

# MACEDONIAN CALL

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

Christian "Unity" Number

Volume 12

INDIANAPOLIS, INDIANA, AUGUST, 1938

Number 8

## MACEDONIAN CALL

Devoted to the work of establishing and developing New Testament churches.

Published Monthly by  
D. A. SOMMER,  
918 Congress Avenue,  
INDIANAPOLIS, IND.

Subscription Price, \$1.00 a Year  
Clubs of five or more, 50 cents each

Entered as second class matter May 1, 1936, at the post office at Indianapolis, Indiana, under the Act of March 3, 1879.

### The Unity of Believers

The union of God's people has been the theme of both the Old and New Testaments. The Psalmist says, "Behold how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1). The Savior of men prayed that all those who believe on Him might be ONE (Jno. 17:20-23). At the present time there is a great deal of discussion on the subject among all professed believers, and it is well for us to take stock of the situation, and endeavor to determine some of the facts connected with the teaching of the Bible on this important matter.

We should first of all understand the meaning of the word "Unity" so that we may know what it is that we are trying to achieve. Looking at it from the negative point of view, we remark that it is not mere cooperation, nor is it federation or simply UNION that God's word demands. None of these things meet the divine standard. But there are a great many people who are striving only for union of the conflicting elements in the whole religious world. They are constantly trying to think up new "work-together" plans, which will enable opposing groups to forget their differences for a stated period and unite their efforts for a specific purpose. Under these methods each man may continue to believe what he has always believed, but he may not teach it. He is to work in harmony with those whom he believes to be teaching a false idea, but he must not oppose it. The only difference between his status after union and before is that he now tolerates things which he knows are wrong, whereas before, with Bible in hand, he showed their unscripturalness. Such an arrangement is but an agreement to disagree.

It has been said, "You can tie two tom cat's tails together and you have UNION, but throw them over a clothes line and you lack a great deal of having UNITY". There are many homes where there is a union of husband and wife, but no unity prevails at all. Instead there is constant strife, contention and discord. So in the religious realm, it appears that many are seeking the wrong

thing in striving for union of the incompatibilities of various beliefs without endeavoring to reconcile all to the divine standard of unity.

Almost without exception, those who try to formulate a new basis of union declare that "we can not all agree", or as they sometimes state it, "we can not be of the same mind anyway". But what I would like to know is this, if we can not agree on what the Scripture teaches, how can we agree on an uninspired arrangement of man? If we do agree on such a human document, are we any nearer true Christian unity than before, seeing that we can never be of the same mind, as the proponents of such modern creeds say? The idea that we need a new doctrine, because we can not agree on the old, is a dangerous one, and has been used to justify every defection from apostolic purity through the ages. Furthermore, such a plea is positively contradictory to the revelation of God, who distinctly commands, "Be of ONE mind" (2 Cor. 13:11).

If it be asked how this may be accomplished, considering the vagaries of the human mind, I reply that I am aware of the fact that we can never be united on human opinions, but the Word says, "being of one accord, of one mind" (Phil. 2:2), and in the 5th verse shows how this may be accomplished, by demanding, "Let this mind be in you, which was also in Christ Jesus". If every person took upon him the mind of Christ, would we not all have the same mind? Then if a man holds an opinion that he can substantiate by God's word, let me adopt that and preach it, but if he retains an opinion for which there is no scriptural authority, let him drop that opinion and come to the Truth as it is in Christ Jesus. Let me not say to him, "I see we can never agree on the New Testament, so let us search out the things we can agree on and unite on them, and we will believe what we please about the other things God has said". Such a statement would defeat the very purpose of the Savior's prayer for unity.

That prayer declares that it is His wish that we be one even as He and the Father are one. That is the ideal he sets! Now, does God hold one idea about some things, and Christ another? Have they gotten together in heaven and said, "Seeing we disagree on the things the New Testament teaches, let us search out the things we can agree on, and unite on them". If that is the basis of heavenly unity, it must be the standard for earthly unity inasmuch as we must be ONE as Christ and the Father are ONE. But we know that unity exists between the Father and Son, because of the perfect obedience to the Father's will by the latter. If in the least instance he had permitted or tolerated the slightest deviation from His Father's desires, that unity would have become shattered. But, since that unity exists because of perfect obedience to God's law, ours must also exist on the same basis. Christ was our perfect example. That law has been given us through the apostles and is there-

fore called the apostles' doctrine (Acts 2:42). The early disciples continued **STEADFASTLY** in that doctrine, and as result **ALL THAT BELIEVED** were together (Acts 2:44), continued in one accord (Acts 2:46), and were of one heart and one soul (Acts 4:32). That is true unity, and it continued as long as all **STEADFASTLY** remained in the apostles' doctrine. But one of the apostles declared that, "in the latter times some shall depart from the faith" (1 Tim. 4:1).

That apostle spoke the truth—some have departed from the faith. What shall we do to unite these discordant elements is the question now before us? Man says, "Let them believe what they please—we can not all see alike—but let's all work together anyway and fellowship each other as brethren". But God's way is now and ever has been for the ones who are faithful to the teaching he has given to **STAND UP FOR THE TRUTH WITHOUT WAVERING**, and those who have been guilty of adding to His word, **MUST** turn from their ungodliness and acknowledge their wrong. Then we may receive them back into the fellowship of the congregation, and not until then. If people who have been guilty of foisting innovations upon the church, see their mistake, and penitently repent for their errors, they will want to acknowledge the same, and be numbered among the faithful, but if they want to work with God's people and still retain their ideas about their human institutions and organizations, we are only breeding a future and greater division, by compromising the Truth in order to make the world believe we are together when we are not.—W. Carl Ketcherside.

