

MACEDONIAN CALL

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

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Religious Literature

The world is flooded with books, papers, magazines, tracts, and pamphlets of every description, color and kind. And all organizations and groups that favor a "new social order" are using the press to the fullest advantage. Their presses are running night and day and putting out billions of pages that reek with immorality, disloyalty to government, and hatred of God. We realize that there is much unbelief and iniquity in the world today and that people are more indifferent than ever in the history of our time to law, to home, and to God. And many of us are wondering how this has all come about and why the world ever got into this state of mind. But the answer is the printed page. If the condition of the world today has been brought about through the power of press to spread vicious propaganda and immoral ideas and ideals, we can easily see that, if the press were used in the same proportion to spread the right ideals and the gospel truths, we could convert the world. Everybody seems to know the potency of the press except loyal children of God. In this respect, we see the statement of our Lord once again verified: "The children of this world are wiser in their generation than the children of light."

The religious denominations have long appreciated the power of the printed page. They far out-do us in putting before the public their claims. They not only publish literature, but they are wise in the kind of literature that they put out. They make it attractive mechanically and appealing in manner and spirit. They do not take recognition of things that are said against them or even attempt to answer the arguments that are alleged against their doctrine. They simply put out this doctrine in the most appealing way and thus convince people with their fair speeches and not with their logic or their gospel truth. **Some denominations depend almost entirely upon their printed matter to do their missionary work.** The Christian Scientist and the Jehovah's Witnesses are examples. These organizations send out lecturers who sometimes speak one time in a city, but they do not hold "revivals," tent meetings, or missionary campaigns. **They depend upon their printed matter to do this.** Hence, their publications are seen in hotels, libraries, depots, and all other public places. They also put their tracts into the homes of the people through the mail, through colporteurs, and by every other means that can be used. **Many of those who distribute this literature are not paid agents of the group, they are simply members of these groups.** These members make it their business to distribute literature and to preach these views to all their friends and neighbors at every opportunity.

Some two or three years ago this writer had the privilege of visiting the Adventist publishing house at Mountain View, California. He had had some brief correspondence with Dr. Nickol and Dr. Baker, who are editors of the "Signs of the Times" and authors of books and tracts that are put out at this place. They also publish some of George McCready Price's works against

evolution, and they have put out other publications that are valuable. Dr. Baker welcomed this writer and took great pains to show him this marvelous publishing plant. He said that they published literature in 150 different languages and distributed it all over the world. He said they brought out one hundred thousand copies of "Signs of the Times" each month. In addition, they publish a little magazine called "Health"; they had 65 thousand subscribers to this. It was almost unbelievable that they could publish this amount of literature in these many different languages.

If we observe how the Mormons are growing, how Christian Science is spreading, we will not need any further proof of the fact that it pays to distribute literature. We have said above that the Adventists are not a strong people, but that means that they are not relatively strong. They do not have the millions of members that the Methodists or Baptists have, but that they are growing in all nations of the world can be seen from the fact that they have converts from these different nations now helping them publish literature. **All the denominations that are active in spreading their literature are growing.** Only those who are satisfied to remain as they are and to enjoy a good congregation where they live, are dying. These are facts that may be verified by any student who cares to investigate.

What has been said about the work that is done by others should be sufficient to arouse us to an appreciation of our opportunity as well as to a sense of our obligation. **We could spread the truth of God with the same ease and with much happier results than these denominations obtain by the spreading of their peculiar views.** We have more members and more wealth than the Seventh Day Adventists have. We could, therefore, out-do them if we had the same zeal that they have. But not only are we lacking in this zeal, we are also woefully lacking in their judgment.—G. C. Brewer in Firm Foundation.

Religious Papers

This is a question of which we have heard much in the past several years. Some people refuse to take any religious paper at all, believing it is wrong to publish them; and some even refuse to read them if you offer a free copy. The contention is that "papers cause division among brethren."

This is a mistaken idea. Papers have been used to publish divisions among brethren, but it must be remembered that divisions must exist before they can be published. I don't recall an instance in which a paper caused division. Leading brethren differ on some vital question. They advocate their respective ideas, break fellowship, each gain a following, and the division is on! Then they begin to think about a paper as a medium through which to advocate their respective doctrines. One of them may already be in control of a paper. If so, the other one will either go to some other paper or establish one of his own.

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But it must be admitted the paper did not cause the division. If we contend that papers are the cause of division, then, to be consistent, we will have to say preaching is also a cause of division; and if we reject the one on that account, we will have to reject the other also. I don't know just when the first religious paper was published, but I do know it was long after divisions in church work began. **Divisions began through preachers, not through papers.** There was division over preachers in the church at Corinth. Not because preachers were divided, but simply because some liked one preacher better than another. If these preachers had been self-centered, like some modern preachers, we never would have had such a document as the first four chapters of First Corinthians afford us. But under leadership of such a preacher as Paul the division was strongly condemned.

