

Macedonian Call

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

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Number 2

*"Till
night
shall
vanish"—*



Give me the Bible, star of gladness gleaming,
To cheer the wand'rer lone and tempest tossed,
No storm can hide that radiance peaceful beaming,
Since Jesus came to seek and save the lost.

Give me the Bible when my heart is broken,
When sin and grief have filled my soul with fear;
Give me the precious words by Jesus spoken,
Hold up faith's lamp to show my Savior near.

Give me the Bible, all my steps enlighten,
Teach me the danger of these realms below;
That lamp of safety o'er the gloom shall brighten,
That light alone the path of peace can show.

Give me the Bible, lamp of life immortal,
Hold up that splendor by the open grave;
Show me the light from heaven's shining portal,
Show me the glory gilding Jordan's wave.

Give me the Bible, holy message shining,
Thy light shall guide me in the narrow way;
Precept and promise, law and love combining,
Till night shall vanish in eternal day.

—P. J. Owens

The Hope of the World

The war spreads and intensifies. Tens of thousands of boys are thrown into pits and covered over. Tens of thousands go down to the bottom of the sea. Thousands of men and women and children starve in countries which have been robbed by Hitler and his international gangsters, and hundreds of millions are racked in their nerves. Of the two billion people in the world, probably nine-tenths are now at war. And the war is not confined to the east and west line in Europe but almost to every nook and corner of the globe.

When going to a mid-week Bible study on the other side of the city, I passed through the manufacturing district. In one plant thousands of lights are burning, and that, too, all night. In another, thousands more are

burning. Hundreds and even thousands of workers in a single plant are making munitions of war. In this one city alone scores of places are running day and night. There is something awe-inspiring to me about it all. The plants happen not to be heavy industries, and no noise from my distance can be heard at all. Every city in the United States is running the same way. Every city in Great Britain is doing the same. So with all the allies, so also with Hitler and his gang. Practically the whole world is doing nothing but making instruments of destruction. Plowshares are being turned into swords as fast as machines can do it, and the Kingdom of Heaven is pushed off the earth. Not pushed by us but by Hitler. There is no religious liberty under his reign. Religion with him is only the deification of his own pagan ideas. But neither the gates of hell nor its twin city,

Berlin, can prevail against the Kingdom of Christ. Civil liberty is to pass away into thin air in Hitler's "New Order". The Aryans of Germany are to rule and the world is to bow in slavery. The Gestapo is his holy ghost to carry out his diabolical schemes.

Many of our sons are already in camp, and millions more will go this year. Already some are in foreign lands, and thousands more are on the way to far-flung ports and swamps and igloos and desert places. Many of them will remain there.

"We can not let these boys down." We must do our part. Many who read these lines are already engaged in Defense work, in one way or another. But man can not win by guns alone. The morale of England pulled her through. The knowledge of our boys that back home fathers and mothers, and younger brothers and sisters, and brothers and sisters in Christ, are praying that Right may prevail, will help them much in their struggle.

An exhortation to them to read again and again the Acts of the Apostles, may help them some, for in it is the sacrifice of earnest men and women for the Right. For them to read Paul's Journeys as military campaigns puts new light into the text. For them to read 2 Timothy and mark every word or expression which may be used as military terms in the Christian warfare, may be a pleasant as well as profitable exercise; have your sons write back and tell you how many such terms they found.

We must not permit physical war Defense work to hinder our spiritual Defense work. The study of Old Testament soldiers for God, encourages us. We should attend every meeting of the church to make the best Defense for Christ. We should study each assigned lesson that we may take part intelligently and encourage those who may be distressed.

And our daily prayer should be that Justice and Righteousness and Mercy and Truth and Peace, and a stronger reign of the Kingdom of Heaven—may come out of this world's greatest tragedy. Let the Bible be our bosom companion—"Fill night shall vanish in eternal day."

