

Macedonian Call

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

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MACEDONIAN CALL

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Who Can Save Civilization

Ever since last month history has been made. We cannot report often enough, nor can this paper be published fast enough to keep up with the staggering advances of war, desolation and famine. Within a week the Burma Road has been closed to China, through fear of reprisals by Japan; Hitler's gray green demons of devastation are pouring into Spain; spitting death is being hurled upon England from the skies by Stuka bombers. "Strong as Gibraltar" may soon become an outworn proverb as demands for its evacuation become evident. Traditions of solidity have been dethroned, our own nation following in the giddy wake towards totalitarianism, and the vesting of power in the hands of one, to the exclusion of the body politic. Do you sometimes in your giddy brain which reels and whirls, have a sense of isolation from a death-mad world, and say that you are too little, too unimportant to do anything about it all? Then turn back to the first article in last month's paper and read it thoughtfully. There never has been as much need for loyal soldiers of the cross as right now—the mere living of a life of devotion is your inestimable contribution to the righting of things, and the postponement of the day of our national judgment. Read the following by a noted columnist, Elsie Robinson:

"Europe and all it meant, is in flames. But each kindly gesture you make offsets brutality somewhere. Each hour of patient control and gentle reasoning, balances some beastly blitkrieg. Into your work-worn hands, God's dream has been given, to save from the powers of darkness. You are His agent in these awful hours. So realize your own importance!"

This column writer speaks truth! Re-consecrate your lives, re-dedicate your hearts! You may save America and the world. It is the only way! Leave your outgrown shell of indifference! Come back to Christ!—W. Carl Ketcherside.

The Unity Craze

Every now and then there is an epidemic of Unity talk, and it has now settled on some "churches of Christ". Many people foolishly think all the troubles of the Church will vanish when professed Christians are outwardly united, no matter what kind of a union they may have. But forty or fifty years ago, when sectarianism was much stronger than today, they had more religion—more devotion, more activity, more progress. On the other hand, they had "unity" in the middle ages—often called "the Dark Ages"—but what religionist except a priest would long for such unity? It is not division alone that is the cause of the Church's ills. As much as Unity is to be desired, there is something which comes first. "The wisdom that is from above, is first pure, then peaceable." (James 3:17). When we get to thinking in terms of purity, then peace will follow as the coaches follow a locomotive.

There is no evidence that Christ intended his followers to perform every detail of his commands in just the same way. We may have liberty in details which God has not given of commands which he has given, if we act in harmony with the rest of God's word. There is no evidence that we must all see alike on unfulfilled prophecies—state of the dead, pre or post millennialism, future kingdom, etc., and no man has a right to preach or write on such subjects, producing confusion or division. There are three things which Jesus has made plain, on which all can agree—that he is coming again, that we know not the day nor the hour, and that we should have our lamps trimmed and burning. For fear of condemnation I would shrink from persistently preaching or writing on such subjects when it caused confusion among disciples, and I believe disciples should mark preachers who do and avoid them. If this course had been pursued, I doubt if there would be the division in the South that there is over "Bollism". Of course, those who like to let their imaginations run riot, quote this: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." (Rev. 1:3). Yes, Jesus says one is blessed who "readeth", but he does not say, Blessed is he that TEACHETH his speculations regarding them and creates division and confusion over them. Rather does God say that one character he "hates" is "he that soweth discord among brethren." There are many commands in the prophecies concerning Christ's second coming, and Jesus is evidently speaking of them, for he says, "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter through the gates into the city."

I think the Witty-Murch entanglement received much impetus for its start from the unity meetings of several days' duration each year at Butler University in Indianapolis, held by the missionary society of the Christian

Church. Daniel Sommer attended and took part, and on rare occasions was permitted to state his objections to the innovations of the Christian Church, but mostly such subjects were discussed as "Shall Christians go to War?" Sometimes there were more Church of Christ people present than Christian Church people. I attended one service and was firmly convinced that the true Church of Christ had far more to lose than to gain by such meetings. I have never heard of a single person who has been converted from innovationism by these meetings, but I KNOW that much broadness and looseness has been instilled into the Church of Christ. The desire for unity aroused here in the mind of the aged D. S. and the publishers of the Review caused the latter to try to open the way for the former to visit college churches of the South, where he went with the understanding that he would not preach against the colleges and orphan homes.

Paul's basis of unity includes "one Body" (Eph. 4), so how can there be scriptural unity with those who are contending for and pushing another organization (body) called missionary, aid, educational or charitable?

One of the principal writers of the Review is now writing much on Unity. Let us go back on his record and see what he means by unity by what he has practiced. Many years ago he was thrown out of the Review's columns for his unscriptural teaching on Unity, and we have no evidence he has ever changed. The former publisher had E. M. Zerr write articles against his position that a sectarian is a Christian as far as he goes and we should fellowship him in all he does which is right. The reasoning of this unity scribe would lead to fellowship with the Catholics and any Protestant sect. Even though the heathen often did by nature the things of the law, they had so much error that God forbade his people from mixing with them. And to the Samaritan who believed in God, Zerubbabel said "Ye have nothing to do with us, to build an house unto our God." (Ezra 4:3).

This writer on his exceedingly broad basis of unity was shut out of the Review by its former publisher, and immediately was received with open arms by the Christian Leader. But in a few months he became too broad for them, and then went to the Christian Church. A Christian Church preacher in Lisbon, O., told me one night after my meeting that this unity writer had made application to work for the Ohio Christian missionary society, but that they had rejected him. After preaching a year or two for a Christian Church in Canada, he went to the Congregationalists and preached months for them in a long robe. Wm. H. Book, a Christian Church preacher, told Ermine Poer that he could fellowship D. S. all right but he could not fellowship that long-robed son of his. But now that scribe is writing on Unity in the Review, and there is no evidence that he has ever repented of his unscriptural broadness on unity—a broadness which would practically destroy every Christian organization if followed. We think it very appropriate that a writer with such a checkered religious past be the chief writer on Unity in the Review. It is harmony with its flip-flop in its Open Door apostasy.

The Review used to oppose "the one-man-preacher-pastor system", as Daniel Sommer called it, but now is for it, and has been ridiculing for years the development of talent advocated by the M. C. Where the publishers have their membership, the church advertises thus in the community paper, "Church of Christ . . . 29th St., John

S. Johns, Minister." Yes, he is "the pastor", feeder, for he leads a Bible class Lord's day morning, preaches the sermon, takes charge of the young people's meeting Sunday night, preaches at night, and takes charge of mid-week meeting. The three bishops don't "bish", but the imported hired pastor does it for them. This church is working hand in hand with the college people in the city which it opposed in its former days. If ever there was a "fifth column" in the Church of Christ the so-called American Christian Review has been that column. It's the Benedict Arnold of the Church.

"First pure, then peaceable" is still in the Bible, and the Macedonian Call will continue to stand for it till God, not man, puts it out.—D. A. Sommer.

Offensive Warfare

The invading hordes of German soldiers have eclipsed nine nations of the European continent with a speed that carnal warfare has never previously matched. Characterized by new methods of warfare, its "blitzkrieg" is proceeding with an effectiveness that would have put Caesar to shame. What has made these lightning-like thrusts possible? Discovery of new metals, new elements? Uses of materials the world has never known before? No, indeed. Hitler's war machinery uses old metals, the same elements; but these materials have been put to new uses. Fullest utilization of existing means has given the terrifying columns of the Germans their victories.

Brethren, Satan, has pulled a "blitzkrieg" on us. Since the dawn of the reformation, he has devised new means of captivating the minds of the people. Immoral literature, movies, the radio, all are being used by him with the greatest effect in corrupting the morals of the people today. How can we organize a good defense? Do we need new revelations, another Gospel? We do not. Were Paul here today, I am sure he would say that the word of God is swifter than the speediest warplane, more powerful than the greatest warship; but we must utilize the inventions of modern science to proclaim this word as fully as Hitler has used his resources. May not the radio and the press be put to spreading the truth as well as the error of Satan? Should we not take advantage of the opportunities afforded by these devices, so widely used? In this great battle against the powers of darkness, every member of God's family must be alert, must work with a new zeal to instill the teachings of Christ in the hearts of men. All of us must be full grown soldiers of the cross, fighting the good fight of faith, with the same sword of the spirit, using old and new methods. Let us remember the lesson that France has learned—the best defense is a good offense.—Henry Boren.

Beware of False Teachers

While looking over the old records of a certain congregation, I found accounts of a "special meeting" called on Dec. 18, 1928, for the purposes of talking over the differences existing between two congregations in the city. A speaker on one side asked the following question: "If men (meaning preachers and public teachers) come into your midst will you fellowship them?"

Answer by speaker on the other side: "It doesn't make any difference what a man thinks concerning colleges,

if he is clean. If a man comes who preaches for colleges and does not mention them, we shall endorse him."

Question: "Would you sustain men such as _____, if you knew he preached for colleges (churches favoring colleges, of course) at other places and asked for subscriptions to such schools?"

