not been named, and no formal announcement would be made, until his arrival in Los Angeles. He will leave for California Saturday."

Walter Weekly sent me this clipping, with the significant question, "Who said the college issue was a dead issue?" Here is by far the largest college to be established among "us", and it will have much money back of it.

Now this new college may have so much money back of it that it will not have to receive other money for awhile, yet if history is repeated it will beg in the future as other such institutions have done. But even if the church treasury is not touched just now, how did the donor get all this money for such a work? If he had been giving to the Lord all along as the Lord had prospered him, he would not have had it. So he must have kept it out of the treasury of the Lord. So the only possible difference between this college and David Lipscomb, Abilene, and others, regarding the church treasury, is that the latter have taken it out, and the former kept it out.

If the Bible is a study in the curriculum, then it is the human organization of a Bible college that is teaching the Bible. The college is incorporated, a body, in which the men in it are giving glory to God; but Paul says there is "ONE Body", that the Body is the Church, and "Unto God be glory in the Church", the ONE Body, not the human body of a college. Any human organization established by Christians to do work of the Church is unscriptural, whether it be missionary work, aid work, educational work, or religious paper work. Christians may co-operate in missionary work, aid work, educational work, literature work, orphan work, etc., and so long as they do not form another organization, body, it is scriptural, so far as organization is concerned. It is strange that so many today who have been taught better for years should deliberately digress from God's Word on so vital a principle of His Book.

Bro. Peppardine, who has given this money, is a pleasant gentleman and I think tried at first to do his work in a scriptural way, but he was hindered. He is the founder and head of the Western Auto Supply Stores, and about fifteen years ago was trying to use prosperity in helping churches and communities where his stores were located; but the elders of his home church at Long Beach tried to make him believe that all his contributions should be given through his home church. They made a statement in the Review that one should do his contributing through his home congregation. Bro. Peppardine made a special trip to see me in a mission meeting at Seio, O., (he came from Cleveland), to ask me whether I thought that was necessary. He did the same at Carrollton, Mo. I told him if that were Bible doctrine, then all of us preachers should send our gifts back to our home churches. Those elders were simply trying to get all his money into their hands, and this gives one an index of a cause of the famous, or notorious, Long Beach church trouble, for you can easily see that such men wish to be lords and could teach that one must obey the elders right of wrong.

Later, that same church took in sixty or seventy college people with the understanding that the college would be simply a "private" affair, and they would let the church treasury alone. Then the Rough Draft came along with the same compromise that as long as they "leave the church treasury alone", we will go along together with the college people, even if they were keeping their money out of the treasury and using it to support a human organization to do work of the One Body, the

Church. Then the Southwest Church in Los Angeles, where Wm. P. Reedy and Peppardine belong, a few years ago deliberately called college men to hold meetings and to pastorate for them, to show, as they said, that they no longer held it against them that they were glorifying God in a rival body called a college. Last winter when I was in California I learned that Reedy is going to college, evidently with the view of teaching in this new college. Morris married the mother-in-law of Reedy, and Reedy is now Publisher of the People's Bible Advocate. Morris' paper. So one can easily see that Morris will either have to tag along with this amalgamation with the college people, or will have to stand out and fight it as some of us are doing, which is not at all likely. If two old preaching brethren had not weakened, this college apostasy would not have come up again in the same way it has. These people have hopelessly "gone with the wind", which has blown up from the south. It is saddening to see such drifting away, but we ourselves can remain faithful.

The sectarian colleges have done much to lead their people from the truth. Campbell thought he would do better and established a college, but it, too, soon developed a clergy which went out and pushed the elders into the background, and with the women brought in innovations. Their colleges now are hotbeds of higher criticism the same as the sects'. Lipscomb thought he could play with the fire, too, and the devil would not get his college, but worldliness is strong in it and its daughters, so that even George Showalter, publisher of Firm Foundation, a former president of a Bible college and a friend of them, condemns now many things in them. Many others are seeing where they are going. This new college will go the same way, regardless of any attempt to hinder it. It is hard enough to hold the Church in line with the Bible when we have the Bible to govern it. How much harder to hold an institution in line with it which is founded and perpetuated entirely in the wisdom of men!