Faithfulness in These Trying Times

When the Japs made that bold, treacherous stroke on Pearl Harbor, it was amazing how quickly all Americans became one grand unit, **eager to fight shoulder to shoulder**, and destroy and wipe from the face of the earth the hydra-headed foe **which had become a serious menace to the whole world!** As I pondered over it and considered the wisdom civilized nations used in uniting against encroachment of a common foe that would reduce civilization on the earth to savagery, my mind went back to a fight that has claimed our attention for years; a battle we can not afford to lose! It is the fight mentioned by the Apostle Paul, writing to a young man. He said, "fight the good fight of the faith, lay hold on the life eternal, whereunto thou wast called, and didst confess the good confession in the sight of many witnesses." (Read Tim. 6:11, 16, R. V.) He told this young man of **things to flee from**, (youthful lusts, etc.) also things to follow: righteousness, faith, love, **peace with them that call on the Lord out of a pure heart.** 2 Tim. 2:20, 22.

Sad reflections come to the front as my mind went back over the past and considered the things that have been encountered by those who "contend earnestly for the

faith which was once for all delivered unto the saints." Then I remembered that the son of God, Jesus, the captain of our salvation, was made perfect through sufferings. "Though he were a Son, yet learned obedience by the things which he suffered; and having been made perfect, he became unto all them that obey him the author of eternal salvation." If we love him we will keep his commandments. He told his disciples, if ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. All who will live godly in Christ Jesus shall suffer persecution, and we are now living in the perilous times Paul described, 2 Tim. 3. **Those who contend earnestly for the faith once for all delivered to the saints**, can expect persecution to be heaped upon them by the men therein described; they "have a form of godliness but deny the power thereof; from such turn away." But behold, how good and how pleasant it is for brethren to dwell together in unity.

Dear brethren, in this eventful year of our Lord 1942, let us put forth stronger efforts than ever before to "keep the unity of the Spirit in the bond of peace." If we have made mistakes in the past or erred from the faith, let us humbly acknowledge the same: **be not highminded, but fear.** "Confess your faults one to another and pray one for another." **And let the peace of God rule in your hearts, to the which also ye are called in one-body;** and be ye thankful. A kind heavenly Father has taught us just how to walk if we have a sincere desire to **please him in all things:** "Wherefore be ye not unwise, but understanding what the will of the Lord is." He is watching over his children and knows all about our sorrows and tribulations as we journey through life: "For the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil." He knows our thoughts and sees when we conduct ourselves in a way unbecoming to a Christian, not in harmony with his will. Therefore, "let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—Emily Baker.

Chronology by Centuries

Chronology by centuries makes it easy to locate world events. It was 1,600 years from Adam to Noah; 400 years from Noah to Abraham; 500 years from Abraham to Moses; 500 years from Moses to David and 1,000 years from David to **CHRIST**—called the last Adam, 1 Cor. 15:45. From here we go backward over the same route.

From the throne of **Christ** to the throne of **DAVID** is 10 centuries; from David to Moses is 5 centuries; from Moses to Abraham is 5 centuries; from Abraham to Noah is 4 centuries and from Noah to Adam is 16 centuries or a total of approximately **40 centuries or 4,000 years.**

It is unnecessary to consider the fractional parts of a century in making these deductions as they are merely **types, shadows or prophecies** of our **LORD.** Hence we study the history, 2 Pet. 1:19. The virgin has conceived; Isa. 7:14. The child has been born; Isa. 9:6. Atonement has been made; Rom. 5:17. Christ is back to Heaven and is "**king of the Jews**"; Rom. 2:28. Pilate wrote this title on the cross and **CHRIST** was crowned in Heaven 53 days later; Act. 2:36.

How long after the **beginning** before the Creator turned on the **light?** Gen. 1:3. **We don't know.** The Divine

time table begins with MAN because he alone is the Bible THEME. Heb. 2:6. CHRIST may have been the ORACLE of God for unknown ages but as the "only begotten of the Father," it is less than 20 centuries.—A. R. Moore, 7519 Jefferson, Kansas City, Mo.

Mutual Edification Worked in Detroit— Claude Witty

Recently the "churches of Christ" in Detroit, Mich., celebrated their centennial of the establishment of the Cause in that city. The old Plum Street church was the most prominent church there for several decades. In our May, 1940, issue of the M. C. on the colleges, etc., we quote J. A. Harding's commendation of their Mutual Teaching, in 1881. In the recent centennial, Claude F. Witty, (who with Murch is trying so hard to bring the "Church of Christ" and Christian Church together, and who is a pastor in Detroit), in his report said of their centennial meetings, as quoted in Christian Ledger, Dec. 9, 1941:

"It may be that the churches did not follow the Mutual Edification plan altogether in the New Testament period, and it may be that not many places practice it now, but one thing is certain, IT WORKED IN DETROIT FOR ABOUT FORTY YEARS."