### That Unity Movement

What is a Unity Movement? What is its destination? Is it really moving? If so, where and in what direction? Why move? Is the foundation unsafe you are on? What is really meant by the expression, "Movement", anyway? What is meant by "Unity"? Does it mean to unite two or more opposing parties or bodies? If yes, how? What is to be discarded, if anything? Who shall do the discarding? When and how? Does it mean that something shall be added? If so, what? How? When? Where? By whom? What is the creed by which moving is authorized? Who its author? Does it differ from the one written by the Holy Spirit? If so, how? In what does it differ? If it differs, what are the differences? Would you suggest we discard the one written by the Holy Spirit? If not, why not, seeing they differ and the later one is the one you suggest we adopt and unite on? Can they both be right and differ, in some respects, one from the other? Who is the testator of the late one? Is its testator living? If so, who is he or she? Can it be in force while he or she is still living? Is it dedicated by blood? If yes, whose blood? If no, then by what is it dedicated?

Has the "Unity Movement" a head? If so, who? Has it a president? Who? By what or whose authority was he or she made president? When? How? What are the duties of this head or president?

Can the origin of **this** "movement" be found in the Bible or history before June, 1932? Can it be found in the Bible at all? Can it be found in history? If so, where? Is it not of human origin? If no, then by whom? You certainly will not say the Lord, will you?

Does not **this** "Unity Movement" say, "... and yet the New Testament is the Book we disagree on"? Doesn't it follow that statement with this: "If we can search out the things we can agree on, and unite on them, and work together, we'll have unity"? Does not that mean the New Testament shall be discarded, in part anyway, since it is "the Book we disagree on"? If not, why not? Does not that mean we are to accept and follow the things you "search out" for us? This, too, differs from the "Book we disagree on"—the New Testament.

In whose hands is this "Unity Movement"? Is it in the hands of the author of this new creed? Or is it in the hands of another now? Who? If more than one, how many? To whom shall we go for information, please? Is he, or she or they destined to become dictators? Or are they not already dictators? If not, what are they, seeing they do not agree with the Book? They admit they disagree with the New Testament, do they not?

What has been accomplished? Haven't you had more than six years' efforts in that direction? What have you done? Divided hundreds, haven't you? Is not the "Christian Church" farther from the New Testament (which you disagree on) and nearer Rome than it was? Do you say they have ceased having so many toe parties, baby shows, etc., in many places, hence are reforming? Is quitting a few such things, and "picking up" Sunrise Meetings, "Saint Patrick" services, lying about "rabbit eggs" on Easter, teaching children rabbits laid Easter eggs in their Roman Easter services, and many other Roman Catholic practices, they **now** imitate a reformation? Is it not rather a **conformation** to Catholicism?

What has this "Unity Meeting" moved the "Christian Church" toward? Romanism? What has it moved "Bible college" brethren to do? Build another college, this time in California; and beg multiplied thousands of dollars for other colleges?

Where is the "Unity" this "Movement" has established? Instead of **uniting** has it not **divided** thousands of brethren?

Has there ever been a human creed written that didn't cause division? If yes, name it. What is the basis upon which this "Unity Movement" proposes to unite the "Christian church" and the Church of Christ? What does the "Christian church" give up? What does the Church of Christ give up? What are we to add? Upon what terms, please, does this "Movement" propose to unite the two bodies? How much nearer are they together today than they were six years ago? Or two or even one year ago? "Christian church" has more of the world and Romanism in it than it had before this "Movement", has it not?—W. G. Roberts, 2704 Dewitt Avenue, Mattoon, Illinois.

### Notes on Unity

**Divisions.**—Thomas and Alexander Campbell, more than a hundred years ago, believed that divisions among professed Christians were wrong, and decided that the cause was largely things on the outside of the Bible. So they started a movement which freed itself from the doctrines of men—restored the apostolic church. But after a generation dissatisfied ones introduced instrumental music, societies, entertainments and festivals to raise money, the one-man preacher-pastor system, etc., and produced much confusion and division. About fifty

years ago brethren in central Illinois decided that the way to save a remnant was to draw the line on these innovators. They called a meeting of brethren at Sand Creek, near Windsor, in Shelby County, Illinois, to see what could be done. Hundreds of brethren were present. They formed what was called the Sand Creek Declaration, which they concluded with these words: "We are impelled from a sense of duty to say, that all such as are guilty of teaching or allowing and practicing the same (we mean of course the many innovations and corruptions in the churches), after they have had sufficient time for meditation and reflection—if they will not turn away from such, that **we can not and will not regard them as brethren.**" Bro. Daniel Sommer was the chief speaker on that occasion, and he and Samuel Piety, A. J. Nance, G. B. Hancock and a number of preachers of that day, went forth to draw the line on those innovators. It was a long bitter fight to save a remnant, and one of the first things the publisher of the M. C. can remember was that conflict. The innovators were determined to have their innovations, and they divided hundreds of churches in getting them, and have become known in history as the Christian Church, or Disciples Church, while the conservatives as the Church of Christ. If faithful preachers had not fought as they did it is doubtful whether we would have had many faithful churches in the first quarter of the twentieth century.

**The Witty-Murch Unity Movement.**—James DeForest Murch, a prominent preacher in the Christian Church, and I think connected with the Christian Standard, and Claude F. Witty, pastor of a "church of Christ" in Detroit, called a meeting in May in Detroit, where a number of preachers on each side spoke in their efforts to bring together these two bodies; but nothing definite came of it. I think another meeting is called for Indianapolis. In the meantime A.L.L. the publishers of journals in the Church of Christ have received a communication from Murch in which he says that he is "sincerely" seeking information, and, after calling attention to divisions or confusion in the "churches of Christ" over colleges, Bible classes, millennium, election (or appointment) of elders and deacons, etc., he wishes to know, in substance, why,—if we can all go under the name "churches of Christ" in the U. S. government census, and "Preachers of Churches of Christ" in the yearbook—why can we not apply the same toleration to the Christian Church. That seems to me to be the purpose of his reasoning. In the first place, I would ask, "Mr. Murch, do you believe that the use of instrumental music in worship and societies in the work of the Church, etc., is essential to salvation"? He must certainly answer, "No." Well, would you not show "sincerity" better by saying, "Since these things are not essential to salvation, in order to have unity we will immediately discard these non-essential things"? But not one intimation has come that you people would discard them. Actions speak louder than words.