Answer: "We feel that it is aside from the point, another matter, and we would not care if he had preached for such places and subscribed so long as he did not preach it here."

The above account is concerning a meeting which took place twelve years ago. It is needless to say those two congregations never got together. Time is a great clarifier of issues which arise in the brotherhood, and it is interesting to know that in Ozark, Mo., the man who wrote the minutes of the above mentioned meeting, and the man who has his membership in and is endorsed by the congregation which took the position "that it does not make any difference if a man does endorse the colleges, just so he does not mention them here in the pulpit," faced each other as disputants in public discussion!

The congregation which did not want it mentioned in the pulpit but did not care if the preacher did favor colleges, now endorses and holds in its membership a man who not only does not keep still about the colleges, but would affirm "they exist by Divine Authority!" The plea is being made now by our brethren who once took the position that elders have a right to know if a man endorsed colleges, and they should keep such preacher out; that it "does not make any difference what a man stands for some place else, just so he preaches the gospel here." These brethren have taken the old "dodge" the college brethren used twelve years ago! The sooner elders learn the fact that a man, who will not teach against a thing, is very likely to favor it in his heart, and is very likely, too, sooner or later, to come out openly and endorse the thing—the sooner elders learn this the better it will be for the church.

It is not consistent to say "we are not headed for the Christian Church" and at the same time say "we have been wasting time trying to find grounds upon which we could unite with the Christian Church." Have some of our brethren found "union ground" outside the New Testament? Why don't some of these brethren who can preach such strong sermons against Christian Church Doctrine and Bible College Doctrine, come right out and do some teaching on this "Middle of the Board" doctrine and "It doesn't make any difference what a man stands for somewhere else just so long as he preaches the gospel here."

Beware! If a preacher secretly endorses a thing he won't teach against it. And when the trouble comes the brethren won't know what to do, because they have not been taught against the thing that is causing the trouble.

The preacher kept still in the pulpit, but sowed discord privately.—Lloyd Riggins, Charleston, Ill.

World Conditions vs. Church Conditions

The world war was bad, many lost their lives. The present European war is worse. Many losing their lives, homes broken up, children left without fathers, women without husbands, nations losing their possessions, Hitler greedy for more territory. Yes, world conditions are terrible, but have we, as Christians, considered the spir-

itual condition of the world generally and the church in particular?

Carnal warfare starts and ends, nations rise and fall, but the great spiritual war never ends and the kingdom of Christ will never fall, although we as citizens of that great kingdom may fall as individuals, or as congregations!

Satan is the "Spiritual Hitler" and he is after more territory, and in many instances he is gaining ground. He is wrecking souls, leaving many homeless, fatherless, yes many have been driven from a true church home and from their spiritual father by not putting up the spiritual fight we are supposed to fight (see Eph. 6:10). Oh, how much precious time has been wasted!—finding fault with Satan's forces (the sects) when we should have been strengthening our own army. In a carnal warfare, in order to gain the victory, we need trained soldiers who are not afraid to fight and are willing to endure hardships, and an army that knows no discouragement. The same is true in the Lord's army (see 2 Tim. 3:12, 2:3, 4:5; Ephraim 6:10). We may be ever so willing to fight for the Lord, but if we don't know how, we will lose the battle. In order to know how, we must train. The church is the Lord's training camp. 1 Pet. 3:15 shows we must train. For proof that the church has sadly neglected to train, I only need to call your attention to a bit of history. Satan captured a great host of our soldiers when he introduced instrumental music into the worship, also when he introduced Bible Colleges, Orphans' Homes, the Pastor System, etc. Then about the time we thought we were in the safety zone, he captured a great multitude of the Lord's army by offering a compromise known as the "Rough Draft."

We boast of having the truth, and while we are boasting, Satan comes along and swallows us up with error! SHAME!! Even preachers and elders who are supposed to be leaders on the firing line, turn traitors and while they confess to be for Jesus, in works they deny him! Just a short time ago I was opposed by one who is supposed to be on the firing line, because he thought I was too hard on the opposing forces! May the Lord have mercy.

We say the church is a perfect institution and we must give God glory in and through it, yet many are compromising with those who by their actions say we need something else to do a part of the work. If we are going to condemn Bible Colleges, Orphans' Homes, the Pastor System, Missionary Societies, Instrumental Music, various ways of man to raise money to finance the Lord's work, don't you think it is about time we were showing the enemy that the Lord's way of doing things is better? Some of us don't even condemn some of those things and brand others as being radical because they are making the fight against them. The only way we will ever be able to gain any territory for the Lord, is to get busy and train the members one and all so they will be able to expose all error, and will be able to detect error when they see it, not only doctrinally, but in our daily practices as well.

The big job is to convince the members that they need to train and develop. That old idea, that the elders and preachers are the only ones who need development was advanced by Satan himself. Until we can awake to the realization of our responsibility, we will never get very far in the great fight against sin.

In my work I find that but very few of the members

of the various congregations attend the Sunday morning Bible study, Sunday night and midweek meetings, development class, song practices, etc., and some who are supposed to be zealous, rather discourage such work by saying "we are not commanded to attend those meetings." Well I wish some one would figure out a way to convince all such, that they are helping Satan advance his cause by such indifference. I really believe I have it solved to a great extent. If ALL the preachers would expose such indifference and worldliness, instead of just a FEW; and ALL elders and leaders would teach more along that line instead of just a FEW; and ALL congregations exercise discipline on disorderly members instead of just a FEW—I am sure the problem would be solved; but as long as we follow the way of least resistance we will find ourselves ridiculing those who really have convictions and we will still find ourselves laughing at the preacher when he condemns the indifference in the church.

My dear brother and sister in Christ, may I entreat you in the name of Christ to wake up! What right have you to absent yourself from the church meetings? How can you go in late every Sunday and disturb the Bible study when you could have been there on time? How can you conscientiously stay away from the Sunday night and midweek meetings and other meetings, such as business meetings and protracted meetings, when you have no just reason? When are you going to realize you are a part of the church and that it is just as much your duty to be faithful as any one else. All the above mentioned meetings, if conducted right will have a tendency to make you stronger. You say, Yes that is the trouble, they are not conducted right. Well whose fault is it? What are you doing to improve the meetings? If no one would take any more interest than you do, what would become of the church? Do you really think it would put up much of a battle against sin? I'm asking you dear reader, I want you to wake up!

My observation has been, that those who are indifferent about the meetings of the church and can't see any need of having meeting only once a week, are doing very little, if any, to rescue souls from Satan.

Wouldn't it be wonderful if every member of each congregation would be present at each meeting when at all possible. Suppose that one-tenth of (that is about the percentage of members who attend all the meetings) Hitler's army had been willing to fight!—you know he would have been defeated. Have you ever considered that all of Satan's soldiers are willing servants and never tire in his service? And do you realize he has many more soldiers than the Lord has? Don't you think when you view the spiritual condition of the world that it is high time we were all waking up, and really getting busy and developing into useful workers in the Lord's service? What do you think, or—do you think? I am asking you because I am interested in the cause of our Redeemer. I don't want to see it go down, but I would like to see it build up. We can build up and become stronger and overcome the enemy if each of us does his part. Remember there is a reckoning day coming to all of us. Where will we stand in that day?! Yours for the advancement of the cause of our great Captain, JESUS THE CHRIST.
—C. R. Turner.

A Golden Opportunity

As members of Christ's body we should at all times be looking for opportunities to sound out the word of the

Lord. Paul preached the gospel in every available place, from the prison cell to the household of Caesar, making use of every possible opportunity. We, as Christians, are told to be followers of him, even as he was of Christ. (I Cor. 11:1).

I believe the brotherhood in general appears to be waking up from a more or less dormant state. Brethren at present, seem to realize that they must not let opportunities slip by, but must grasp each one, of course as long as they are within scriptural boundaries.

It has been my privilege to work with two congregations in Nebraska, who I believe are making a grand effort to seize opportunities afforded. I speak of the Red Cloud and Fairbury congregations. In the former city the brethren have taken a golden opportunity, which is the spreading of the gospel by a children's Bible study. Starting last year the brethren decided to serve the community by conducting a three weeks' study. This proved to be one of the most outstanding events of the year for the congregation, as during a fall meeting many of the children, who had attended, BROUGHT THEIR PARENTS OUT TO MEETING. Thus the gospel light penetrated to all the family by means of the Bible study. This year another study was conducted. More children came to boost the attendance, consequently more parents learned of the church. Hence we are building up a foundation which will make them more apt to accept the teaching when presented from the pulpit. The success of this Bible study will speak for itself, as the brethren have decided to conduct a similar study each year, deeming it one of the greatest ways afforded them in preparing aliens for Gospel preaching. This group is small but is on the right road which leads to healthy growth.

