

# MACEDONIAN CALL

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

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## MACEDONIAN CALL

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### Looking Unto Jesus

I don't look back; God knows the fruitless efforts,  
The wasted hours, the sinning, the regrets;  
I leave them all with Him Who blots the record,  
And mercifully forgives, and then forgets.

I don't look forward, God sees all the future,  
The road that, short or long, will lead me home,  
And He will face with me its every trial,  
And bear for me the burdens that may come.

I don't look round me: then would fears assail me,  
So wild the tumult of earth's restless seas;  
So dark the world, so filled with woe and evil,  
So vain the hope of comfort or of ease.

I don't look in, for then am I most wretched;  
My self hath naught on which to stay my trust.  
Nothing I see save failures and shortcomings,  
And weak endeavors crumbling into dust.

But I look up—into the face of Jesus,  
For there my heart can rest, my fears are stilled;  
And there is joy, and love, and light for darkness,  
And perfect peace, and every hope fulfilled.  
—Annie Johnson Flint.

### The Communion

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body." (1 Cor. 11:29.) Since the subject of this article is too great to admit of detailed consideration in space available, I have selected a particular phase of it for the present. One thing that is necessary for the scriptural observance of this holy ordinance is that we discern the Lord's body as we partake. The word "discern" means to distinguish or separate the object under consideration from all other things. We must see the Lord's body with our eyes of faith since it is the subject

at hand. It follows then that anything that would lead the mind away from this would be out of place. This includes such division as the fleshy appetite which had corrupted the Corinthians, preoccupation in matters of personal interest, or any other physical or mechanical scene that is not necessary to the service and that might detract from the purpose of the institution.

This brings me to the item of preparing the communion service before the time of the service. From considering the things mentioned in paragraph above it would be seen that all things necessary for the eating and drinking should be prepared in advance of the service as far as possible so that it will not be necessary to interrupt the service in order to complete the preparation. This means that the practice of so many congregations in interrupting the service in order to fill the cups is out of order and condemned by the text quoted in beginning of this article. The work of pouring the juice into the cups is purely mechanical and is not excused in the least by the argument of necessity since that mechanical work can be done prior to the observance of the communion. Imagine a funeral director interrupting a service so that he can complete the body for the service! Yet that would be just as orderly and proper as for some one to interrupt the spiritual and edificational part of the communion service in order to complete the preparation.

But I will be asked if we should not offer thanks for the cup while it is one and before it is divided. This is thought by many to be a valid objection to pouring the juice before offering thanks. But it is a thousand miles wide of the point. Who told you that the cup was to be divided anyway? Do you refer to the containers of the fruit of the vine? If you do then you are one of the "one-cup" hobbyists who try to make the material vessel containing the juice to be the cup of the communion. The same principal that objects to pouring the juice before offering thanks will also demand the "one-cup" idea. But we generally meet that hobby by showing that what is drunk is the one cup of the scriptures and not the containers. And when that one cup is put into a number of containers for serving, whether 2, 4, or 400, we still have the one cup, the fruit of the vine, just as certainly as we still have just this one cup even after it has been taken into the stomach.

The only way a congregation could have more than one cup in the communion, in the sense that word is considered by the New Testament, would be to use some other drink in addition to fruit of the vine. For instance, the Catholics use two cups since they use both wine and water. If a church used wine, water and milk it would be using three cups. And they would be using only three cups whether they used spoons, drinking glasses, ladels or anything else for the necessary incidental of getting the drinks to the mouth. And also whether they used just one or a thousand such instruments. Why cannot people distinguish between the necessary incidentals of an institution and the institution itself? Why contend

for an idea that would condemn a great part of our practice otherwise? It ought to be easily seen that when we offer thanks for the cup it is for the fruit of the vine and not for the container. And whether that cup is in one or a number of containers it is still and always the one cup of the New Testament. And this applies to the Church universally for whenever disciples of the Lord may be assembled in His name and observe this holy communion service they are always drinking of the one cup, the fruit of the vine. Then let all possible preparation for the service be made in advance. And when the time comes to partake of the communion in view of the death of our Saviour it will not have to be interrupted by the need of completing the preparation. The congregation could appropriately sing or say "All things are ready, come to the feast." Then uncover the table when our eyes will behold the memorial of our blessed Lord's death all set and ready for the most solemn service of all our public devotions. The only thing then required is to serve and partake with our minds on the scenes of Calvary.—E. M. Zerr. (If you have any question on a Bible subject, send to Bro. Zerr, 141 Redding Drive, New Castle, Ind., and he will answer in M. C.—Pub.)

### Give the Lord's Plan a Chance

The Church which Christ built (Matt. 16:18) is a unique institution in many respects. We desire to consider it just now, as a self-maintaining, self-perpetuating, self-preserving body. When the Lord created man, he thoroughly equipped him to reproduce his species upon the earth, and then placed within him the urge to accomplish this. Likewise the Father in His divine wisdom provided that the church should continue among men, by placing within the bosom of every thoroughly converted member of the same, an overwhelming, irresistible and unconquerable desire to see the number of those who are saved increase. Call it zeal, fervor, or whatever you may wish to designate it, but it is there within the heart of every true Christian. Now, has God given us the agencies or means by which this may be accomplished? Ignorant indeed would be the man who denied it!

That we can not consider all of the phases of a subject so vast, is immediately apparent, so I shall proceed at once to the aspect I desire to discuss. In order to a proper approach, I here affirm that the doctrine of mutual edification (or as it is termed by our brethren in Scotland, Wales and England, "mutual ministry") is a New Testament doctrine, and that it was God's purpose that His Church should continue upon the earth, through wise and judicious application of this teaching. But in order to offset the fears of some (especially certain preachers who feel that the common practice of the Lord's plan will cause them to lose their jobs), I wish to explain what I understand the term "mutual edification" to imply.

By this statement, I do not intend to offer the suggestion that the churches should make preachers out of all their male members; nor do I intend to teach that we should bore the congregations upon Lord's Day morning by putting forward a group selected at random on the occasion, none of whom have even studied the lesson before they attempt to talk. Such a procedure is neither "mutual" or "edifying". I'm not a hobbyist upon this or any other subject, I trust, but I have a desire to

teach the truth upon this matter, the same as upon every other. So many people in the church get the idea when one talks about an edification service, that they refer to the idea of the local church trying to make preachers out of every sixteen year old boy who comes into the church. That is a false impression. Personally, I'm of the opinion that some could edify the church more by sitting in their seats saying nothing, than they could by getting up before an audience.

I understand the word "mutual" to mean "joint," "common". The word "edify" in its simplest form means "to build". The word "edifice" meaning a building comes from the same root word. So the term "mutual edification" simply means a joint participation upon the part of the entire membership to build up the church. Those who oppose the doctrine of "mutual edification" are placed in the position of affirming that it is wrong for the entire membership to strive together for the good of the common cause, and they wish to relegate the work of building the church to a few chosen ones, and thus they bring in what Alexander Campbell called "the kingdom of the clergy". When one stops to remember that the great apostasy from the truth, which ultimately resulted in the enthronement of the man of sin, and the ushering in of the Dark Ages, was the fruit of this doctrine; he can thus see that those who oppose the common labors of the entire membership to build up the congregation, are only laying the foundation for a future apostasy. Do not be deceived into thinking that because those false theories are taught by some able men in the Church that they will result in good eventually. Putting buzzard eggs in a hen's nest will not make them hatch out chickens! The parentage and pedigree is wrong. So it is with the doctrine that the church need not require the assistance of all of the membership in maintaining itself in purity and peace.

It will be well for us to note what the early church did in its assemblies, that we may follow the Spirit-guided program today. The services of the church originally were arranged for the purpose of "edifying, exhorting and comforting" the disciples (1 Cor. 14:3). The primary object of the meeting was "that the church may receive edifying" (1 Cor. 14:4, 5). The word "edify" in all of its forms is used seven times in this chapter. Brethren were divinely instructed to "seek that ye may excel to the edifying of the church" (verse 12). That all who had spiritual gifts were to be given opportunity to exercise the same is clearly taught (verse 26). Some participated in this mutual arrangement when they came together, by song. Others brought a doctrine (teaching), while still others spoke in a tongue, or delivered a revelation or an interpretation. The significant thing is that "every one" is said to have participated, and each man did what he was qualified to do. It may be urged that this was during the days of spiritual gifts, and would not apply to-day. To those who thus speak, I would like to ask, if they did not have men with spiritual gifts as preachers or evangelists in those days? (See 1 Eph. 4:11). If they did, and you know they did, why did not the apostle say, "How is it brethren? when ye come together, let your local MINISTER lead the songs, bring a doctrine, produce a tongue, deliver a revelation, and offer an interpretation, for verily, thou payest him a good salary to do these things for thee". The whole truth is that when Paul wrote to Corinth, there was no local preacher with a shingle stuck out in front of the meeting.

place proclaiming to the whole world, "Church of Christ—John Doe, Minister". In Paul's day every Christian was a minister in his own sphere, and to the fullest extent of his ability. To put out a sign that only the evangelist was a minister in that congregation, would have been the equivalent of saying that only the preacher was a Christian and qualified to serve the Lord. A minister is one who serves. Anyone who serves the church is a minister of the church. In that sense I am a minister of the church in Saint Louis, where I live, but I am not THE minister of the church there, or anywhere else. The word "minister" is not a title to be appropriated by one individual in each congregation, but is a descriptive word describing a servant of the Lord; every servant of the Lord.