Regardless of all that may be said for these human institutions, it still remains that they are bodies (organizations), that they are human, that they have been established to do work of the ONE Body, the Church, and the Book says, "Unto God be glory in the Church", ONE Body. (Eph. 3:21.) Therefore, they are diametrically opposed to plain principles of the Scriptures, and must be condemned as any other innovation.—D. A. Sommer.

REPORTS AND NOTES OF BRETHREN

Topeka, Kans.—I would specially commend in last M. C. "A Paper from an Older Preacher Read in the K. C. Mass Meeting." Many parents might do well to read it over several times. "Think on these things." We are looking forward to our tent meeting in June. Have never seen Bro. Riggins, but the loyal brethren who know him praise him in his faithfulness in preaching the word, and we are hoping for a good meeting.—Emily Baker.

Indianapolis, Ind.—I recently baptized one at Gadsden, and one came from the Christian Church. Sunday, May 26, Carl Ketcherside begins a meeting there of three Lord's days, all-day meeting each Lord's day. Gadsden is six or eight miles east of Lebanon and half a mile north of highway 32, between Lebanon and Noblesville. It is 22 miles from Indianapolis. Be sure to be there the first Sunday if at all possible, and get the benefit of as many lessons as possible of this very forceful speaker. First Lord's day in May I visited New Castle, Ind., with wife, and enjoyed two meetings with these brethren, who have been through the fire as they have in many places. This is a good congregation. About 60 brethren and sisters brought

their dinner and ate outdoors, and talked of things pertaining to the kingdom of the Lord, as well as temporal matters. This is the home of Bro. E. M. Zerr.—D. A. Sommer.

Kansas City, Mo.—Some have been urging me to write a small book of sermonettes of a miscellaneous nature, of not over 300 words each, about 6x4 in., 50 or 75 pages with paper back. What do you think of the venture? I would plan to give brief lessons from O. T. with N. T. applications; also some of a statistical nature with but little detail—plenty of information in small compass.—A. R. Moore, 7519 Jefferson.

(This was a private letter to me, but those interested write him.—Pub.)

Lecompton, Kans.—I am glad it has been possible to keep the M. C. up to its eight-page size during the past year and think it has contained some very good reading matter.—Harvey Roller.

HOOPES—Adda E. Hoopes was born in Belmont County, Ohio, July 24, 1855. She taught in the public schools several years. She was married to John M. Hoopes, Christmas, 1876. He died June 24, 1917. There were no children. She became a member of the Church over 60 years ago. One brother, Geo. G. Thrall of Alliance, O., survives. Elias Burnett of Barnesville was in charge of the funeral in the home of Bro. S. C. Murphy, her brother-in-law, March 19. She was a good woman, and interested much in the church, and faithful to the old paths. I am sorry we do not have space for more extended obituaries.—Publisher.

New Castle, Ind.—I wish to assure you that I endorse your every effort to establish and develop churches of the "New Testament type". I also realize that there is a crisis on and that the heresies are, as ever, present. I wish to lend my moral and financial (the latter is of necessity very limited) support as a co-worker with you and other loyal Christians of the "New Testament" kind.—Orval Vaughn.

Kemp, Ill.—I filled my regular appointment at Palmyra, Ind., April 4. Good attendance. Two placed membership with congregation, one brother seventy-five years old confessed wrongs, one placed membership when I was there in March. Brother Henry Dietrich, a faithful member of that congregation, passed away April 3. He was ill only three days. I remained there until April 6 and conducted the funeral. Oh, how uncertain life is! We should appreciate the Saviour's warning to watch and be ready.—C. R. Turner.