The other congregation is much larger. They also have conducted a children's Bible study, this year being their first attempt. During this time they have prepared teaching talent for cooperation in a city-wide Public Schools Bible Program. This effort, which is to open this fall, will attract many grade school children in the vicinity of the church house to attend these sessions held every Wednesday during the school year. Here we see another GOLDEN OPPORTUNITY accepted by the church. Nebraska certainly is not the only place that a door of opportunity presents itself. All locations hold forth similar situations. If it seems that there isn't any, make one. Let us all benefit by this example displayed by our brethren in Christ.—Bill Hensley.

Lord, Is It I?

As I write this I am in the Hoosier state, Indiana, in a series of meetings with a congregation I worked with four years previously. The church seems to be in fair shape and it appears that brethren are making plans for an even more faithful stand in the future. I regret that I cannot say the same for all of the surrounding congregations. As an example, brethren from a nearby church who have been attending, have expressed their worries for their group. It is said that upon any occasion when you attend the theatre, you may sit with one of the three elders if you so desire, as one of them will always be there. It is reliably reported that at least one hesitates not to go into a tavern and order his beer. So the church is declining morally, spiritually, and numerically. Worldliness is capturing many, and negligence is the order of the day. The leaders have fettered their own hands by their con-

duct, until they cannot exercise discipline, and the Body is full of corruption.

But the brethren there have a monthly preacher; a man who makes more than anyone in the church he preaches for, perhaps. Once per month he comes and receives his \$25.00 and then goes on his way home. Annually the crowds have grown smaller under the system, until now the preacher talks to a pitifully small handful on Lord's Day evenings, and there are hardly enough who come out on Wednesday night to open the house for prayer meeting. This in a church that had at one time a most brilliant future. Many congregations in the state of Indiana are on the skids, headed down the declivity of apostasy, and what with no development of talent in most places, and preachers interested only in the places that can pay them, it won't be long now! The college group has captured virtually the whole of Indianapolis and using it as a base are extending outstate. Let us in Missouri take warning. Let us learn by sad and bitter experiences of others! Let us pray that we may live and conduct ourselves in such a manner that shame may not be brought upon the church.—W. Carl Ketcherside in Missouri Mission Messenger.

(It's the "fifth column" in the form of the Review that has betrayed the cause in Indiana.—Pub.)

Questions and Answers

(87) J. T. G. How is a man convicted of sin and what is God's motive of conviction? Ans. See Jn. 16:7-15. The Spirit led the apostles into the truth and this truth when received convicts men of sin. The complete motive for yielding to conviction is indicated in Rom. 13:5. We should do right for the double purpose of right itself and that we may avoid the penalty of wrong doing. (88) Is willful ignorance willful sin? Ans. Since we are commanded to understand what the will of the Lord is it follows that willful ignorance is willful sin. Men sin willfully when they deliberately prefer the pleasure of sin to righteousness. (89) With whom should Christians not have fellowship? Ans. Those who are not true to the doctrine of Christ. See 2 Jn. 9, 10. (90) Who has right to preach? Ans. None but the faithful according to 2 Ti. 2:2. (91) Who has the right to be an Elder? Ans. The man who possesses all the qualifications required in 1 Ti. 3:2-7 and Titus 1:6-8. (92) Who appoints him and how? Ans. From citations in previous answer, we see that an evangelist is to appoint an Elder. This is done by calling for scriptural objections to the proposed candidate. If none are found then the evangelist announces publicly that said man is an Elder of the congregation. (93) Should professed Christians who practice dancing, card and game playing, theatre and movie goers, tobacco users, alcohol drinkers, narcotic users, etc., be withdrawn from? Ans. You have grouped some things together that are not the same in character. All of the things you mentioned are wrong but not all of them are in the same class. At least dancing and drinking which are in the immoral class and certainly constitute cause for final discipline. But so much condemnation of all of above evils should be made that those guilty will feel so uncomfortable that they will either quit the practices or make their cases so pronounced that final discipline will become obviously necessary. (94) Should the Church receive American Legion boys who are engaging with them in their evil practices?

Ans. No one should receive the fellowship of the church while practicing evil things whether those of this group or not. (95) Should Christians vote, hold office, be soldiers, parade in war celebrations, play in bands, engage in any or all worldly celebrations, salute the American flag, etc.? Ans. Again you have grouped things not of the same class. According to Jn. 18:36 it is right for nations of the world to engage in defensive war. And according to Acts 22:25 a Christian may be also a citizen in a worldly government. Thus, if it is right for a Christian to be a citizen in a worldly government and it is right for worldly governments to engage in defensive warfare, then it would be right for this Christian to go to war if called upon. See Rom. 16:23. Here is a brother who is a chamberlain which is from a word that means an office in the city government which answers part of your question. When we salute the flag we are obeying the principle commanded in 1 Pet. 2:17. As to taking part in "all worldly celebrations" the answer is obvious. But celebrations that are purely patriotic and not connected with items that violate the principles of Christianity are not wrong. (96) Is there a precept or example in the Scripture for every action of the Christian life? Ans. There certainly is. See 2 Pet. 1:3 which so declares. Rom. 1:16 says the Gospel is God's power to salvation and this other text says God's power gives us ALL things that pertain to life and godliness. So everything that has any godliness in it is in the Gospel. (97) The so-called Church of Christ takes three positions on church government. 1, evangelistic rule; 2, Elders (right or wrong); 3, majority rule. Which is scriptural? Ans. Neither one. The Elders are the scriptural rulers according to Acts 20:28; 1 Ti. 3:4, 5; Heb. 13:17; 1 Pet. 5:2. No one in the Church of Christ has any scriptural authority to rule. But these same passages show they must not rule right or wrong since that would be "lords over God's heritage." Thus they must rule according to 1 Pet. 4:11. (98) If all officers are under charges how proceed? Ans. 1 Tim. 5:19-22. An evangelist must be present and with at least two witnesses to each charge he should decide on the guilt or innocence of the accused. If found guilty the one accused is deposed which will put him in the hands of the unofficial members who can withdraw fellowship from him if his later conduct requires it. (99) Have women any authority to correct evil in the church? Ans. Using Acts 18:26 as example and 1 Ti. 2:11, 12 as guiding principle we see that a sister in good standing who has knowledge necessary may work under the authority of man in correcting evil. (100) Is Heb. 10:25 willful sin and the sin against the Holy Ghost? Ans. It is willful sin but refers here to the willful rejection of Christ as our sacrifice and as honored in the communion. But this is not the sin against the H. G. since Matt. 12:24-32 and Mark 3:30 shows this sin consisted in giving the devil credit for work that was really being done through power of the Holy Spirit. There is nothing of this in the passage of your citation.—E. M. Zerr.

"Ye Ought To Be Teachers"

"The world lieth in wickedness." Men drink and gamble. Gangsters and other robbers infest the land. Husband and wives fight and divorce. Children are turned loose with little moral instruction. Politicians do anything to gain office. Nations clash for supremacy. And "the Church" looks on with indifference and dies of dry

rot. The Word of God—the gospel of Christ—is the remedy for all these ills of mankind. But it must be gotten to them. How?

“When for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not of strong meat.” (Hebrews 5:12).

Who is the “Ye”? Preachers among the Hebrews? Yes. Elders among the Hebrews? Yes. Deacons among them? Yes. Other brethren among them? Yes. Women among them? Yes. Paul is writing to them ALL, and says, “YE ought to be teachers.” Of course, that does not necessarily mean public teachers. The cure for the sins of the world is the law of God, and He has made EVERY Christian a dispenser of that law. Christians are supposed to be salt, preserving the earth, but the disheartening mess in the world is because we have lost our savor.

“Ye ought to be teachers.” A preacher who merely preaches and baptizes people is only half a gospel preacher. He is commanded to commit what he knows to faithful men who shall be able to teach others. (See 2 Tim. 2:2). The high-powered evangelists of the past generations who exerted every effort to get people to profess Christianity have about bogged the Church down with backsliders. Many preachers in the Church of Christ have imitated the sects in this. Too many elders call a certain preacher, merely because he can bring many converts into the Church. A few days ago a man told me that he was the only one left of about twenty additions in an enthusiastic meeting of fifteen years ago. That day of untaught enthusiasm has passed among true Israelites. Read the report of Bill Hensley in another part of this paper. Nothing spectacular! No chance for big contributions! But solid work which will go on and on and on AFTER the preacher has left. That is the kind of work the Macedonian Call will encourage more and more. Baptisms will come if Christians are put to work.

“Ye ought to be teachers.” Elders are to “feed the flock”. If they are not able they should be developed. “Apt to teach”. Preachers have baptized but not taught. Let's have fewer of the fifty per cent preachers. “Commit to faithful men who shall teach others”. Then we can have scriptural pastors, feeders—bishops.

“Ye ought to be teachers”. “Edify one another”. “EVERY ONE of you hath a psalm, hath a doctrine [teaching], hath a tongue”, etc. (1 Cor. 14.) “When the whole church be gathered together”. The kingdom of the clergy is the worst evil in the Christian world. We borrowed it from the Catholics. Begone, ye parasites upon the Church! We have no need of you with God's plan. ALL Christians “ought to be teachers”.