And if I understand the situation, Witty is one who helped work that church out of that Mutual Edification. Brethren, you see that the thing for which D. A. Sommer has fought so hard for thirty years, is not some mere hobby of his, but was in full swing when the publisher of the M. C. was born. Read carefully 1 Cor. 14:26 and connection, and you will see that the Apostolic Church had Mutual Edification. It came from Christ, while the one-man preacher-pastor came from the Pope. See elsewhere in this paper what John Milton says on that subject. Send for as many FREE copies of that May, 1940, issue, and the Sept., 1941, issue, as you can use among those who need the information.

John Milton Against "The Pastor"

The Puritan movement which started in England and reached its climax in the Campbell movement in America, I consider the greatest religious movement back toward the Bible since the days of the apostles. Under the Commonwealth and Protectorate, led by Oliver Cromwell and John Milton as the secretary of state, as we would probably call him, England was probably nearer what a state should be than before or since. But Cromwell's mistake was in trying to make a church out of England instead of an apostolic church IN England. Of course, he failed. But John Milton brought glory to England throughout Europe.

Next to Shakespeare, Milton is generally conceded to be the best poet England has produced. His poem, Paradise Lost, is considered the greatest Christian epic. He was a very learned man. He wrote a great tract on the Freedom of the Press. He wrote a great essay against the whole Clergy business. His book on "Christian Doctrine" had so much truth in it, that it influenced much Alexander Campbell in his Restoration of the Apostolic Church. Here is what Milton said on Mutual Teaching and against the Clergy, Christian Doctrine, Chapter 23:

"The custom of holding assemblies is to be maintained, not after the present mode, but according to the apostolic institution, which did not ordain that an individual, and

he a stipendiary, [hiring], should have the sole right of speaking from a higher place, but that EACH BELIEVER IN TURN SHOULD BE AUTHORIZED TO SPEAK, OR PROPHECY, OR TEACH, OR EXHORT, ACCORDING TO HIS GIFTS; insomuch that even the weakest among the brethren had the privilege of asking questions, and consulting the elders and more experienced members of the congregation. 1 Cor. 14:26 etc. 'when ye come together, every one of you, etc.'"—(we finish the quotation which Milton only started) "every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying."

In a recent issue of this paper, we quoted from Robert Young, that great scholar, the author of Young's Analytical Concordance, and 30 or 40 other standard religious works, to show that he considered that 1 Cor. 14:26 showed that the Apostolic Church did not have the modern one-man pastor system. And now John Milton, that famous scholar, poet, statesman, says the same thing. Of course, there are many who are determined to follow their OWN ways, and they will pay no attention to such confirmation, but those of us who wish to follow God's ways are strengthened in our belief, and should be stimulated in our effort to fight against this one-man pastor system and for the mutual teaching system.

Insanity is the Basis of "Axis Solidarity"

It does not take a psychiatrist to see that there is some kind of mental disorder basic to German, Italian and Japanese ideas of themselves. Look at the names their leaders take: Der Fuehrer! Il Duce! and Son of Heaven! The Germans tell themselves they are a super-race; and the Japanese go one better by saying "we are a divine race, descended from a sun-goddess." Il Duce says he is Caesar incarnate; Der Fuehrer says he is greater than Jesus Christ, and the ruler of Japan declares he is God himself. What a strange lot of people, this axis combination. Delusions of grandeur, power and status are characteristic of insane people. The name is megalomania, and it ends in a breakdown. Such is axis solidarity! The Debunker.

Straining Out the Word of God and Swallowing the Theater

When Pastor Caldwell, Sr., of the East Side College Church, Indianapolis, gave his last speech on the air for the summer, 1941, he denounced the work of the Macedonian Call as the work of Satan, and included, too, the Review. Some one went to the broadcasting station and made a complaint, and the head man assured him that such denunciation would not occur again.