**A Proposition on "Liberty."**—But since Mr. Murch says, "I am more puzzled than ever about this point at which separation begins," and says he wishes to know how Unity may be brought to all the different groups, I am giving a proposition which explains nearly every point he mentions, to my mind at least. We do not have space to apply to every difference among us. This proposition is found in greater detail in my book, Church of Christ, and was written more than twenty-five years ago, with a little addition I now make to it:

**Christian unity demanded of God has to do only with commandments; and the command to do a thing, implies everything necessary to obey that command, also everything helpful in obeying that command, if it is in harmony with the rest of the New Testament.**

As the millennium, state of the dead, etc., are not commandments, we might have various ideas concerning such and if we do not cause confusion or division over them we could be faithful Christians. The command to "Go" and preach implies travel; and whether we go on foot, or in carriage, car, boat or train we are doing what he commanded. The command to baptize implies a place, and whether in an ocean or river or creek or pond or baptistry, it matters not, if we are "buried" as God commands. One should be a member of a local flock, or congregation, but as the details are not given how they are taken into the local flock, we might give the right hand of fellowship by the whole church, by an elder in behalf of the church, or give a mere statement publicly, and no scripture is violated, the details being left to our judgment. The command to meet implies a place, and whether a private house, hall, eatacomb, or building of our own, it matters not. The lesson of economy of Christ when he said to gather up the fragments that nothing be lost, would warrant a church to build a house of its own to save money. When, however, it builds a temple of pride it is going contrary to other scriptures.

Some congregations have several hundred members, and as we are commanded to do all things "in order" and according to "edification", brethren have used two or four cups, and the same principle would justify more for health. There is a command to preach, but there is also a command for elders to "feed the flock" (not hire someone else to do it), and for other members to "edify one another"; and when a preacher preaches every Sunday morning and night at a church he keeps elders and others from discharging their work, hence the all-time preaching system in a church with elders violates the Scriptures. The apostolic church raised money by giving as they had been prospered, but when a church raises it by shows and festivals it digresses. God does not tell us how to lay by in store, and if we do it by a hat, a contribution basket, laying on the table, we have satisfied the command (provided of course we actually give "as we have been prospered").

The command to sing implies a song, tune, pitch, etc., and whether we use a song book, or pitch pipe or "tuning" fork, etc., we have done only what God commands. These are helps and nothing but helps, but an organ or piano, if it is a help, is MORE than a help—it makes **another kind** of music,—it makes instrumental while God commands vocal music. (Of course, we know what the digressive says about "psalms", but we are willing to deny that it means "playing on an instrument", in the New Testament). Once when in discussion with a Christian Church preacher, he declared that a tuning fork was a musical instrument, and I handed him one and asked him to play a tune on it. He made a fool of himself. To amplify the voice of a preacher by a loud speaker is no addition to the Word of God. This proposition I have presented is of course only a human generalization, but I believe it will help keep us out of innovationalism on the one hand and hobbyism on the other, out of unscriptural liberty and unscriptural restriction. It is a principle which is used in the family, state or any human

organization—one command is to be obeyed in harmony with other commands. **Christian liberty lies only in details which God has NOT given of COMMANDS which he HAS given, and those details must be in harmony with other commands.**

**God's Unity on the "One Body."**—The apostle Paul commands us to "keep the unity of the spirit in the bond of peace", and among the seven items of unity he mentions **"ONE BODY"** (Eph. 4:1-6). In Col. 1:18 Paul calls **"the body, the Church"**, and in Eph. 3:21, he says, "Unto him [God] **be glory in the Church** by Jesus Christ throughout all ages, world without end." Hence the command is to glorify God in this "One Body". This Body is the Church universal including the local churches (congregations), and individual Christians everywhere. And from this we gather the following proposition:

**Paul commands us to glorify God in the "One Body", the Church; and any human organization, or body, established by Christians to teach or preach the Word of God, help the poor or sick, or do any other work of the Church, is unscriptural.**

A missionary society has a board, president, treasury and treasurer, other officers and laws, and is incorporated and is a "body", and in it our progressive friends are "glorifying" God. But Paul commands to glorify him "in the Church".

An aid society has president, secretary, treasurer, etc., and is, thus another "body", and in it they are trying to "glorify" God. But Paul commands to glorify God "in the Church".

In the Firm Foundation of July 12, 1938, page 4, "N. B. Hardeman, President, Henderson, Tenn.", of Freed-Hardeman College boosts his school and says among other things: "The greater emphasis in Freed-Hardeman is placed on the study of the Bible and related subjects together with the development of Christian character. **THAT IS THE PRIMARY PURPOSE FOR WHICH THE SCHOOL EXISTS.**" And this is the primary purpose of the Church. In recent literature of Abilene Christian College, is found this: "The name of this corporation shall be Abilene Christian College." The word "incorporate" comes from the Latin "corpus" meaning "body". In teaching "the Bible" and "developing Christian character", they are attempting to "glorify" God. But Paul commands us to glorify God "in the Church."

The orphan home has its president, board, treasurer, is incorporated and thus is a "body", but it is a human body, not the divine, as is true of these others. But Inspiration commands us to glorify God in the "One Body", the Church.

