

MACEDONIAN CALL

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

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FLIRTING WITH THE "CHRISTIAN CHURCH"

A Bit of History

More than a century ago a son and his father saw that divisions among professed Christians are wrong, and concluded that if we will **Speak where the Bible speaks, and be silent where it is silent**, we can get together. They were Presbyterians, but when they saw there was no authority in scripture for many practices of that church, they gave them up, and in the course of years, restored the Apostolic Church almost in every particular as advocated by the Macedonian Call.

But after thirty or forty years of success under the banner of "Where the Bible Speaks, we speak; and where the Bible is silent we are silent," there arose a generation who knew not the great principles for which so many battles had been fought, and they wished to have organs, societies, suppers, and entertainments to raise money, etc., that they might be like the denominations about them. But there was great opposition to the introduction of these innovations. Faithful brethren said, "If we violate our principle of following the Bible alone, and introduce an organ or a society, where can we stop? If we open the flood-gate how can we dam the waters of innovationism before we are carried entirely back to Rome?" But little attention was paid to these "old fogies," and these innovations were thrust in, and hundreds of churches were divided. The digressives have become known as the Christian Church (Disciples Church), and the conservatives as the "Church of Christ."

Bro. Daniel Sommer was possibly the chief opponent of these innovations in the North for several decades. Seeing that something must be done to save a remnant, a meeting was called at Sand Creek church, near Windsor, Shelbyville County, Illinois, about fifty years ago. A document was advanced at that time and endorsed by many preachers and churches, to the effect that those who advocate these innovations would no longer be regarded as brethren until they repented of their sins. Bro. Daniel Sommer was the chief speaker on that occasion, when there were many hundreds of people present, at the meeting in a grove. These brethren knew that the Apostle John said of false teachers that we are to "receive them NOT," and they knew that "a little leaven leaveneth the whole lump." From that time a number of preachers preached publicly and taught privately that brethren should keep these false teachers out of the churches, and that faithful churches should refuse to recognize innovating churches as faithful. The Octographic Review, now the Apostolic Review, was the chief paper through which these innovations were opposed. A generation later and on the same principle the Review fought the Bible colleges as innovations, and for three or four decades has spent its energies trying to keep the college advocates out of the faithful churches of Christ.

Present Apostasy of the Review

Now, under the principles of the Open Door policy of the Rough Draft, most of all this is changed. The Re-

view, since June 22, 1932, has been fighting just as hard to amalgamate us with the college people whom for forty years they fought to keep out of our churches; and these college advocates are now swinging whole churches over to their loose movement. Many brethren who write for the Macedonian Call have repeatedly said that the Open Door principles of the Rough Draft would lead to fellowship with the Christian Church, and our prophecies are coming true. Our readers remember the Witty-Murch effort last year at amalgamation of the two bodies. Witty, a Bible college advocate, said in his illustration that the Church of Christ is on one end of a board, the Christian Church on the other end, and Christ is in the middle, and that each must move over some to get with Christ. In other words, he taught that we have practices not authorized of God, just as the Christian Church has. So the reading public in general interpreted him, even though he tries to squirm out of that now. The Review has given prominence to Witty and his effort, and much encouragement; and why not, for its position is that if the Christian Church would do away with their organ we could and would worship with them.

In the Review of Feb. 14, 1939, in an article on "If Christians, Why Not Act So?" a Christian Church "brother" wishes them and the Church of Christ to get together. To this one of the editors of the Review says:

"This thing of a people at one on the fundamentals of our faith, pleading for Christian unity, but ourselves divided over opinions, is a burning disgrace! Personally, we are unacquainted with the Society test of fellowship, but we do know that if the organ (strange music) were omitted from the worship, nearly a million brothers and sisters of the Savior **COULD CONSCIENTIOUSLY WORSHIP WHERE THEY ARE NOW FORBIDDEN**. But our exhibitor omitted one exhibit—the one who makes a paper or preacher the test of fellowship. . . . When these all recognize our **ONENESS 'on EVERY fundamental of Christian faith'** change their attitude toward their brethren—refuse to make an organ or a preacher or a paper the test of Christian fellowship—we'll be a long way on the road to a brotherhood unity. And won't the devil be mad!"

Reader, consider closely the words we have put in bold face. In the first two group of words, the editor clearly states that the differences between us and the Christian Church (such as societies, instrumental music in worship) are mere "opinions" and not "fundamentals of our faith." And then he inconsistently says that if the Christian Church would do away with its organ we could conscientiously worship with them. All the other practices, just as unscriptural, are as nothing! But why should the Church of Christ be so insistent over a mere organ, when it is nothing but an "opinion" and is not a "fundamental of our faith"? The Church of Christ people, then, are responsible for making an "opinion" a test of fellowship,

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according to the Review reasoning! Did one ever see such bald contradiction?

Organs, societies, one-man preacher-pastors, entertainments to raise money for the Lord, general worldliness, voting on church practices, etc., etc., all these things were "opinions"! And Daniel Sommer, A. M. Morris, Samuel Piety, G. B. Hancock and the pioneers who sacrificed so much to save the churches from these innovations were causing divisions over "opinions" and not over matters of faith! Their work, then, was wasted; yea, worse than wasted, for they were fighting against God. **And the work of the Apostolic Review from 1856 to June, 1932, when the Rough Draft was inaugurated, was WORSE THAN WASTED.** Or was it? And is it not true rather, that the present position of its publishers is simply a betrayal of the Review and of the Church of Christ?

If a preacher in the North Indianapolis congregation were a drunkard, or misbehaved in the social circle, or taught universal salvation, sprinkling for baptism, would not the elders be responsible for permitting him to go forth? And when the publishers of the Review whose membership is there, write their heresies and betrayal of the true Church, and send that throughout the brotherhood and divide churches, as they are doing, is not the eldership responsible before God for such poison going forth? And is not that an unfaithful church and unworthy of recognition? Said heretical publisher is in such good grace in said church that his name has been recently proposed for restoration to the eldership.

Camp Center (Iowa) Church Wishes to Lead the Apostasy

This church is in the country ten or twelve miles south of Des Moines, Iowa, and as its principles seem to be that of a number of churches who have joined in this Open Door betrayal, we note its words as found in a local paper written by its elders:

"It is a most gratifying thing indeed to see the great spirit of Unity growing as it is and we give assurance that we at Camp Center stand ready and anxious to do everything within our ability to make of Unity something more than just a mere technical term or meaning. To our many friends and some mighty near and dear friends, too, of the Christian churches in this community and adjoining: Why can't we discard these little petty differences that keep us apart? We are at Unity on all of the fundamental items of Faith and yet we will let some little wedges that were entered in by those of our forefathers, still continue to split us apart. **We believe that we right here in this**

section of the State, if we can demonstrate that we can again unify our forces in peace and in harmony that we will be a living example of Unity for the entire United States. The officers of the Camp Center Church of Christ stand ready to meet with the officers of any of the Christian churches in this community and prayerfully and patiently consider our differences and if we are wrong we want to know it and we believe the same toward others and have that confidence that if they are practicing anything that is contrary that you are just that kind of Christians that you will make any necessary sacrifice that violates no Scripture in order that we may work and worship together. May God hasten the day when all of His people are one and to that end, especially in this community, will we dedicate our untiring efforts. We shall appreciate hearing from any who are interested in such. Address: O. Van Horn, Runnells, Iowa; O. J. Warren, Runnells, Iowa; Chas. Ingle, Runnells, Iowa; Joe Menard, 1909 Glenbrook Drive, Des Moines, Iowa. Elders of the Camp Center Church of Christ."—Altoona Herald, March 2.

"Bro. Kepple commenced his meeting with the West Side Central Church of Christ (Detroit) where Bro. Claude Witty ministers. This is one of the largest Churches of Christ in the country and built from the first member on to where it is today high in the hundreds by the untiring effort of Bro. Witty. * * * **Camp Center will have representation at the Unity meeting to be held in Indianapolis, Indiana, May 2nd and 3rd.** According to the program just received many of the outstanding men of the Christian Church and Church of Christ will be used and our prayer is that another step in the right direction will be made. Why should these two great bodies of disciples be divided over such trivial matters? If the two groups could unite on a Biblical basis what a force for a general Unity would be made possible."—Altoona Herald.

There are several important conclusions from these words of flirtation with the Christian Church, and we notice them in order:

1. These elders say the differences between them and the Christian Church are "petty" and "trivial." Now Webster says of these words: "That is 'petty' which is of little moment" (importance). "That is 'trivial' which is commonplace, nugatory (insignificant) or frivolous." If these differences are petty, of little importance, trivial, frivolous, insignificant, then **those who oppose the things which cause the differences are as much to blame as those who favor them.** But if the differences are over departures from the Scriptures, then the differences are NOT petty, trivial, of little importance and insignificant. And if the Christian Church has added to or taken from the Word of God, then that pertains to a "fundamental of faith," for the Scriptures plainly pronounce a condemnation on those who do that; and the true Church of Christ which opposes this adding to or taking from, is NOT "at Unity on ALL the fundamental items of faith" with the Christian Church which has added things to God's plan. If the Camp Center church would quit trying to flirt with the Christian Church, they might be able to write with more consistency.