“Let the older women teach the younger women”. Eunice and Lois must have taught Timothy, or handed it down, so that he became a noted character in the early Church. Priscilla and Aquilla taught Apollos the way of the Lord more perfectly. “Be ready unto every good work” which is in harmony with God's Word. Bible classes of young people without extra organization, Sunday, week day, any time, at meeting house or home or under trees—“ye ought to be teachers”. “And ye fathers . . . bring them [children] up in the nurture and admonition of the Lord”. Tell them about the soldiers of truth and righteousness portrayed in the Bible. Read to them about these noble characters. “Ye ought to be teachers”, ye fathers.

The world lies in wickedness. The only remedy is this life-giving Word of God. But we have failed to get it to the people because we have followed man's plan. The clergy has not done it; societies have not done it; man's schemes in general have not done it. Let us go back to God's plan which is for ALL Christians to tell the story of Jesus and to edify saints.

“Ye ought to be teachers”.

And when we appear before the Master Teacher, he will then say, “Come, ye blessed of my Father”.—D. A. Sommer.

When God Doesn't Get His

Bro. Sommer: There is quite a bit of knowledge lacking on my part, or my Christian brethren, here in Brookport, among the younger Bible readers. We want to know what the standard for giving is. I believe this letter represents the feeling of myself and others here in the Church. Seems to me that the Church here has two passages of Scripture it uses, namely: 1 Cor. 16:1, 2, “Give as you have been prospered”. Seems to me this verse taken away from the rest of this letter loses its context. The other verse used is 2 Cor. 9:7. “Let each man do according as he hath purposed in his heart: not grudgingly, or of necessity, for God loveth a cheerful giver”. Paul teaches that the disciples gave all in some cases. At other times, beyond their means, etc. This doesn't mean for us to spend our money on luxuries, thousand dollar cars, etc., have all things we need, then give the Lord one dollar per week, does it?

It seems to me that money is a great messenger of mercy, one of the strongest weapons the Church has. All the things needed in life can be had with money. As I understand it, the good things of life must be given by the Church if we heed God's plan. All things can be done in “His name by the Church”. Money would put our preaching brothers in weak places, taking the gospel to the lost. How can we say we love Christ and see others about us “cross the Great Divide” unprepared? All for lack of money. That surely is not the teaching of Christ.

I contend that Christ demands exactly what we have, not what we don't have. Some of us ought to give a tenth, some more, some less. But above all, never less than we spend for things we could do without. That would put Christ second, and He must be first. Paul says of the Macedonians: First they gave themselves to the Lord. All examples show in olden times they gave one-tenth and more for certain things. Does God require less of us? Can we fight human institutions and not put our money in the Church? I do believe the Church should have much more of our earnings than it gets. And I do so contend, Bro. Sommer. I work for the “war department” and I have visited several “Churches of Christ”. It seems most all of them fail to give as we should. Talking to our preaching brethren they don't like to preach upon said subject. Isn't it their duty to teach this. Most of them seem to think people will call them “money grabbers”. Do you believe it would do good if a good article was printed in the Macedonian Call? Please consider this written in the Spirit of love.—P. E. M.

The thoughts of this brother in his personal letter seem to me to be so important, I am passing them on to our readers with a few comments.

We have been purchased with the precious blood of Jesus and belong to Him, soul, body and spirit. Our time, talent, and money is the Lord's, and we are only stewards in this world handling that which belongs to another; and some day we must give account.

God tells us to give as we have been prospered, but leaves it to our judgment and love as to what that is. Hence, we are to "purpose in our hearts"—reckon how much it takes us to live—so that we can give all we can to the Lord. God loves a cheerful giver, one who appreciates fully what God has done for him.

Why should Christians with means leave estates to ungodly relatives who will use in the service of self or Satan that which really belongs to God? When we learn the lesson of stewardship as the Book teaches, the Church will have more means on which to advance the gospel. Sometimes congregations as such are not much interested in advancing the gospel in other fields, and one can then send directly to those who can and will do such work.

If a nation can conscript young men to fight its battles, surely it should also conscript its wealth. If men with talent to preach should use that to God's glory (as so many think), then also those with the talent to make money should use that to the glory of God. If not, why not?

I like the example of that old gospel preacher who spent nearly seventy years working for Christ; and after his family was raised turned back into what he considered the work of the Lord, all money that brethren gave him, so that when he died after such a long service, he left none of this world's goods. "Christ died for all that they who live should no longer live unto themselves, but unto Him who for their sakes died and rose again." We are in reality only stewards, handling that which belongs to God, and some day must give account.—Pub.

The Modern Dance

The New York Sun: "The modern dance is not new. It is a reversion to the grossest practices of savage men. Its culminating extravagancies are the same as the end sought by the heathen. The only difference is this, that the heathen is childishly frank in his acknowledgment of the end sought, while we are not so bold. Preserved through all ages by the habitues of low resorts, by prostitutes, and their patrons, these dances have never lost their original reasons for existence. They have never been deprived of their appeal to the profligate and the debased. Today, whether practiced in the brothel or in surroundings more expensive, they retain without change their original meaning and are unmodified in their effects."

Rabbi Wise: "There is no decent dancing."
T. A. Faulkner, former proprietor of the Dancing Academy of Los Angeles and president of the Dancing Masters' Association of the Pacific Coast: "No woman can waltz well and waltz virtuously."

Professor Harry Scribes, famous champion dancer: "I will say that I do not believe that a woman can waltz virtuously and waltz well, for she must yield herself completely to her partner."

Professor William H. Holmes, former dancing master: "I found the ballroom an avenue of destruction to multitudes. This is a truth burned into the hearts of thousands of downcast fathers and brokenhearted mothers,

and husbands are legion who can look into deserted homes left desolate by wives and daughters who have been led captive by the magnificent burst of harmony and the laying on of hands."

Cicero, ancient Roman man of letters (although not a direct condemnation of the modern dance, yet a denouncement of its ancient source): "No one dances except he be drunk or mad."

"In His Steps": "A great number of young people begin in the dancing school and ballroom a course of life which ends in utter and dreadful ruin. Archbishop Spaulding declared that the confessional revealed the fact that nineteen-twentieths of the fallen women began their descent in the ballroom. Could accurate statistics be prepared in regard to any of our cities, the result would be of a similar nature. The sensuous nature of much of the music, the unnatural fascination, the whirl of excitement, the mutual and familiar relations of the dances—all these influences brought to bear upon the young at an age when they are peculiarly susceptible to them are exceedingly dangerous. The young man or woman who exposes himself or herself to these dangers should be exceedingly fearful lest the worst overtake them. Multitudes of human souls are lost for time and for eternity through the influence of this amusement. It is frequently said that people must have some amusements. We grant it. We advocate no gloomy philosophy of life. Amusements we need—nay, must have. But in all this great world which our Heavenly Father has made so beautiful, so full of sources of pleasure, are there no forms of amusements save those whose associations and results are so full of danger? Are there no happy men, no cheerful women, who never enter places where this amusement is engaged in? One must have food; shall he, therefore, take poison? One must have drink; shall he, therefore, take brandy? The safest way is to let dancing severely alone."—Jimmie Telle in Gospel Advocate.

Church News

"If God gets his and I get mine
Then everything will be just fine;
But if I get mine and keep His, too;
What do you think that God will do?"

Neosho, Mo.—The church is doing very nicely.—C. E. Carr.

Don't hand an old worn-out song-book to a non-member in a protracted meeting. He will think your doctrine is as shattered as your book. Get a new supply of Great Songs of the Church, fifty cents each, cloth, round or shape notes, and be ready for your summer or fall meeting. We can furnish them.

Peoria, Ill.—Four have been added to the congregation here the past month—two by baptism and two reclaimed. We feel greatly encouraged in the work. At present we are studying the book of Romans, which is very interesting.—Mrs. Laura Reynolds.

Bartlesville, Okla.—This is to invite all who are in this part of the country to our all day meeting, the third Lord's Day in August, when we will have speaking morning, afternoon and evening. After the morning services there will be a basket dinner at the park. We hope there will be several preaching brethren here and will cooperate in our meeting.—W. O. McCreary, correspondent, Box 265. (Church located 1402 Oak St.)

Carrollton, Mo.—Just read last issue of M. C. It is getting better all the time. Your article pertaining to Europe's Carnal Conflict exceptionally good and the issue in regard to Kingdom of the Clergy much needed. I begin meeting at Colorado Springs (cor. Cedar and Cimarron Sts.) July 14th. This followed by four meetings in North Missouri, one in South Missouri in October.—B. F. Huddleston.

Des Moines, Iowa.—This is the second week here, a very interesting meeting. Eight additions to date, July 17, seven by baptism, one by membership. Some fine brethren here.—C. R. Turner, Sullivan, Ill.

Spokane, Wash.—Brother Turner's meeting here closed June 23rd with good attendance. Three were added to the church by baptism, and five others placed membership with this congregation. Brother Turner is plain and forceful in his teaching. He does not spare in condemning sin.—Arnold Hintz, 2411 Normandie St.