Although brethren and churches may cooperate without organization, from these scriptures and this reasoning it is evident that any human organization, or body, established by Christians to teach or preach the Bible, take care of the poor or sick, is unscriptural. It does not matter whether these organizations take money from the church treasury, or whether they withhold money from it and donate to them, it is all the same. **There is just as much authority in the Word of God for Murch's missionary society and aid society and other such organizations as there is for Witty's Bible college society and orphan home society.** I consider that it is very appropriate for Witty and the other college and home people to join hands with Murch, but the rest of us who believe in glorifying God "in the Church" alone, will continue to oppose all such rival bodies of the "one Body, the

Church". **There can be no Bible unity with those who trample under foot the very basis of unity as commanded by inspiration in the words "ONE BODY" (Eph. 4).**

**Let Murch Explain:**—We have "sincerely" tried to explain Mr. Murch's questions to us, and now I wish him to answer some questions. In the Christian Church are many who do not believe in the virgin birth of Christ and hence do not believe in the divinity of our Savior. They are skeptical of many other necessary doctrines. When "we" get into fellowship with the Christian Church, won't that bring us into fellowship with those infidels, too? And that Church has union meetings with sectarians who have not been immersed into Christ (Gal. 3:27), and so won't that bring us into fellowship with those who have failed to obey the last step which brings them into Him? And do not some of your churches practice Open Membership which admits the unimmersed into Church membership, and would not the Witty-Murch unity bring us into fellowship with that false doctrine? D. W. Morehouse, president of Drake University, a Christian Church College, and "President of the International Convention of the Disciples of Christ", Christian Church, said before the Convention in San Antonio, Texas, Oct. 15, 1935, **"We can not go preaching our message to the world and refuse to recognize Methodists and Baptists, Congregationalists and Presbyterians, young people's associations, the Salvation Army, Catholics, Jews and others".** I suppose these "others" are Mohammedans and Hindus. Won't fellowship with Murch bring us into fellowship with all this? And yet the Christian Leader and Apostolic Review are encouraging steps which would lead to just such a conglomeration. No, thank you, says the Macedonian Call. **If the Christian Church would drop every innovation except voting I would oppose union with them, for they would still have the means of introducing the same and other innovations. It was through voting of children, backsliders and reprobates that instrumental music, societies and other such things were introduced in the first place.**

**John Shuts This Open Door.**—Witty tried to open the door to the Christian Church at Detroit. Bro. Daniel Sommer (now 89 years old), who has done more than any one else in the north, probably, to close the door against the false doctrines of the Christian Church, was present at the Detroit meeting and when asked what he thought said, "We are learning how to tolerate each other." (Apostolic Review May 24, page 1). A similar meeting was held in Louisville, Ky., with 43 "ministers" present divided about equally between the two groups. "Don Carlos Janes, Louisville, was the principal speaker". "Mr. Janes told of the change in the attitude of Daniel Sommer, editor of the Apostolic Review, and other Church leaders." (See Christian Evangelist, July 7, page 752.) Witty was invited to present his ideas at the Kansas City meeting where Morris, C. W. Sommer and Fred Rowe, all publishers of papers, Kepple, Scott, etc., all sat down in sweet fellowship, and they reported that there was not a discordant note. "How can two walk together except they be agreed."—Bible. And men tried to forestall deception when they phrased this in ages past: "Birds of a feather flock together," and "A man is known by the company he keeps." Now since this Unity movement is one of the dominating policies of these papers, when preachers report in their papers, and go along hand in hand with them, we have the right according to

the wisdom of the ages and the Word of God to classify them all as one on such an outstanding doctrine.

**A Challenge.**—Fred Rowe, publisher of the Christian Leader, writes thus in his July 5 issue:

**"Wind Jammers**—On my way to Kansas City I learned in St. Louis of a debate somewhere up in the country regarding orphan homes. Who in the world could object to a good work like that? Of course, these fellows that debate this question have never been to an orphan home, and do not know one thing about their management, nor the good they are doing. I don't like these long range shooters who question the conduct of good brethren, when they have never been within 500 miles of the institution they are criticizing. I have been a director of the Potter's Orphan Home from the very beginning, twenty-one years, and am ready to defend the work of that home against any comers."

While this sweet-spirited man was on his way to the sweet-spirited meeting at Kansas City, where there was not a discordant word spoken, he learned that there was a debate near St. Louis on the home question (Earl Ketcherside was evidently the offender), and he gives the loving name of "wind jammer" to the opposer of an orphan home. Now as this brother says he is "ready to defend the work of that home against any comers" I present to him the following proposition:

**The human organization of an orphan home, called Potter's Orphan Home, established by Christians to take care of orphans, is in harmony with the New Testament Scriptures.**

Now I shall be satisfied if you arrange for this to be held in Cincinnati, your home, or Louisville, Indianapolis or Columbus, O. Though my paper is very small, yet if you will also print in your paper, I shall be willing to run several issues (once a month, except our missionary number). The articles are not to be more than six hundred words each. Now if Bro. Rowe is not willing to "defend" his work, after saying he was, and will not sign on the dotted line, it will cause many to think he was looking in a mirror when he spoke of "wind jammers".

**Scriptural Unity.**—The Macedonian Call stands for unity, but only Bible Unity. The ones criticized in these Notes seem never to have read James 3:17: **"The wisdom that is from above, is FIRST PURE, THEN PEACE-ABLE."** There is where we stand. Paul's basis of Unity is on **"ONE BODY"**, and there can not possibly be scriptural Unity among people when some are contending for other bodies to do work of this **"One body, the Church"** (contending for missionary bodies, aid bodies, college bodies and orphan home bodies). These doctrines that Unity may come before purity, and that we may have other bodies, are not the doctrine of Christ; and inspired John says, "If there come any unto you and bring not this doctrine [of Christ] receive him not into your house, neither bid him God speed, for he that biddeth him God speed is partaker in his evil deeds" (2 John 10, 11). Reader, have you the courage to come out and stand for God's Word in these days of apostasy.—D. A. Sommer.