In the Indianapolis Star of Dec. 17, 1941, appeared the following in an advertisement of the Russet Cafeteria: "Another big party at the Russet. A large group of young ladies from the **Irvington Church of Christ** [Caldwell's church], 25 North Laymon Street, came in last night to have dinner together before going to see 'Blossom Time' at the **English Theater.**"

In other words, it is the work of the devil to teach with Paul that we should glorify God "in the Church," (Eph. 3:21), and not in a human organization of a Bible College, but the work of God (or is it?) for "a large

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group of young ladies" of his church to go to the theater, which as an institution is doing more to corrupt Christians than probably anything else.

It is true that we can not keep individual Christians from mixing with the world, but when church people do it in a "large group," they certainly have had no positive teaching against it, or the preacher has no influence with his people. If Pastor Caldwell would cease fighting Paul, who commands Christians to glorify God "in the Church" (instead of in some human organization as a Bible College or Orphan Home), and would preach with James that "the friendship of the world is enmity with God," he might come nearer having a church (called out) than he seems now to have.

"Secret Partnership of the Vatican with Hitler and Mussolini"

A Rome special dispatch which appeared October 19, in the New York Times again shows the secret partnership of the Vatican with Hitler and Mussolini. It said Monsignor Angelo Bartolomasi, Archbishop of the Italian army, had broadcast a message wherein he branded as "enemies" of the church all who fight against Italy and who now fight against the whole of Europe.

The prelate advocated the new order in Europe. He is Archbishop of the Italian army and boss of all military chaplains by joint authority of the Pope and Mussolini. In his broadcast he therefore speaks for both. The Roman Pontiff would no more permit him to broadcast a message without the Pontiff's approval than Mussolini would. It is therefore interesting to read what he said as reported in the press dispatch. Here it is:

"The enemies are those who fight against Italy," he wrote, "and who now fight against the whole of Europe, which feels and understands the need of a new social and political order more in conformity with justice, the equal distribution of riches and freedom of commercial routes. The enemies are the plutocratic states and with them Bolshevik Czarism."

"Mgr. Bartolomasi went on to say that, while President Roosevelt and Prime Minister Winston Churchill had proclaimed freedom of the seas and international equity, these were just sailors' promises."

What he says about plutocratic nations and new distribution of wealth is identical with Hitler's demand that Britain and America be plundered and impoverished so he may have their wealth to build more deadly armaments.—Judge Gilbert O. Notions in The Monitor.

A Question I Can't Answer

The publisher of the M. C. is coming to his readers for an answer to an important question which they can give him. Let me state the points of the question in order:

1. We believe that the Word of God is the remedy for all the ills of the human race. Is that true or false?

2. We believe that God has ordained ways to get that life-giving Word into the minds and hearts and lives of men and women, and that Christians should work at God's ways and condemn man's ways. True or false?

3. We believe that the first means of getting this Word before the world is for EVERY Christian to do all he can to tell others about it. Every Christian, in a sense, should be a preacher, going "everywhere preaching the Word." Is that true or not?

4. That another special means of getting this Word before the world is for men of faith and desire to spend all their time in preaching to the world and committing what they know to faithful men in the Church, who may be able to teach others, and for brethren to see that they are supported financially. Do you believe that?

5. That among those taught in local churches, men with qualifications should be appointed as elders, called also bishops, to feed, oversee and guard the congregation, using other brethren also in their meetings—"when the whole church is gathered together," (see 1 Cor. 14:26), and in this way scattering that precious Word.

6. That also fathers and mothers in their homes should be diligent in talking of this soul-saving Word, the best means possibly of solving "the problem of the young people." Do you endorse that?

The purpose of the Macedonian Call is not so much to teach specific doctrines, though we have done some of that through necessity. Our main purpose is to help establish FIRMLY the means which God has provided to get this peace-giving, joy-producing Word of God into the minds and hearts and lives of men and women the world over. We think it gets at the root of all evil. Is that a scriptural purpose? If not, write us, and we shall try to adopt a plan which is more in harmony with God's plan.