Kansas City, Mo.—Just arrived home (June 26) from Fair View Church. They meet in the country about eleven miles north of Clarinda, Iowa. They are a faithful congregation. Christ died for our sins. (1 Cor. 15:3). Christ Jesus came into world to save sinners (1 Tim. 1:15). Beware lest thou forget the Lord. Be sure your sin will find you out (Deut. 32:35; Num. 32:23). He is able to save them to the uttermost that come unto God by him (Heb. 7:25). "I even I am the Lord and beside me there is no Saviour" (Isa. 43:11).

"If ye believe not that I am he ye shall die in your sins" (John 8:24).—W. E. Ballinger.

Kansas City, Mo.—Wife and I were at church recently after an absence of 15 weeks or 105 days. This blank was not by choice but by decree. 26th and Spruce were alive, alert and active; a full house, abundant zeal and everybody happy—both young and old appeared to "be glad and rejoice." It rained all day but we are told to "be instant in season and out;" we can't have a rainbow without a cloud—this means a promise. Clouds are uncertain, we can't discern their movements but we never worry about the sky, we know it is always blue whether we see it or not—likewise, though hidden Christ is always in the presence of God for us. When the sun hides in the west it leaves the moon and stars to shine until it comes again. Christ has gone to that invisible Empire and has chosen the church to shine for him. (Jno. 14:3, Matt. 5:14), while He is gone. It takes a rain cloud and sun to make a rainbow; also three things, embrace a promise, what are they? A. R. Moore, 7519 Jefferson.

Marshalltown, Iowa The Church of Christ meeting in the Adventist building closed our meeting June 23 with an all-day meeting. In the afternoon we held an open meeting in the church house. Brethren present and taking part from Des Moines, Cedar Rapids, and Sac City. We were very much helped and encouraged by the presence of brethren from Des Moines all through the meetings. Bro. Johnnie W. Rhodes conducted our meeting, preaching nothing but the simple gospel in a very forceful manner. The visible results: 9 added—5 by baptism, 1 from the Christian Church, 3 by confession, and the church greatly revived. The church here is gaining respect not only of its members but the outside as well.—W. E. Cokerice.

Kansas City, Mo.—In response to an urgent request I visited the small but faithful congregation at Cowhill, Mo., over 1. D. July 14. Business meeting called for afternoon to attend to disciplinary matters. Church stood as one in agreeing with Bro. John Rhodes and myself on action taken. Attended last session of Bro. Rhodes meeting at Pleasant Ridge. Much good accomplished. Robert H. Brumback, 3931 Harrison St.

If you happen to be a member of a church which stands for human organizations of Bible colleges and orphans' homes to do work of the Church, you are under no obligations to support such an institution or preachers for such, but you are under obligations before God to do all you can to enlighten them. Why not use your means in sending literature to ALL the members who might be influenced for God's way in teaching the Bible and doing charity work?

Sullivan, Illinois—I see a report of West Riverside meeting in June issue by Mrs. W. J. Stone, so I shall not take up space reporting that meeting only to say Brother Wilbur Storm led the song service and did his job well. He and Earl Fiscus are promising young men with ability and should be kept busy. Wilbur can teach music and should be used in that work. I enjoyed my work in Berkeley, Calif., very much and feel that much and lasting good was accomplished. The college brethren have done a great deal to destroy the work we did there after the meeting closed. They kept quiet while I was on the ground, but became very brave after I left. Brother Geo. A. Robinson is still on the firing line and is able to handle them if they would only be fair with him. I was much impressed with his zeal and determination to advance the cause of our Redeemer

in that city. Two came from the college congregation in San Francisco, others seemed almost persuaded and confessed they never heard it preached that way before. I was with the church in Spokane over three Lord's days. Some fine brethren there. Brother Hintz, the only elder at present, is a sound man and is trying to save the church from the present apostasy, but the cooperation in that respect is not so good. Meeting resulted in eight additions, three by immersion and five by membership. I am home for a few days' rest, will begin at Des Moines, Iowa, July 7th.—C. R. Turner.

"Some one sent me a copy of the Macedonian Call, and I think those needed warnings should be spread among the people of the church and out of the church, and so I am sending for a few copies for distribution." So you see, brethren, how your work spreads. I am sure a young sister is the one who sent this paper to this brother. The printed page is the silent missionary. The Adventists for nearly a century have been strong for scattering literature. Recently a leaflet of theirs came to my notice which said that six million copies of that series would be distributed. I have no doubt that the Russelites have scattered a billion pieces of reading matter. Ours is only a drop in the bucket, yet we claim "to have the truth". Will it always be thus? YOU are to answer.

Bonne Terre, Missouri—H. L. Carlton recently completed a two weeks meeting at the Old Antioch Church of Christ south of Fredericktown, Mo., and was rewarded in his efforts by having four make their confessions and accept Christ through baptism. This Church had once been active but had drifted away until only occasional denominational services have been conducted in it for some time. Only four former members reside in this district and were pleased to have the Church established again. These together with those recently added gives a good foundation on which to work. Sister Gibson, who resides in the immediate vicinity part of the time, has recently had the Church repaired and put in good condition. The outlook at the time Brother Carlton went there to conduct the meeting was not very bright as there was another meeting going on near by and the denominations are very strong in this territory. However, he did an excellent work. In addition to adding to the membership through the word of God, he advises that there are some other very likely prospects for baptism. The congregations at Bonne Terre and Flat River sponsored his efforts and have agreed that they will arrange between them to have someone there each Lord's day to conduct services and Bible study. The annual all-day meeting was held here on Sunday, June 9th, with an attendance counted as being 248 (believe there were quite a few who were not counted). Two brethren were here from Kansas City. It is felt that all who were present were greatly benefited by the things that were spoken by the different speakers. Brother Wm. Ketcherside was here and we enjoyed very much having him with us again. Construction of the new basement has just about been completed and it is felt that this addition will aid materially in the conducting of Bible classes which heretofore have interfered with each other to a great extent.—P. L. Faenger.

Fairbury, Nebraska—Finished work for the present at Red Cloud, where I was engaged in conducting a four weeks' children's daily vacation Bible study. The study has proven quite successful, so the brethren expect to spend two or three weeks each year in such work. It truly is an efficient method of spreading the Gospel into many homes. While assisting these brethren, three took their stand with Christ by coming from the Methodist, Baptist, and Lutheran churches. Prospects are very good and I feel if these brethren continue at the present zealous pace, the cause of Christ can do nothing else but grow and expand. At present I am assisting the brethren at Fairbury, who appear to be on the road to accomplish great things. I am spending five mornings a week in Bible study for children and adults. Three nights a week (Wednesday, Thursday and Friday) in development of talent, along with a campaign of visitation during the afternoons. The congregation has 27 male members who can take an active part in the service, and so are putting forth this effort to develop all possible material. I truly rejoice to see such, and feel confident if these brethren continue with a thought in mind of developing their talent they can accomplish a great deal for Christ. A well developed congregation is our greatest argument against the Pastor System and Instrumental Music subject, so let us strive to that end. The brethren here, as Bro. Sommer mentioned in the June issue, have the opportunity to cooperate in the Public Schools Bible Program, which permits them to conduct classes every Wednesday for the grade school children.

who are released to study the Bible at the church of their choice. Their plans are well under way with the sisters of the congregation planning for classes throughout the school year. Just another way to aid in spreading the Gospel. Let us use all possible opportunities that are scriptural for spreading the light.—Bill Hensley.

If you will send us new subs we will help much to put the "fifth column" out of business which has betrayed the Church. Our pages will help enlist new soldiers to aid you in your local fight against Satan, if you will send the Missionary Number to them. The timid soldiers among you will receive some stiffening for their backbone, if you see that it comes into their homes. The careless ones who let their paper drop will be strengthened if you will send for a list of all the subscribers at your place and see that they renew. Our little paper is the tool, you are the workman to handle it.

In communities where a goodly number of brethren work in shifts, it may seem necessary to have the Lord's Supper at night also, but when there are only two or three who can not come, it is doubtful whether it is best. I have seen churches have it before the evening service while people are coming in and it lost all its sacredness because of the confusion. To have it at night in a protracted meeting when only two or three partake, may leave a wrong impression on the non-members. Besides a number may decide to "go visiting" through the day, knowing they can partake at night. With many it seems to have become a very essential form, yet they lose sight of the very purpose for which it was given. Are they just as particular about giving as they have been prospered, talking the gospel to others, doing good to all men, etc.? "The end of the commandment is love out of a pure heart," and the means should not be magnified above the end.

We have about forty copies left of the issue containing the picture and obituary of Daniel Sommer. Our young preachers, and many other young people may appreciate this in years to come if they have it in their files. We shall send you a copy for a stamp.