### Weariness

"And let us not be weary in well doing: for in due season we shall reap, if we faint not" (Gal. 6:9). The word above is from EKKAKEO and one definition from the lexicon is to "be despondent." The word "faint" in this

passage means "to relax." So the passage as a whole sets forth that we should not allow ourselves to become tired in our work for the Master nor to relax in our efforts. The reward may not be apparent but will come at the proper time. The harvest is never expected at the same time of the sowing but rather is not looked for until the right time or the "due season." Neither does this passage teach that we should "be careful and not work too hard lest we get tired" as it seems some teach. It means that we just must not become tired of the work in the sense that we give up and quit.

A glance even at the various passages in the Bible along line of above subject will show us that man has always needed to be urged to remain in the cause of right until the end. He has been inclined to act very strenuously perhaps for a time but would finally get tired and quit. But not one instance can be cited where the blessing was promised because one had worked hard for a long time nor because he had been faithful most of his life. It always requires him to stay with it until the end. "Until death" is the condition attached to every promise pertaining to spiritual reward. Had the Lord offered to give the crown of everlasting life to those who would perform a certain amount of good deeds or who would face the tests of life for a stipulated number of times, then many would have exerted themselves for just that long and then give over to the natural tendency to follow the lines of least resistance and then claim the reward. Most people are doing that very thing, but they need not claim the reward, for it is not promised.

In Ezekiel, chapters 18 and 33, the Lord says that if a righteous man turns from his righteousness and does evil, all his righteousness will not be remembered. We are often reminded of this scripture today. Certain brethren have fought sectarianism all their lives and now are embracing the very things they fought. When the old preachers who have done this thrust themselves upon the loyal congregations they are generally received. Then when the leaders of the congregations are approached concerning the matter we may be met with the statement, "We know brother so and so is not doing just what he should but we remember him for the good he has done." But the Lord says he will not remember it. Are we to have a better memory than the Lord? If the Lord will not remember then we are endangering ourselves when we do this. Now the only safe thing for us is to give these compromisers who have become weary of the fight to understand that since they have quit the Lord we will quit them and not receive them.

Doubtless the great wave of compromise now sweeping the "brotherhood" is explained by the text quoted at beginning of this article. Men have become tired of the fight and are relaxing because of the weariness. It is not because they have learned something about the Book they did not know before. Were this the case then somebody would be seen changing among the ones whom we have fought to these many years. But they are not seen making any change. All the going over is upon the part of the ones who have formerly fought these enemies of truth. The southern churches and papers are just like they always were yet the Review and the churches and preachers are with them. Morris has not changed nor confessed his responsibility for the great division in the West yet we are told that Daniel Sommer is at one with Morris. Why? Just because Sommer has become tired of the fight and has relaxed and given up. The Review

is now on friendly terms with the southern men and papers who have not changed but because the managers have become tired of fighting for the truth and find it easier to hide behind falsehood. The crowd at Crawfordsville has not changed for the better yet the little group who left them on account of false doctrine has now given up the fight and swallowed the evil. An elder and preacher in eastern Pennsylvania who fought this whole evil for years has at last given up the struggle and is now hobnobbing with southern preachers. And this is going on all over the country. But there has been no conversion, no change for the better, no ceding of errors on the part of the enemy. The collegites and advocates of orphan homes are the same they have ever been. Then all these brethren and papers who had fought them but who are now fighting FOR them are the ones who have changed. And the reason for their change is in their becoming tired of the fight. But let the few faithful ones stay with it. In the end the reward will be ours if we will only weather the storm of abuse and falsehood and trickery of these compromisers. "In due season we shall reap if we faint not."—E. M. Zerr.

### God and Cowards

"If any man draw back, my soul shall have no pleasure in him." (Heb. 10:38).

If ever there was a time when the Church needed courageous men and women it is now. Who would ever have thought we would have so many traitors? Scriptural unity is all right, but there is an unscriptural unity now flooding the brotherhood. It started largely six years ago with the Rough Draft by a paper which thought that thereby they might build up their subscription list, as they said themselves. (But they now confess they failed in that). It has been echoed and re-echoed till many now on this Unity toboggan wish to slide into the Christian Church. It seems there is almost an utter breakdown in conviction. We must oppose it, and "if any man draw back, my soul [says God] shall have no pleasure in him."

Some say they are against this Open Door policy toward error yet help along those who are for it. One big brother with a big voice tells some privately that there are some things in the Rough Draft which he does not endorse, and pulls the wool over many eyes by such camouflage; yet he writes continually for the Open Door paper, and gets more subscribers for it than he ever did before. If a man should say he was against communism and then would write for a communistic paper and work with all his might to get subscribers for that paper, would you not think he was a hypocrite or a fool?

Some say they are against this Open Door policy, yet no one can discern it. They do not speak against it. They do not write against it. If any one asks them about it, they will simply say they are not for it. That is right, they are not against it, they are simply not for it. Are they afraid of losing prestige or a place to preach or money? If all of us had done that way, where would we be? Some of us have gotten together and write against this apostasy in the M. C., and preach against it, and try to inform every one we can. We wish to save them—not our jobs. Some of us have made many enemies, that is true, who relentlessly follow us. Some of us have sacrificed much. **What have you done to help us? What have you done to even encourage us? What**

have you done to obtain subscribers to the little paper—the only one now opposing this betrayal? What would the brotherhood in general know of this apostasy if we had not persistently printed the errors of their teaching? Are you willing and glad to use preachers which brethren have taught and strengthened with labor, yet not willing to help us educate them? When the smoke of the battle has cleared, will you come out and say, See what a victory we won? **If this Open Door policy is right fight for it, but if it is wrong fight against it.** If you are hanging back because of money, popularity or fear, remember God says, "If any man draw back, my soul shall have no pleasure in him."