Now if this is scriptural, the solemn question is this: Are you doing your part in this Program of God to get this Truth before the people? Are you seeing that all the brethren in your congregation have an easy chance of renewing their subscription through you or someone else? Are you working to put this emphasized Program into every home in your congregation so that they, too, can receive the exhortations which encourage and stimulate? Or, if you are so situated that you can not do this, are you helping financially to get this Program of God for the scattering of his life-giving Word, before the masses who are going down in sin?

The writers in this paper do not claim infallibility, but they do claim to be disciples, learners. This Program exists entirely independent of the Macedonian Call, was in existence two thousand years ago; but if we are presenting it in an emphasized form, why not hasten to use it? Shall we look for a nice list of subscribers from you this winter? We thank those who have sent lists or financial help. Is our expectation that we shall receive MANY lists of new and old names this winter—true or false? I can't answer this question, but you can. Will you mind passing the answer to me? Thank you.—Publisher.

Do They or Do They Not?

It is not uncommon to hear preachers say they do not endorse festivals and fairs to raise money for the support of the church, then go and even assist in such work, take money raised that way for them, etc. We all say they do not practice what they preach.

A certain human creed, written a few years ago, and so far as I know the last one that has been written by any body of people, some preachers say they do not endorse, yet they help to support the author of said creed and work hard for his support, hence they do, in that way, stoutly endorse it. But here are a few statements from one of the main supporters of the author of that creed. In a small yellow folder "compiled by J. C. R." I find statements like these:

"If men have the right to make laws to govern the church why did Christ say He had 'All authority?' (Matt. 28:17-19.)" "If the word of God is able to save men, what need have we of anything else?" "If the word of God is complete, and furnishes us 'unto every good work,' how can we make it better by adding to or taking from?" "If creeds and disciplines are necessary, why are we told to follow the 'perfect law of liberty?'" "If preachers have the right to preach their opinions for salvation, why did Paul say to 'preach the word?'" "If it is all right to have any kind of a human organization through which to do any kind of church work, why did Paul say 'ye are complete in Him?'" "If it is all right to build up human organizations through which to do our work for the Lord, why did Paul say the 'glory' was to be given to God, 'in the church?'"

All those statements are true and I endorse all of them, but they condemn the man who endorses the author of that "R. D." and also endorses the so-called Bible colleges and Orphan Homes which are as human as are the Endeavor Society, the Missionary society or any other human institutions. It is a fact that is not denied, so far as I know, that the author of that "R. D." does tolerate the colleges, for in his paper he announces their meetings and invites people to attend them, and in other ways endorses those HUMAN institutions. The author from whom I have quoted even named human creeds and disciplines and stoutly condemned them, yet he endorses the last human creed written, named a "rough draft", and one that has caused as much division and heart aches as any creed that has ever been written, I am quite sure, by his working for and helping to support the man who wrote it and the paper in which it was published, hence condemns himself in the thing he allows. All those arguments of his which I have quoted, condemn him and the author of that creed, whom he does more, perhaps, than any other living man, to help support and keep going so that he and his publication can keep up their divisive work.

In a letter, written to Bro. David Owens, June 20, 1941. I had such statements as this: "Another thing is what is there in the R. D. that was different that you and I and others have not practiced ever since we have been preaching?" How about worshipping with the "Christian church" if they keep instrumental music quiet? Have you always practiced that? That IS in that R. D. How about fellowshiping the "Bible college" folk if they do not take money out of the Church treasury? THAT is in that R. D. Have you always practiced THAT? No use consuming space naming the many things in that R. D. we have not always practiced and taught.

"Now you say Chester is wrong over this. I want to know what he has done that is wrong?" Chester wrote that R. D. creed and divided the brotherhood. Do you say that was right? Don't say we divided the brethren by opposing that creed; that is what the "Christian church" folk say about the organ and other innovations, and you tried to show them they were misrepresenting us, so don't do as some others have done, borrow their thunder to try to justify your innovation.

I might continue quoting from this letter, for he says MUCH MORE in defense of Chester. I have the original letter right here before me and have quoted as written. I feared if I tried to make any changes in composition, punctuation, etc., I might be accused of not quoting it as he wrote it.