In the early history of the Church, division got its biggest start under leadership of two great preachers: one a deacon, the other a bishop. Both members of the congregation in Alexandria, Egypt. If they had been humble men, and had been out for the good of the Church instead of their own interest, the division would never have gone farther than between themselves. But each seemed determined that his own ideas should be accepted by others, and hence they published their differences through the brotherhood; and that too **without a church paper!** They went in person to different places, preached their respective doctrines; and places to which they could not go in person, they **wrote letters.** They condemned each other as "heretics," and caused great disturbance and division among churches! About this time Constantine, Roman emperor, was converted to the Christian faith. He took the matter up and called a general convention of bishops of the Church, to settle the dispute. The convention assembled at Nice in 325, A. D., but the question was not settled. The division was only made the more certain; and that breach still exists. And there was no church paper to help it along. (We must admit that papers are not a factor in causing division. They may be and are used as a medium through which to tell of divisions, but those divisions must exist before they can be told about. **Before papers existed the tongue and pen were used to disseminate divisions.**)

But we must remember that there is a right as well as a wrong side to questions that cause these divisions, and that papers give brethren a chance to know the right as well as the wrong side. If we condemn papers for publishing wrong doctrines, then why not justify them

for publishing right doctrines? It is true that through the medium of papers anything, good or bad, can be brought to attention of more people in shorter time than if the papers did not exist; but that is no reason for condemning papers as such. Since printing is used and papers are published, those advocating a bad doctrine will usually be first to make use of that means to reach the public. And thus they make it necessary for advocates of righteous principles to defend themselves. And, as we have indicated, men will preach false doctrines and cause divisions. They did that long before there were any church papers. **If we condemn papers because of divisions, we must, for the same reason, condemn preaching!** Preaching is commanded, it is true, and **preaching the Gospel by pen has as much Divine authority back of it as preaching it by tongue.** No matter which way it is done, evil men will corrupt that way.

Some good brethren have been led to think church papers are in the same class with church colleges; but this is a mistake. Colleges constitute separate institutions from the Church. They have the purpose of teaching secular things as well as religion. Colleges belong to work of the State, not to work of the Church—Church and State should be kept separate in all things! The State may step in and meddle with work of the Church, through ignorance; but the Church should know better than to meddle with work of the State. The work of the Church is entirely spiritual, not secular, and for that reason church papers should be kept free from secular and political matters.—Stephen Settle in People's Bible Advocate.

Papers and Principles

The subject of religious papers seems to be before the brotherhood just now, and we take the liberty of using much space in reviewing the matter. In the South a new paper was started about a year ago, another paper recently sold out to a rich man and is trying to go "high hat". Another paper has had a shake up. The so-called Apostolic Review has called off its effort to try to amalgamate with the People's Bible Advocate, published by Morris. Some people oppose all religious papers, and many especially are "agin" the Macedonian Call. So there's the set-up at present, but we shall try to bring out of it what may be of interest and profit to our readers.

In the first place, we believe that an individual Christian, or a man and his wife working together, has the scriptural right to gather letters and essays from brethren and print them and send them out to subscribers he may obtain, so long as he does not form an organization to do that or violate any other principle of the New Testament. Paul wrote letters to churches, told them to exchange their letters, corrected abuses among them and taught them how to conduct themselves better as Christians. They wrote letters to him, asking questions, and he answered them. (Sort of a Zerr's column!) No doubt other preachers did the same somewhat. From the second century many writings of Christian preachers have come down to us, which were copied and recopied and circulated among churches and individual Christians. If we had no religious papers today, preachers would write letters back to churches giving instructions and helps and warnings. But in a paper he can write the same not only to those special churches but to many

churches and individuals, and thus have many more to receive his instruction. We can all receive the benefit of his work among the churches. What a blessing! The gospel preacher is to go and preach and teach, and as the details are left to his judgment, he can do it any way that does not violate any passage of Scripture, and I have not yet met the man who has shown a scripture which is violated by an individual's publishing a religious paper, so long as he publishes the right thing. The principle is only the details of the Great Commission. Let us note some "objections" to papers, and to the M. C.:

1. The apostasy of the Review and the People's Bible Advocate (Morris' paper) on this Open Door Policy—so directly contrary to what they have taught for years—has caused some to turn against all religious papers. Some had such great faith in the Review, because of its faithfulness and sacrifice through several decades, that when it flopped, it took them off their feet, and they turned against all papers. Why don't they turn against all preachers, too, for see how many of them have flopped!

2. When the controversy arose over this Open Door doctrine many were so confident that the Review was right, because it had been right in other battles, that they took a strong stand with it and against the rest of us who fought against the apostasy, and now though they see they were wrong have not sufficient humility to acknowledge their mistake and throw their lot with us and help in this fight for the purity of the doctrine of Christ.

3. The authors of the Open Door policy contained in the Rough Draft have done so much misrepresentation against the M. C. and its publisher that many people who would like to stand for the old paths are misinformed. But some are now getting their eyes open as the tree of apostasy begins to bear its sinful fruit.

4. Some preachers are against the Open Door policy but will not help us fight it because they hate the M. C. for its stand on 2 Tim. 2:2, where Paul says to young preachers, "The things which thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also." We believe that it is the duty of preachers to develop teachers as much as it is to preach the Word, and that the preacher who goes year after year to a congregation and merely preaches and does little or nothing to develop teachers to carry on the work, is only half a gospel preacher of the New Testament type. I was heartened recently to have a bright young preacher say to me, "Bro. Sommer, I think one of the chief issues before the brotherhood is the one-man preacher-pastor system." He was standing squarely by the Bible. Another young preacher recently said to me, "I think the increased activity among the churches is due to the development of the talents of brethren, to the mutual edification practiced." With young men coming on with such clear ideas of essential truths, there is great hope.