2. The clipping given above shows that the Camp Center church wishes to make a name to itself by being an example "for the entire United States" in this courtship with the Christian Church.

3. This church will have representatives at the Witty-Murch meeting at Indianapolis May 2 and 3, and if given

the privilege, they will try to show that the Church of Christ is "at Unity on ALL the fundamental items of Faith" with the Christian Church, and that only "little petty differences" and "trivial matters" divide them. When Austria became somewhat receptive, it did not take Hitler long to gobble it down.

4. Kepple has just held a meeting at Detroit for Witty who is the "Church of Christ" pastor (feeder) who with Murch of the Christian Church is trying to merge the two religious bodies. Kepple has been dominant as a preacher at Camp Center, and no doubt they are working according to his principles—that differences between the Church of Christ and Christian Church are "little petty" and "trivial" and that we are "at Unity on ALL of the fundamental items of Faith" with the Christian Church. A. M. Morris has been in full sympathy with this church, too, and I have no doubt endorses these principles. Jas. A. Scott is idolized there, too, and Verna Gilbert. Several times the authors of the Rough Draft have associated with leaders of this church, and they all seem as close as peas in a pod. This whole cohort of writers stand together on these matters. They have started coasting down the same hill on the same sled. But, brethren, what is at the bottom? And remember that you can't coast forever.

With all these facts of apostasy before you, can you truthfully say this is a "mere paper fight?"

"Surely as a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord. Return, ye backsliding children, and I will heal your backslidings." (Read entire third chapter of Jeremiah.)

The Witty-Murch Confab on Unity

This meeting was held in Indianapolis May 2 and 3, and we have delayed printing our paper a few days to report it. About 400 representatives of Christian Churches and "Churches of Christ" were present from almost every state in the Union. The daily papers mentioned some points which were made. The only supposedly anti-Bible college preacher booked to speak was Daniel Sommer. (A. M. Morris was spliced in for a short talk), all the rest being Bible college preachers or Christian Church preachers. They are listed thus:

"Leaders include Claud F. Witty, prominent Churches of Christ pastor in Detroit, Mich.; James DeForest Murch and Edwin R. Errett of the Standard Publishing Company of Cincinnati, O., Disciples; the Rev. Daniel Sommer of Indianapolis, editor of the Apostolic Review (Church of Christ), and E. W. McMillan, Nashville (Tenn.) Church of Christ pastor. The Rev. Mr. Sommer, 89 years old, has been in the ministry 68 years."

"The meeting continues through tonight. Speakers yesterday included the Rev. J. E. Alexander, pastor of the East Side Church of Christ; Dr. Dean E. Walker of the Butler University College of Religion; Dr. Frederick D. Kershner, dean of the college; the Rev. Mr. Sommer, the Rev. Mr. Murch and the Rev. Mr. McMillan. Presiding are the Rev. O. A. Trinkle, pastor of the host church, and the Rev. H. H. Adamson of Detroit, Mich., Church of Christ minister. Directors of music are E. L. Jorgenson and the Rev. Frank C. Huston."

"Speakers at the final session at 7:30 tonight will be the Rev. A. B. Lipcomb, Nashville; the Rev. Edwin R. Errett, Cincinnati, and the Rev. Claud F. Witty, Detroit."

An interesting picture appeared in the paper with these words of description:

"LEADERS OF NATIONAL UNITY MEETING—Left to right: Edwin R. Errett of Cincinnati, O., editor of the Christian Standard; Frank C. Huston, director of music; the Rev. Daniel Sommer of Indianapolis, editor of the Apostolic Review, and James DeForest Murch of Cincinnati, literary editor of the Standard Publishing Company. They are participating in the meeting of Churches of Christ and Disciples of Christ which opened yesterday in the Englewood Christian Church and will continue through tonight."

All of these are Christian Church leaders except Daniel Sommer. The director of music (a Christian Church man) has his arm around old Bro. S. The Christian Standard has done more than any other paper in urging the introduction of innovations, and there is no evidence that they have changed their belief and practice one iota.

The daily paper says: "Tuesday evening the Rev. James D. Murch, Cincinnati, O., pointed out the two groups already are united 'on MOST of the essentials of Christian Faith.'" But the Review and Camp Center elders, as mentioned in previous article, are so anxious to get their arms around the spiritual adulterers (see Ezekiel 23, and kindred places), that they say the Church of Christ and Christian Church are united on "ALL of the fundamentals of faith," "on EVERY fundamental of Christian faith." They are willing to marry the spiritually lewd church, if only she will remove a certain bell that hangs from her neck and tinkles as she sings, and are willing to regard her general adulterous character as a "trifling" and "little petty matter"!!

Again the papers say:

"The unity movement was launched in 1931 and has for its object the union of two bodies with the same historical background which have been divided 70 years. Points at issue many years ago 'have lost their burning importance,' advocates of unity believe. They favor not presenting the plan officially to either denomination, but developing the movement slowly and informally through the co-operation of ministers and congregations. Mergers of churches in several communities already have been realized."

"Tuesday evening the Rev. James D. Murch, Cincinnati, pointed out the two groups already are united on most of the essentials of Christian faith. He suggested a demonstration of unity through sectional group meetings of pastors from each church. The groups can and should carry out UNITED PROGRAMS OF EVANGELISM, he added."

If Churches of Christ join in "united programs of evangelism," in other words join in their union meetings, to convert the world, as here advocated and as practised by some, the true Church will soon be lost, for the superiority of the digressives in numbers and the allurements of their worldly ways will soon overpower all objections and scruples, and we shall indeed take a trip "down the river".

This Unity meeting crystallizes the effort to continue trying to merge the two bodies piecemeal wherever they can. The Christian Church journals will advertise it, some college papers will push it, the Apostolic Review will continue to encourage it. So what? In the course of time practically EVERY Church of Christ in our land will have thus unscriptural Unity plan to deal with. "To be forewarned is to be forearmed." Brethren, you would better awaken.

George Washington kept the United States out of

Europe's wars, by his words of warning against forming any "Entangling Alliances" with those countries. The Apostle John made such a speech against entangling alliances with those in error when he said to us, "RECEIVE THEM NOT."

Seven Evils as Great as the Organ

We have opposed strenuously the use of instrumental music in worship because it is a violation of the principle of following the Bible only. It is an addition to the New Testament. The idea of the Apostolic Review and some others who are trying to betray the Church of Christ, that we can worship with the Christian Church if only they will discard the organ, shows an utter disregard of Bible principles. I note seven other of their digressions from the Word of God as great or greater than the use of instrumental music.

1. **Worldliness.** Seldom do you find a Christian Church preacher who is rash enough to condemn popular evils of society. His job would be doomed, if he did. Their members in general dance like the people of the world, and engage in general worldliness, and no discipline is exercised on their members for anything. General worldliness will engulf all Christendom if it does not awaken. The true Church of Christ is fighting this, but even the college people are drifting like others. Alexander, the East side Church of Christ pastor challenged the Christian Church to defend their organ and society in the recent Unity Meeting, and yet his own church was divided about a year ago because some of the leading members were leaders also in card parties and dances, and Alexander is with the broader side. I saw their pictures with account of their frolic, in the daily papers. Why be so particular about doctrinal error and so lax on moral error?

2. **Suppers and Entertainments.** God has told us how to raise money for religious purposes, yet Christian Churches generally raise money by suppers, and shows, some of them disgraceful, and this is more to be condemned than their music.

3. **Societies.** For twenty-five or thirty years the Christian Standard has been fighting their own missionary society (which they fostered) and the brotherhood publishing house, for assuming authority over all the churches; yet the Standard and its group believes in societies just the same, and has its own "agencies". The college people can not object much to these societies, for they also have their societies of colleges and orphan homes, which are like departures from the "One Body" of the New Testament. Our union with these people brings us into all this unscripturalness and wrangle.

4. One group among them contends for the destructive criticism of the Bible, and it has gained control largely over the societies and colleges and publishing house, etc. This Witty-Murch union brings us into this delightful unbelief and doubt.

5. The one-man preacher-pastor system. This is the nucleus of what Alexander Campbell called "the kingdom of the clergy", and which he condemned so severely, yet

the college he established laid a strong foundation for the very evil he condemned so much. Of course, the college people in the South are practising and upholding both of these evils, and they would not have to sear their conscience to endorse them. Listen, the great evil in the Christian world is the kingdom of the clergy, and the schools established by Christians to teach the Bible or religion and to develop preachers, is the foundation of it. Watch and see if this is not the truth.

6. **Union with the Sects.** The Christian Church generally has union meetings with the unimmersed sectarians, and even the Bible college "Church of Christ" of the South is running rapidly into the same thing. So the Open Door policy of the Rough Draft leads us by easy stages into the ante-chamber of Collegeism, then into a much larger ante-chamber of Christian Churchism and then into the main auditorium of world-wide denominationalism. There is where you are headed, brethren—every one of you that endorses this Open Door apostasy.

7. **Popular Vote.** The Christian Church practises it in practically everything, and the college people are falling into it more and more. **By this method nearly ALL these innovations mentioned here were brought into the churches.** Even if the Christian Church would drop all its departures except the Popular Voting, I would refuse to join with it, for since they outnumber us and have the influence of the world with them, they would soon bring back all these innovations.