In the early church the services were carried on, even though there was no evangelist within three hundred miles. When an apostle was present, he addressed the church (Acts 20:7), but he did not preach a "trial sermon" with a view to securing the "position". He was on his way to other fields of labor at the time, and stopped by to worship with the church. Now brethren, if the eldership of the congregation is sufficiently far sighted to realize the needs of the church, they will begin to develop other men to take their places; and if preachers are faithful to their trust they will commit the things which they have learned to faithful men who shall be able to teach others also. Thus the Church will never lack for elders and preachers who are FAITHFUL. Then if brethren in each congregation will seek for the type of labor in which they excel, and use their God-given talents to build up the church in their own communities, the evangelists can be out in the mission fields where God placed them. Instead of hiring a preacher to "sound the gospel in" we can support them so they can do as the Lord instructed "sound the gospel out". Some of the congregations which have the largest congregations in point of numbers, the biggest contributions, and the nicest buildings, are the weakest in God's sight; because they depend upon one man. The church that is strongest in God's sight is the one in which every member is thoroughly converted to Christ, and a WORKER FOR THE LORD! Give the Lord's plan a chance!—W. Carl Ketcherside.

### Anti-Christ and False Teachers

In II John 7:11 we read: "For many deceivers are entered into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an anti-Christ. Look to yourselves that we lose not those things which we have wrought, but that we receive a full reward. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed: for he that biddeth him Godspeed is partaken of his evil deeds."

I have read some and heard some who seemed to think that only one class of false teachers are referred to in these verses, and that for one to be bad enough for us to "receive him not" he must be one who denies that "Christ is come in the flesh" or be an anti-Christ; and these same ones seem to teach that anyone with less false doctrine (than anti-Christ) may, and

should, be received. The scriptures do not so teach. In these verses two classes of false teachers are referred to: anti-Christ and those who do not bring the doctrine of Christ. A false teacher may bring the doctrine of Christ in many points and not bring it in one or two points and still be false. Suppose he said we did not need to grow in grace and knowledge or that we do not need a collection on the first day of the week, yet he was right in all other respects—he would still be a false teacher, would he not? James says, "Whosoever shall keep the whole law and yet offend in one point is guilty of all." (Jas. 2:10).

I give an incident in my own life which I think clearly shows the difference between being anti-Christ and just not bringing the doctrine of Christ, and remember it is the one who does not bring this doctrine that we are not to receive. (This includes anti-Christ).

I was on a transport ship on the way to France during the World War and on Lord's day went to the dining room where Protestant services were to be held. Almost the first thing the man in charge said was: "Since we have no instrument on board we will dispense with the singing." What a shock! Was this man an anti-Christ, did he deny Christ had come in the flesh? No. Was he bringing the doctrine of Christ? Again we must say "No", because Christ's doctrine is not that we must have an "instrument" to have singing. This incident clearly shows that a man may (and many do), not bring the doctrine of Christ yet he is not an anti-Christ as defined in the seventh verse. But note this well,—those we receive are to bring this doctrine. "He that abideth in the doctrine of Christ, he hath both the Father and the Son."—V. M. Foltz, Hale, Mo.

### Grow in Grace and In Knowledge

The word "grow" brings to our mind the thought of gradual increase in size, in power, or in some particular quality. The plants and flowers in our garden on which we have bestowed time and thought and care, give us pleasure and satisfaction as we see them spring up, unfold, and take on forms of beauty or of food value in their growth. But when only a slender stem appears, turns yellow, wilts, and dies, there is disappointment. The little child that fails to develop mental or physical strength receives our loving care; but it is with a heavy heart that we see the failure of our every effort to bring it to a state of health where it can take part in the activities of the home life, the social circle and the normal affairs of life.

On the other hand with what delight we watch the normal child grow in physical and mental strength, overcoming, as the years pass, childish weaknesses; and under wise guidance, acquiring that sense of propriety necessary to fit one for the responsibilities of life! Solomon says, (Prov. 23:24, 25), "The father of the righteous shall greatly rejoice; and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bore thee shall rejoice".

Even so, God desires to see the children of the kingdom of heaven grow. "Grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ." (2 Pet. 3:18). Grace is the unmerited love or favor of God. How can we grow in grace? In Tit. 2:11, 12 we learn, that "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and

worldly lusts, we should live soberly, righteously, and godly in this present world." And in 1st Pet. 2:1, 2; "Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." This suggests that we grow by what we feed upon. Jesus said, (Matt. 4:4), "It is written, 'Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.'" And in John 4:34 he said, "My meat is to do the will of him that sent me, and to finish his work."

But in the quotation from 1st Pet. 2:1, 2 we are told to lay aside certain things. These things, like noxious weeds, will choke the word so that it can bring forth no fruit to perfection if they are not rooted out of one's life. "Lay aside all malice", which is hatred, with a disposition to injure the object of one's hatred. One may visit injury upon another, but the greatest injury is to the one who holds malice in his heart; for it is like an ugly blot on the soul that would be shocking if it could be seen with the eye as God sees it.

"Lay aside all guile", which is deceit. Deception is a favorite practice of the great enemy of man's soul; and when we see a man trying to accomplish the purposes of God by using guile our confidence in him is weakened. We know that in this, he is not following the teaching of the Holy Spirit.

Lay aside hypocrisies (in the plural). When the life is fashioned after the pattern God has given there is no need to cover it with a veneer of hypocrisies. Lay aside envies (in the plural again). Envy is selfish and unfriendly grudging in view of what another enjoys. It, like malice, distorts and disfigures the soul that harbors it.

Lay aside all evil speakings. In Lev. 5:1 God teaches that if one witnesses a sin it is his duty to report it; so we conclude this is not the "evil speaking" the apostle Peter is warning against. One who opposes wickedness is not popular; there is a feeling, more or less widely spread, that one should be allowed to do as he pleases and that it should be nobody's business. But those who take this view are apt to make an exception of one who pleases to oppose unrighteousness. And it is a common thing for them to speak evil of such a one in order to weaken his influence. In Jas. 4:11, the apostle says, "Speak not evil one of another brethren. He that speaketh evil of his brother, and judgeth his brother (when he is doing what the law requires) speaketh evil of the law and judgeth the law; but if thou judge the law, thou art not a doer of the law, but a judge". When all these things are laid aside and a desire for the sincere milk of the word exists, our life can be transformed by the renewing of the mind, (Rom. 12:2), and we may grow purer in heart, stronger in faith, more patient in tribulation, more compassionate toward the weak, more fervent in spirit,—in short, we "may grow up into him in all things, which is the head, even Christ; From whom the whole body fittingly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." (Eph. 4:15,16). Under a condition like this God will rejoice to see us grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ. And unto him there will be glory through the church. (Eph. 3:21).  
—Eva. C. Baker.

## What's It All About?

Well, it's this way, Mr Reader. The inspired Paul, the main man in helping Jesus Christ establish his Church, says on the authority of King Jesus, "There is ONE Body". (Eph. 4:4), and he says that the Body is the Church, (Col. 1:18), and commands us to glorify God "in the Church", (Eph. 3:21)—"One Body". Now many have rebelled against King Jesus, and have organized other bodies called Missionary societies, Bible colleges, orphan homes in which to glorify God. We are determined to hold as many people as possible to what King Jesus commands through inspired Paul. Inspired John tells us to keep such men out of our churches, when he says of false teachers, "Receive them NOT". (2 John 10, 11). But the Apostolic Review after fighting to keep these false teachers out through several decades, now is fighting just as hard to let them in—where they can advance their false doctrines; and are fighting hard those who will not flop with them away from the Bible.