5. I recently heard the objection to religious papers that they have a fixed price when the gospel ought to be free. I never heard that brought forward before as a serious objection. In the first place, the main reason for a fixed price is that without it the postage would cost at least ten times more than it does. I know that when any one writes that they would like to take the paper yet

have not the money, we send it anyway, or as long as we think we can stand it. For years the M. C. was sent out FREE to hundreds of brethren to stir and warn, and subsisted only through donations of brethren and sacrifices of the publisher. Today more than half the "fixed price" is Free to the subscriber, for it is still largely through donations and sacrifice that the paper comes to you. Many hundreds of the Missionary Number of the M. C. are handed FREE to non-members of the Church. And so it seems that the objection of "fixed price" is largely a mere technicality, so far at least as the M. C. is concerned.

6. Then there is the objection to a religious paper published by one man and not the Church, that he puts his own ideas into it. Well, that seems a funny sort of objection. Does not a preacher do exactly the same thing when he preaches a sermon, or comments on a chapter, if that is what you wish to call it? So I suppose we ought not to have any preaching. A preacher or a publisher presents what he believes the Word of God teaches. But if a paper were published by a local church, or group of churches if that is possible, there would probably be one man suggest finally regarding a course of teaching to pursue—and we would have the same thing. I know of no publisher that does not consult with many. And when a preacher preaches or reads a document of his OWN ideas AGAINST religious papers on the ground that the publisher may present HIS OWN ideas, is he not doing exactly the same thing for which he is condemning the other fellow? . . . And if a publisher is "responsible" for the ideas which go into his paper—which is true only of principles and not of every detail—then must he not decide, with the advice of others usually, regarding those principles? In other words, one man condemns a publisher for putting his own ideas into his paper, and in the same breath condemns him for not putting his ideas in by exercising his responsibility regarding what goes into his paper. That gets the poor publisher both coming and going!—the same one condemns him for doing and not doing.

7. Now the remedy (?) is given—Let the Church publish a paper and send it out free, glorify God in the Church. That sounds good but—How are you going to do it? I never saw one local church sufficiently interested in the whole brotherhood that they would sacrifice so much to benefit the whole. And if you would enlist all the churches in the brotherhood you could, how could that be accomplished without an organization, body, which is contrary to the teaching that "there is ONE Body"? And if you could get something like that started, would not there have to be a head to it to decide, and would not that head have to inject "his own ideas" from time to time? They have some such system as that among churches of Christ in England, a brotherhood paper (and they have organization), and the higher critics have obtained control of it and are carrying practically the whole brotherhood with them. Last year they lost 500 members out of their 15,000 which is "getting nowhere fast". Bro. Crosthwaite is publishing an individual paper, fighting these apostasies, and there would not be much hope there for apostolic simplicity if it were not for "his own ideas" through his preaching and his individual paper. The paper run by "the Church" is running into Babylon. . . . Churches as such never have been much interested in advance work, yet they should be. Elders were not ordained to push

the gospel into foreign fields like preachers but to look after the flock under them. But too often they become so jealous of their work that they do not encourage the establishing of new congregations near at hand lest it take some of their members. This is a narrow conception of the gospel which was to go into all the world. Paul had the same difficulties back in his day: "Ye Philippians know also, that in the beginning of the gospel, when I departed from Macedonia, NO CHURCH communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity." (Phil. 4:15, 16.) If Paul had waited for churches as such to support him in his work among the heathen, we all would probably still be worshipping idols. **It was his individual soul, aflame with the love of God, which did the work.**

8. Let us examine further that doctrine:— Let the Church run a paper instead of an individual. Such a statement comes from an inexcusable "individual" blunder as to what "the Church" is. I never heard of such an idea among the people of the faithful brotherhood. The word "church" is used in two senses in the New Testament, the local church, such as the "church of God at Corinth"; and the Church in general, consisting of all the people of God, as in the instance that Christ died for the Church. When Paul commands to glorify God "in the church", is he talking merely of the local church? If so, he surely did not practice what he preached, for the glory which followed his establishment of churches could not go to many local churches, for very few helped him—he did it through his own love to God much like a man publishing a paper. But was he not glorifying God "in the Church", just the same? Priscilla and Aquilla as husband and wife taught Apollos, giving authority for families today to work for God; and yet were they not glorifying God "in the Church" when they got Apollos straightened out? When the local church at Jerusalem was scattered and the disciples went everywhere preaching the Word, who would dare say they were not glorifying God "in the Church", though the local church had gone to pieces? When individuals like Dorcas helped the needy, when a household had the "church in their house", when local congregations took care of widows, were they not all doing their work "in the church"? It seems strange to me that a preacher of long standing should have things so mixed as to say that a Christian is not glorifying God "in the Church" when as an individual member of that he does charity work, or prints literature and sends it out. "To glorify God in the Church" evidently means for one to be in the Church and work simply as a Christian, which he does either as an individual, a family or a local church.