So, brethren, here are seven principles or practices of the Christian Church which are vital and have to do with the commands by which we are saved, and are just as unscriptural as instrumental music in worship. There are more. Shall we then join with them simply because they might (which they will not, except a few individuals here and there) discard the organ (for a while)? No, no, at least seven times NO.

Those who are willing to give up almost everything for Unity trample under their feet Apostle James when he said, "The wisdom that is from above is first pure, then peaceable."

The true Churches of Christ are in greater danger now than they have been in many decades. This apostasy is going to reach into every nook and corner of the brotherhood. Right now you should prepare for the battle. Every leader in our churches should educate the members on the position of the New Testament Church. You can put literature into their hands which will help. You should not permit a doubtful preacher to enter your pulpit, for though he may talk nice publicly he may sow seeds of innovationism privately. If a preacher refuses to state clearly where he stands, on this Open Door policy, that is enough against him. You can usually tell what a man stands for by the religious paper he writes for and endorses, for papers contend for certain principles. **Thousands still stand against this Open Door into digressionism—but let us make it tens of thousands.**

"Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." (Jer. 6:16.)

Church News

I think your booklet on Christian Liberty is fine. Send me a dollar's worth.—Edgar Hoke (an elder). I think we ought to put one into every home in our congregation.—Nathan Ridgway (an elder).

If any one knows of a faithful church near Broken Bow, Nob., please write a card to Wm. J. Wilson, Roanoke, Ill.

If you or any of your friends wish to know how to answer the

arguments on Evolution, send to the M. C. office for a copy of Science and Supposition, price 30 cents.

Kansas City, Mo.—I held a very good meeting in March at Lyons, Ind. There were nine baptisms and one from the Christian Church.—W. E. Ballenger. (We are sorry that this report was misplaced and failed to get in the April No.—Pub.)

St. Joseph, Mo.—The work here continues in good shape with

one week of the meeting in the past and two yet in the future. We have not had large audiences but those that we are having are interested, and above all else the church is beginning to be known in the community and is gaining respect from the people.—Arthur Freeman.

Brookport, Ill.—We are in the midst of a good meeting by Bro. Rhodes. We are having the best attendance since the congregation was established and it looks very encouraging to us.—A. T. Kerr.

Franklin, Neb.—Church interest continues good. We drove to Fairbury yesterday afternoon and heard C. R. Turner preach a fine sermon. He stands O. K. without a doubt.—T. L. Sterner.

Brixey, Mo.—The congregation here still meets each Lord's Day and night in the school house. We are not large in number, but we are trying to do our part.—Ray Harris.

Fairbury, Neb.—The Bible Reading at Sullivan conducted by E. M. Zerr was a wonderful feast and is now history. I was thankful to be home and attend every session. I am now headed west—began here April 9th, having good attendance and interest. Several almost persuaded. I close here April 23. From here I shall preach one night in Topeka, Kan., one night in Lewis, Kan., then begin at La Junta, Colo., April 26, to continue until May 28. From there to Los Animas two weeks, then to Rocky Ford from June 12 to July 9. Hope to do some good on this trip.—C. R. Turner, Sullivan, Ill.

I have my copy of your book, "Church of Christ", working among our new members. One brother said he read it three times. We have two copies. It is a wonderful book.—M. M. Mitchell. (Price \$1.50.)

Brother Arthur Freeman is to be with us for a week's work, May 15 to 21. Bro. Zerr is to hold us a 6 weeks Old Testament reading, beginning Nov. 13th.—Mrs. F. R. Bailey.

Bro. E. L. Barton, an elder for twenty years of the church at Flat River, Mo., died April 5, being 55 years old. All who knew him admired his faithfulness to the church. He will be missed. Because of the smallness of our paper we have made it a rule to publish only brief statements of death, except of preachers who may be generally known to our readers.

Thought the April M. C. was fine. Keep up the good work.—Otto Schlieper. . . . The April Missionary No. is good.—Lloyd Riggins. . . . I want to tell you that I never read the M. C. without feeling encouraged and renewed.—Mrs. B. L. Mattoon, Ill. . . . I thought the March issue of the M. C. was the best that was ever put out, in many respects.—Geo. Robinson.

Your paper is just coming along fine and I am certain it is doing much good—particularly as a means of keeping members advised. Will send you some new subscriptions soon.—T. L. Sterner. (These are a few of the many similar expressions we are receiving.)

Decatur, Ill.—The Church of Christ, meeting in Springfield, has purchased a building for \$1300 at 1015 S. First Street. They are few in number but are looking forward to building up their membership. Any aid you can give them will be greatly appreciated. Donations should be forwarded to the treasurer, Bro. Wayne W. Geiling, 1229 Urban Avenue, Springfield, Ill.—Ralph E. Anderson, 1105 W. King.

There are many brethren in your congregation, perhaps, who ought to have the facts in this issue of the M. C. We are having several extra copies printed. Send for as many as you can use, and hand them to the brethren unaware of the dangers besetting them. They are free to you. If you received several extra copies please hand to brethren who may need this information. It may help save them from apostasy. We are sorry to use so much space on this "Flirtation", but we feel it very important NOW.

Mattoon, Ill.—Closed a good meeting at Blue Ash (suburb of Cincinnati), Ohio, April 2. While we only had 3 additions; two baptisms, yet we had one of the best meetings they have had. Crowds were large most all the time. Had more outsiders attend than they ever had before—aisles filled with extra chairs so as to accommodate the crowds. Until I went no preacher but college preachers had preached there, except Bro. Sharp who is one of the elders. The elders will not engage any more college preachers I don't think, as at least one of them caused them to have some trouble. I think it one among the best meetings I ever held.—W. G. Roberts.

Red Cloud, Neb.—The congregation in Red Cloud wishes to announce an all day meeting May 28th. We are expecting a large turnout from Kansas and Nebraska and give a hearty welcome for any one passing through on a vacation trip to stop

and be with us on the 28th or the previous week. During this week we will hold a meeting which is to lead up to this grand service on the 28th. We will have our regular Lord's day morning service with the local talent and then after a basket dinner will assemble again at the church house for a discussion of subjects that confront the brotherhood today. Every one who wishes material on this Red Letter day meeting address your envelopes to Bill Hensley, c/o Mrs. D. Burden, Red Cloud, Nebraska. We here at Red Cloud have been carrying out the Lord's plan to a good advantage. A religious census has been taken of Red Cloud and a good number of prospects are in sight. These will all be contacted in our plan of personal work, and some increase should be the result. Also I have been conducting each Saturday morning during school a Bible study for the youngsters. This started slow but every week finds an increase. I plan further to extend this study into a daily Bible drill for two or three weeks during summer vacation.—Bill Hensley.

Estacada, Ore.—Bro. and Sister J. D. Powers and son are residing on a son's ranch down in Southern Oregon near Murphy, at present. He came up and preached over Lord's Day for us, March 26th, both morning and evening, also Monday night, 27th. He stopped over at Eugene on way home and preached April 2nd (at old Congregation) morning and evening. We were glad to hear him again as he shuns not to declare the whole counsel of God, and is contending earnestly for the faith which was once delivered to the saints against all opposition. There are a few scattered disciples down there and they plan on banding together for worship, and starting a mission effort to try and build up the cause there. We hope to help them as we can.—Mrs. A. Douglass.

Mrs. Frank Quail sent for a Simplified New Testament saying if she liked them she would get one for each of her children. In a few days we received this: "I am sending \$8 for four more Simplified New Testaments. I liked the other one fine." Could you give your children, or any one else, a more profitable gift than a black face testament with many helps to make reading more interesting? Two dollars at M. C. office, postpaid.

Des Moines, Ia.—For some time the congregations here have been mailing out from 500 to 850 copies of the Evangelistic Quarterlies of the Macedonian Call. We addressed them to occupants of the street addresses in the vicinity of the meeting houses. We are now making a canvass of the territory, and we are pleased to learn how many people when we hand them a copy of the M. C., tell us that they have been reading the paper and like it. We are now taking a religious census, and can now remove from our mailing list those who seem to be poor prospects. **IT SEEMS TO ME THAT THOSE QUARTERLY NUMBERS WITH THE EXCELLENT ARTICLES THAT APPEAR IN THEM IS ONE OF THE MOST EFFECTIVE WAYS TRIED YET TO GET THE TRUTH BEFORE THE PEOPLE, AND I AM INTERESTED IN SEEING IT GIVEN A GOOD TRIAL.** Bro. John Rhodes is to be here in a meeting starting June 4th to continue over four Lord's days. Glad to have any brethren in reach of us to visit us at that time.—Eugene Suddeth, 1312 E. Walnut.