Until old age a certain old brother stood with us against letting collegites into our pulpits, and is the very one who denominated them "new digressives", and taught the brotherhood to keep them out, which was done even to the point of dividing churches over it. Here is what he said in his tract on "Colleges as Church Institutions", pages 8, 13: "And shall disciples who claim to be apostolic adopt that unscriptural plea in behalf of building religio-secular institutions with the Lord's money, which is a work outside of New Testament precept, and example, implication and intimation? They cannot do so without transgressing the doctrine of Christ, and if they persist in so doing after the error has been fairly exposed they will certainly forfeit their discipleship. . . . What shall we say then concerning religio-secular institutions of learning established by the Lord's money? They have a bad history in three particulars: 1. They are built by those who do not abide in the doctrine of Christ, but who transgress that doctrine. 2. They are built by those who are guilty of evil deeds. (See 2 John 9, 10, 11.)"

Now when a man fights to keep false teachers out of the churches, through several decades, does it all through the prime of his life, is it reasonable to conclude that he is better qualified to judge of such matters AFTER he becomes 85 years of age, when in practically every instance men are on the decline mentally and physically? Answer this honestly from your heart. Are not the authors of the R. D. simply using him as a tool when they help him in this and then will not permit him to preach in the very congregation to which they belong? Is not this hypocrisy? The M. C. stands for the truth regardless of others, even relatives. "He that loveth father or mother more than me is not worthy of me".

## Do the Work of An Evangelist

(II Timothy 4:5)

For those of us who desire to be faithful gospel preachers, we believe it to be very essential that the words of inspired Paul to uninspired Timothy and Titus be carefully and prayerfully studied. In these three books are recorded many very important and necessary qualifications. To be pure in life and to excel in sound gospel preaching are only two of these many important requirements. The heading of this article suggests one of grave importance. We notice that the text under our

consideration does not read, "Do the work of a pastor," nor does it read, "Do the work for the pastors". But it does read "Do the work of an evangelist".

There is a vast difference between the work of a New Testament evangelist and the work of a New Testament pastor. If there is no difference, then why did the apostle write the following: "And he gave some evangelists, and some pastors", etc.? (Eph. 4:11).

The word "pastors" is found but one time in the New Testament and that is in the text just referred to. It comes from the Greek word, "poimen," and means "shepherd", or feeder. It is the same root word for "feed" in Acts 20:28, also I Peter 5:2; also for the word "rule" in Matt. 2:6. But in each of these three cases it is in the verb form, "poimaino", while in Eph. 4:11 it is in the noun form, "poimen". But in Acts 20:28 and in I Peter 5:2, the texts both show that the overseers, or official elders of the church, are under consideration and that they are to oversee, to feed the flock, the church. Therefore, the pastors of Eph. 4:11, must be the ones who are the shepherds, the feeders, the overseers, or elders of the local congregation of the church of Christ, and that is exactly what Thayer means when he says that they are the **overseers** of the Christian assemblies.

The word "evangelist", or evangelists is used but three times in the New Testament: Acts 21:8; Eph. 4:11; and 2 Tim. 4:5, and in each instance it is from the same word and means "a bringer of good tidings, an evangelist". (Thayer).

Then it would follow that if I want to be a faithful gospel preacher like Timothy, or like Titus, or like Philip, **I must do the work of an evangelist. I must be a bringer of good tidings.**

But some will say, "How do you do that?" Let us follow Philip the Evangelist mentioned in Acts 21:8 and see how he did. The eighth chapter of Acts is now under our observation. Verse four reads as follows: "Therefore they that were scattered abroad **went everywhere preaching the word**". Now verse 5: "Then Philip went down to the city of Samaria, and preached Christ unto them." Now let us view the following verses: "The people with one accord gave heed unto Philip's preaching", and verse 12 says: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women". And there was Simon, that wicked sorcerer, also believed and was baptized, continuing with Philip. What a great piece of good work. But Philip the evangelist didn't settle down there in the city of Samaria and pastorate for a good salary. No, no, he was doing the work of an evangelist; he was making full proof of his ministry. From there he went down into an uninhabited territory that lay between Jerusalem and Gaza and preached Jesus to an Ethiopian eunuch, converting him. From there Philip the evangelist is found at Azotus: "And passing through he preached in all the cities till he came to Caesarea". (Acts 8:40).

So that's doing the work of an evangelist after the New Testament order. My brethren, what are we doing? —Walter S. Weekly.

### Bible Episodes

Name three innocent and three guilty acts in which Peter engaged the night of Christ's betrayal.

What man died under a wrecked building after escaping the police, courting a woman and telling a lie?

Who talked about a man's wife in such a way that the man himself quit talking to anyone for 278 days?

What Hebrew tribe had no women but were told to kidnap damsels at a country dance and take them home for wives?

Who prevented circumcision of her two boys according to law, but was compelled later to perform the rite to save her husband?

What Hebrew woman made herself so conspicuous that her punishment delayed the traveling nation 168 hours?

What girl went to a strange city, met a prince, lost her good name, disgraced her family and caused the death of her newly made friend?

What old father, young mother and two brothers died near the same hour because of an adverse battle? Two fainted in death and two were killed. All were closely related.

Who was sentenced to death but received a stay of execution 180 months because of his prayer?—A. R. Moore, 7519 Jeff. St., K. C., Mo.

### Has the Rough Draft Been Dropped?

An "old preacher" was in my part of this country some time back and told that the R. D. had been dropped and that they are being misrepresented. He got one good, old sister to believe this. Who has the nerve to say that R. D. has been dropped when they have been, and still are, sending it through the mail in the form of a circular letter to brethren all over the U. S., and have been for three years and more, perhaps. If they tell the truth in the many letters I have, what do they tell when they say they did not want us brethren and are pleased they got rid of us? If they tell the truth when they say they are pleased they got rid of us, what did they (D. S., C. W. and A. R.) tell when they wrote me several letters in which they insisted I write and complimented my writings. They have done the same by the other two preachers they now so wickedly criticize?

Why don't they quote some of these statements from their creed: "IF YOU wish to support a Missionary Society or an Education Society to do church work, go ahead—that is between you and the Head of the Church. But, keep your hands off the Church treasury". "Couldn't we worship with the Christian church if they'd cut out the mechanical music and not touch the Church funds in the interest of human societies to do Church work?" "We can worship together with our College brethren if they'll keep their hands off the Church funds and don't try to divert them for the aid of a College to teach Scriptures." "IF YOU wish to support the Y. M. C. A., or a Missionary or Education Society for preaching or teaching the Scriptures—go ahead; that's between you and the Founder of the one organization with Heaven's approval for making known the Gospel." "If the preacher we employ wants to give part of what we give him to aid a human religious society, that's HIS PERSONAL AFFAIR, and—RISK!"

I give you these few quotations from their creed (R. D.) without a single comment, only to again ask why they do not quote them in their paper when criticizing us for opposing their human creed. They have in their creed some good things, just as all other creeds have, but they have much BAD in their creed which necessitates denouncing it as a whole. They, in concluding their creed, say this, "This is a rough draft", but criticize us when we speak of the "rough draft". Why did they

this name (call) the thing if they did not want us to call-it that? They have NOT DROPPED THEIR ROUGH DRAFT. They are still trying to push it onto the brotherhood, and if we do not swallow the thing as a whole they become angry with us.—W. G. Roberts, Mattoon, Illinois.

(All their "fuss and feathers" about our speaking of the "Rough Draft" is the silliest kind of twaddle. We simply mean, The document, or article, called "Rough Draft". When we speak about the "Review", we don't mean that is the only review there is in the world, but the "journal called Review".—Pub.)

### Glorifying Christ In the Church

This we cannot do, when we cease to meet together. Every true Christian is a member of the church of Christ and should be active in his local congregation whether it meets in a school house or a church building. The value of the church, its worship, its privileges, its joys, cannot be over estimated. Eternity alone will reveal the consequences of neglecting these values. God has entrusted the church in the hands of individuals who should be the light of the world. The church is to spread the gospel, edify itself in love and keep the appointments of the Lord's house. Some of the appointments are song service, prayer, contribution, edification, and partaking of the Lord's supper. Good tidings of the unsearchable riches of Christ must be told to the heathen; and not only so, but God's purpose is, that unto principalities and powers in heavenly places might be made known through the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph. 3:10-11). If we forsake our own assembling together we shall defeat God's purpose concerning ourselves and we shall be guilty of bringing reproach upon the church when we should be helpers of the gospel.

Think of the privileges of the church, whether small or large. Christ is the head of the church (Eph. 1:20:21). Christ meets with us even though we be few in number and he is not ashamed to call them brethren. Since God has conferred such great privileges upon the church, how should we feel as to our obligations and duties in the church? Are we not under the highest obligation to carry out his purpose as far as we possibly can? Can we be guiltless and forsake the assembling of ourselves together? It was a custom of some in the days of the apostles to forsake the assemblies. It is the custom of many in these days to do this, and always with loss of spiritual life, unless in cases of sickness and other unavoidable hindrances.