A circular letter was sent out to all the readers, or subscribers, of the Review and signed by J. S. Johns, A. R. Kepple, J. C. Roudy, Jas. A. Scott, J. M. Horney, G. W. Williams, A. E. Wickham begging for money to "help the Managers raise that printer's bill." For several years they have been begging and then begging again for money to "help pay that printer's bill," but it seems it is still as far in arrears as ever. But that is that. What I want is to let you know all those men do endorse that human creed by endorsing its author and begging for him and his partnership paper.

I personally know that A. E. Wickham is in sympathy with the college people and works for and with them. About a year ago it was necessary for me and several other brethren to go see him, though it was an all-day drive, or nearly so, and we found him in a meeting for the "Bible college" brethren. Their "pastor" told me in plain English which I could easily understand that he was for them and would like to go to one himself. Wickham was at that time in trouble with brethren at Steubenville, Ohio, where he and others divided the Church. I was called there to assist and learned that Wickham will not do to "tie to" for he IS with the "Bible college" people. He is also with those who compose the Compromising brethren.—W. G. Roberts, Hammond, Illinois.

Mutual Ministry in the Worship of the Church of Christ

By W. G. MALCOMSON

(Note by the Publisher of M. C.: The writer of this series of articles is now dead. He was a successful business man in Detroit, Mich., and a member of the Old Plum Street Church there, which practiced Mutual Edification successfully for more than forty years. Note article in this paper on "Mutual Edification Worked in Detroit.—Claude Witty." We are sorry those brethren there who believed in this Mutual Ministry did not have the courage to "fight" for this apostolic practice, as the M. C. is doing. For thirty years the publisher of the M. C. has believed that a restoration of this apostolic doctrine is one of the most important and far-reaching tasks before the Church. He asks the thoughtful reader to take his Bible and mark the passages quoted. The coming fight with the pastor-ites demands that you have God's plan clearly in mind. This series of articles was published in tract form by Fred Rowe, and I am sorry it is now out of print.)

Paul, an apostle of Jesus Christ, writing to the Saints at Ephesus and to the faithful in Christ Jesus—referring to the distribution of various supernatural gifts for the instruction, guidance and development of the Church of Christ, which is his Body, says Eph. IV, 11-16 (11). "And he gave some to be apostles, and some, prophets; and some, evangelists; and some pastors and teachers; (12) for the perfecting of the Saints, unto the work of ministering, unto the building up of the Body of Christ; (13) till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ; (14) that we may no longer be children, tossed to and fro and carried about with every wind of doctrine, by the sleight of men, in craftiness, after the wiles of error; (15) but speaking truth in love, may grow up in all things into him who is the head, even Christ; (16) from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working due measure of each several part: maketh the increase of the Body unto the building up of itself in love."

The foregoing verses (Eph. 4:11-16) are freely rendered by the scholarly commentator Macknight, as follows: (11) "And he appointed some, indeed, apostles, and some prophets and some evangelists; and some pastors, and teachers, and bestowed on them the supernatural gifts of inspiration, prophecy, miracles, languages; and on some the power of communicating these gifts to others; (12) to enable them to fit the saints, even the believing Jews and Gentiles, for the ordinary work of the ministry, in order to the building of the Body of Christ, which is the Church, by converting unbelievers in every age.

"(13) These supernaturally endowed teachers are to continue in the Church until, being fully instructed by their discourses and writings, we all, who compose the Church, come through one faith and knowledge of the Son of God to perfect manhood as a Church, even to the measure of the stature which, when full grown, it ought to have; so that the Church thus instructed and enlarged is able to direct and defend itself, without supernatural aids.

"(14) So that having recourse at all times to their writings, we may no longer be children who, having no sure guide, are tossed like a ship by waves, and whirled about with every wind of doctrine by the cunning arts of false teachers, and by craftiness formed into a subtle scheme of deceit; (15) but that, as faithful ministers, teaching the truth of the Gospel from love to our people, we may make all the members of the body increase in him who is the head, or chief teacher and director, even Christ. (16) By whom the whole body of his disciples being aptly joined together into one harmonious Church, and firmly knit, through the exercise of the gifts proper to each individual, he maketh his body to grow, in proportion to the inward operation, of each particular part, so as to build himself by the love his members have for each other, leading them to exercise their gifts for the good of the whole."