Murphy, Ore., Box 71.—I objected to that Rough Draft and wrote them to discard it at its first appearance, if memory serves me right. I tried to make myself believe they meant it for good and not for harm, and that all would be well in the end. But after these years of careful consideration and observation, I conclude it has done much harm in dividing those who once claimed to be loyal. I have decided they have made the gap of compromise too wide, both with the Christian Church and the colleges. It is useless to tell you the colleges have become so corrupt that many who believe in them are trying to reform them, but I judge they are wasting their time. This reforming of worldly institutions will be about like Luther trying to reform the Roman Catholic Church, or Wesley trying to reform the Church of England. All to no avail. Quit wasting your time trying to reform the Bible colleges. Leave the worldly things behind. Contend for the Church alone as the institutions through which to give glory to God. (Eph. 3:21). J. D. Tant has been associated much with these colleges, and he writes, "Brethren, we are drifting."—J. D. Powers.

Esbon, Kan.—We feel very much encouraged by the interest shown and the work being done by the little congregation at Dentonia. The members are showing much interest in our Bible studies and I think we are all getting much good from them.—Mrs. M. A. McCleery.

Salem, Mo.—After our morning services yesterday two car-loads of us went down to the all-day meeting at Centerville,

Missouri. A large crowd was in attendance with the following congregations represented: Centerville, Salem, Festus, Bonne Terre, Annutt, West Fork, and Goodwater, all in Missouri; and Sullivan, Ill. Speakers and song leaders appearing on the program were: Delwyn Thomson, Dennis Greene, Bonne Terre, Mo.; Ed. Greene, Bonne Terre; Jasper Barnes, Salem; Gilbert Simms, Festus; Clifton Mabery, Bonne Terre; Claude Mabery, Bonne Terre; and Jimmy Morris, Bonne Terre. Song Leaders: J. C. Mabery, Bonne Terre; Harold Shasteen, Sullivan, Ill.; Herbert Gleghorn, Salem; Lawrence Thomson, Centerville; J. H. Mabery, Bonne Terre; Eddie Simms, Festus; and James Sutterfield of West Fork. These also gave short talks. On the whole it was a very good meeting with much interest manifested.—Otis Crandell.

Glendale, Calif.—The Church of Christ, at Redondo Beach, Calif., is going along very nicely. A number have placed membership lately. One baptized Sunday. Bro. W. C. Rice of Mt. Home Ark., held a week's meeting for us a few weeks ago, believe there was much good done. Redondo Beach is a mission point. Much teaching is needed there. I was glad to have the opportunity of hearing Bro. Carl Ketcherside preach at Compton, Calif., Sunday evening, April 22. He is a wonderful speaker.—L. E. Turner.

Riverside, Calif.—Bro. Carl Ketcherside closed a very interesting and profitable meeting for the Church that meets at Eleventh and Lemon streets. During the meeting which lasted three weeks three took membership and one was restored besides three were baptized that placed their membership with the Church at West Riverside and Glendale, Ariz. The West Riverside congregation gave the meeting their support and Bro. Wilbur Storm of that congregation did a good work in leading the song service. The Church here is well pleased with the work of Bro. Ketcherside while among us.—E. G. Johnson, Rt. 1, Box 212, Colton, Calif.

Phoenix, Ariz.—The church meeting in Glendale, Ariz., was much encouraged by Bro. Carl Ketcherside's two sermons he preached for us on March 30th and 31st. We had a good short visit with him while stopping off with us on his trip to California. The church here is very small in numbers but we are "building on the sure foundation of the Apostles and Prophets, Jesus Christ being the chief corner stone." My family and I were able to visit Brother Ketcherside and other brethren in Riverside, Calif., on April 7th to 9th. There seems to be a better spirit of cooperation among the churches in southern California than I have seen in the past 15 years. We are very much encouraged at the outlook for the future. All brethren coming to Phoenix or vicinity should contact C. A. Sanderson, Route 2, Glendale, Ariz., or the writer. The church is meeting in the American Legion building located on the corner of First and B avenues, Glendale, Ariz.—C. H. Cassell, Route 8, Box 491A, Phoenix, Ariz.

In the Gospel Advocate of March 16, I find the following: "Charlie Taylor, 2115 Elm Street, Parkersburg, W. Va., March 8: 'On February 27, J. C. Roady, of Sullivan, Ind., closed a good meeting with the Lynn Street Church, of this city. Fifteen were baptized, two restored, and one by letter. Brother Roady is true to the old paths and preaches the gospel with force and in love. He is to return for another meeting next year. My work with the Lynn Street Church, of this city, will close with the month of May. We have labored with this church for three years and five months, and it has surely been a pleasant stay with this faithful group of the Lord's people. They will continue to go forward, as they have a mind to work. I plan to locate with the Ridgedale Church, in Chattanooga, Tenn., June 1.'" This shows where Bro. Roady has landed, holding meetings so satisfactorily for the "New Digressives" (as Bro. Daniel Sommer called the college people), that they wish him again. He must have condemned those human institutions very pleasingly!—A. T. Kerr.

The Open Door policy of the Rough Draft has passed through three stages. 1. The stage of divesting the discussion of incidentals and getting to the point. 2. The stage of emphasizing the point of divergence from the Word of God as taught in 2 John 10, 11. 3. The stage of fruit-bearing. We are now in the last era. It is very hard to show people seed and get them to see what the harvest will be, but when the fruit is maturing then they are satisfied. So now, as the apostasy "makes proposals" of marriage to the Christian Church if the latter will simply take off a little bell around her neck, even though the evidence is that she is a spiritual harlot, we can all see for a certainty what's going on. The true Church of Christ loathes such a marriage as that. Clippings and short articles showing

where this new apostasy is going, will do good now. Our work will be much easier from now on. But the great purpose of our little paper is to arouse, arouse, AROUSE. Arouse to greater Bible study in the home and Church. Arouse to greater development of the public talent of the brethren. Arouse to greater spirituality. Arouse to greater interest in the salvation of others. Short articles to this end of arousement are more apt to find a place in our columns than dissertations on things which do not pertain directly to our salvation and which we can be saved without knowing. Brethren, you are doing fine but let us increase our zeal, for there is plenty of room for improvement. We are publishing your good articles according to date received, and yours will show up in its order and ability to arouse, as near as we can judge.

Blockton, Iowa.—Dear Brethren in Christ: Just a few lines to let you know I and Sister Smith are still on time's side of eternity, and able to contend earnestly for the old paths, for the faith that was once for all delivered to the saints. It grieves us to think that the one that started the work here in Blockton, called us together, set us in order, gave instructions how we should contend for the things that are written—then to have that dear old brother call on us later and try to line us up for that document called "Rough Draft". When we did not ask him to preach he said, "Even as you did it unto one of the least of these my brethren you have done it unto me." I said, "Bro. —, we did not leave you; you left us." Poor old brother, may the Lord have mercy. This much esteemed brother in the Lord said to me that he had three reasons why he wished to live as long as he could. First, to do all the good he could. And the last was he wished to see how his unfriendly friends would come out. May the Lord be merciful is my prayer. Brethren, let us contend earnestly for the old paths. Anything short of that isn't enough; anything more is too much. May the goodness of God and the prayers of the faithful bring those that caused the division in the church which is the body of Christ, to repentance. "Mark them that cause divisions and offenses contrary to the doctrine and avoid them." Remember us in your prayers.—J. W. Smith.

Hartford, Ill.—Our meeting of four weeks duration with Bro. Jno. Rhodes of Ozark, Mo., doing the preaching closed April 23, Sunday. Bro. Rhodes is a talented and influential young preacher and our prayers are that he may ever remain faithful and true to the N. T. teachings and never compromise with the doctrines of men. The brotherhood needs more such young men to get into the work as some of the older will sooner or later have to lay it down. There was a good interest on the part of many outside people who attended. A young man and his wife placed membership, coming from the Manchester congregation in St. Louis. Another young man whom we had to disfellowship a few years ago renewed his covenant and brought his wife with him. She had been a faithful worker in the Baptist Church. There are others who we believe are almost persuaded to take their stand with us. This afternoon another young man and lady were baptized into the one body. The brethren here are quite interested in personal work and we believe a great good can be accomplished that way. It is our duty to be interested in the saving of the souls of others as well as our own souls. We can do much if we have a mind to work. We hope to have another meeting with Bro. Rhodes some time in the future, D. V. We enjoyed the tract on Christian Liberty very much.—Otto Schlieper.

St. Louis, Mo.—Work progressing very nicely in St. Louis. Well pleased with our efforts in our new place of worship; just started two weeks ago at 412 Queen St., Webster Groves, a suburb of St. Louis. We started out with two weeks meeting conducted by Bro. E. M. Smith of the Manchester congregation, except for two nights. Brother Paul Lawrence preached one night and gave a good lesson, and Bro. John Rhodes also spoke one night, delivering one of those good lessons of which he is capable. Brother Smith rendered some real service in the effort as well as much sacrifice and service rendered by the faithful brothers and sisters living in that immediate community. The worship there will be attended by about 25 faithful members who formerly attended at 7121 Manchester, but still we have about as many left at Manchester as we can accommodate in a comfortable way. One confession and baptism, and one reclaimed during the meeting. We had over 73 in average attendance during the two weeks and we carried on our meetings at the other places. The last Macedonian Call was a real mission number, the best one yet. Glad to see the good reports from different ones.—Robt. Morrow.