I rejoice that there are thousands who are determined to fight this battle to a finish. We are contending for the eternal truths of God's word. The principles we are fighting for are not wrong, our enemies themselves being witnesses. These human organizations to do work of the Church, are "rival institutions" of that divine Body, they say, yet open the door for the advocates of such to come in where they will have a chance to advance their unscriptural ways. But inspired John still says of the doctrine of God, "If there come any unto you and bring not this doctrine, receive him NOT." (2 John 10, 11.)

Have we for years been singing in vain this grand old hymn:

Am I a soldier of the cross, a follower of the Lamb,  
And shall I fear to own his cause or blush to speak his name?

Must I be carried to the skies on flowery beds of ease,  
While others fought to win the prize and sailed through bloody seas?

Are there no foes for me to face? Must I not stem the flood?

Is this vile world a friend to grace to help me on to God?

**Sure I must fight if I would reign; increase my courage, Lord.**

**I'll bear the toil, endure the pain, supported by thy word.**

—D. A. Sommer.

### Church News

Coatesville, Pa.—We are having interesting meetings here at Ercildoun. Several have been baptized and several restored. About seven carloads of our brethren were at the annual meeting at Snow Shoe. I think it was the best I ever attended upstate.—Wm. O. Jones (colored).

Chicago, Ill.—Last Lord's day (July 17) we enjoyed two fine lessons from Bro. Lloyd Riggins on Fellowship and Unbelief. We invite any who come to Chicago to worship with us at 6910 Fullerton Ave.—Leon A. Munger, 2220 N. 74th Ave., Elmwood Park.

Des Moines, Ia.—The writer was privileged to attend several sessions of the meetings at Marshalltown conducted by Bro. C. R. Turner, and rejoiced with these brethren for the good accomplished. Our love and respect for Bro. Turner as a gospel preacher was increased by our association with him during these meetings. We wish to remind brethren in this state and nearby states of our annual all-day meeting that will be this year Lord's day, August 28th. Bro. Wm. Ketcherside will preach morning and evening. There will be an afternoon meeting which probably will be an open forum. Basket lunch at the park at the noon hour. We wish to make this day count for good and urge on all who can do so to attend.—Eugene Sud-deth, 1512 E. Walnut.

Marion, Ind.—On July 3, I preached at Elwood, Ind. When the invitation was given, a man from the Christian Church came forward and took his stand with the brethren. On July 17 I preached at Gadsden, Ind. When the invitation was given at

the morning services, a man 67 years of age came forward and made the good confession, and in afternoon was buried with his Lord in baptism. To God be all glory and praise. Am sending 5 subs. for M. C. At your present rate EVERY member of the church should subscribe for it.—Slim Holderbaum.

(The publisher recently met this brother and was favorably impressed with his loyalty and courage. He is trying to devote all his time to the work, and churches who need a man this fall will be benefited. He is beginning middle life in age.)

Brookfield, Mo.—On July 24 I preached at the congregation at Unionville, Mo., and while there conducted funeral service of William D. Young of Unionville, service and burial being at Lemons. I am now assisting C. R. Turner in three weeks' tent meeting here, and will be with brethren at Dudley and Canalou, Mo., during last of August and part of September.—Arthur Freeman.

Des Moines, Iowa—Enclosed is check for \$16 for the 750 July Evangelistic Quarterlies. The extra dollar is for postage. Brother Turner is in a good meeting at Marshalltown. The congregation at Council Bluffs gives strong indication that they will take a firm stand. Bro. Arthur Freeman recently spent a Lord's day at Rippey and preached. . . . The June number of M. C. was fine and I am anxiously awaiting the July number. It is good to read the many reports from many places.—Eugene Suddeth.

The publisher recently preached the funeral of Eli Webb at Bloomington, Ill. Their nine children were all present, and all but two of the in-laws, all of whom have become members of the Church, and I hope are all faithful. There must be something in Christian lives so to influence their children and in-laws.

Colorado Springs, Colo.—I am so pleased with the small book, Guide Through Bible History.—Ruby Uta. (She received it with a club of five names at fifty cents each. Others have said the same, and you'll be pleased with yours, too. We'll look for your club.—Pub.)

Ottawa, Kans.—Brethren in Ottawa are looking forward to our meeting which starts July 31st. Bro. John Rhodes is to do the preaching and we are sure it will be well done. Brethren from other congregations plan to visit us during the meeting which will include an all day meeting August 14th. Cooperation of faithful brethren in this section indeed encouraging. We enjoyed the association and fellowship of Bro. Ben F. Huddleston on our visit with the Beloit brethren, the fourth Lord's Day in June. Bro. Huddleston merits the confidence of faithful brethren for his loyal defense of the truth during these days of compromise. Pray that we may be true.—Fred W. Fenton (Club of 11 new names).

Charleston, Ill., R. No. 1.—Since reporting I have assisted in the following places:

First, Carthage, Mo., where three Lord's days were spent. No visible results by way of additions but brethren seemed strengthened. Two good men were appointed to the eldership, and I am sure they are better fortified against the dangers ahead. D. V. will be with them again in November. From there I went to Neosho, Mo., where I preached three evenings. But lack of time forbade my staying any longer. Promised to return this summer or fall. They are surely ready for good meeting there. Bro. Will Ketcherside has done much constructive work there. My next meeting was with the brethren in Topeka, my second meeting there. Surely a great source of strength to a preacher to labor among them. Six were baptized during meeting. At present time I am with brethren at Fairbury, Nebraska. My second meeting with them. If the Lord wills I next go to Chicago to be with brethren there for their all-day meeting. Must go home from there for a few days and back into the field again.—Lloyd Riggins (Sends Club).