9. Practically all reformations have come through individual effort and not through local churches. What local church or group of churches pushed Luther out?—the so-called Church tried to kill him. What local church, or churches, encouraged Wesley?—the dignitaries ridiculed him. What church inspired Campbell to establish the paper, Christian Baptist, and send it throughout the Union, and to go out and work for Christ? The far-flung circulation of this individual paper opened the way for preaching tours, and probably most of our readers would be in sectarianism had it not been for this individual working independent of any local church, and through a paper which no local church sponsored. What local churches encouraged Benjamin Franklin in

his fight against innovations, and what churches helped Daniel Sommer in his struggle of twenty or thirty years to pay for the Review through which such a good work was accomplished to save us from the clutches of the Christian Church. From the letters we receive hundreds believe the Macedonian Call has done a good work in saving a remnant in the present apostasy, yet what churches have helped in this work? Why, elders of the church where the publisher had his membership once had their plans to exclude him, and the only reason they could have had was his opposition to their apostasy and his individual work as a Christian. God evidently did not intend for elders to make aggressive work their chief business, but for evangelists to do that, yet elders should do more to stand behind faithful evangelists who are sacrificing to establish the Cause in new and weak places. But if the evangelists had waited for such help, few churches would have been established. The command is to go and preach and the evidence is that every Christian is duty bound to do all he can. In heaven we shall not be known as elders and deacons and preachers and publishers, etc., but simply as "workers together with God". **It is the individual soul aflame with the love of God which counts,** and the Macedonian Call is doing all it can to arouse to such devotion. **It was the INDIVIDUAL soul thus kindled by the love of God that did the great work in apostolic times.** It is true there are some evils in some papers, just as there are evils in some preachers, but who has the scriptural right to stifle an individual from pushing a paper to help advance the gospel, so long as the publisher teaches the Scriptures? As we have said in this paper, and as also we said at Mattoon, the M. C. has no corner on publishing literature, and if any other brother wishes to start a paper to do good, that is his business; though we might think it unwise when one faithful paper has such a hard struggle.

Christian liberty lies in details which God has NOT given of commands which he HAS given, with those details in harmony with the rest of the New Testament. Hence, we have liberty in carrying out the Great Commission, if we do not violate any passage of Scripture. This doctrine that we should publish papers through the local church, or churches, and not through an individual, would also compel us to do all our charity work through the local church, or churches, and would leave such noble characters as Dorcas out in the cold. The publisher of the M. C. not only considers such reasoning unsound and unscriptural but anti-scriptural, and believes it would soon bring the Church to stagnation.

Therefore, the M. C. intends to make more and more effort in its columns to enkindle love, devotion and activity in the INDIVIDUAL soul, hoping thereby to reach into many families and many local churches. Will you help?—Publisher.

Questions and Answers

(43) R. N. Was the command in Acts 15:20 based on some special condition which made it an expedient or does it have force today? The part about things strangled is what I especially have in mind. Ans.—This command was brought about by a special condition but in general is still binding. The word "strangled" is from ΠΝΙΚΤΟΣ and is defined by Thayer by "an animal deprived of life without shedding its blood." The word as used in the scripture therefore refers to cases where

strangulation was used as the means of killing the animal. Logically where this is done it is for the purpose of retaining the blood for food. This would not apply in cases where living creatures had been taken in traps or otherwise and found dead for in such instances they would always be opened and the blood let out before using.

(44) Inquirer. Suppose members of the new progressives quit their place of worship and attend with a loyal church. Is it right to call on them to take public part before they identify themselves with said church? Ans.—Second John 9, 10, forbids us to bid any one with a false doctrine to come in. Of course this means as a teacher. Those who come from a compromise church are coming with a false doctrine unless they disown their former relationship. Until they do so they should not be invited to take any public part in the services of the loyal church. (45) In John 14:30 and 16:11 does it mean the devil only or some human agency? Ans.—The devil is the one referred to in these and also in following passages: John 12:31, Lk. 4:6, Eph. 2:2. (46) If a person has been married and divorced a number of times and then wishes to become a Christian, can he do so with several women living? Ans.—No man can actually have more than one living wife in the light of the Bible base of marriage which is the fleshly relation. See Gen. 2:24, Matt. 19:5, 6, Eph. 5:31. In these it will be seen that marriage in heaven's sight takes place when a man and woman come together in the fleshly relation. In 1 Cor. 6:16 Paul teaches that even when a man has this relation with a harlot they become one flesh. And since a man can be one flesh with but one woman at a time it follows that he cannot have more than one living wife. Of course, the laws of the land require certain formalities for record and God requires his people to obey these laws. Hence there may be cases where a man and woman have become one flesh and yet where they have not complied with the civil law. In such cases they cannot continue to live together as husband and wife. They must complete their obligations by complying with these ceremonies. The fact that Matt. 19:6 commands "what therefore God hath joined together let not man put asunder" shows that even this fleshly oneness can be severed by man. For it would be foolish to suppose God would forbid the doing of something that could not be done. Then how could man "put asunder" this fleshly union? He would do it by having fleshly relation with one of the parties. When he does so that breaks the other union and the innocent party is again single and free to remarry. This is why fornication and it alone is the scriptural ground for divorce and remarriage. Hence the kind of party described in your question has as much right to become a Christian as any other person.

(47) E. R. H. I contend that baptizers should baptize persons "in the name of the Father, and of the Son, and of the Holy Ghost or Spirit." To leave off the last and first would not be honoring the Father. Ans.—In every instance where I perform a baptism I pronounce these three names for there can be no objection to it. However, these words as given by Christ were not intended as a "ceremony" or "formula" that we can prove. Much of the subject will be cleared up by considering that the word "in" as found in this passage is from EIS and means "into." The idea is that when a penitent believer is baptized in obedience to the authority of Christ he is actually inducted into the three names of the Godhead.