California, April 26.—Since last report of length, the Bible Reading in Saint Louis has closed after a wonderful session of study. I visited briefly with church at Nevada, Mo., and found them in excellent condition with increasing zeal. On way to California, I visited one night with brethren at La Junta, Colo. They were preparing for a good work with Bro. C. R. Turner. Stopped two nights in Phoenix, Ariz. with Bro. Cassell and visited brethren of the new congregation at Glendale. Our meeting at Riverside, Calif., was very enjoyable. I never had better cooperation anywhere that I remember. The leaders and myself consulted much, and we began the task of cleaning up the badly neglected church record, as well as drawing up a program for talent development. Three were baptized, three placed membership and one was restored during the meeting. I had the aid of several faithful preaching brethren during the week, including Bros. Stone, Johnson, Sorey and Walter Weekly. The congregations on the coast are calling a mass meeting to consider future work of the church, to be held at Riverside, May 28. I am at Compton now in a meeting a few nights old. Prospects are very good, as brethren have really worked. They believe that "advertising pays", and they are willing to let the world know that we have the gospel.—W. Carl Ketcherside.

TO HIGH SCHOOL STUDENTS AND OTHERS: Many of you will be graduating a short time after this paper appears. It is impossible for some of you to continue your education just at present because of financial difficulties, etc. Thus you have some time which could be devoted to the study of the greatest book in the world—the Bible. We would like to urge upon you the necessity of securing a good understanding of the truth while you are young and can utilize such knowledge in the service of God. A Bible Reading offers to you that privilege, and there will be at least two Readings conducted in Missouri during next winter. One will be directed by E. M. Zerr, and the other by W. Carl Ketcherside. If you are interested in studying with Brother Zerr, please write him at 141 Redding Drive, New Castle, Indiana, for particulars. (It is not too late for congregations to contact Brother Zerr and arrange for a meeting or Reading in your locality also.) Those young people and others who are desirous of attending the reading at Saint Louis which starts on New Years Day, 1940, and will be under guidance of Bro. Ketcherside, should begin to make plans to that effect at once. For particulars about that Reading drop a card or letter to Robert Morrow, 7117 Manchester Ave., St. Louis, Mo.—and do not delay too long!

BECAUSE OF REDUCED MAILING RATE and in order to make it possible for more people to read the PORTER-KETCHERSIDE DEBATE on Orphan Homes and Bible Colleges, the price of the book will be 50c from now on. This just about covers the cost of typing and printing, but by enclosing a dollar bill, you can now secure a copy for yourself, and another to hand out, or give to a friend. Order from W. Carl Ketcherside, 8229 Page Blvd., St. Louis, Mo.

Lovell, Okla.—From Guthrie, Ill., I came to Guthrie, Okla. Bro. Hall met me and I began in a school house 4 miles north of Crescent. All of Bro. Hall's children and in-laws are members. There must be a reason. The Goodwins have encouraged the work, having 20 miles to come; some have come from Enid; Bro. and Sister Armstrong here now from 70 miles distant. Attendance good. M. C. comes to 15 homes. I'm sure enjoying talking in homes by day and school house by night. Hope to do good. I expect to be at St. Francis, Kansas, latter half of May; Kirk, Colo., has called me for another meeting, this year it is to begin August 1st. I could assist some place enroute before or after the Colorado meeting if arranged soon.—R. O. Webb, Secor, Ill.

San Jose, Calif.—Bro. W. C. Rice recently held us a meeting here in San Jose and those attending showed much interest. The hall we now have will seat probably 200 to 300 people. We are looking for some of the Exeter congregation to be with us soon in the way of a visit and encourage us in our feeble effort to establish a loyal congregation here. We cordially invite all loyal brethren passing this way to stop and visit us, but those that are holding to the things they have not a "thus sayeth the Lord", and those that are inclined to sow discord among the brethren, can as far as we are concerned go and fellowship the factions. I was selected by the brethren and appointed by the evangelist to do all correspondence for the congregation and take leadership. And don't forget our new meeting place at 138 North 15th St.—J. W. Elmore, R. 2, Box 470.

Lovell, Okla.—The meeting at Fairview School Dist. No. 8 is still in progress with Bro. R. O. Webb of Secor, Ill., doing the

preaching at night and visiting and working wherever he can go during the day. Attendance has been exceptionally good throughout the meetings, additional chairs having been borrowed to accommodate the crowds. More than 85 were present on Lord's Day morning. Quite a number of visiting brothers and sisters from a distance have attended at different times during the meeting. Some came from Enid, some from Ringwood, Covington, Deer Creek, Waukomis, Hennessey, and also from Hydro, Okla., to encourage us by their presence, and to be strengthened by the spiritual lessons of Bro. Webb whose ardent labor in the Lord is being well received by the church and the community. The seed of the kingdom is being sown which will surely bring forth fruit in due season if we faint not. Sickness among our members has hindered the attendance of some who are regular attendants at our services. We solicit the prayers of the faithful in Christ.—F. A. Hall.

Riverside, Calif.—Bro. W. Carl Ketcherside began our meeting Sunday, April 2, and it closed April 23. It is by far the most successful meeting ever held here from every angle. We had a full house from beginning to end, using our class room and chairs up in front for overflow audiences and then some had to stand up. The lessons were very instructive and impressive. The best of all we strengthened the fellowship which existed between us, West Riverside, Compton and Exeter to 100 per cent. Many brethren from these congregations were in attendance every session of our meeting, taking public part frequently. Bro. Wilbur Storm, a young brother still in his teens in Junior College and a member of West Riverside congregation lead our song service throughout our meeting. He is a splendid leader and a general good worker in the church. We had a basket dinner every Lord's Day except one, in West Riverside School House and always had a religious service following and sometimes a business meeting following that. In our business meetings, differences, which had hindered our progress in the past, were all settled, and careless and indifferent members were visited and urged to return to the fold, and dead timber was taken off our record so that the body which was sick is convalescing and will soon regain her strength, showing she has returned to her first love. Our prospects are bright and more especially since the several faithful congregations of southern California have joined their hands together in a united effort in a way that we will be able to progress as we never did before.—L. H. Sorey, D. C.

Montrose, Kans.—It is encouraging to know there are so many who have not bowed the knee to the modern apostasy—the "open door policy". Sickness and the condition of the church at home made it impossible for me to be away much during the first two and one-half months of the year. If you hear of preachers out encouraging factions, you may know they are not members of the church in Charleston, even though they give Charleston as their address. The church there has been purged of rebellious characters and they have gone to their own place. Recently spent four nights with a little band of disciples at Gasville, Ark. Bro. and Sister Robinson live at Cotter and are largely responsible for the work there. Brother L. L. Curry of Griggsville, Ill., assisted them in getting started in the work. He is held in high esteem there. They have bought a house and are paying for it by the month. They are worthy of encouragement. Visited and assisted the church at Neosho, Mo., over Lord's Day and a few nights. Assisted in appointing some leaders to carry on the work there. Brother Skinner of Bartlesville, Okla., has located in Neosho. Brother Skinner was united in marriage to Sister McCowen of Neosho, by the writer last fall and will make their future home in Neosho. We are sure Brother and Sister Skinner will be a great help, in Neosho, to the Church, though no doubt Bartlesville has suffered a loss. Lord's Day of the 16th was with the faithful band of disciples at Nevada. They show they have been taught how to work. Preached in Topeka, Monday evening, and though they just had a short notice and weather very bad, their little house was pretty well filled with an attentive audience. Glad to report brother Wm. Ketcherside much improved in health. Am engaged in some mission work near the above address, at this writing. Here another week and then to Beloit, Kans., and also Dentonia before leaving these parts. I have some time open after August of this year. Should any one desire my services, address me at Charleston, Ill., 393 Cooper St.—Lloyd Riggins.

Colorado Springs, Colo.—I have arrived back at the Springs after spending 4½ months in Neosho, Mo. Had three short visits with Bro. Riggins while there. Some good faithful brethren there trying to and working hard in the face of hard opposition to keep the Church pure and at the same time trying to

advance as fast as possible. I went from there to Council Bluffs, Iowa, to see my daughter, and worshipped with the brethren there the last Lord's Day in March. They are few in number but faithful and seemed to be getting along fine—in good spirits and stand for the true Church, and all that it takes to make it such. Bro. Arthur Freeman was there. Had enjoyable visit with him and was much impressed with the talent he seemed to have, and the zeal he manifests. He was there through the week and confined his teaching to the church and advancement, which was good and excellent for one of his years. Stopped at Lamar, Colo., to assist my daughter there, and was at church; they have had their troubles but are more hopeful of the future.—M. B. Foster.

Bible Readings.—Bro. E. M. Zerr, of New Castle, Ind., will conduct a Bible Reading for the church at Chillicothe, Mo., beginning Nov. 13 and ending Dec. 22nd. During this six weeks we will study the Old Testament. There will then be one week's intermission and Bro. Zerr will start a six weeks' New Testament reading at Hale, Mo., about 25 miles from Chillicothe. We hope much good will be accomplished and we cordially invite all who can to come and study with us. We hope many will avail themselves of this opportunity and the church members will try to take care of all those from a distance at as reasonable rates as possible for room and board. For further particulars write F. R. Bailey at Chillicothe, Mo., or V. M. Foltz at Hale, Mo.