It seems clearly evident that the supernatural endowments were to be limited to a time described as "till we (the members of the body) all attain unto the unity of the faith and of the knowledge of the Son of God, unto a full grown man, unto the measure of the stature of the fullness of Christ."

In other words, the apostle having represented the Church as Christ's Body, in a state of childhood (as it were), being few in number and incomplete in knowledge, he now informs these Ephesian brethren that the supernaturally endowed individuals were to continue in the Church, till it became so enlarged and so well instructed that it would be able to sustain itself without such supernatural aid. Such advanced state of the Church the apostle refers to as that of a "full grown man" to which state when the Church shall arrive, the supernatural gifts of the Spirit are to be discontinued, as being no longer necessary.

That the Church of Jesus Christ was to be sustained and perpetuated through the co-operative efforts of the individual members of the Body, is clearly indicated by plain apostolic directions. Paul writes the brethren at Rome, Rom. 14:19, "So then let us follow after the things which make for peace, and things whereby we may edify one another." And in writing to Timothy, who had been left at Ephesus for the specific purpose of guiding the Church, Paul says, II Timothy 2:2, "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

These instructions are in accord with those given by the Apostle Peter in his letter, I Peter 4:10. "According as each hath received a gift ministering it among yourselves, as good stewards of the manifold grace of God."

That the mutual exercise of the various qualifications of respective members were designed to be manifested not only in life's common activities, but that they were to be individually manifested in the public worship, for the edifying or building up of the Church, seems also clearly evident.

I Cor. 11:18, "For first of all, when ye come together in the Church." I Cor. 11:22. "What have not houses to eat and to drink in? Or despise ye the Church of God?" I Cor. 11:33. "Wherefore, my brethren, when ye come together to eat, wait one for another." I Cor. 14:19. "How be it, in the Church I had rather speak five words with my understanding that I might instruct others also, than ten thousand words in an unknown tongue."

While we may readily understand that, though there might be many occasions where members of the Body, either few or many in number, would meet together incidentally or by arrangement, yet we may also understand that there were certain stated occasions when the Church, as so designated, came together for the purpose of divinely directed worship.

Some of the ideal activities of worship in the Church of Jesus Christ are portrayed in Acts 2:42. "And they continued steadfastly in the apostle's teaching and fellowship, in the breaking of bread, and in prayers."

In the absence of the direct personal teaching by the apostle there became available to the Church, as time passed on, the various letters written by these inspired instructors for use in building up the Church.

So Paul, in an epistle to his faithful brethren at Colosse, directed that they procure and read a letter sent by him to the Church at Laodicea, and that the Laodicean Church have read to it his epistle, sent primarily to the Colossians, (Col. 4:16). And writing to the Church of the Thessalonians, he says, "I adjure you by the Lord that this epistle be read unto all the brethren" (I Thess. 5:27). Also, "So then, brethren, stand fast, and hold

the traditions which ye were taught, whether by word, or by epistle of ours" (11 Thess., 2:15).

As we today, after a lapse of many centuries, are enabled to read portions of this same apostle's teaching, we can not but note how, with a solicitude similar to that shown by the Lord Jesus, in imparting to his disciples his kindly instructions and exhortations before leaving them; Paul, up to the very eve of his own departure, continued to indite words of timely instruction, kindly rebuke, helpful exhortation, and wise guidance, for individual Christian conduct, and specific injunctions as to various named items to be observed in the public assembly, in order to the much desired building up of the Body of Christ, which is the Church.

(To be continued)

Ditches on Two Sides of the Road

How easy it is to go from one extreme to another! The denominations and Christian Church "baptize" little children who hardly know their right hand from their left, and take them into their churches. Some even take them in when they know nothing—are infants. Even some preachers in so-called Churches of Christ become so anxious to "count noses" that they urge very young children to come forward. One of the things which has led to much digression in Protestantism is catering to the young. That's what violently brought the organ into worship in this religious Movement. God intended young people to be guided by older people in the family and Church. Fathers are commanded to bring up their children in the nurture and admonition of the Lord.