Exeter, Calif.—The church at Exeter is still moving along. Trying to get all the young men that will, to do something in the way of developing themselves in the Lord's work. Six weeks ago yesterday I had an operation, but am getting along all right. I started some mission work in Reedley two Lord's days ago. Reedley is thirty-five miles north of Exeter. One faithful family there and others are interested. Going to be a hard fight, for we are right in the midst of collegiam. Reedley has a population of about 3,500. I expect to continue as long as there is any hope of establishing the church there.—Walter Weekly.

Los Angeles, Calif.—Just closed out at Redondo Beach. We continued there over four Lord's Days. Had basket dinner yesterday with three services; some visitors from Compton, Long Beach and Los Angeles. In course of the meeting a husband and wife confessed faults and one man, head of a family, was baptized. This is a mission point. Much to do there before the cause will be fully planted. I am now on my way to San Jose. May not be there long. Fields are wide and much to do and laborers few.—M. C. Rice.

Hastings, Nebr.—I remember the meeting at Ozark, Mo., which was the best we ever were permitted to attend. And while memory lasts, shall not forget. We sure were impressed with the truth of the gospel as presented by Bro. K. in this discussion, as that is the way I have always looked at that question. No addition at all. I now think that Rue Porter will never forget the unscriptural position that he undertook to defend. That is the old cry: Who starts the division? The one that injects innovation or the one that protests. I now think the people in and around Ozark have heard the gospel on the question of which was discussed there and are now without excuse. I can hardly tell which we received the most benefit from, the debate or the meetings, from 10 o'clock until

2:30. I am fully persuaded that those meetings were a number of brethren talk should be encouraged and carried out. Tomorrow at Highland we will have just such a meeting in the afternoon. Better come over. Bro. Carl is with us now. The more I see of those things that they try to hook on to the Church, the more firm I stand for the old Jerusalem gospel. Why do you know I am ashamed of those brethren who are trying to mislead us, and still that is just what the Apostle said would happen after his departure. Grievous wolf would enter in and not spare the flock. There we are. But we must be steadfast, immovable, always abounding in the work of the Lord; for as much as we know our labor is not in vain in the Lord.—R. W. Haskin.

Surveyor, Pa.—I have spent since Jan. 24 among the churches in Central Pennsylvania and, while my labors among these brethren have been pleasant, yet we have not accomplished the good that we should have. The leading elements among these churches have stressed some things of minor importance, to the utter exclusion of the more weighty matters of the law pertaining to the government, discipline, and work of the church, as taught by Christ and the Apostles. And through lack of spiritual training and exercise many have become discouraged and quit, and the churches are in a state of lethargy and dormancy, that will require a long, patient, continued effort to bring them out of. Some in charge of the work frankly told me they had never heard such teaching as I gave on the above subjects, and those whom I supposed would be most ready to receive the teaching, and put it into practice, rather objected to it. After all, Jesus taught concerning the Kingdom, the disciples did not understand Him. And after He had offered to them all necessary assistance, many of them turned away from Him saying, "This is a hard saying (a deep mystery); who can hear (understand) it." "From that time many of His disciples went back, and walked no more with Him". (John 6:60, 66). We dare not become discouraged when confronted with similar problems. I feel very grateful to those who called me to labor in this field. I find the people very common in their manners and conversation; and their unbounded hospitality and liberality has created for them a warm spot in my heart that time will not erase. And if I am called to labor in this field again, I will not shun, so far as is humanly possible, to declare the whole counsel of God, in my humble efforts to bring the church up to the divine standard, so far as possible, that His blessed light may shine more. Will stay in these parts till May 1, then to Ontario. Will hope to arrive home by June 1.—Wm. Ketcherside.