In Vain Do They Worship Me, Teaching for Doctrines the Commandments of Men.—Many doctrines contrary to the word of God are being offered the people today in the name of religion, and many false teachers will not speak straight out and say, "This or that is the command of man"; but most all doctrines are implied, as the one I have in mind now. In a daily paper I read an announcement of a certain religious body launching a campaign and using as their slogan: "Attempting bigger things for God—Expecting greater things of God." The idea of a mere, insignificant creature called man being bold enough to challenge God and placing the responsibility on Him. To show how absurd a thing like that is I might say to God: You have given me all nature to enjoy, sight, hearing and health that I might enjoy it, but I am expecting greater things of you.

You looked down on me in my wretchedness and shame, and said, "They have killed the prophets, so will I send my only Son; they will reverence Him." (For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life). But God I am expecting greater things of you.

I saw your Son Jesus reviled, spit upon, buffeted by his enemies, and I saw him in the garden and the sweat falling from His brow as drops of blood, and heard Him cry, Father if it be thy will remove this cup from me. I knew He was suffering all this agony for me, but I am expecting greater things of you.

I see through the eye of faith your Son carrying His heavy burden through the streets of Jerusalem, out past the gates, and lifted upon the cross, and as His blood was being shed, I heard Him commend His mother to the keeping of his beloved disciple John. I heard him cry, Father forgive them (his enemies) and, it is finished; then the thunder, earthquake, and darkness. That sacrifice was made for me and I heard Paul say, There is no more offering for sin. (Heb. 10:18). But yet I expect greater things of God.

I see Him come forth from the grave victorious over the devil and then return to His home, there to sit at the right hand of His Father in Heaven. (Heb. 10:12). Before He left I heard Him say, "In my Father's house are many mansions, I go to prepare a place for you; and if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there ye may be also". (John 14:2, 3.)

After studying the life, miracles, sacrifices, and promises of this great Saviour how can anybody say they expect greater things of God. We have no right to, after all he has done for us. God has done all, and the best he could do. Jesus has done all, and the best he could do. The challenge is to you and me. Are we doing all we can to advance the cause Christ died for? Are we offering our bodies a living sacrifice which is our reasonable service? Sometimes we think if we cannot do some great thing we can't do anything, but it is our faith in doing the little acts of service that counts with God. Remember the woman that gave only two mites, yet it was all she had, the parable of talents, the publican and the Pharisee in

the temple praying, and many other examples of humble service that the Saviour praised.

When I look upon the memorial spread on the table, each first day of the week (so simple in its arrangement yet so wonderful in its simplicity), I appreciate more and more the life and sacrifice it so fittingly represents, and the words of Jesus, This do in remembrance of me; yes, remembering the price he paid for his Church.

This old world being in a topsyturvy state, full of many ills, the Church is suffering a great test; but the opportunities are greater than it has faced for many years. The challenge is not to God to do greater things, but to us as members of that great institution, to do more for the Church.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service". (Rom. 12:1.) "Furthermore then we beseech you, and exhort you by the Lord Jesus that as ye have received of us how ye ought to walk and to please God, so ye would abound more and more." (1 Thess. 4:1.)—H. Flinn.

Mount Hope.—Brother Roper, of the Ensign Church, met with us last Lord's day. The elders asked him to preach, but he preferred to tell us of the recent experiences of the Ensign Church. For months the Church at Ensign had not prospered in the Lord's work. The elders, realizing that something was wrong, called a business meeting of the Church to determine, if possible, what was most needed in that congregation, that her influence might be for good in the community. Elder Harper was asked to state to the audience the purpose of the meeting, and to offer whatever suggestions he wished for the good of the cause, then act as chairman over the meeting while others expressed their convictions as to what was most needed by the Church. After the introductory remarks, Bro. Harper said: "Brethren, in my judgment, this congregation can make scriptural improvement in many things, especially we should offer our prayers in such a way that God will hear and answer them. If our prayers are not in harmony with God's will he will not answer them, and our future as a congregation, as well as individuals, is doomed. The holy Apostle to us Gentiles commanded, "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus; giving thanks to God and the Father by him." (Col. 3:17). When we are asked to give thanks for the emblems at the Lord's table, instead of thanking the Lord for these elements, and asking the Lord to bless them, we generally make a long prayer inappropriate to the occasion, and close without thanking the Lord for the emblems, or asking Him to bless them. When Jesus instituted the "Lord's supper" he did not offer a long prayer, but merely took the emblems in turn, expressed thanks for them and blessed them and served them to the disciples. That was all that was required on that occasion. Jesus had offered a prayer appropriate to the occasion preceding the instituting of the Lord's supper. (See Jno. 17). Now, brethren, if we do the Lord's will faithfully, the combined powers of the infernal regions can not hinder the progress of this Church, "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil," says Peter. (1 Pet. 3:12). So, brethren, let us press on under the blood-stained banner of our Prince Emanuel to that eternal goal that awaits the faithful. Shall we hear from others in the audience as to what this Church needs most?"

Sister Horner, a sister well up in years, addressed the chair and asked permission to offer a suggestion. Permission granted, she offered these remarks:

"Bro. Harper has certainly given us a necessary exhortation on praying to God in an acceptable manner. I appreciate it very much, and I shall profit by it. But, my brothers and sisters in the Lord, there is another thing of equal importance to the growth and progress of this Church, and that is a life of earnestness, piety, and daily devotion on the part of the young and old members of the congregation. The family altar is broken down. We have allowed the pleasures of sin to extinguish its fire. We do not pray enough, nor do we devote enough time studying and reading the Bible in the home. We are not earnest enough in our attitude toward God and His church, because we are simply neglecting the above mentioned duties.

"I notice in the Scriptures that the first churches mentioned felt these obligations far more keenly than we. The great work of saving souls was before them. They were the lone instruments in God's hands by which this work might be accomplished. When they came together in the home for enter-

tainment or in the public assembly of the Church they felt that they were not only in the presence of God, but also in the very association of Christ their Saviour and his attendant angels. Did those members devote their time to frivolous plays, card games, star checkers, etc., for entertainment? No, indeed. They prayed and worshipped God, and exhorted one another, and strengthened each other through those hallowed associations. All entertainments were a source of spiritual strength to those present. When our members come together for entertainment in the home, what righteous influence is exerted there? What spiritual strength does any one receive through our association? What is there about our conduct that would cause a stranger present to conclude that we are whole-hearted Christians? What spiritual benefits do our children derive from the home environment? Brothers and sisters, I've been established in the faith for almost a generation now, and soon I must cross over the river to stand before the great Judge of all the earth, and in all of my life in the Church I've never seen the time when I felt that the Apostle's warning to Ephesus was more applicable to a Church than it is to ourselves at this time. Please bear with me while I read it. 'Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.' (Eph. 5:14). May God help us to heed this warning, is the prayer of your humble servant and sister in Christ.—Reporter.

The Christian's Answer—I Peter 3:15. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

This text plainly teaches that a Christian has something to answer for in this life. The writer says to be ready always to give this answer. We are reminded here of what Solomon, the son of David, King of Israel, recorded in Proverbs 15:28: "The heart of the righteous studieth to answer." Then if we want to be numbered with the righteous, how necessary it is that we each have a heart and mind to study the will of the Lord, that we may be able to give any man an answer concerning our Christian hope. But we are not going to be able to do this unless we heed the instructions as given to Timothy in the second epistle, "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). To be ready always to give an answer carries with it the idea of being prepared. Then we must fully prepare and equip ourselves with the Lord's will so that when these things arise, we are able to take care of them in a way that will please our Maker.

Then we must make ourselves wise, not with the wisdom of this world that comes to naught, but with that wisdom that comes from above which is first pure then peaceable. (Jas. 3:17). In speaking of this kind of a man, David writes: "The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment. The law of his God is in his heart: none of his steps shall slide." (Psalms 37:30-31). That is why Paul wrote to the church at Colosse the following words: "Walk in wisdom toward them that are without, redeeming the time. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (Col. 4:5-6).

We should not only have a knowledge of the Bible, but must at the same time be consistent in both our daily life and in the way of imparting this Bible knowledge to others. This can be accomplished by letting the word of Christ dwell in us so richly that there will be no room in our hearts for any such things as filthy communication, foolish talking, or jesting, which the apostle says are not convenient. Then we will have to learn to bridle the tongue when it comes to things that Paul says are not convenient or becoming, but rather use it in such a way that is good to the use of edifying, that it may minister grace unto the hearers. Having done this we will have accomplished much in the direction of what the apostle had in mind when he wrote the scripture under consideration at the beginning of this article.

The latter part of this text reads as follows: "With meekness and fear." This makes me think of Paul's instructions to Timothy as recorded in II Timothy 2:23-26. Especially verse 25 which reads thus: "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." We will learn that all things that are well done in the sight of God are done in the spirit of meekness. Paul says to restore certain ones in the spirit of meekness (Gal. 6:1), and the Saviour said that it

was the meek that would inherit the earth (Matt. 5:5). Meekness is truly one Christian characteristic that we should all strive to attain if we ever expect to make heaven our eternal abode. Then again, we are not to be quarrelsome nor are we to wrangle with either our brethren in Christ or men of this world about these things. But on the other hand, as servants of the Lord, gentle unto all men, apt to teach.—Walter S. Weekly.