What a joy to sit at the Lord's table every Lord's day and eat of the bread and drink of the cup, in memory of him who loved us and gave himself for us. It is not only a joyful service, but it strengthens our faith, tempers our lives, creates with us a warmer sympathy for those out of Christ and helps to greater sacrifices for the glory of the Lord and the good of mankind. It also enables us more faithfully to work out our own salvation with fear and trembling.—Ralph E. Anderson.

### Debate On Orphan Homes

Several months ago Fred Rowe, publisher of Christian Leader, a Bible college and orphan home religious paper, passed through St. Louis and heard of a discussion on

orphan homes at Hartford, Ill., and rather ridiculed any opposition to such a good work, and said that he was willing to defend them. I called on him to do it, naming half a dozen cities I thought both sides could attend. And he replies thus in Leader, Nov. 8:

"That debate re Orphan Homes. A writer in the Macedonian Call is challenging me to debate the Orphan Home question, but names the place where he wants the debate held. I have stated in an earlier issue that I am ready to debate the question, July 4, 1939, on the front porch of the Potter Orphan Home, Bowling Green, Ky., where we will have an audience of over 1,000 friends. This is my final answer to the challenge. If he will not meet me there he is a bluffer."

I accept his place of debating. But he has not signed the proposition I offered. To have an orderly discussion, we must know EXACTLY what we are talking about. Here is the proposition I gave:

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

..... Affirms.

D. A. Sommer Denies.

Now take every point in this proposition by itself, and Bro. Rowe can not deny a single one, and so I am expecting him to sign this before there is a discussion, for we do not propose to have a wrangle over what is the point at issue. I suggest that we have two speeches in the morning of an hour each, and two each of half an hour in the afternoon. That will give each time to answer the other's arguments.

I pledge myself to act only as a gentleman and Christian in this discussion, and take it for granted Bro. Rowe will do the same; but each disputant must be permitted to speak without interruption from his opponent. I suggest that Bro. Rowe employ an expert stenographer to take down the debate, furnish each party with a copy for correction, and furnish me with as many books as I can use at cost, and he to receive what other benefits there are for his work in publishing it. Please sign on the dotted line, Bro. Rowe, and the Lord willing I shall be seeing you at Bowling Green, Ky., July 4, 1939.

And to our readers I would say that the Mammoth Cave is a few miles from Bowling Green, and you may wish to make a nice, little vacation about that time of the year, and see that largest cave in the world along with investigation of things which trouble the brotherhood. But maybe we would better wait till the dotted line is filled!—D. A. Sommer.

### From Harding College Bulletin, July, 1938

"The purpose of this article is not to consider whether or not to send the young people to college, but is to consider whether or not it should be a college controlled by members of the Church of Christ or one of the average colleges not controlled by the religion of Jesus Christ." Page 1.

"In the State Little Theater Tournament they (Harding students) have taken firsts two years in succession, two firsts also for the best actress in the State, first in poetry reading, besides other honors." Page 1.

"Every phase of speech and dramatic training is given from acting to creating scenery and writing plays." Page 4.

Now you have this information, brethren. If you want to prepare your sons and daughters for Hollywood instead of Heaven just send them to Harding College, Searcy, Ark., and the victory is yours.

The following appeared in The Topeka State Journal, Aug. 6, 1938: "George S. Benson, for nine years head of Chinese missions at Canton, China, and now president of Harding College, Searcy, Ark., will speak at 11 a. m. and 8 p. m., Sunday, at the Church of Christ, 522 Polk."

Now, brethren, let me tell you that Bro. Verna M. Gilbert is not a "college-ite" even though he does meet, work, and worship with, and preach for this same church when in Topeka. Do you ask, "How do I know that Verna is not a 'college-ite'?" Why, Verna says so himself. Can you not trust his word? This man Benson, who is president of the above college "controlled by the religion of Jesus Christ," that offers to prepare your sons and daughters for Hollywood instead of Heaven, is a "college-ite," but Verna is not, even though he boasts of the sweet fellowship he has with those who are "college-ites" as he labors among them. But we judge a man by what he does instead of by what he claims, as Jesus said, "By their fruits ye shall know them." This divine rule enables us to detect any religious fraud, regardless of what is claimed.—Wm. Ketcherside, 2010 E. 11th St., Topeka, Kans.

(Bro. Gilbert reports meetings in Bible college papers, such as the Christian Worker, for Sept. 22. "Birds of a feather flock together." Several years ago Bro. Gilbert said that the college people would have the churches of the northwest within five years, and it seems he wishes to be on the winning (?) side! But there are thousands who will not bow to them, as Gilbert is now doing.—Pub.)

## What Suffering Humanity Needs

The world lies in wickedness. Nation is arrayed against nation. Another World War is imminent. Treaties are lightly trampled under foot. World dictators are trying to destroy religion. Our educational institutions spread their unbelief. Immorality is on the increase. Our loose divorce system gives us successive polygamy. Preachers of the denominations have not enough faith to preach the Judgment as it is in the Bible. Luxury has worked havoc and given us a spineless people. Many churches of Christ have drifted into the general decay and are floating with the current. Ease, indulgence, pleasure—together form a god which is worshipped by many professed Christians. The only hope for the world is the faithful, vigorous, persistent preaching of the life-giving Word of God by tongue and pen and life. "Come over into Macedonia and help us." We must do this for the following reasons:

1. "Christ was rich, yet for our sakes became poor, that we through his poverty might become rich." "He died for all, that they who live should not henceforth live unto themselves, but unto Him who for their sakes died and rose again."

2. Christ said in the Great Commission: "Go into all the world and preach the gospel to every creature." The spirit of advancement in this applies to all Christians. We must spread this life-giving word.

3. It is said that Christ came into the world to "seek and save that which was lost." People are not going to accept the truth in droves, but we must "seek" them.

By talking and distributing literature among people we may find one now and then who will listen to the truth.

4. The apostolic disciples were accused of "filling Jerusalem with their doctrine"; and it is said they "went everywhere preaching the Word." That is the reason so many accepted the gospel in the apostolic days. The churches of Christ have the apostolic doctrine but not the apostolic zeal. When we get the latter, let us see if we do not have apostolic results.

5. "Let us not be weary in well doing, for in due season we shall reap if we faint not." But if we faint we shall not reap. It took much teaching to convert us, and we cannot expect others to accept the simple teachings at once. Why not again and again supply them with tracts and papers through the mails, or by house to house distribution?

6. Jesus will not say, "Well done, thou good and faithful servant," unless we have done something, and done it well.

7. "Always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." "In my Father's house are many mansions. . . . I go to prepare a place for you." "In thy presence there is fullness of joy, at thy right hand are pleasures forevermore."

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever."—D. A. Sommer.

## The January "Seeking-the-Lost" Number

The next issue will be the Evangelistic Quarterly Number. Please confine your reports to not more than eight or ten lines. Many of our best writers will have about a column each. Let us consider how we may scatter this life-giving Word through the printed page.

1. If you are living in a village why not put a copy into every house every three months, with the name and address of the church stamped or written on it? If in a town of several thousand, why not take a "religious census" to find if possible people who do not go to any church, and leave a copy at every house and invite them out. If this is done by a neatly-dressed and pleasant-appearing person (as if you enjoyed your religion), the next copy, if only dropped on the porch, is more likely to be read, a contact having been made.

2. When a preacher is holding a meeting, he could do much advertising by spending two or three hours each day going from "house to house" inviting people out, talking when possible, and leaving a copy to be read.

3. If in the country, brethren could send to Box-holder, or, better, get the name and send directly, always with name of church stamped or written on literature. (You can probably get a rubber stamp at a mail-order house). A personal visit will do good. Or, for 25 cents each the M. C. office will send the four missionary numbers of the year to any name. Regular issues going to all the families in the congregation, and the missionary numbers going to the non-members, would be "filling Jerusalem with the doctrine" sure enough.

4. Warning—Don't think you will turn the world upside down by one distribution of literature. Many a protracted meeting is held where from fifty to a hundred or more dollars is paid out, without a single conversion from the world, but we don't become discouraged. This

literature will help your protracted efforts, we believe, if properly and persistently continued.

5. **ORDER NOW**, so that we shall know how many to print, and can get your order in our regular mailing. If it comes after the mailing, and you wish them at once, we shall have to deduct sufficient number from those ordered to pay for the postage.

6. **We mean business—the Lord's business.** Do you? "Thou shalt love thy neighbor as thyself."