Springfield, Colo.—At this writing I am in the home of Brother T. V. Nidy, the "cowboy" preacher of this part of Colorado. I am enjoying my visit with him very much, as my acquaintance with him runs back through the years and fades away into the time when I was too young to remember. There is no doubt in my mind, but that the sermons he preached when I was a little boy and the respect I held for him, have helped in molding and making my life what it is today. This is doubly impressed on me as I look back over the road, is there some little boy watching me? I preached here last evening, the first time I have ever been in this part of the state, and expect to be here through next week, closing the evening of the eighteenth of April. Expect then to go home for a short time. I left home the last week in December and have visited several places in the west on my way. Since reporting last, I left Exeter, Calif., after spending three weeks there and doing what I could to strengthen the church there in that place, and went to Compton, Cal., and spent two weeks with them. Our work in that place seemed to be agreeable with the brethren and I trust with the Lord. Brother D. A. had been with them in a meeting earlier in the winter and, I was told, did a good work there. Went from Compton to Riverside, where we worked two weeks with the brethren meeting at 11th and Lemon. This was my third meeting with them, besides a few nights and over a Lord's day in June of 1931. There are many good loyal brethren in this congregation. I was pleased to note that through the years, some had grown stronger, but, sorry to say, some have been swallowed by the more popular trend of things. But we thank God and take courage, for the few who will not be moved to surrender. Spent a week with the brethren out in West Riverside. I was thankful for the hearty co-operation shown through the meetings at each of these places by both congregations. I shall never forget the kindness shown me by the brethren in these places. The seed has been sown, we leave the results with the Lord of the harvest. Brother Johnson remarked at the close of the meeting,

that at times the preaching took off the hide, and even poured salt into the wounds, but he thought it would do good. We thank the Lord we could, with the best of our ability, leave the west with a clear conscience. On Friday evening of the last week at Compton, we went to Redondo Beach and preached in the home of one of the brethren there. Brother Chester L. Davies is doing a good work there, working in conjunction with the Compton brethren. I understand Brother W. C. Rice is there now in a meeting. I think there is an opportunity to do much good there. Many warm invitations to return at a future time, which we trust can be done some time. Have a busy season ahead, if the Lord wills, and I am thankful to be busy in this great work, fighting against sin.—Lloyd Riggins, Charleston, Ill.

(He sends subscriptions with this report, as he has done before. Don't the brethren need the information in the M. C. We have the truth—let's get it before the people.—Pub.)

Long Beach, Calif.—Bro. Rice closed at Redondo April 18. Meeting lasted over four Lord's Days. One baptized and two confessed wrong living. Bro. and Sister Turner and son Luther have moved away from Redondo to Los Angeles. Bro. Rice returns to a place near Bro. Turner's home in Los Angeles for some mission work April 30. Bro. Turner, 431 Canon Crest, Los Angeles, is anxious to get in touch with any in that city that are satisfied with the New Testament Church. So many people come to California without their religion. Matt. 26:56 the disciples forsook the Saviour and left Him. Matthew tells us in another place that He will be with His disciples if only two or three meet. Two families may meet in one of their homes until such a time as other will come and meet with them. Thus they will keep the above appointment with the Head of the Church and not be like those of old who forsook Him. Winter is gone and spring is here, covering the earth with a coat of green. Summer will swiftly follow to hasten the crops in due season. Only one year out of six thousand has this old earth failed to give its regular seasons, and that because God touched it justly in His anger. How can one deny there is a God and at the same time enjoy His mercy and patience?—Chester L. Davies.

Jacksonville, Ill.—Our three weeks' meeting closed April 25th with six baptised and four placing membership. This meeting was to us a very pleasing one. Bro. J. W. Rhodes labored hard to get results, and we feel that his labor was well rewarded. Bro. J. W. Simpson of Pleasant Hill, Ill., also labored faithfully in the song service. We owe a portion of our success to those who contributed financially to this meeting. They are: Decatur, \$15.00; Browning, \$10.00; Beecreek, \$5.00; Farmers Ridge, \$5.00; Nebo, \$4.00; Jerseyville, \$3.35; Mattoon, \$5.00; Kane, \$2.50; Springfield, \$6.00; Sister Coffman of Springfield, personal, \$2.00. We came within \$16.00 of our goal. Our personal support was brethren from St. Louis, Mo.; Mattoon, Ill.; Decatur, Ill.; Springfield, Ill.; Browning, Ill.; Virginia, Ill.; Hartford, Ill. These people disregarded distance to be with us, and help to make our meeting a success. We certainly appreciated their good intent. On account of it being necessary for Bro. Rhodes to leave in the afternoon of the 25th, Bro. LeMar of Decatur occupied his place in the evening service, with a very edifying lesson. We expect to remain in the faith, and labor in the same, that our labor may not be in vain.—S. S. Retzer.