"Let all things be done unto edifying." But I heard a few months ago of a preacher who preached one whole Sunday evening on the question of how long the children of Israel were in Egyptian bondage. What a fine way to kill a church! We have not space for such subjects in the M. C., except possibly some time a few lines. We have some nice articles on hand, which do not tend to stir to greater faith, activity, devotion, etc., and so they become secondary to us. We believe the interest which is arising among the churches warrants our continuance of such a policy. I am telling many that I hope we can soon have twelve pages filled every month with reports and short articles on activity, devotion, purity of life, development of individual Christians and churches, etc. If there is anything much going on in your community in the Church, tell our readers about it.

That College Clergy Issue.—I was glad to get the history in the May College number.—M. M. Mitchell. * * * Just read the May issue of M. C. and enjoyed it. Please send me the booklet on Unity—(Elder of College Church). * * * I certainly liked the May and June issues.—Henry Boren. * * * The July number is so good that I have to pass it on to others, and am sending you a couple of new names. Send also 25 cents worth of July number.—Lemuel Aakey. * * * The M. C. is getting better, and you are doing a good work through the printed page. Send me 100 of the July issue.—Clarence Cochran. * * * Just finished reading your May issue. Some fine thoughts advanced.—New Mexico. * * * happened to see one of papers, May issue. Please mail me some of these papers to hand out. Enclosed 25 cents.—Texas. * * * We thought the May M. C. a very effective piece of work. We have seen and heard papers discussed from journalist standpoint for years; but it seemed to me that this May issue is the most effective job of driving nails I have seen.—Henry and Mildred Van der Reit. * * * We all here at Red Cloud Church, Nebraska, thought your last M. C. wonderfully fine. I like the style of the name so much.—Mrs. Theo. Burden. * * * I wish every person in the United States could have a copy of the May issue on the Clergy and would be compelled to read it through.—Allie Hawbaker. * * * The Forgotten Scripture in the May issue is a wonderful admonition to all of us to remember the things Christ and his apostle taught, and the grave danger of following after the teachings of men. I pray God that those who read it will get these lessons as you intended they should.—Mrs. A. O. McLain. * * * The May issue was wonderful

and I am hoping that it may open the eyes of a lot of our deluded brethren.—C. R. Turner. * * * (We are receiving many encouraging letters from the South, and thank those who donated for the work THEY did. But there are still thousands of college brethren who have not read it, and we had hundreds of extra copies printed which have been paid for by the brethren. Send stamp for as many as you need. Many southern brethren read that issue because some one handed it to them. There is nothing which can take the place of the personal work of the Christian whose heart is aflame.—Publisher).

Dear Brother Sommer: Your complimentary copy of MACEDONIAN CALL featuring "A Forgotten Scripture" impresses me greatly. In a most convincing manner you have dealt with a subject which has always been somewhat of a puzzle to me. By much study, persistent searching, and constant counseling with many leading brethren in the southern churches, I have been toying with the conclusions you have drawn for the past two or three years. I have watched with regret and fought hard against with my might the sweeping tide of apostasy which I have observed, especially in Texas. It is possible that the position you advocate and defend so ably may be the rallying ground for the remnant yet faithful, when the impending division is completed.

From a child I have heard preaching brethren condemn the Sommers for the "peculiar positions." Of course it is impossible for you to unfold everything to which you hold in one issue of your paper. But, having found my first of MACEDONIAN CALL of considerable profit to me, I should like to investigate you further in all that you maintain. No doubt to receive the CALL regularly will serve my purpose. * * *

When division comes (as I'm sure it will), I hope to be in position to influence a great number to remain true to the Book. * * * I'm so greatly impressed with this particular issue at hand that I'd like to have a part in getting it into the hands of about 500 brethren I have in mind in South Texas. Please send me that number of copies and bill me for same. Pressing the battle in Jesus' name. (Preacher and Writer).

Oklahoma—Dear Bro. Sommer: Thanks for a copy of your paper, "Macedonian Call." I am wondering if you could find a scriptural objection to the work our congregations are doing in connection with the University of Oklahoma in maintaining a gospel preacher to teach the Bible to any and all students who wish to take it in connection with their secular studies there? Bro. L.—— teaches only the Bible—the New Testament—and there is such an arrangement made with the University authorities whereby the students get credit toward their "degree" for such work. Of course, the state will not pay for such teacher on matters of "Religious Education." It is a "Constitutional" Law in Oklahoma that public funds of the taxpayers cannot be used for "Religious Instruction." The Church alone must pay for that. The State pays for all the secular and the church for the religious. The design in this arrangement is to give those who are desirous of a well rounded-out education the benefit of Bible study which the state cannot give and, too, to protect the student from the influence of such infidelity as is usually encountered in some of the "Text Books" which these state schools adopt. These students are from all religions. The majority are from other than families of the Church of Christ. We are not restricted in these courses, but have the same liberty in teaching as when before an audience on Sunday morning in the church building or any other time or place. I am of the opinion this arrangement just about answers any and all objections which some have made to the "crase" of the brotherhood "Establishing Bible Schools" for the purpose of "Religious Education." Let the state pay for the "secular" and the church the "Religious." This, too, without the "organization" of another "Body" to do it. This arrangement may not be appealing to "our church schools" but if there is a legitimate objection to it I have yet to see where it can come in. There are so many good things you say, in regard to the "Pastor System" in your paper, and the tendency toward it is so evident I commend it all. The churches (congregations) are possibly largely responsible for most of it. The preachers (most of them) would much rather be out in the field, proclaiming the word to the lost, but a dereliction of duty upon the part of the congregations reduced them to the need of some one to "evangelize" them and start the work. They got to where they could not "walk"—had to get help to get along. "Man's necessity is the Devil's opportunity." The salary was offered, so the young preacher fell for it. They often speak of their work as "The located Evangelist", "located

Preacher", "Located Minister", etc. But when they are called "Pastor" they go into "gemyin fits," but when the work being done is wholly the work which the Pastors (Elders) are to do they should not object to being called "Pastor". There are many who, when entering the evangelistic field will say, "I am quitting local work, am entering upon regular Evangelistic work"! Then what were you doing before this move? I want to know where in the word of God a congregation with its bishops and deacons ever sent out of its "Locality" and contracted with some gospel preached to move into the locality and "locate" to do "pastoral work", "mission work" or "Evangelistic work" in the community?—H. E. W.

Sedalia, Mo.—Church meets at 412½ S. Ohio. All loyal brethren are welcome, since we have got the church free from all innovations. Sorry folks will not endure sound doctrines, but some left the hall and went to another part of town. We want to thank you, Bro. Sommer, also Bro. Ketcherside, who made it possible for us to have a godly man as Bro. Paisley who can preach the gospel in truth and such power they could not stand it.

Any church which has a supply of discarded song books in pretty fair shape, which they would donate to our small group, might help the Cause much.—J. W. Hogan, 422 N. Grand.

I think it would be helpful to our meetings to have an appropriate song sung just before the communion; to always extend an invitation so that any one who has it in mind might obey the gospel; and to close the meeting by singing a hymn as mentioned in Matt. 26:30.—Emma Brady.

Sedalia, Mo.—Dear brethren in Christ and readers of the M. C.: If any of you have any relatives or friends living in Sedalia, Mo., please send names and addresses to me at once. I shall be delighted to visit them if at all possible, and get them lined up with us if they are not already.—J. Oscar Paisley, 501 N. Prospect.

Virginia.—I have only seen one issue of this magazine and was much impressed with its contents, which was "A Forgotten Scripture," wherein you discussed Bible Colleges, Organization, etc. I feel that I can get much good from this magazine, if I had many of the old copies. I am sending subscription for the future.—H. W. Hunt.

Shippensburg, Pa.—I suppose you have learned by this time that we have had three additions here in our last meeting with Bro. Shasteen of Shelbyville, Ill. This was quite encouraging since a good many meetings have passed without any visible results. Brother Shasteen will return to us in November for another meeting.—Leonard O. Beidel.

The meeting at Bee Creek, rural congregation in Illinois, is now entering the second week. During the first week, 23 have been added, 20 by baptism, and it appears there may be others yet to obey. I am teaching a morning Bible Study and Development Class daily, the first I have ever conducted in the country. The average attendance is about 30, some of the young folk walking 5 miles each day in excessive heat, to study the Old Book. We plan to assist the church in fixing up a working program to put all the talent into worthy endeavor for the Lord. Best wishes to all of the faithful.—W. Carl Ketcherside.

Brookport, Ill.—Our congregation is getting along just fine. Many of our younger brethren take leading parts in the worship. We have a number of them who at this time could deliver sermons equal to many gospel preachers who have had some years' experience. Both men and women in the congregation are workers, members whom any congregation would be proud of. We placed a copy of the M. C. in every home in Brookport; also a leaflet of Carl's called "A Good Buy."—A. T. Kerr.

(Why not have these able young men go to country school houses, or adjacent villages, Sunday afternoons, or some week night, and all of you attend, and thus "sound out" the word?—Pub.)