This would be the case whether he understood it or not and whether the preacher pronounced the words simultaneously with the physical act. It is not the pronouncing of these phrases that puts the candidate into the Godhead for if he were not acting from the heart these words would not get him into it. And if he were obeying the command of Christ from the heart then the absence of the formal pronouncing of the words would not keep him out of the Godhead. But yet, as stated in the beginning, it is an end of all misunderstanding and controversy to say the words in connection with the baptism. Of course, the baptist who deliberately uses the formula "in the name of Christ" and ignores the one above is in error for such a man is presuming that such expression in the scripture was intended as a formula which is not the case. The word "in" as found in Acts is from EN and means by the authority of the Lord, while the word EIS tells what is being done by the act of baptism.—E. M. Zerr.

What Impressed Them at New Castle

I was impressed with Bro. Zerr's answers more than anything else at the Mass Meeting.—C. Simms.

All discourses and short talks by brethren were encouraging; also we were favorably impressed with the hospitality and kindness of the New Castle brethren.—Ben Huddleston.

The New Castle Mass Meeting will always remain in my mind because of the number of young folks present. I feel that the presence of so many young folks can only mean that we are building for tomorrow. Looking forward for a bigger and better M. C.—Bill Hensley.

When I saw the young talent that is developing in a scriptural manner, and not in an artificial manner, I was very hopeful. At such a meeting it is a treat to have an opportunity to hear sermons by old veterans of the pulpit.—F. V. Minckler.

What appealed to me most was that all those who took part seemed satisfied with the Word as it is written without any alteration.—O. T. Wampler.

The interest shown by young people was commendable. The speakers stuck to their subjects and gave many excellent lessons. Respect for divine authority was well emphasized in many speeches. Brethren there showed true hospitality.—C. G. Parsons.

Much at the New Castle Mass meeting impressed me, but the loyalty shown for each other, for the Bible and for the Church, impressed me very much. So many young men and women deeply impressed was wonderful to behold, and especially the public workers among so many of the young. But the loyalty shown by all was certainly wonderful and speaks in thundering tones for the success of the future.—W. G. Roberts.

What impressed us most was the spirit of Unity, Co-operation and Zeal shown by young as well as the older members; also the manner in which all worked together showing they were satisfied with the Lord's plan of giving God glory in the Church.—J. E. and Elizabeth Demewitz.

The generous hospitality of the New Castle congregation will always be remembered as a concrete example of the virtues of a true Christian. Now, the bond of fellowship between brothers and sisters in Christ is just a little stronger, and our temptations are easier to bear because we have met so many other young folk that are

still zealous in the Lord's work.—Kathryn Stracke, Valera Schlieper.

The hearty co-operation of the church folks at New Castle in taking care of the visitors and the encouragement it was to the brotherhood in general to have the young folks take a part and manifest the interest they did.—Mayfred, Beryl and Grace Bailey.

I think Sister Grace Bailey expresses the enthusiasm of the many present when she said a week afterwards in a letter to the family at this office: "We have found it a little hard to get down to earth after our trip out there. We have, however, got to the place where just one of us talks at a time! The rest of the folks here caught the enthusiasm and now say we will have to stay home next time and they will go."

The fine scriptural discourse, "The All-Sufficiency of the Divine Plan to all our Needs", the opening discourse, and the closing sermon on "The Conclusion of the Whole Matter," were indeed appropriate for such an occasion, and certainly left a strong impression with me.—Viola Carron.

When I saw the many young people I thought of the responsibility of us older folks, and said to myself, What can I do to help hold them faithful unto death? Development, more development, most development—will help much. The publisher of the M. C. wishes to have a devotional article in each issue that we have 12 pages to help to draw young and old closer to God.—D. A. Sommer.

Where Are We Going?

In "Apostolic Review" of May 23, 1939, appeared the following report over the signature of J. W. Stigers:

Hallton, Pa., May 21.—Church making some progress in building up the cause. . . . Our mission offering was taken two weeks ago (\$5.13) and we divided it between foreign missionaries ON BOTH SIDES OF THE MUSIC QUESTION: HALF TO THOSE WHO USE MECHANICAL MUSIC AND HALF TO THOSE WHO DO NOT: WE DO NOT RECOGNIZE THE MUSICAL DIVIDING LINE, CLAIMING BOTH SIDES AS OUR BROTHERN. A report from here appeared in the CHRISTIAN STANDARD, and we would also like the Review readers to know what we are doing." (Emphasis mine).

You can now see this is not a paper fight. It is a fight for the principles of the New Testament. There is an apostasy on. It has been developing for a number of years. Many were unable to see it because of the deception used by those who were fomenting it and the confidence they had in them. When we tried to warn brethren, they told us it was just a paper fight. They refused to quit using preachers whose position was questionable merely because that preacher preached the gospel while in their midst.

Perhaps main contributing factors in present apostasy are Bible colleges, orphans' homes, rough draft, open door policy, etc. Preachers who will not come out openly and take a stand against them are dangerous. A man usually sits on the fence for the sake of policy, and when it is no longer policy he generally gets down on the wrong side of the fence. But how can we stem this tide of digression as shown by the above report? The first weapon to be employed is to quit using that class of preachers and use only those preachers who are willing to openly oppose these innovations. If your preacher says, "I will not make the college a test of fellowship", send him home at once.—J. A. Collins.

Church News

Began meeting July 31 at Cross Roads church near Broughton, Ill. Correspondents address me care Frank Johnson, R. 5, McLeansboro, Ill.—Ben F. Huddleston. (Bro. H. sends for samples to distribute among brethren. All our preachers and others are invited to do the same. They are free to you. But send in plenty of time.—Pub.)