## What About the Movies?

I was shocked upon finding certain statements favorable to the movies in the "Apostolic Review", of April 12th, 1938, at page 15, in an article entitled, "What I Think of the Moving Picture", written by . . . whom I understand to be a professed Christian, and further shocked to find such statements therein without any adverse comment or criticism. However, I really was not shocked, for the liberal policy adopted by the Review in 1932 has already swept it so far from the narrow path of Christian rectitude and circumspection, and so obviously into the broad way of progressivism that one need no longer be surprised at the Review's relaxation of condemnation of unscriptural practices.

The statements I refer to are as follows: 1. "Movie-going may be a sin to him that attends so often that he neglects engaging himself in Christian work."

The form of that statement, using the word "may" as he did, indicates that the professed Christian author of that sentence is not certain that it would be a sin for a member of the Church of Christ to attend movies to the extent that he neglects the performance of his Christian work or duties.

It is very difficult to understand how any faithful Christian can attend moving picture shows at all without neglecting his Christian duty. All moving picture theatres, as we shall hereinafter demonstrate, are virtual stench-pots of iniquity, and to merely be seen within the confines of such a place is a badge of religious deficiency and is highly suggestive of evil. Hence, by only entering into a movie theatre, a Christian violates the command for him to "abstain from all appearance of evil". (1 Thes. 5:22.)

A Christian who spends his money and time, or either, in moving picture theatres, is thereby contributing financial or moral support, or both, to a worldly and unscriptural enterprise, even when he attends to see a so-called "good picture".

According to the law of the land, it is treason to give aid and comfort to an enemy of our country, a grave and serious crime. And, unless one can rationally and scripturally conclude that paying money for admission to a movie theatre and attending the same would be injurious and discomfoting to the moving picture industry, a certain and arch-enemy of the church of the living God, it might, by way of analogy, be regarded as religious treason for a Christian to do so. Paul says: "I would not that ye should have fellowship with devils. Ye can not drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." (1 Cor. 10:20-21.) And our Savior has said: "Ye cannot serve God and mammon." (Matt. 6:24.)

While the writer of the above mentioned article, Mr. ———, admits that the most of the movies are "time was-

ters", that the "several productions which are [as he alleges] conducive to development as well as recreation" "are usually based on historical and classical NOVELS", that a few theatricals "are of a promiscuous nature", that some pictures are bad productions, he has the temerity to apprise his readers that he, a professed Christian, attends picture shows, and he carefully advises them that they may find "good pictures" in the theatres nowadays; though Paul says for Christians to have NO fellowship with the unfruitful works of darkness, and that Christians should reprove, that is, rebuke, censure and remonstrate against such things. (Eph. 5:11.)

Briefly, this is the formula which Mr. ——— gives for avoiding bad productions of the moving picture industry: He suggests that one read the "theatrical columns in the newspaper", the "recommendations in prominent magazines", and placards and synopses of moving pictures. Notice, this is the recommendation which one professed Christian makes to other Christians through the columns of a nationally circulated religious journal, and all for the benefit of the moving picture industry. In contrast to such communications as the article of Mr. ———, what saith the scriptures? "Study to shew thyself approved unto God, . . . rightly dividing the word of truth." (2 Tim. 2:15). "Be ye . . . always abounding in the work of the Lord." (1 Cor. 15:58, and 2 Cor. 9:8.) Also, Paul advises that individuals should be "Redeeming the time", not profligately spending it at "time-wasting" movies. (Eph. 5:16, and Col. 4:5), but "Let us consider one another to provoke unto love and to good works." (1leb. 10:24.)

Recurring to our reference to treason, it is interesting in this connection to note that by a Presidential proclamation issued on April 16th, 1917, it was declared to be treasonable to publish "statements or information which will give or supply in any way, aid and comfort to the enemies of the United States."—(To be Continued.)—O. C. Tee, Hamilton, Mo. (It may interest our readers to know that Bro. Tee is a lawyer. And it is but just to say that the A. R. has contained criticism of said article.—Pub.)

## Christian Welfare

11 Tim. 2:3—"Thou therefore **ENDURE HARDNESS**, as a **GOOD SOLDIER** of **JESUS CHRIST**."

We see, from the language of Paul to Timothy, that Christians are to be good soldiers. And we know, that a good soldier must fight whenever he is called upon to defend his country when the enemy is attacking it. We also know that a soldier must keep in condition to fight. That is, he must train every day, so that he will be able to shoot straight, and hit the mark. Also, that every day the weapons must be examined to see that they are in proper condition if called upon to be put into use.

But Paul teaches us that the warfare of Christians is not carnal. So let us see what Paul says about it, since he has commanded us to be a **GOOD SOLDIER** of **JESUS CHRIST**. (Eph. 6:10-11). "Finally, my brethren, be **STRONG IN THE LORD**, and in the power of his might. Put on the **WHOLE ARMOR** of **GOD**, that ye may be able to **STAND AGAINST THE WILES OF THE DEVIL**."

In the same chapter Paul tells us what the armor consists of. We learn we are to have our loins girt with **TRUTH**, our breastplate to be **RIGHTBOUSNESS**, our

feet to be shod with preparation of the GOSPEL OF PEACE. Paul says, "ABOVE ALL, taking THE SHIELD of FAITH, and the helmet of SALVATION, and the SWORD of THE SPIRIT, WHICH IS THE WORD OF GOD."

Paul says in II Cor. 10:4: "For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds; casting down imaginations, and EVERY high thing that EXALTEETH ITSELF AGAINST the KNOWLEDGE OF GOD, and bringing into captivity every thought to the obedience of Christ." Christians are to fight against picture shows, ball games, race tracks, card games, false doctrines, Bible colleges, orphan homes operated by the Church, open door policy, and ALL THINGS that are against the WORD OF GOD. Brethren, if these things are WRONG let us FIGHT AGAINST THEM, if they are RIGHT let us FIGHT FOR THEM, so we will be a GOOD SOLDIER OF JESUS CHRIST.—Slim Holderbaum, Marion, Ind.

### The Maintenance Department

Paul tells Titus, in Titus 3:8, to constantly affirm that those who have believed in God should be careful to "maintain good works." When the highway department builds a good road, the money is wasted and the road becomes impassable if it is not maintained. We who have believed in God have laid a good foundation. We must maintain these good works or our labor has been in vain. If a man accepts the invitation with faith in Christ, having repented of his sins, and makes the good confession, but at the time of baptism refuses to be baptized, thinking he had done enough, all would say he would be lost. The same would be true of us, if after we are baptized, we should refuse to maintain good works. If it is wrong to stop working after the confession, it is also wrong to stop after baptism. Either will result in the loss of the soul. Let us keep busy all our lives maintaining good works.—Johnnie Rhodes.

### Church News

Malta, O.—I was with brethren at East Branch, Nov. 13. Am to go there again in December. Go to Chandlersville, O., next Lord's day, the 20th.—C. G. Parsons.

Nebo, Ill.—I am in the second week of Bible reading here. Interest about as good as might be expected. Much good prospects for the Cause here if the compromisers can be kept out. The last issue of M. C. was wonderful for its cheer to the soldiers of the cross. It reminds us of Elijah's situation when he thought that all had forsaken the Lord. So now we can see that a goodly number of preachers are not out just for the money.—E. M. Zerr.

Spokane, Wash.—Just finished reading the last Evangelistic Quarterly, which I believe shows much thought and study on the part of the writers. Your Letter to One in Religious Confusion ought to be read by everyone who is in the state indicated by the title.—Arnold Hints.

Mattoon, Ill.—I wish we could have more such meetings as at Mattoon, for they help us to understand things better and to make us more determined to work for the Master. I expect to get some more subscriptions soon, and will send them later.—J. A. Thompson. (He sends 8.)

Colorado Springs, Colo.—Church at Cedar and Cimmaron getting along very well.—Mary E. Thrasher.

Pennsylvania.—I am sending for a dozen Guides Through Bible History, as I believe it ought to be in the hands of all

Christians, for it ought to create a desire to read the Bible as well as help to understand it better.—J. A. Thompson.

Des Moines, Ia.—The congregation here is opening up a new mission field in the city about eight miles from our present house. We have located a building about like the one where we now meet. It looks very promising to us. We have had an understanding with Bro. Arthur Freeman for some time to hold a meeting which we will hold there. About twenty-five of the brethren have volunteered to start meeting there regularly, and work to build it up. It is taking some of our best talent for public work, but we have had such work in mind for a long time.—Eugene Suddeth.