Practically every mail brings fine commendations of our little paper, which we appreciate very much, but it is renewals and NEW subscriptions which accomplish the good in saving souls and advancing the simplicity in Christ we are contending for so strenuously. How many NEW subscriptions will you send, at fifty cents each, for reading matter through the autumn and winter?

Pointed Questions for Men.—Can and should a woman reverence her husband as she should, when he uses tobacco? If so,

please give chapter and verse. It gives him a foul breath, a filthy odor and a degrading look. And it is so harmful, too. It dulls the mind and affects the heart. And why will they use it? A preacher said in his sermon the sisters were painting the church, and I would like to say what about the brethren smoking the church? Can members of the Church of Christ belong to these farm organizations with all of their foolishness and be giving God the glory and obeying James 1:27. Your sister in Christ.—Mrs. L. A.

The Oldest Picture in the World of the Garden of Eden.—That will be the front page article in the October Missionary Number of the M. C. We shall print this picture of Adam and Eve eating fruit from a tree, with a serpent rearing its head behind Eve. Noted scholars say it can refer to nothing else. It was made thousands of years ago, and was found in the ruins of Babylon. This will be startling and confirmatory evidence for the Bible. Much other interesting and profitable matter will be in that issue, intended for the non-member of the Church of Christ. Each Missionary No. is a complete tract with truth and exhortations. Almost the last command of Jesus was, "Go into all the world and preach the gospel to every creature." Here is a chance for a few cents to SEND it to thousands, those few cents being merely to cover expense of putting out the literature. The Missionary Number is sent four times a year—to five names for one dollar. When you appear at the Last Day before the Judge who commanded that you henceforth live not for yourself but for Him who died for you; and your neighbors and friends and relatives point accusing fingers at you and say, "You never informed us about Christ, about the simplicity of his Church. You never even sent us a paper with scriptures we could look up at leisure"—what, then, will your troubled soul say to the Judge in defense of your careless indifference?

St. Louis, Mo.—The Bloomington, Indiana meeting closed last Sunday night. Crowds were excellent throughout, and we hope that good was accomplished which will be permanent. Chiefly as the result of Brother A. W. Harvey's personal work and influence there were 40 added in the three weeks' effort, more than thirty by baptism. We conducted a Bible Study each week day except Saturday the last two weeks of the meeting, and the peak attendance was 154 one session. Brethren treated me with every courtesy, and requested that I preach the truth without fear or favor, and this I attempted to do. While in that section I spoke on Lord's Day afternoons at Liberty Church, in Green County, as well as at Martinsville. It was to me a pleasure to meet representatives of so many congregations! I go next for three meetings to Illinois, after which I will begin at New Castle, Indiana on September 8 for three weeks. With prayers for all of the faithful.—W. Carl Ketcherside.

Indianapolis, Ind.—I recently spent four Lord's days in Cedar Rapids, Ia. The brethren had spent much work in preparing for the meeting, which brought some results. Hot weather reduced attendance considerable in the last week. The last night a young married couple came forward—one to be baptized and the other from Babylon. Bro. Bill Hensley was present the last week and gave help to the interest. He was to engage in development work the next five nights after I left. Elders, don't be jealous and think you may lose control of every move of your flock. Put the church to work and guide it with the advice of ALL the faithful brethren, so as to push forward, yet keep off the rocks. "In a multitude of counselors there is wisdom." If churches within a reasonable distance of Indianapolis would like to have the publisher for a couple of weeks this fall, let us know soon and we shall see what we can do between issues of the paper.—D. A. Sommer.

Reedley, Calif.—We closed a three weeks' effort at Woodville, near Tulare, July 21. One was baptized and nine came in by relation. All seemed happy to be in fellowship with the Lord and his people. Those who were former members of the church had either grown up under the "settled minister" system, or had not been taught the way of the Lord, hence were working among the sects. Some I could not persuade to leave the sects as they were satisfied to go on, believing they would be justified. Some who lived there in town were of the college persuasion, and would not show us any fellowship. They only attended a few nights. Others in the vicinity of Woodville were tinctured with the so-called "woman sinner," "class," "re-baptism," "one cup" and other "foolish" questions, hence would not heed us any; but others were almost persuaded. I believe the next report from there will tell that others who are sufficiently satisfied with the

plain simple truth will be lined up with the church. Of the present membership all are parents of children but one. May God bless all the good brethren who made this work possible, and gave so loyally their moral and financial support. The church at Exeter will continue to look after the Woodville work.—Wm. Ketcherside, 3010 E. 11th St., Topeka, Kans.

Des Moines, Ia.—Bro. C. R. Turner was with the congregation at 2907 Dean for three weeks, starting July 7th and closing July 26th. Some very warm weather part of the time, but very good interest throughout. Nine were baptized, and two came from the denominations. This was the first protracted effort of Bro. Turner with us here, but he certainly gained the love and respect of the congregation for his faithful work, and we will look forward to next November when he will return to be three weeks with the congregation at 59th and University. We were very glad that his wife could be with him, and hope too that she can come back with him this fall. We are looking forward with pleasure, and making plans for Bro. E. M. Zerr's Bible Reading with us starting December 30, 1940. This is drawing near, and we would like to hear from any one that would be interested in attending. Six weeks for the Old Testament, and then starting in the following November from that time he will spend six weeks in leading us through the New Testament.—Eugene Suddeth, 1512 East Walnut.

Brookport, Ill.—I have been wanting to write you for some time to encourage you for your fidelity and loyalty to the Lord and to His Church. Not only you but Bro. Zerr and Bros. Roberts and Carl. No doubt you all have been the main pillars to the church. I feel sure the church here holds you all in much esteem. Also our preacher boys, such as Johnny Rhodes, Bill Hensley and Arthur Freeman.

It seems to me since the line has been drawn between us and the college adherents that people are beginning to see that God is to be glorified in the church instead of the Bible college or orphan's home, although in their preaching and writing I see little wrong, and am very sorry to see a wedge driven between us. I clearly see that it is purely human even if they are men well learned and with ability. So we trust, Bro. Sommers, that you older ones may live until there are others able to hold the fort through the good providence of God.—J. E. Modglin.

Charleston, Ill.—Just closed a two weeks' meeting with a little band of disciples, meeting near a little place called Union Center, about 16 miles southeast of Charleston, Ill. Was pleased to have brother C. R. Turner and family present, also brothers Geo. Anderson and Bert Cain, of Mattoon, and Sullivan, Ill., respectively. A man and his wife, who are held in high esteem in the community, took their stand with the church. These people have a bright future if they will just press on now in the way they have started. I leave today for Anderson, Ind., where I have been laboring with the church, doing personal work, also Bible study during the last week of each month when not in protracted meeting work. Expect to put in next week in personal and development work until Friday evening, at which time I expect to go to New Castle, Ind. (near Anderson) for development work, Friday and Saturday evenings and preaching over Lord's day. I am scheduled to begin Tuesday evening, July 30, with the Ethel congregation, near New Cambria, Mo.—Lloyd Riggins, 393 Cooper St.

Sedalia, Mo.—Through the kindness, love and interest in the souls of the children of men, of that big hearted Bro. Carl Ketcherside, and his interest and confidence in me as a preaching brother, I have located in the city of Sedalia, Mo., to combat all error and to build up a congregation here strictly after the New Testament order of things. When I came I found that the college element had caused a real hurt by splitting the body asunder. I visited them and tried to get them to become reconciled and throw those things down and let us work together. They declared they would not do it. Now our problem is to get the people to come out. We are having Sunday night services also besides Bible study at 10 A. M. and preaching at 11. Our interest and attendance have grown since I came here. I am glad to say. Things look brighter to us. The first Lord's day in August we plan to get a record of all the names of those who are really firm and sound on the Apostolic doctrine, so we can see our strength in number and therefore have a system upon which to work. I shall try to give a report of our progress every month that we may be known. J. Oscar Paisley, 501 N. Prospect.

Fellowship and Scenery.—An unparalleled opportunity to take a vacation and make the same profitable to yourself and the Lord, is offered by the Three Day Meeting, at Nevada, Missouri, October 2, 3, 4. The little city is located 100 miles south of Kansas City, and those who attend from the east can drive through some of the most scenic parts of the Ozark country without additional time or travel. It is recommended that those who are coming leisurely take time to visit the famous spots in Saint Louis, including Shaw's Gardens, Forest Park with its justly famous zoo, the Jewel Box, etc. Proceeding from here on Highway 50 through rolling foothills one comes to the historically renowned state capitol, Jefferson City, where a visit to the State Buildings is not time wasted. From thence south along Highway 54, one arrives soon at Bagnell Dam, which the highway crosses, and from here on along the same highway, glimpses of the Lake of the Ozarks, make the drive an unforgettable one! You'll want to return some day and fish the Osage River and the lake, if interested in pursuing the finny denizens! Returning from Nevada, a drive south on Highway 71 takes you 48 miles to Carthage, location of the Carthage marble quarries, and here you strike Highway 66 which takes you back to Saint Louis, via Springfield, "Queen City of the Ozarks," five miles north of which is Crystal Cave, owned by the Mann Sisters, members of the church at Springfield. A side trip at Lebanon will bring you to Bennett Spring State Park, but whether you take that trip or not you'll always recall scenes along the highway, such as Devil's Elbow, etc. Don't forget the date, October 2, 3, 4, and come listen to all the preaching brethren from many states who will be there. Enjoy the scenery! Enjoy the fellowship! Can we help you plan a trip this fall? Write us.—W. Carl Ketcherside, 8229 Page, St. Louis, Mo.