Your untiring efforts to keep the Faith and help others do the same are an inspiration and help to us, and we sincerely hope and pray for your success and steadfastness.—Ruby Uts.

Read thoughtfully on another page the clipping on the value of spreading the gospel by the printed page. Some sectarians seem wiser than the children of light in such matters, and those who are intense in the matter have results or they would not keep it up for years as they have done. The last Missionary Number of the M. C. is on Happiness, in the main, and then shows the true Church in which we can be happy. If you do not get enough of these to circulate generally, would it not help to have a bundle at the meeting house for your protracted meeting, and hand one to every non-member who comes? Many of the scriptures the preacher uses will be found in the paper, and the reader can look them up at his leisure. Fifty cost only one dollar. The next Missionary number will not reach you till the last of October, possibly too late for your protracted meeting. Anticipating that we had an extra number of the July number printed and can thus help you in your spreading of the gospel. But don't delay.

Read closely Bro. Collins' article on another page. It shows that the Open Door people are headed straight for the Christian Church, with whom some of them are already affiliating. Heretofore we have had to show people that the seed was bad, but they couldn't or wouldn't see. Now, when we can show them the fruit, they have no chance for argument. Let us have more such articles on Fruit of this apostasy.

An elder writes: "Bro. Cheater warned me some years ago not to let the East Side preacher in Indianapolis in down here. He has changed but I have not."

This issue we are publishing two clippings on religious papers which we think are appropriate just at this time, though we do not endorse the writers as faithful preachers.

Glendale, Ariz.—We are enjoying the encouraging reports in the M. C. and the splendid articles written by faithful brethren. We wish to especially thank you for the tract on Christian Liberty. It exceeded our expectations, and we are enclosing \$2 to pay for a few copies to circulate here.—Mr. and Mrs. Cheater Sanderson. (We wish we could send all this literature out free, but we owe the printer a considerable yet on these booklets. We knew it would be thus, but we felt sure it would do good. A few days ago a brother wrote us that it helped settle a difficulty in their church. Five copies for a dollar.—Pub.)

Mr. —, one we have on the Missionary list, was telling me about getting a little paper called the Macedonian Call. He doesn't know who is sending it to him, but had blamed it on me. He likes it a lot, with its many good articles. So we feel gratified.—C. F. Cummings. (The early Christians "filled Jerusalem with their doctrine". If people will not come to our meeting place, why not take the gospel to them by sending them this Missionary number once in three months, and thus help to make us apostolic in "filling" our community with "the doctrine".—Pub.)

Some time ago I received the "Simplified New Testament." Well, I must say that I am more than pleased with it. It makes Bible study much more interesting and enjoyable. It is an excellent guide for those who teach classes or make talks from the pulpit. I wish I knew a way where we could get it into the hands of people who are not in the church, and could get them started to read it. I venture to say that they would soon become interested, as there is sufficient help there to show them how simple and plain God's book is, and that there need not be any confusion in doctrine if God's book was allowed in all cases to settle the question.—F. V. Minckler. (This edition is the most handsome we have put out. The backs are stiff, bound in cloth which has the appearance of leather, and price only \$2 at the M. C. office.)

Nevada, Mo.—Bro. F. E. Journey, an elder of the Nevada congregation, passed away on July 7th, age 82 years. Bro. Will Ballenger conducted services on July 11th. At this date, July 28, we are on the second week of a protracted effort here

with one addition to date. Bro. Riggins is surely presenting the Gospel in its fullness—no compromising.—W. R. Sterner.

Since last report I have preached at Estacada, Chico, Marysville, Lodi and Stockton. Am now in short meeting at Chico. Baptized one elderly lady, formerly a Methodist. Estacada, Ore., folks are planning on a month missions effort there in November, with Bro. W. E. Rice and myself to assist them.—J. D. Powers.

Neosho, Mo.—Bro. W. M. Ketcherside spent Lord's Day a week with us. We enjoyed his sermons. We are looking forward to Bro. Lloyd Riggins holding us a two weeks' meeting, starting August 13th. We hope many shall turn to Christ during this meeting. Everyone invited to attend. The church at Neosho sends greetings to all the brethren.—Leonard A. Choate.

Indianapolis, Ind.—I recently spent a Lord's day with the brethren at Decatur, Ill., in their all-day annual meeting. In the afternoon Bros. Riggins and Freeman (where the latter was holding a meeting), and Bro. Turner from Sullivan, Ill., were present and gave short talks, also. I think all were built up in the faith and encouraged to greater work for the Master.—D. A. Sommer.

Rue Porter, with whom Carl Ketcherside debated the college and orphan home, reporting from Neosho, Mo., in Christian Worker of June 1, says: "If they [Christian Church] would only leave off their unscriptural organ from their worship, we should ALL go with them HEARTILY."

That is the same position as the Review's. We have spoken of this as the "Open Door", but it seems that ought to be revised, for they have really knocked the whole side of their spiritual house out, and nothing but a few reeds are hanging down between them and the Christian Church.