Drifting.—As we write these lines we are thinking of the past, and how the Church has been drifting, or has drifted in the last few years. Some of our older brethren that have been our teachers for many years (at least mine) have left the narrow way and joined affinity with Ahab.

He that has fought all things not named in the will of Christ was in my home about three years ago and stated he had endorsed the Rough Draft and asked what I thought about it. My answer was: I stand on that thing with both feet. He dropped the subject. He said he had become more liberal than he had formerly been, and asked me how I felt about it. I stated I wanted to be just as liberal as the New Testament and no more. Outside of these questions we had a very pleasant visit.

But we were surprised at this last drifting. But why should we be? While we look back on past history we see a drifting world. Adam drifted (Gen. 3:3-15), and was driven from his home. Noah drifted (Gen. 9:20-23). When Israel entered the promised land they drifted when they got tired of God's ways and demanded a king (1st Sam. 8:5), wanted to be like the nations around them. There has been no end to drifting. The Church began to drift early in the Christian era, and the end is not yet. We can expect more yet. Will those preachers who have taken the broad way return to the Church Christ died for and be one people, fight the faith without addition or subtraction?

We must do our duty if we ever hear our Saviour say, Come ye blessed of my Father.—F. A. Ditrick.

New Castle (Ind.) Mass Meeting

To All Concerned: You are invited to be present at the following program to be given by the Church of Christ in New Castle, Indiana.

Arthur Freeman of Des Moines, Iowa, will assist the church in a series of meetings, beginning Sunday morning, June 18, closing Sunday night July 2. Last three days each will consist of three services. Forenoon and evening sessions will include 25 minute sermons from speakers with subjects as follows:

- | | | |
|-------------------------|---|-------------------|
| Friday morning, June 30 | 1. Looking Ahead..... | Slim Holderbaum |
| | 2. A Study from Nehemiah..... | Bill Hensley |
| | 3. Fellowship..... | Lloyd Riggins |
| Friday night | 1. Apostolic Authority..... | W. G. Roberts |
| | 2. The Church at Philippi..... | C. G. Parsons |
| | 3. To be announced..... | Arthur Freeman |
| Saturday Morning | 1. Sin..... | R. O. Webb |
| | 2. Unspotted from the World..... | D. A. Soumer |
| | 3. Watchmen on Zion's Wall..... | Lloyd Riggins |
| Saturday Night | 1. A Bible Definition of Conscience..... | L. C. Roberts |
| | 2. Present Day Conditions Among the Churches..... | A. W. Harvey |
| | 3. To be announced..... | Arthur Freeman |
| Sunday Morning | 1. The Good Fight..... | W. E. Ballenger |
| | 2. Christian: the New and Everlasting Name..... | S. O. Vandersloot |
| | 3. Pressing Forward..... | George Anderson |
| Sunday night | | |

1. "I Got By With It".....Harold Shasteen
2. How Develop More and Better Elders.
D. A. Sommer
3. To be announced.....Arthur Freeman

The three afternoon sessions will consist of short talks from speakers to be selected and followed with a 25 minute program of questions and answers conducted by E. M. Zerr. The three subjects for the short talks will be: 1. Spiritual Growth. 2. Why do you believe the Bible to be true? 3. The "Open door" policy.

The hours of service will be 10 A. M. and 2 and 7:30 P. M. The church building is at 304 North 14th Street, one block east and two blocks north from Court House. Board and lodging will be furnished free.

We think isolated brethren and those in very small groups of disciples will be benefited much by coming to this meeting. Bring your young people with you, for the association with the disciples will do much to encourage them by showing that there are MANY who are standing for the old ways. And their association with other young people of the Church will encourage them. Bring your Great Songs of the Church, No. 1. There will be special song services. New Castle is the home of Bro. E. M. Zerr after whose pen you have read for years, and the publisher of the M. C. and his wife have their membership at New Castle; we think you will enjoy the association with this church which has been through the fire. New Castle has about 20,000 people and is a good town to locate in. All through the depression, it was considered the best town in the state for work. If possible, send word to Tilden Lawson, 1914 S. 14th St., New Castle, Ind., that you will come, and how many; but come anyway whether you write or not.

A Three-fold Faith

Faith is a subject we hear expounded perhaps more than any other one subject, and yet never too fully understood. Our faith should be threefold — namely; Faith in God, faith in ourself, and faith in mankind. Truly the apostles of our Lord Jesus Christ had all these three. Through the teachings of Jesus to them they believed in the Heavenly Father and his Son, and through the faith produced within themselves they believed they could teach others, and gladly accepted the missions for which they were called, and wherever they were, left their work and followed Christ's teachings to them.

Today the world needs men and women that have faith like those first followers of Christ, and that faith must be a sincere one instilled into our young people of today, if they will be good leaders of tomorrow. They must know that belief or faith in Almighty God will bring for them a peace with God, obtained in no other way. It will bring joy and happiness, confidence in God and mankind, and make for a oneness for them with Christ. If the young people over our entire nation could be made to understand the benefits to be derived from living a true, consecrated, Christian life—a much fuller life than many are living—then the cravings and greed for unstable pleasures would be turned away from, and a threefold faith would be instilled within each of them.

In Hebrews 12:2 we find this statement—"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Thus we see our faith begins when we

place our trust in the Lord of our souls, as Paul here states, and if we endure as He endured, then shall we "be with Him in glory."—Mrs. Wm. Stillwell.

Worthy of Imitation

For he that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. Let him eschew evil and do good; let him seek peace and ensue it. For the eyes of the Lord are over the righteous and his ears are open unto their prayers. (1 Pet. 3:10-12).

There is in my thoughts a man, whom I have known for many years, of whom it may be truthfully said, that he has lived a life that would bring to him the blessings enumerated in the above scripture. When the first day of the week comes, you will always find him in his place and yet he takes no prominent part in the worship. He is neither a teacher nor a preacher in the common use of those terms, yet his influence has been such that more than one congregation owes its existence largely to him. He has brought up his children in the nurture and admonition of the Lord, and thus through teaching the word of God to his children he has been able to make known the gospel to many people.

And no one can tell how long the influence of one godly man will continue down the stream of time. **What a power the Church of Christ could exert, if every young couple when they started life together, would determine to teach the children given to them the Word of God, and not let anything interfere with that determination.** We cannot all be public teachers, but it is possible that all can teach the children placed in our care, to love the truth, to love the Bible and point them to the many lessons found in the book, so that when they grow older and have to face the problems of this life, they will have something better to lean upon, than the fallacies originating in the doctrines and opinions of men.—C. D. McCoy, Clive, Ia.

Questions and Answers

(19) M. M. Does the word **hell** always mean place of torment? Ans.—No, it is several times from SHEOL in the O. T. and means either the grave or unseen state. In N. T. it is ten times from HADES meaning the intermediate state of both good and bad. (20) Do terms, kingdom of Heaven, of Christ and of God always mean the church of Christ? Ans.—No. The term primarily means the reign of Heaven in whatever age one is considering. God has had three forms of religious government, Patriarchal, Jewish and Christian. Either form is the reign or kingdom of Heaven. But since at present the form of God's government is the Church, we should say that the terms **kingdom of Heaven** and the Church mean the same.

(21) W. R. S. Why do you not say that Gen. 3:15 is a promise of Christ? Ans.—The first reason is that no passage in the Bible says so. It is purely a fancy. And next, it is not a promise at all but a threat. And this threat was made to the serpent, not to the man who is supposed to have received this "star of promise." Next, in Gal 3:16 we are told "Now to Abraham and his seed were the promises made." It ought to have said "now to the snake were the promises made" according to the popular notion. Furthermore, if this stock in trade idea is correct then it is Christ and the devil who are meant, instead of the serpent and the woman. But that would

not work. God said to them "I will put enmity between" them. That means that up to that time there was no enmity there which is not true of Christ and the devil for it was that very enmity, existing ever since Satan fell from Heaven, that caused him to send the serpent to tempt Eve. Another reason is that the threat is literally true now and the established rule of interpretation for any language is to make it literal if possible. There are other reasons might be given but space permits only this much.

(22) W. S. W. How many lambs were sacrificed regularly on the sabbath day? Ans.—According to Num. 28:3, 9 there were four. The first passage shows that two were used every day so that the second passage must mean to double this on the sabbath. (23) Were sins forgiven under the old covenant before Christ died on the cross? Ans.—In Lev. 4:20, 26, 31, 35; 5:13, 16, 18; 6:7, 13; 19:22; Num. 15:25, 26, 28 the Lord expressly says he will forgive the one who had complied with the law then in force. God always means what he says and does what he says he will. (24) What shedding of blood and remission is referred to in Heb. 9:22? Ans.—First application is to the blood of animals offered under the law for he is immediately writing about that time. The blood of Christ was afterward shed to take the place of that of animals. But the ones who offered this blood under the law were forgiven their sins according to passages cited in other question. (25) Explain Heb. 9:9. Ans.—Since those sacrifices had to be repeated at every commission of sin they did not satisfy the conscience of those people. But while they would not satisfy their conscience that would not prevent God from being satisfied with their service since that was all that he had required of them. (26) After considering Lk. 22:31, 32, when was Peter converted? Ans.—When he was "begotten again" as per third verse of his first epistle. (27) Did Peter take the Lord's name in vain in Mt. 26:74? Ans.—No. The word curse is from KATANATHIEMATIZO means to wish some evil to come upon him and the word swear is from OMNUO which means that he confirmed his wish for evil with an oath. But this would not be taking the Lord's name in vain.