La Junta, Colo.—After the close of my work in Washington University in St. Louis, I worked with the church at St. Joseph, Mo., in a quite profitable Daily Vacation Bible Study and special work with the church. From there I went to Hartford, Ill., for four weeks. Our work together consisted chiefly in a three weeks Daily Vacation Bible Study. Six sisters of the local congregation taught six classes with a total average attendance of 109. To the sisters who labored both at Hartford and St. Joseph, we owe our sincere thanks and appreciation. Besides the study, we had development work and teacher training the first two weeks. The third week started a two weeks meeting, ending at the same time of the study during the day for all from 5 years to about 21. Six were added and one restored during my stay; most of these, however, were not a direct result of the meeting. The church has been having additions regularly without protracted meetings. While I was there, we also set up a card index of the membership and a system for personal work on the part of every qualified member. On July 14th, we began a series of meetings at the Church of Christ in La Junta, Colo., a congregation with a great load to bear and one standing almost by itself in this immediate territory. These brethren are building a new meeting house and had it finished enough that they met in the upstairs for the first time on the first day of our meeting. They have been meeting in the basement. It is not an easy matter for them to pay for the building. Having received a loan for part of the building, they are now only building as they get the finances. Any desiring to assist this faithful group may send to C. C. Dudley, 622 Smithland Ave., La Junta, Colo. To date, we have had five additions in the meeting. I go from this territory to start in Charleston, Ill., about September 8th.—Arthur Freeman, 622 Smithland.

Topeka, Kans.—I was with the church at Lewis, Kans., over third Lord's day in July. I found them still contending for the faith. I enjoyed my visit and did my best to encourage them to continue faithful. August 11 I am to begin a meeting at a mission point near Mayetta, Kans. This was started about two years ago and they are continuing faithful. We will have a Bible drill in the morning each day and preaching at night. In this way we hope to reach both old and young. I have some time open for meeting.—J. A. Freed, 1425 Leland St.

If any of our readers know of disciples in or near Scranton, Pa., would they please write to Mrs. E. E. Yearick, 2012 Hudson Ave., Altoona, Pa.

Bro. Fred Fenton, Ottawa, Kans., is publishing a mimeographed monthly tract of several pages called "Radiant Truth," for free distribution among non-members of the Church.

Berkeley, Calif.—When we got out and rented a hall and showed some signs of activity in Berkeley, the college brethren became curious. When we won two of their communicants, they became hostile. And when we handed them the May issue of the M. C., showing some of the reasons we oppose them, they became furious.—G. A. R.

Please send ten of the last issue, and about the same of later issues, to the amount of one dollar. I believe I can make it do what I would like to do and can't. I can send it where I can't go, and it can tell what I want told better than I could if I could go. So I consider this the most economical way of preaching the Gospel in different places all at the same time. I may be able to send some subs. later on, at least I shall send for more extras when these are gone.—J. E. G.

LATER—Meeting at Bee Creek will close tomorrow, and I move to Old Pearl. There have now been 27 additions, 24 by baptism. Brethren are planning for systematic instruction in the future in both Bible and song! The last issue of the Macedonian Call was interesting, instructive and edifying. I consider that as a religious periodical it has no equal today. I would like to see this journal of spiritual fact in every Christian home.—W. Carl Ketcherside.

Nevada, Mo.—The church at Nevada is looking forward to the fellowship of all who can attend our meeting to be held Oct. 2, 3, 4. Bro. Robert Brumback from Kansas City will preach for us on July 28th. The May issue of the M. C. was surely full of good knowledge, and the only one that was not benefited was the one that failed to read it. Under the heading of "Our Position" was matter of special interest to us.—Mr. and Mrs. W. R. Sterner.

Hammond, Ill.—I closed a meeting at Roseville, Pa., in June with one baptism. Sickness hindered much. It was my third meeting there and I have enjoyed each meeting, for the brethren are fine folk and treated me nicely. Slater Thompson is still in a very critical condition physically and will never be well again. She and her husband, Bro. Jim Thompson, were among their very faithful and dependable members, but she cannot go any more and he don't go any more. He has quit the Church there and she will soon be in Heaven, we believe. I was with the Church ten days in Steubenville, Ohio, assisting them in trying to get religious differences adjusted. They have divided. The Open Door Policy has again done its dirty work. Those with A. E. Wickham, who lives there, try, it seems, to make it appear that they have divided over personalities, and their trying to get \$300.00 more out of the building fund did have something to do with it. But A. E. Wickham is with those crowd writers (or writer) at Indianapolis and is working with the "Bible college" folk. We went to Akron, O., to see him and found him holding a meeting for a college congregation. The "pastor" told me himself that he favored the colleges and would like to attend the Freed-Hardeman college. We cannot endorse A. E. Wickham doctrinally on these grounds. While I was there arrangements were made to buy property and will soon, if they haven't already, have a meeting house of their own to meet in. Some who refused to enter the Open Door Policy at East Liverpool were with us each Lord's day we were there and assisted in the worship. They, too, are fine folk. Later, Yesterday (Aug. 4) I preached the funeral of Nancy Sealock at Sullivan, but she lived and died in the vicinity of New Liberty Church. All of old Bro. Sealock's family is gone but two boys. Father, mother, three brothers and five sisters preceded her in death. Her 66 years of life were lived on the same farm.—W. G. Roberts.

"Let us live as loud as we shout.

"Some people blame God for the work of the Devil.

"Nearly 10,000 persons are murdered every year in the United States.

"It is estimated that crime costs the U. S. about \$15,000,000,000 a year.

"It is said that our country has more criminals in proportion to its population than any other country in the world. This must be changed if the United States is to survive.

"The American Bar Association's law enforcement committee says that one out of every 37 persons in the United States is a criminal.

"If the percentage of prisoners among Americans continues to increase at the rate it has during the last 30 or 40 years the entire population of the United States will ultimately wind up in the penitentiary."—Denver Post.

The destruction of souls is the aim of Satan, and he accomplishes it in many through drink. The brewery, distillery and saloon are his active agents, and the States licensing them are his accessories before the crime.

Japan took Manchuria and got away with it, which encouraged Mussolini to take Ethiopia, and get away with it; which encouraged Hitler to take Austria and get away with it—and so all Europe is ablaze. A church member dances and gets by with it, which encourages another to commit fornication and get by with it, etc., etc.—and so the whole church becomes corrupted. "A little leaven leavens the whole lump."

"Satan in the Professor's chair is not bothered about God."
"God is testing every one of us more by what we do than by what we say."

"We need a revival in that institution older than the Church—the Home."

"If we do not obey the command to 'go', we are guilty of high treason."

PEOPLE WILL TALK

We may get through this world, but 'twill be very slow,
If we listen to all that is said as we go.
We'll be worried and fretted and kept in a stew;
For meddlesome tongues must have something to do—
For people will talk, you know.

If quiet and modest, you'll have it presumed
That your humble position is only assumed;
You're a wolf in sheep's clothing, or else you're a fool;
But don't get excited, keep perfectly cool—
For people will talk, you know.

If generous and noble, they'll vent out their spleen;
You'll hear some loud hints that you're selfish and mean.
If upright and honest and fair as the day,
They'll call you a rogue in a sly, sneaking way—
For people will talk, you know.

And then if you show the least boldness of heart,
Or a slight inclination to take your own part,
They will call you an upstart, conceited and vain;
But keep straight ahead, don't stop to explain—
For people will talk, you know.

If threadbare your coat or old-fashioned your hat,
Some one, of course, will take notice of that,
And hint very strong that you can't pay your way;
But don't get excited, whatever they say—
For people will talk, you know.

If you dress in the fashion, don't think to escape,
For they'll criticize then in a different shape.
You're ahead of your means, or your tailor's unpaid,
But mind your own business, there's naught to be said—
For people will talk, you know.

If a fellow but chance to converse with a girl,
How the gossips will talk, and their scandals unfurl;
They'll canvass your wants or talk of your means,
And declare you're engaged to a chit in her 'teens—
For people will talk, you know.

They'll talk fine before you, but then at your back
Of venom and slander there's never a lack.
How kind and polite in all that they say;
But bitter as gall when you're out of the way—
For people will talk, you know.

The best way to do is to do as you please,
For your mind, if you have one, will then be at ease;
Of course, you will meet with all sorts of abuse,
But don't think to stop them, it is not any use—
For people will talk, you know.

—From the Christian Endeavor World.