Glen Daniel, W. Va.—Closed a few days' meeting at Bolivar, Pa., the 8th. Had good meeting though no additions. But it was too short to expect additions. Brethren doing nicely. Such teachers as the Cummings' and Bennie will keep them doing nicely. Bro. Bennie is getting quite old though. I sure enjoyed my short stay among them. I closed here June 26 with our largest audience during the meeting, though we had nice crowds all the time. Only had three additions, but we had one of the best meetings I ever held at Stover and this was my 19th in 28 years. I advised they get another preacher for next year, but they would not agree, so I am to go back, the Lord willing. A faction of about thirteen who are in sympathy with the Compromisers had to be excluded during this meeting, and one elder and one deacon appointed; one trustee, who is with the "Open Door" policy, deposed and two more appointed. The small faction is building them a meeting house in Beckley and Roady is to hold their meeting. On Lord's day afternoon I preached to a large crowd at Fowler where Phillips has caused a division. Think they have about 150 faithful there whom Phillips could not deceive with his order of worship, his one cup, his "pinching around the loaf" and other hobbies. They came for 55 and 76 miles to the Stover meeting, and one woman walked 7 miles. Now have a well organized church at Stover and good working members and they are at peace. It is in the best condition it has been for several years. Edgar Stover and James Shumate are the elders and they welcome loyal and faithful preachers, but others need not apply. Saturday night, by request, I laid that "Rough Draft" down beside the Bible, compared them and exposed the R. D. Received more compliments over it than any other sermon I preached.

Later—I preached two nights at Tolly Town, about 7 miles from Stover, and one was added who had attended at Stover, but Tolly Town is closer for her, so she identified herself with them. I'm to hold them a meeting next year after I get through at Stover. Closed my 14th protracted meeting at Kenova, W. Va., Lord's day night. Baptized six during the meeting, then had two confessions last night who will be D. V., baptised next Lord's day. I am expected to hold their next meeting. One we baptized came from the Baptists. We have gotten hundreds from the Baptists out there and they are still coming. That is the result of our debates with them there. I have held three there and Bro. Hall one.—W. G. Roberts, Mattoon, Ill.

In some of the reports of our preachers where they have given accounts of development work, or advance work, which all churches should be doing, the publisher has often taken the liberty of putting that part in bold face to attract attention of

brethren. If you do not wish that, you might let the publisher know that you would rather not have it done.

Des Moines, Iowa—Our annual all-day meeting of the congregation at 2907 Dean will this year be August 27th. Bro. J. A. Freed will be with us on that day and do the preaching. We would like for as many brethren as can do so from congregations in reach of us to be with us on that occasion and talk over things pertaining to the church, and also hear the lessons to be given by Bro. Freed. All who know him know that they will be profitable to all. This is to be his first visit to these parts. These meetings have accomplished good in the past. Let us each try to make this one the best yet.—Eugene Sud-deth.

Reedley, Cal.—Our meeting held by Bro. Carl Ketcherside closed Friday night, July 7, with five baptized and five restored. Two of those baptized live at Exeter and will be numbered with the congregation there. We feel much encouraged over the results of the meeting; not only in the number added but by the interest and determination of the new members to take their responsibilities and get into the work. Their willingness is outstanding and we are looking forward to still greater achievements. Bro. Ketcherside is certainly a powerful evangelist—a hard and willing worker, both personally and from the pulpit—which prompts those who are converted under his teaching to realize their duty in the development of talent. We greatly appreciate the effort he put forth in Reedley to establish us in the One Faith. We ask the prayers of all the people of God that we may remain faithful until death. And it is our prayer that nothing shall ever cause him to depart from that faith for which he is now so earnestly contending. It is our aim to do all we can, with the help of God, to preserve the work thus far established, as well as extend our borders. We were happy to have Bro. and Sister Clarence Cassel, of Arizona, Bro. W. J. Stone and several members of his family from Riverside and Philip Robinson from Berkeley with us during the meeting. Bro. Wilbur Storm of Riverside conducted the song service and did a fine job. We started keeping house for the Lord two years ago last April in our home with four members. A year ago last April Bro. Zerr held us a meeting, at the Finnish Brotherhood Hall, 11th St. between B and C, and we have continued to meet there ever since. We are now banded together under the leadership of Bro. Walter Weekly of Exeter with a membership of fifteen. Anyone coming this way who is willing to worship according to the New Testament plan will be heartily welcome to stop with us. The M. C. is getting better all the time.—Mr. and Mrs. Ralph W. Shearer, 1137 K St.

Des Moines, Ia.—We notice day by day the zeal of those who are working diligently in the wrong direction. If only we could show the same zeal in the work of the Lord, the Kingdom certainly would prosper in this country as it never has before. It takes zeal and energy on the part of every member of the congregation, and the congregations also should cooperate as much as possible and scriptural in order to obtain the best results. It is up to the individual Christian to show the world that there is something alive and intelligent under the surface in the religion of Jesus Christ. All the disciples of God should look forward this year and every year hereafter to making the Church a growing concern. They should try to build just as much in comparison in the living of the Christian life, as they spend in defending themselves against digressives and false teachers. The best way to fight disease is to keep the body strong, and the best way to fight false teachers is to keep the body of Christ strong. This is done in the case of wrestlers, runners, to be ahead in the contest. We should see to it that we prepare before the fray, and thus be sure of the results of the battle.—Melvin Short.