(We are glad of such active congregations as this one, and thank God that the number is growing. About fifty take public part, they do not need a regular preacher nor do they have him, but spend their money in protracted meetings and Bible readings to help develop talent and establish other churches. They have done much to start several other congregations in the state, and this talent has worked out. Now they are starting another in that city. Different brethren emphasized this kind of work at Mattoon. The active interest young preachers and others are taking in it is one of the brightest features in the Church of Christ to me.—Pub.)

Howard, Pa.—I have received a few orders for the proposed report of the Mattoon meeting. If you want a copy, send me a card right away, so that I will know how many to print. Cost will not be over 15c. I don't want to purchase more material than is needed. I will print this report before the end of the year, the Lord permitting. Let me hear from you. DO IT NOW.—Paul Mackey.

(This report will have some of the "cream" of the Mattoon Mass Meeting in the concrete form of butter (!), and I have an idea will be well worth the 15c Bro. Mackey asks for the expense of printing. The stay-at-homes will enjoy it, and those who were there may wish to mark the scriptures in their Bibles.—Pub.)

St. Louis, Mo.—Our work at Hale did not accomplish much as to visible results, but I feel more satisfied over my work there this time than ever before. We started to clean the church record up after 27 years of neglect, and I called and attended one of the best business meetings there the day before I left that it has ever been my privilege to go to. We discussed every phase of the future of the work—discussed names of 21 non-attendants and considered how to restore them. The church unanimously agreed to hold a business meeting the first Wednesday night of each month. We appointed two trustees to fill vacancies caused by deaths. Two of the elders got up and acknowledged that they had not fully done their duty, but from this time on they would attempt it with the support of the church. They exhorted and admonished all the brethren to think of those things that would make the work of the church better in the community. They commissioned me to write out upon the blackboard a program for future development of all the faithful male talent. They agreed to meet on Lord's Day evenings for a study in the Old Testament. All of this was done upon one afternoon but was the result of personal work and committing what I had learned unto faithful men.—Carl Ketcherside.

Our young preachers would get some valuable information from our tract on Mutual Edification, price 20 cents, printed fifteen or twenty years ago. It tells what Alexander Campbell, Benjamin Franklin and others thought about that doctrine of the New Testament. It is coming to the fore more and more and you will wish full truth. The one-man preacher-pastor system is one thing you will have to fight, and it is well that you study it thoroughly.

Ohio.—I am past 84 years old and I am glad to see there are yet a good many people that are satisfied to take the Bible as their guide without adding to or taking from it. I give my M. C.'s to anybody I think will read them.—Mrs. E. A. Turner. (Which reminds us of the verse of the song, "Work till the last beam fadeth."—Pub.)

Topeka, Kans.—I received the November M. C. and was much gratified. Paul was right in more ways than one when he said, "For as much as ye know that your labor is not in vain in the Lord." Something, perhaps the M. C. [brethren writing in it], has shaken a "valley of dry bones," and Israel has wakened. "Let us be glad and rejoice." There is such a thing as weeping for joy, and I will confess that it was hard for me to refrain

from tears when I read the report of the Mattoon meeting.—Wm. Ketcherside.

**Livonia, Mo.**—Our congregation stands with you in your effort to keep the Church pure and free from doctrines and commandments of men, and we pray for your success in your efforts to that end.—W. R. Tade, Fred Fowler (elders). They send 18 names.

**Walnut Bottom, Pa.**—I was very much impressed at Mattoon with the strength that the brethren manifested in contending for the old paths, and it indicates that brethren don't want new theories or old ones either, but just what the New Testament teaches, regardless of whom it affects. It is my hope that this movement will so continue.—C. J. Beidel.

A brother who reads many of the religious papers says: "Did you know that your father and Claude Witty have been selected as special lecturers on the Freed-Hardeman College staff of Lecturers for the Preacher Training School which will be held at Freed-Hardeman College starting Jan. 3, 1930, to continue for 8 weeks? Others are H. Leo Boles, Early Arcenaux and John T. Lewis. He is really fraternizing with them, isn't he? Suppose he will come back up here and tell us that he and Witty captured the college people, eh?"

**Brookport, Ill.**—I inclose \$2.00 from brethren here as a fellowship in the M. C. issue just received. It is getting better right along and I imagine it is being received better by the brotherhood generally. Possibly many thought it was just a paper fight and thought you would succumb in a short time, and as the paper gets older naturally more influence it carries, and maybe some of its critics will fall in line and aid in its usefulness. Our Congregation is getting along fine, for which I am very thankful.—A. T. Kerr.

One of the authors of the Rough Draft approached Nathan Ridgway, an elder at New Castle, Ind., before they published it, and laid the matter before him in such a way that he told them he thought it would be all right. And when it was published he did not see the bearing of it, yet in three or four weeks when he saw the collegites and hobbyists flocking to it, he saw that something was wrong, and recalled his endorsement of it. A couple or three months ago, the Review republished his commendation of the R. D., without saying a word about his retraction of that commendation, and thus evidently intended to deceive the readers, and they refuse to correct their deception. A. R. readers were deceived, for a number thought Ridgway is now with that divisive group. This shows again what little regard these fellows have for truth. The publisher of the M. C. told Nathan if he had such misrepresentation about every issue for years (except the past year or two), he would be getting used to it, as the M. C. publisher is. But fortunately "truth will out," for the people are learning.

**Hagerstown, Ind.**—Enclosed please find a club of five names for the M. C., also a \$2.50 money order. If you will send me a few sample copies I will try to get some more subscriptions. I am only 12 years old but I think we should all do something for the Master and I think that I can do more in this way—let you do the preaching for me. My membership is at New Castle.—Donald Huddle.

**Sullivan, Ill.**—Just a few more weeks until Jan. 2nd, when our Bible reading begins. How many are going to take advantage of that opportunity to fit themselves for a better preacher, or a better elder, or just a better servant of their Lord, through a better understanding of God's word? You can have a greater influence for good. Write me, or just bundle up and come, we'll find a place to stay.—Noah Smith.

"Your book, 'The Church of Christ,' is one of my best reference books in my library. I often place this book in the hands of the sects for their consideration, and I think it has done much good among them."—O. VanHorn (elder). Price \$1.50 at the M. C. office.

**Kansas City, Mo.**—Certainly was glad to see the good reports from the Mattoon Meeting. Would have been so glad to have been there, but it seemed impossible for me to come. I am indeed glad that there are so many who are still ready to contend for the word of the Lord as our only rule of faith and practice. The church at 20th and Spruce is getting along fine. We generally have the house well filled on Lord's day morning and have a goodly number of young men who take a public part. A few Lord's days ago there were eleven brethren who took a public part, that is, counting teachers, speakers, waiting on

the Lord's table and passing the loaf and the cup. All but two of those brethren were comparatively young men, yet each one performed his part in a very commendable manner. Those brethren are all strong for the old paths, which gives me great reason to rejoice, as I realize that my work is about done. And though I may have been able to accomplish very little I trust that my dear Lord will accept my feeble efforts as a willing service and as a humble effort to glorify Him, and not to exalt myself.—L. L. Ballenger, 2624 Jackson.

**Topoka, Kans.**—We spent last half of October in a mission meeting at the Brewer school house, southwest of Mayetta, Kans. One made the good confession and the congregation was banded together with 18 or 19 souls to keep house for the Lord. This is the second new congregation since May as a result of the congregations in Kansas effort in mission work, and another is in prospect. I spent Nov. 20 and until Wednesday following at Lemons, Mo. One added from Christian Church, one by membership from Pollock congregation and two deacons appointed to strengthen the church. I left them encouraged and determined to be faithful.—J. A. Freed.

**Mattoon, Ill.**—I have just finished reading the November issue of the M. C., and am glad to see that so many feel they were benefited by the Mattoon Mass Meeting. It makes me feel that our efforts were not in vain, and I feel sure the church was much edified by the many thoughts presented. As I took down the data there were 48 congregations represented from 12 states, with 25 preachers present each day. Some, however, were present on the first day that only stayed for the one day, others coming to take their place. Making a total of about 38 in all.—Geo. O. Anderson, 2612 Moultrie Ave.

A report.—The following we received to help defray expenses and living, too, as a result of my having to be at the hospital and undergo an operation, or two, of them. \$219.51 was given us before mention was made in M. C. of my being in the hospital; \$124 was sent after mention in M. C. I, of course, appreciate this much, and especially because most of it was sent without solicitation. It means real friends in time of need. Wife and I appreciate this kind remembrance of us more than we can find words to express. Many thanks to all and for all. The Lord bless all of you. Please send no more, for we will make it all right. Doctor charges \$300 for such operations, and hospital bill was \$112.75. I have about a five-months "lay-off," then I will be all right again. I am doing nicely.—W. G. Roberts, Mattoon, Illinois.