(28) S. T. B. In light of 2 Jn. 9:11 is it not wrong to let a seet preacher talk in the church of Christ? Ans.—It certainly is. That includes all persons who are not true to the teaching of the apostles. The advocates of the newest creed now say the only thing this scripture forbids is the one who denies the virgin birth. But this passage is not confined to doctrine about Christ but it is the doctrine of Christ. The inflection in the original is possessive case and means Christ's doctrine. And in Lk. 10:16 Christ said that hearing the apostles is same as hearing him. Thus, the doctrine of the apostles is Christ's doctrine. So that those not true to the doctrine of the apostles must be shut out of our pulpits. This modern gesture toward the advocates and apologists of humanisms is based on a perversion of this text in John. Before the introduction of the creed of 1932 its authors explained John's injunction the same as do the faithful now. But when a man has a financial ax to grind he will sometimes destroy even the Word of God if possible in accomplishing his awful work.—E. M. Zerr.

Happiness

True happiness, if understood,
Consists alone, in doing good.

These words are very true, for we know that no selfish or unkind person is ever happy. If we form the habit of

thinking kind thoughts and saying kind words, in a short time it becomes easier to be kind.

No one in the world should be so happy as a Christian, with the many promises given us if we will only endure until the end. Matthew tells us, "All things whatsoever ye would that men should do to you, do ye even so to them," which, if practiced, would make us happier; but I think we get too busy, sometimes, to be kind to those who need encouragement.

Do we really enjoy working in the church and try to be there at every meeting? There are so many excuses one can make but will they be acceptable with the Lord? Paul says for us not to forsake the assembling of ourselves together and I believe we should make an effort to be there and do all the good we can, in every way we can; and then when death comes to us we will not be afraid to go, for as death leaves us the resurrection will find us, and if we are prepared to meet our Savior, then we will be happy forever and ever in the home which he has prepared for them that love him. If we love him we will keep his commandments, and his commandments are not grievous.

We drive eighteen miles to meet with the congregation at 59th and University, Des Moines, Ia., and we feel that if each one will strive to do their duty, the cause can be built up in that part of Des Moines.—Mr. and Mrs. Bert Fritz.

No Need for Discouragement

The battle is not to the strong alone (Ecc. 9:11). First our cause can't fail because Heaven born; it is holy because of its Author and justifiable because it is right. Each servant of the Lord makes choice for himself; willing service is always the best because we are trusting in Him who is able to pay. The keys of the Kingdom are not spurious but fit the door. (Jno. 10:9.) (We tried recently to unlock our door with a neighbor's key; it didn't work.)

Paul and Silas went to Philippi—they spoke at a meeting near the river, when Lydia and her house were baptized. From the home of this convert they canvassed the city. (Acts 16:15). They stirred things by casting out a demon—in modern lingo this damsel would be called a "heckler". The devil sent them to prison minus a trial—but God was with them—better be in jail with the Lord than in the palace without him—they rejoiced while the jailor slept and the prisoners heard them. Suddenly an earthquake—the Lord was not required to wind nature and wait for results like a man setting the alarm—He merely touches the button.

The man that locked the jail that night and placed the prisoners' feet in the stocks, came trembling, before Paul and Silas and brought them out of the wreck. He could do a little after the Lord had done so much—how about ourselves? Just one short verse by inspiration covers all the recorded words of that significant discourse. Act 16:31. All believers in the jailor's home were baptized that night.

Centuries have passed since the scene at Philippi; Paul and Silas crossed the mystic River at their appointed time but those 14 words have been memorized, taught and written by millions, and they are just as true and binding now as then, and we are told by Paul to pass them on. (2 Tim. 2:2.)—A. R. Moore, 7519 Jefferson, Kansas City, Mo.

Home and the Church

In the latter part of Phil. 2:12, Paul uses the word "Fear", expressing a Reverential Trust, very different from the slave's FEAR of his harsh master which was the case many times, this colony being a part of the Roman Empire which was half slave and half free. (Acts 16:12 and 21.) The child who has THIS fear is careful not to be disobedient to its parents because of the reproach it brings upon them. Since the home is the place where the character of children is moulded, making men and women for the church, the body of Christ, the church, **will be what the Home is.** WE ought to use our influence for training the children of our home and community to have THIS Fear and they in turn will guard their words and deeds for fear that the body of Christ will be spoken of reproachfully.—Faye Crist.

"Counterfeiters"

"... thou that abhorrest idols, dost thou commit sacrilege (rob temples)?" (Rom. 2:22)

Paul tells us in Eph. 3:10 that a most prominent treasure in this temple (church) is the exclusive God-given authority to make known His manifold wisdom.

These preachers and teachers who go about warning us of sectarianism in all its forms and phases, being so careful to stress the finer points between right and wrong; exhorting us to shun the very appearance of evil, and at the same time trying to rob the church of her most treasured keepsake, i. e., AUTHORITY as sole agent to make known to the world the manifold wisdom of God, by declaring the inefficiency of the church to carry out this mission and upholding the so-called "Bible College", a human arrangement (works of their own hands), as better qualified to do this work THAN THE CHURCH.—I say these fellows remind me of the "Professor?" mentioned in Feb. '39 issue of Readers Digest, Article by Wm. H. Moran, former Chief, U. S. Secret Service:

"Some years ago, there appeared in small towns of the Middle West a Professor Joseph Woods, who spoke on 'Counterfeit Money and How to Detect It.' Professor Woods gave his audiences some good advice, too. But he omitted any reference to the peculiarities of the \$20 notes he was making and distributing in the towns he visited."

You should read that article. It is most enlightening, if applied to religious counterfeiters! As example, with your knowledge of the Bible, apply the following quotations therefrom to Religious Racketeers: "Most counterfeiters can be detected by anybody." "Most counterfeiters today are very bad imitators." "A few, however, are really experts." The last fool even some of the "authorities". Of such I warn you against! We all know there must be a genuine before a counterfeit of it can be made and the better the counterfeit, the easier to deceive!

"We have uncovered hundreds of counterfeiting cases in penitentiaries." So have there been hundreds of religious counterfeitings in the church!

"The increase in counterfeiting is a laughable testimonial of our lack of appreciation and observation—"

He proceeds to explain the Gov't. Engravers are the best science can produce and that we should protect ourselves against bad money by studying the good! Let us apply this exhortation to the consistent study of the Bible! God's Book is the best heaven can produce! Study it carefully, systematically! I heard this same man state, over the radio, last night, that approximately two million dollars of this counterfeit money was spread over the USA last year! Who can estimate the amount of bogus religion? And, contrary to bogus money, people pay dearly for having this bogus bunk 'piped' to them, when true religion is free.—Geo. A. Robinson.

"Think of These Things" (Phil. 4:8)

"Keep thy heart with all diligence; for out of it are the issues of life." (Prov. 4:23.) "A good man out of the good treasure of the heart bringeth forth good things; and an evil man out of the evil treasure bringeth forth evil things." (Matt. 12:35.)

From these scriptures we should gain an understanding of the importance of the mind in connection with the lives we live. The mind plans the course we take, and directs our various actions along that course. Conversely, the things we do and say reflect the contents of our minds. It is not difficult when we observe the life of a person, to know the things most dear to his heart; he will tend to follow after those things, whether they harmonize with his profession or not. And when we consider this subject carefully we can appreciate the importance of the apostle's teaching in the passage referred to in the heading of this article. If we think on "whatsoever things are true", we will be directed in the way that is true by those kind of thoughts. But if we think on the things of the world we will be directed in the ways of the world.

But, some one will say, we cannot control our thoughts. Then the Lord has required an impossibility, for through the apostle John, he commands us not to love the world, 1 John 2:15, and through Paul, he tells us to set our "affection on things above, not on things on the earth." (Col. 3:2.) These passages together with the one used for the foundation for these thoughts, prove that we are required to think on the things that will lead us in the way of righteousness. Then, "whatsoever things are honest", if we think on them, will lead us in a course of honesty; "whatsoever things are just", will direct our steps in ways of justice, and, if we think on "whatsoever things are pure", we will be directed away from the impurities of this wicked world, and a pure life in all its beauty, to direct others in a safe course, will be the result.

The same reasoning applies to the other Christian traits mentioned in the passage under consideration. The Lord knows our nature and our needs; he provides the way to overcome the evils of this world, and the way to fit ourselves for acceptable service here and eternal reward beyond this life. The wise monarch of Israel can close this short essay with more fitting words than I am able to find elsewhere. "Commit thy works unto the Lord, and thy thoughts shall be established." (Prov. 16:3.)—Fred W. Fenton.