Sullivan, Ill.—I arrived home from the Colorado work July 6th. The meeting at Las Animas resulted in eight additions, one by immersion, seven placed membership. Four of the seven confessed neglect of duty and seemed determined to be faithful in the future. I was at Rocky Ford three weeks, preaching publicly and from house to house, and I am sure much good was done. The spirit of cooperation between Rocky Ford, La Junta, and Las Animas congregations was noticeable, and we hope it continues. I was invited back to each place and shall look forward with pleasure to my return, although not sure just when. I shall be at the following places in Missouri this year: Carrollton, July 30 to August 13; Brookfield,

August 14 to September 3rd; White Oak (near Ethel), September 4th to 24th; Hale, September 25 to October 15th. From there I go to Fairbury, Nebraska, and Lewis, Kansas. My last meeting this year will be with my home congregation here in Sullivan beginning November 28th. May the Lord bless all who are faithful.—C. R. Turner, 2214 Blackwood.

Sister Cummings of the Compton, Calif., church died June 27. I have known her a good many years, first meeting her at Ashland, O. She was liberal of her means so far as she was able, and was a good woman. Sister Ruth writes of her: "We all loved her so much, and she was so faithful to the Cause." What more could be said of one?—D. A. Sommer.

Is This True?

(Read this poem slowly and thoughtfully)

I love thy kingdom, Lord, the house of thine abode,
The Church our blessed Redeemer saved with his own
precious blood;

I love thy Church, O God, her walls before thee stand;
Dear as the apple of thine eye and graven on thy hand.

**For her my tears shall fall, for her my prayers ascend;
To her my cares and toils be given till cares and toil
shall end;**

Beyond my highest joy, I prize her heavenly ways,
Her sweet communion, solemn vows, her hymns of love
and praise.

Jesus, thy Friend divine, our Savior and our King,
Thy hand from every snare and foe shall great deliver-
ance bring;

Sure as thy truth shall last, to Zion shall be given
The brightest glories earth can yield and brighter bliss
of heaven.

George Pepperdine College Compared With Other "Bible Colleges"

The friends of George Pepperdine College claim or intimate that it is very different from the other "Bible Colleges". I challenge the accuracy of such claims or intimations, and here proceed to state my reasons for doing so:

1. They say that the Pepperdine College is different from the others because it does not solicit contributions from **church treasuries**.—Abilene Christian College, David Lipscomb College, Freed-Hardemen College and Harding College all claim that they do not solicit contributions from **church treasuries**. **No difference here.**

2. "Bible Colleges" other than George Pepperdine College admittedly solicit and accept financial contributions from individual Christians. It is said that George Pepperdine College is different, that it is "a private institution", "a wholly individual enterprise", that its founder, George Pepperdine, "was blessed with financial means sufficient for the undertaking", and, thus, strongly indicating that he is the sole and only source of gratuitous contributions to the George Pepperdine College.—Now George Pepperdine, the founder of The George Pepperdine College, and whose individual enterprise that institution is claimed to be, is also regarded as a member of the Church of Christ; and, so far as the principle involved is concerned, what difference does it make as to whether a college solicits or receives contributions from one or a thousand individual Christians? **Therefore, there is no difference between George**

Pepperdine College and the other "Bible Colleges" on this point.

3. George Pepperdine College has its "Department of Religious Education", in which, among other things is the subdivision designated "Sermon Preparation and Delivery", the catalogue stating that "This course is designed for preaching students."—Each of the other four "Bible Colleges" hereinabove mentioned have similar courses designed for the same purpose, that is, training men to be preachers. **No difference here.**

4. George Pepperdine College offers courses of study in the dramatic arts, that is, a course consisting in part of "A historical survey of the theatre", treating of actors, plays, equipment, etc., and a course designated as "Stage Craft", and having the requirement that "Each student **MUST** be responsible for one stage production." (Emphasis mine.)—The other "Bible Colleges" above named offer similar courses and instruction. **No difference here.**

5. George Pepperdine College offers courses in "Physical Education" and sports activities including Baseball, Football, Basketball, Tennis and Track.—All of the other above-named "Bible Colleges" offer similar courses. **No difference here.**

6. A majority of the teachers in George Pepperdine College are either former students or teachers, or both, of one or more of the four other "Bible Colleges" above mentioned. Under such circumstances, one may reasonably expect that such predominating majority of the faculty members would cause George Pepperdine College to be an institution very similar to those other four "Bible Colleges" under the influence of which such majority have been. **No substantial difference here.**

7. George Pepperdine College approves and arranges competitive athletic and sports contests with sports teams or organizations outside its own institution.—The other above-mentioned "Bible Colleges" do the same. **No difference here.**

8. George Pepperdine College is claimed to be conducted under wholesome Christian atmosphere for the purpose of supplying its students with training in the fundamental Christian faith and in living in accordance therewith.—All four of the other above-named "Bible Colleges" make similar claims. **No difference here.**

9. In the first year's operation of George Pepperdine College, its students, with the consent and approval of that College's "Committee on Social Life", created two new "Dramatic Organizations", respectively named as follows: "The Cap 'N Bells Dramatic Club" and "The Scarlet Mask". (Do those names and activities suggest or reflect ANY spiritual influence of a Christian nature?)—From the authentic information presently before the writer, three of the other four above-named "Bible Colleges" have similar dramatic clubs or organizations, and all four of them do sponsor or permit theatrical productions and stage plays. **No difference here.**

10. The friends and faculty of the George Pepperdine College include numbers of persons who approve or practice the pastor system.—The same is true of the other above-named four "Bible Colleges". **No difference here.**

So, it is seen that George Pepperdine College is just another college operating substantially in the manner customary and usual among so-called "Bible Colleges."—O. C. Tee, May 30th, 1939.