Kenova, W. Va.—Our protracted meeting began July 3, and closed on the 24th. Brother W. G. Roberts, Mattoon, Illinois, preached the first two weeks, which was all the time he could spare us on account of other appointments. The interest was so great that we could not afford to close the meeting when his time was up, so we called Brother Roy Hall to finish the meeting. The meeting was held near Kenova, in a tent, which is in the vicinity where Brother Roberts met C. Cole in three debates. It is also a mission point. In many respects, this was one of the greatest meetings ever held in the history of the church in this vicinity. It rained a great deal, but the tent

was full most every night. We had to provide extra seats many times during the meeting. Brother Roberts did, I think, the best preaching I ever heard. There were thirteen additions. Several from the Baptist. There was much interest when the meeting closed. In fact, so much that we were requested to hold another meeting at the same place this coming fall. One lady told us that she had read the Bible through many times, and had, of course, heard much preaching, but in this meeting she heard the Gospel preached for the first time like it read in the Bible. We are all rejoicing. We are determined to fight harder for the Gospel of our Lord.—Arnold Perry, Jr.

Pennsylvania Notes.—Greater activity noted all along the line. . . . We need a tent for mission work in Williamsport and Shamokin. Who will help? . . . Bro. B. E. Yearick is putting up a brave fight to establish the cause in Altoona. . . . Snow Shoe much encouraged since the annual meeting. Seven baptized. They are now holding mid-week meetings. . . . A new work started in Frostburg, Md. Two baptisms recently. Worship each Lord's Day in home of Bro. Paul Catherman, 202 W. Mechanic St. . . . I am now in meeting at Shintown. Some interest manifested. . . . I go to Williamsport next if the Lord permits. . . . Preached at Woodland in May. Attendance best I have seen there for a long time. . . . Flemington brethren meeting from house to house. Three meetings weekly. Address Bro. Edw. Lonkosky, 213 Pearl St., Lock Haven, Pa., or Harry Pettengill, Mill Hall, Pa., R. F. D. Bro. Lonkosky assists work at Mt. Eagle each Lord's Day. . . . Brethren at Egypt are building a small meeting house. They need a little assistance. Write to Bro. Preston Kephart, Woodland, Pa., R. F. D. No. 1. . . . Send me your sub for the Macedonian Call. 50c for 12 issues. Four of them can be used as tracts. New effort in Shamokin to establish church there. . . . Ercildoun brethren alive and busy. A baptism occasionally. Tent meeting at Darby, Pa. Good work being done among the young people. Several isolated disciples showing interest. . . . We need financial assistance to continue in this neglected field. Ten million population. Only a few churches and fewer workers. "Pray ye the Lord of the harvest that He send forth laborers into His harvest."—Paul Mackey, Howard, Pa.

Shippensburg, Pa.—The annual Spring evangelistic services of the Church of Christ of this place were held June 5 to 28 inclusive, with Brother Johnny Rhodes, of LeGrand, Iowa, in charge. The services were well attended with numbers increasing each night as the meeting came to a close. The church would like to have retained Brother Rhodes for another week while enthusiasm was at its peak, but pressing engagements in Missouri required him to leave as previously arranged. His sincere and truthful preaching, his forceful delivery, his youth, his manner of life among the people, all these aided materially in attracting many people to the meetings to hear the Word of God preached in truth and simplicity. While there were no additions at this meeting, the congregation was edified and pleased.

The church here has asked Brother Rhodes to hold a four weeks' meeting here again in 1940. His visit here in June was his first trip East. While here, he was privileged to attend the two-day annual meeting of the churches of Pennsylvania at Snowshoe, Pa., where he became acquainted with many Pennsylvania brethren. As a result, Brother Rhodes plans to spend a three-month period in Pennsylvania in 1940.

To help in the meeting, we received \$5 from a little group meeting at Wellsville, O., and \$2 from two "sisters" in Missouri, and \$2 from Sister Harry Cockley. We wish to thank them for this help.—L. O. Beidel.

Ethel, Mo.—I closed a two weeks' tent meeting at Marshalltown, Iowa, July 17, with four added by immersion. One was from the Methodists and one from a Christian Church family. We had much outside attendance and I feel that much good was done. Marshalltown, like many other places, has been disturbed with the modern idea of tolerance, and fellowshipping compromisers. Claud Witty has been there recently showing his slide pictures of the Bible lands, and advocating unity between the Christian Church and Church of Christ, told of their "wonderful" UNITY MEETING at Detroit, Michigan. On account of the elders taking in with the "open door policy" and teaching and allowing things taught that are contrary to sound doctrine, the faithful members withdrew and are meeting in the Adventist building on First and Church streets. Our meeting was under a tent. We had all day services July 10 and 17 with open forum in afternoon. Many visitors from Cedar Rapids and Des Moines. Had thirteen speakers after-

noon of 10th. They seemed much encouraged by the meeting and expressed themselves that they intended to press on in the work of the Lord, and try to build up a strong congregation. I see a bright future for them if they will only be faithful. I began here at White Oak, near Ethel, Mo., July 18; we are having good attendance and interest, one confession to date. Will close here July 31 and begin a tent meeting at Brookfield, Mo., Aug. 1st. Brother Art Freeman of Des Moines, who is to lead the song service there will start the meeting July 31. We are to be there at least over four Lord's days. My next meeting will be at Hammond, Ill., beginning about August 25th. Let us contend earnestly for the faith once delivered to the Saints.—C. R. Turner.

San Jose, Calif.—The little band of Disciples here in San Jose at 800 Hobson street, though only few in number, are now being tested full force by the College and Orphan Home sects (and such they are). I have had a number of them approach me in the last two years offering to help us in getting started in the work here; offered to get a large building well seated, song books, and locate a preacher (minister) here to build us up (?) (in the heresy they contend for). What will they not resort to gain in their ungodly work.