**Nov. 22.**—Bro. Roberts not so well. His nerves gave way again. He will have to be more quiet. He is quite weak now, temperature 103 yesterday, but normal this morning. Stirred around a little too much.—Mrs. W. G. Roberts.

**Mattoon, Ill.**—To whom it may concern:

About 2 months ago Bro. W. G. Roberts had to undergo an operation which cost him a little over \$400.00. Any of the brethren wishing to help may send their donations direct to W. G. Roberts, 2909 Marion Ave., Mattoon, Ill., and we are sure it will be appreciated. It will be about 2 or 3 months yet before Bro. Roberts will be able to do any preaching and the only other source of income he has is an old age pension.—Elders of the Church of Christ, 1708 Dewitt Ave., Mattoon. Geo. O. Anderson, O. T. Wampler, L. L. Driskoll (Signed).

If we support preachers who do not believe in declaring the whole gospel of Christ and who receive support from Bible college churches and factions, are we not robbing the faithful preachers, who because of their firm stand are not received and supported by many congregations with whom they formerly worked? Let us give our support to these faithful men, and let us not allow them to be the only ones to make sacrifice for Christ, but let us be ever watchful that we don't spend money for earthly pleasures and extravagances which should be used in supporting these preachers.—Constance Larson, Omaha, Nebraska.

**Joplin, Mo.**—Since the Mattoon meeting I was with the congregation at Decatur, Ill., through a two weeks meeting, which I enjoyed very much. The all-day meeting which was well attended has been reported in the November number of the M. C. Bogart Monday evening of this week at a place near Joplin, Mo., known as "Beef Branch," coming here from Lamine, Mo., where I assisted in a two weeks meeting. A good man and his wife came from the College Church in Blackwater. These brethren have had a hard fight during the

last few years. Have quite a bit of work booked for next year.—Lloyd Riggins.

Ozark, Mo.—I recently closed a meeting in Springfield, Missouri, with good interest and 12 additions, eleven by baptism and one from sectarians by membership. The church seemed to be in better working order than it had been at any time since I have known them. I am now in a meeting at Mandeville, Mo., and go next to Braymer. I have moved from Le Grand, Iowa, to Ozark, Mo., and my home address from now on will be at Ozark. I was impressed by the aggressive spirit manifested by brethren in Mattoon Meeting, who showed they were not satisfied merely in defending the ground they had, but were ready to move out and gain other ground for the Lord.—Johnnie Rhodes.

Howard, Pa.—Penn Points. Disciples at Frostburg, Md., growing in grace and knowledge. \* \* \* Williamsport planning for future work. \* \* \* Brethren at Egypt built a meeting house, which was opened Oct. 30th. I preached a week for them. Three restored to fellowship. House packed the last night. \* \* \* Plans are being considered for starting a mission in Clearfield. \* \* \* Nov. 13th I preached at Altoona, Pa., in forenoon, and at Kingsville in the evening, also Nov. 14th and 15th. \* \* \* I am now helping the work at Brentwood, Md. The faithful disciples at Flemington are meeting from "house to house." \* \* \* I thoroughly enjoyed the meeting at Mattoon, Ill. It was a treat to me—to hear someone else preach. "The harvest truly is plenteous, but the laborers are few." \* \* \* Be on your guard against false teachers from "without" and false brethren from "within." Their names are "legion." Watch out for innocent innovations—the sly suggestions of Satan—"we are not ignorant of his devices." Skies seem brighter.—Paul Mackey.

Marion, Ind.—Since I last reported, have conducted a two weeks' meeting at Sweetser, Ind. We had good interest through the meeting, and we feel that much good was accomplished. The congregation asked me to preach for them once a month during the year 1939. This will make the fourth year that I have served this congregation. On Oct. 31 I started a meeting at Shelbyville, Ill., and continued until November 26. Results, two added from Christian Church and one placed membership from another congregation which is not standing firm with the teaching of the Bible. Our attendance was good through the meeting and brethren from other congregations attended well, for which we are thankful. The seed has been sown and we hope that the reaping will soon be. To HIM be all praise and honor. Inclosed two subscriptions for M. C.—Slim Holderbaum.

We are inclosing a list of names for the M. C. Hope to send more later. We not only hope for a larger M. C., but hope for an M. C. that comes more often. I believe we will have both before long when we as disciples of Christ come to the realization that the Lord expects all of us to sound out his word, as well as the preachers of the Gospel. A little personal sacrifice of the things we can live without will give us money to advance the cause of Christ. The M. C. is a messenger carrying the true teaching of our Lord and will bring the same into all of the homes in our land if we send it. Some copies will remain unread while others will be read and give a ray of light and hope to its readers. We should send the paper and pray for its writers and readers. Then we will advance the cause of Christ more. \* \* \* In the spring this sister sent 30 names and \$39 dollars to spread this literature into homes of those who should know its contents. It would not take many such friends to put this work over.—Publisher.

Decatur, Ill.—Bro. Ralph H. Sigler of Saybrook, Ill., and Sister Rosaleen Divens, of Cooksville, were united in marriage by me, in the presence of about fifty relatives and friends, at the home of Bro. Edward Wiedner, in Cooksville, Ill., on Nov. 23rd. Both are members of the Church and we wish for them a long and happy life together. Also conducted funeral services for Sister Cowman of Waverly, Ill., a sister of Bro. Edward Wiedner, at the Church of Christ in Cooksville, Ill., on afternoon of Nov. 18.—Ralph E. Anderson, 1105 W. King.

"I am set for the defense of the gospel"—Phil. 1:17. This was the motto of the 1938 bible reading class at St. Louis. It was a good one which sounded every tone of the apostle Paul's preaching. Paul being a great Apostle was ready at all times to give a man an answer. Thus we as members of the body of Christ must be able to do the same today. Paul has said,

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15) This is one of the reasons why the church leaders today promote and encourage Bible readings. We have a fight to fight, no command to retreat must be issued, we must defeat the foe and stand TRUE for the gospel. Bible readings in the past have proved to do a great deal of good, solid edifying for the church and will continue to do so. Let us back 100 per cent the readings in St. Louis this next January under the capable teaching of Brother Carl Ketcherside, the reading in Sullivan, Illinois, under Brother Zerr's guiding hand, and any others. Much will be gained, the true gospel will be defended, and the church will grow stronger day by day.—Bill Hensley, Cedar Rapids, Iowa.

Cokesville, Pa.—I still am assisting Bro. B. W. Combasher, Darby, Pa. We still have some results there. Lord's Day, Oct. 2, we baptized a Baptist deacon and his wife. He had been a Deacon in Baptist church for 20 years and is an eloquent man, mighty in the scriptures. We expounded unto him the way of God more perfectly. He is a wonderful help to the Master's cause here in Darby. Last Lord's Day, Nov. 13th, we had a good hearing. I preached on the true church. Several strangers present. Nov. 20th I preached at Clayton, N. J., where I have a small mission.—J. W. Pennington (Colored).

Brookville, Pa.—Another preacher has showed his true colors and he has gone in with the Christian Church, and is working for them now, as his reports in his own paper shows; and also he is in co-operation with the new digressives so the ones ought not to be in doubt where he stands now. The sooner they all go to the ones they are in sympathy with, the better it will be for the ones that are satisfied with the old Book. (The Rough Draft probably encouraged him to the move.—Pub.) It would be better if they would come back and be satisfied with the Lord's plan instead of trying out some new thing, for 2 Pet. 1:3 says his divine power (God's) hath given us all things that pertain unto life and godliness. Or is it the reason they do these things they don't know the rest of this verse—"through the knowledge of him that has called us to glory and virtue." I was at the opening of the new meeting house at Egypt, Oct. 30. They have a nice meeting house. It is small but will be a place for them to meet in. It was the work of three brothers (the Kephart Bros.), and they are to be commended for their work. I also conducted funeral service for a baby of one of the brethren, but they had grown careless and left the Lord's work but hope they may have come back to Him again.

The funeral service was held in the meeting house at Egypt in the afternoon, Oct. 30.—J. A. Thompson, 24 W. Main St.

Compton, Calif.—We are in a short meeting at Compton, with Bro. C. C. Parker. So far there has been one addition and we feel sure the church will be both strengthened and encouraged by his sound, practical preaching. Lord's Day we had an all-day meeting, dinner at the meeting house, and a good meeting in the afternoon, with several of the brethren giving short talks. By way of preparation for our meeting with Bro. Carl Ketcherside, in April, we are ordering a quantity of the quarterly number of the M. C. each quarter between now and April, with the idea in mind to do some house to house work, and we ask the cooperation of some of the brethren who are acquainted with conditions here in California, that they may write some articles that will be helpful in dealing with our problems here.—J. E. Ruth, 1017 So. Aencia St.