Mattoon, Ill.—Work here progressing nicely. Congregation in good shape and we have, so one of our elders stated, about 18 male members who do public work. This is more than we used to have. Our male members used to be backward about doing public work. That is, most of them were. Last Lord's day several of us went to Jacksonville to attend the last day of Bro. Johnnie Rhodes' meeting. It was a mission meeting, held in a school house in a part of the city where it is not well located for such work, but the best place they could get. Under such conditions I was not expecting Bro. Rhodes to do much. I was happily surprised to learn he had six grown people to immerse that afternoon, two had placed their membership, and two came that afternoon from the "Christian church", so he had ten additions in all. They will now have 17 or 18 to meet regularly. That was a wonderful meeting. Bro. Rhodes is being kept busy and he should be, for he is one of the best young preachers we have. The cause there is in the hands of one of the members who will not compromise. He said a few years ago he engaged a certain preacher (he told his name, too)

who had held a tent meeting at Nebo, Ill., to hold them a meeting. When time came for the meeting, the tent came all right, but no R. came with it as he had faithfully promised, but he had secured the services of another preacher, who came and did his very best, but nothing could be accomplished at that time. The preacher was all right, though, whom R. sent to them. ("R" doesn't stand for Roberts, either, in this case). He says that man not only refused to do what he promised to do, but has compromised concerning some principles and he wishes to see him and tell him what he thinks of such doings. Yesterday I was called to Tuscola to preach the funeral of Sister Black, whose husband is County Superintendent of Schools. I have known them for many years. My children went to school to him. Her membership was at Kemp, Ill., where it had been for many years. When he was elected to that county office he moved to Tuscola about 7 years ago. She never moved her membership from Kemp. She was a good, Christian woman and will be missed in the community as well as in the home. Funeral was held in "Christian church" and one of the largest crowds assembled that had assembled there for a long time, I was told. House too small for all to be accommodated.—W. G. Roberts.

THE CEDAR RAPIDS MEETING HOUSE

On October 12, 1936, this congregation mailed out an appeal to the Brotherhood asking for contributions for the purpose of purchasing a city lot to provide a permanent home for this congregation to meet in. The following is the results: Previously acknowledged through the M. C., \$350.58; received Feb. 19, 1937, Sullivan, Ind., \$15.00; received April 1, 1937, Klingaman's, \$6.00; received April 11, 1937, Bro. Jake and Anna Mae Dykhuisen, \$1.00; received April 1, 1937, (a friend), \$25.00. Total, \$397.58. Received April 1, 1937, from a friend the loan of \$100.00, which brings the total amount of all moneys to \$497.58.

On April 10, the lot was purchased and the work of building will go forth within a few days, as we are now being delayed somewhat on account of some little technicality in bringing the abstract to date. We at this time again wish to thank all the brethren everywhere who assisted in bringing about the possibilities of providing a permanent meeting place for the Cedar Rapids congregation, and especially the preaching brethren who put forth their best efforts in making this event possible, and at the same time, while any contributions from faithful brethren will be accepted and applied on the building program, we now consider the campaign now closed.—F. H. Pryor.

SOMETHING TO THINK ABOUT

We read in Matt. 12:36, 37: "But I say unto you, that every idle word that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned."

"I don't care" is an idle statement. Men and women in great numbers have suffered loss, financially, morally, and spiritually because they did not care. Husbands and wives, fathers and mothers, and boys and girls, in great numbers, are spending their time behind the bars, because they did not care.

We have read different times in the Review this question: Who split the log, they who drove the wedge, or they who said don't drive it? Here is another question. You can place on record, "Who split the brotherhood, they who indorsed the Rough Draft, or they who opposed it?—T. V. Nidey, Springfield, Colo.