The last night of Brother W. C. Rice's meeting here this last April some one circulated that a man by the name of Bohannon from the southern part of the state would visit us in about two weeks and would like to preach if we would permit him. I told the party if he wished to be with us as a worshiper I was sure there would be no objection, provided he keeps his opinions and not sow discord among the brethren. He came at our evening Bible study instead of the morning worship. . . . He said he was working in the interest of some of the Orphan Homes in the south and claimed much ability as a proclaimer of the Truth. I said, "Friend, if you have the ability and talent WHY NOT WORK FOR THE CAUSE OF CHRIST—the INSTITUTION he established and be blessed in your work." The next thing we heard was an ad. in the paper saying one by the name of Wainwright would begin a meeting for the CHURCH OF CHRIST at 65 S. 7th St. in the Adventist Church. Not a member of the Church here was consulted—rule or ruin, boss or bust, are their tactics. We want all loyal brethren to know that we do not INDOORSE or fellowship those people.

I enjoyed very much the recent article in the M. C. by Bro. Stephenson in regards to Porter's work and stand, for I, too, was there at that time and know how well Bro. Stephenson stated the truth; some time after some one sent me a copy of the "Worker." Porter's article in regards to the meeting was in it so I filed it away, and later it came handy to send to Bro. J. C. Weekly and he sent it to Bro. Ketcherside to use in the debate against Porter at Ozark, Mo. . . . Brother Sommer, we ask the prayers of all the faithful in our effort to build up the cause and keep out any and all factionists that we be blessed in our work for our Master.—J. W. Elmore, 878 E. St. James St.

7117 Manchester, St. Louis, Mo.—The work in the Lord's vineyard in St. Louis still moving along very nicely with interest and attendance good. The young people are making wonderful progress in developing their song talent as well as development of other public work of the Church. I wish faithful congregations everywhere could realize the great need of teaching the young men and women against the present evils sweeping our country, this Unity move. The religious papers are full of it. Never since I became a member of the one Body have I seen as dangerous a doctrine advocated—to only follow lines of the very least resistance. . . . The church here held a very profitable study of the entire Bible last winter with Bro. Carl Ketcherside and we are planning on another this winter and we hope to make this an event each winter. We have men who should be kept busy teaching God's Word. They have spent much time in the study and should be kept busy imparting it to others and it doesn't take thousands of dollars of the Lord's money to do that. What we want to do here is to arouse the churches to what we are sure is their duty along that line. Now there are not many churches but what have one or more young men who if developed would make good public men and if so, can't you assist that young man in attending a reading? The only cost is room and board and that can be secured reasonably; and if you don't have anyone you can send, can't you cooperate with some other congregation in sending someone? Some attended last winter that could not have done it had not their home congregation made it possible for them. There were others who would have attended that didn't have money for room or board. We know

of some very promising young men who want to attend next winter if possible. Won't you help them to attend? We here are furnishing the place and the teacher and do all we can to secure room and board as cheap as possible. We need those young men in the field and at home as leaders and they need to be rooted and grounded in the faith and prepared to combat the present evils. So congregations all over, let us cooperate in this work, for we know it's a good work done in the right way. The young men who attended last winter I am sure were all well pleased with the instruction they received, and the fruits of their increased knowledge can be seen. So let every congregation begin to plan now to do what they can in sending someone. If you don't have one, get in touch with us. We will find some worthy one who will attend, if he has some assistance. Yours for a better and purer church.—Robt. Morrow.

8229 Page Blvd., Saint Louis, Mo.—Since last report I have again been working in Illinois in two meetings. The first was at Nebo, where brethren were kind enough to say that the meeting was the largest and best ever held in the county. They have a nice house that will seat about 400 by putting in extra chairs and best of all, they are now out of debt on it. During the two weeks of the work, the house was filled to capacity much of the time, extra chairs were added, and still we were crowded out. The night I spoke on instrumental music, it was said that about 100 stood in the yard to hear. There were 16 added, 12 by baptism. Ten of them I baptized, and two were immersed by Bro. Elsa Neese, the following Sunday after the meeting closed. The last week I held a daily Bible study, to develop those who came in the first week, and when the meeting closed, they were leading in prayer, making short talks, and generally improving themselves for service in the Master's work. The congregation decided to start having Sunday night meetings to continue this work, and the first evening they had over 60 present, in spite of meetings at nearby points. Bro. Boren is an able teacher and I made my home with him. He has a wonderful ability and a good family. I enjoyed my home there. Some time ago Claude Witty came to Nebo to try and instigate the Witty-Murch plan for uniting the Church of Christ and the Christian Church, and he had a joint meeting of the two. I do not think he will return with the consent of the brethren there. As a matter of fact, I think the church is alive to the drifting that is going on and will have no use or time for compromisers. I pray they shall ever continue firm, as they have a bright future. I went next to Old Pearl, where the church has gone down in numbers and in strength, but I give glory to God for the work we were enabled to do there. Crowds were the largest in 26 years,—the old building was crowded to its utmost. Tears flowed freely the last day as 15 were added, which with the three that had previously come made a total of 18. We held a business meeting and brethren decided to start studying the Word. Bro. Clinton Smith will teach the young folk, and Bros. Booth, Oren Smith and Ivy McCann will endeavor to develop themselves as teachers of the adult class. Three of these are young brethren. The church at Old Pearl has not had a Bible Study in years. One of the younger brethren from Hartford will go once per month to assist them. He will help by taking charge of the lesson on Lord's Day morning, and aid in developing the talent, and will preach at night. The brethren from Hartford are doing this without charge, making the sacrifice to help spread the gospel. It is a wonderful thing. Bro. Ballenger will probably assist in meetings at Old Pearl and Nebo next year, as those congregations are writing him to do so. I had one of the finest Bible Drill classes at Old Pearl I have ever worked with and there were about 60 boys and girls took part in our final drill on the afternoon of the last day. I had privilege of meeting Bro. Ben Huddleston who was in a meeting at Bee Creek, 8 miles from Old Pearl. He did a fine work there, and had a real interest. Brethren at Bee Creek are faithful to the Old Paths. I leave immediately for La Junta and Rocky Ford, Colo., where I will hold meetings of three weeks each. Brethren, pray for me!—W. Carl Ketcherside.

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