Council Bluffs, Iowa.—Bro. Arthur Freeman just closed a three weeks meeting here in the Bluffs, starting the first Tuesday of the month and closing the 20th. I am sure we are better prepared to carry on here as a result. Council Bluffs is a hard place to get people to hear the truth, but I guess it is like the drop of water, dropping on the rock, some time it will wear the rock out. So with God's help we are going on and hold up the blood-stained banner of Him who died on Calvary. There were some of the brethren over from Des Moines for an all-day meeting which we had at the church. Had a basket dinner in the basement, and really had a wonderful time. The Des Moines Church is truly a Church of Christ, and they are increasing their talents for the day when the Lord shall come and gather home His Church.—Vern Harris, 2922 Ave. E, Council Bluffs, Iowa.

Normal, Ill.—We only attended the morning and afternoon services at Mattoon and enjoyed them immensely. We regret that we were not able to be present at all three days of this

event. We were strengthened very, very much spiritually, of which we are at all times in need. We left these services feeling we were well paid for our trip to the city of Mattoon Church of Christ which is striving for the one faith which was once delivered unto the Saints, and is willing to take the Bible and it alone without any modification or subtraction. We feel that the food that we received that day has strengthened and encouraged us to the extent we will endeavor to keep the church pure and strive to remain loyal and faithful to Christ. The family and I enjoyed last Lord's Day with Brother and Sister Reynolds, of East Peoria, Ill. In the afternoon I talked to them at the mission on the church and its government. There was four visitors, and a new family from Greenup, Ill. Total attendance of around twenty-five. There is a lot that could be done in this large city if they only had the means to be suitably located where they could present the gospel by able ministers of the gospel. These folks are a worthy, zealous people contending for the one church that Christ established.—Rolla E. Smith.

Topeka, Kans.—Inclosed find my contribution for M. C. Beginning with the August M. C. and leading on up to the November number, it is becoming more and more evident what a power for good the little paper has been, and now is. And we can rejoice with you in knowing the sacrifices you have made and persecutions endured have not been in vain. Paul set a worthy example for the faithful servants of the Lord who are willing to endure hardships in order to convince the gainsayers, "By the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil reports and good reports, as deceivers and yet true, as unknown and yet well known, as dying, and behold we live, as chastened, and not killed." You, that kind of soldiers can rejoice when many who have been deceived and led astray by false teachers, are brought to a realization of their mistake, and gladly take their stand with those who are not ashamed to contend earnestly for the faith once for all delivered to the saints, regardless of who may oppose it. I am sure there are hundreds of disciples who appreciate the privilege of reading in M. C. the reports of the great and good meeting of so many brethren in Mattoon in October. It can not fail to be encouraging and edifying, both to those who were there and those who read about it. After meditating over it, I thought of Paul's experience, how "he thanked God and took courage" when brethren from Rome came out to Appii forum to meet him when he was nearing Rome as a prisoner. And now, brethren, let us too, thank God and take courage! Trusting in the Lord, let us be more zealous in the work, more ready to sacrifice and do our part, striving together to bring the church up to the divine pattern revealed in God's word, and I am sure God will bless our efforts. Sincerely—Emily Baker.

Sullivan, Ill.—Since last report I have conducted meetings at the following places: West Fork, Corridon and Centerville. All of Reynolds Co., Missouri, also New Liberty, near Asphalt, Ky. I was at West Fork eleven days, baptized a man and his wife. I preached at Corridon (Radford schoolhouse) one week. Small congregation there that had not met for worship for about a year. I had good attendance and they promised they would not neglect to meet any more. I was at Centerville two weeks, baptized four and one came from Christian church. Centerville is a mission point. There were only two families meeting regularly. Four who were added were heads of families, and I feel the cause will grow there. The church at Flat River and Bonne Terre helped support the meeting, also a Sister Sutterfield in River Rouge, Mich., which was appreciated very much. I am to spend about ten weeks in Reynolds Co., in 1940 (D. V.) At New Liberty I found the church divided, and the sheep scattered, mostly on account of the shepherds (elders) not feeding the flock and teaching them their duty. When elders want to rule the church with a rod of iron and no one have anything to say but them it will soon die. I found many who had quit entirely, others discouraged. The elders are in sympathy with Bible Colleges and Orphans Homes and use College preachers. The brethren I labored with are abundantly satisfied with the Lord's arrangement and are opposed to all innovations. Thirteen were restored to fellowship, most of them heads of families. Two came from Christian church and three were added by immersion. I am to help them in another meeting in 1940. I begin at 26th and Spruce, Kansas City, Mo., December 4th. There is much to be done, and no time to be wasted.—C. R. Turner.

New Castle, Ind.—A few years ago we had in our congregation a small number not satisfied with anything, trouble makers, discord sowers. J. M. Horney and W. A. Burcher were of that number and never have made right the division they helped to cause. Burcher made the statement that he followed J. C. Roady's instructions in the matter, and J. C. Roady has since given W. A. Burcher his endorsement in the Review and recommended him to the churches. A. R. Kepple has just closed a meeting for this faction. We think this very appropriate. In his Mass Meeting at Kansas City, Mo., last spring, he had F. L. Rowe, editor of the college journal called Christian Leader, as one of the chief speakers, and Claude Witty, also as a chief speaker, who wishes us to compromise with the Christian Church to unite with them, and he spoke on that there. In his article in many religious papers in which he tried to stir that up, he had as title, "Brethren, you are Wrong." We don't believe that the true Church is "wrong." So we think it appropriate for Kepple who arranged that mixture out there, to preach for those here who "went out from us because they are not of us." How true, too, is the teaching the Review used to give, which was: "We are known by the company we keep."—Nathan Ridgway.

Hale, Mo.—Am sending \$5.00 to help where most needed. Maybe it will help make the December issue 12 pages. (It helped do it all right—Pub.) Am glad to read the M. C. Perhaps the main reason is that it has only the New Testament teaching to advocate. Besides the articles I like to read the reports of congregations and preachers. Our meeting was good with Bro. Carl Ketcherside doing the preaching. Only one was added. We need to restore, or withdraw from, some long delinquent members and are now starting this neglected work. Brethren from other places certainly attended our meeting well. One night about 30 came from Pleasant Point near Meadville and one Lord's Day I believe 21 congregations were represented. This broader acquaintance and fellowship certainly makes us more firm and solid as we realize that, tho we live in various communities, we have the same Word and serve the same Saviour. Johnnie Rhodes closed last night at Mandeville, I think. He is to begin at Braymer Dec. 4. Bro. Ballenger is to begin at Carrollton and Bro. C. R. Turner at 26th and Spruce, Kansas City, Dec. 4. Bro. Ralph Acree preached Bro. Jas. Barker's funeral today at Hale. He was 65 years old and has long been a faithful member. I think reports from cities should give the street locations of the meeting place more often than they do.—V. M. Folts.

This Number is a Sample.—I think we can make every issue of the twelve-page number as good as this one. But there are some questions I wish to ask: Do you know that a religious paper, even among the denominations, and with advertisements, does not pay for itself? Do you know that the M. C. has grown from nothing to what it is, in the worst depression America ever had, and with probably about as much misrepresentation and persecution as any religious paper ever had in this land of liberty? DO YOU KNOW THAT EVERY PAID SUBSCRIPTION OF THE M. C. COSTS MORE THAN \$1.50? (Those figures are correct—I mean one dollar and twenty cents.) Do you know that the only way the paper has continued is by the publisher bearing a heavy burden? And by donations of several faithful sisters (and a few brethren)? Do you know that the fifty cents you pay for your paper, only pays for about one-third of what it costs to put it out? Do you know that EVERY NEW SUBSCRIBER will help to cut that ratio down a fraction? Do you know that when you old subscribers put in a dollar for your subscription (or add an extra dollar), it helps that much? Do you know that these donations must continue to come in till we can have enough new subscriptions to equalize the income with the outgo? Do you know that you have made a fine start (for which the publisher thanks you all), but that this must continue for many months before we can have every issue a twelve-page paper? Do you know that our fixed purpose is to help build the home and the Church—the only two divine institutions there are and to oppose all human substitutes, and that if you put the paper into every family in your congregation, it will help make the elders' burdens lighter and help you make the group an aggressive church? Do you know that if you can get every member of your congregation to study the Bible more, it will help discontent and all wrong-doing to slough off? Do you know that every indication is that there is a rising tide of enthusiasm which is going to accomplish GREAT things in the future and that if you wish to feel that you helped, you must begin NOW!—Publisher.