Some people in the Church of Christ seem a little inclined to do some of this catering to the young, or pushing them faster than the Book shows they should be. A brother recently deplored the fact that a church which is accustomed to exchanging talent with other churches, sent a ten-year-old boy to another place to "preach." Other such incidents have come to my attention. It is easy to develop the "ego" in young people, with dire results to the Church. The denominations are masses of worldliness partly because they put too much into the hands of young people—catered to them too much.

Then, on the other hand, I have met brethren who opposed people obeying the gospel till they were grown "men and women,"—whatever that may mean. The expression "men and women" in the New Testament is given, not to show that they were "grown" but that both sexes obeyed. In some instances it mentions only "men", (Acts 4:4). The qualification all the way through the New Testament is that they "believe", have "faith". It is hard to tell just when a child comes to the age of responsibility. Some who are intelligent and have had good training evidently become responsible at an early age; those not so apt and without Christian training, later. Old Bro. Daniel Sommer used to say that when a child with normal education becomes afraid to die without obeying the gospel, it is coming into responsibility.

What a distressing picture it is to see a group of brethren so intense in opposing man's way of training the young, that they have so neglected to work in God's way, that in half a dozen leading families in a church

there is not a single child who is an obedient attendant every Sunday at a faithful church!

When a young man or woman, fourteen or sixteen years of age, intelligent and with good training, tells me that he believes that Jesus Christ is the Son of God, and wishes me to baptize him, what am I or any one else, that we can withstand God's Word? "He that believeth and is baptized shall be saved." We can't sit in judgment on another's faith unless we know beyond a doubt that they have not faith. If young people, or others, afterwards decide that they wish to be baptized again, that is their privilege. Young people are idealists and when they are thwarted in that idealism, they often become stubborn or hardened, and never do obey. Some parents have learned this to their sorrow. "Remember now thy Creator in the days of thy youth."

Church News

(Let our readers note the Development work in progress in the Reports which we have emphasized in blackface type. When Development of "faithful" members becomes universal and continual, the true Church will come into its own.—Pub.)

Kansas City, Mo.—The church at 26th and Spruce is getting along fine. We are developing some fine talent among the brethren, and most of them are working willingly.—R. A. Ditte.

Hennessey, Okla.—Bro. J. Oscar Paisley of Brookfield, Mo., closed a two weeks' meeting here at Waukomis, Okla., Nov. 23. Had a fair audience and very nice weather. Must say Brother Paisley is a 100 per cent gospel preacher and of the old school. While there were no additions, we were greatly strengthened by his teaching.—F. A. Sieber.

The publisher of the M. C. has been thinking that unless there is a big demand for the Missionary numbers, it would be cut down to three or possibly only two issues a year through the duration of the war. In that way reports would not be delayed two months so often. Our subscribers to Missionary numbers would receive just as many copies, but they would be farther apart. What do you think? How many will you take if we continue it each quarter?

Estacada, Ore.—Bro. Wilber Storm preached two excellent sermons here the last week in November, and we hope to have him here again if he can manage to come.—Mrs. A. Douglass.

Boliviar, Pa.—At the Sunday evening service the last week in December, a young man came forward and was baptized the next evening by Charles Cummings. Brother Binnie made a short talk. The young man will soon be in the training camp.—J. R. Cummings.

Inasmuch as Paul, in Acts 20:28, commands elders to feed the church and oversee it, if such elders can scripturally hire an imported preacher to do all their feeding for them, can they not also scripturally hire him to do all their overseeing for them? If not, why not? So the elders are not needed at all—a conclusion which quite a number of departing brethren are reaching in their toboggan slide toward Rome.

Gallatin, Mo.—Bro. Harold J. Hays of St. Joseph spoke here at 11 a. m. Dec. 21st to an audience of near 100. Several were present from other churches in town. Also a number of brethren from other congregations attended. At the close of the service one man came forward wishing to confess wrong doing and unfaithfulness, who had become a member of a Church of Christ elsewhere a number of years ago. In the afternoon at 3 o'clock Brother Hays conducted a development class for the men. When Brother Hays spoke here in November two men placed their membership from the Scotland Church of Christ, which made at that time a total of five additions to the Gallatin church during Brother Hays' work here (two by primary obedience and three by membership) His work here is very helpful and constructive. The program outlined and supervised by him for the weekly meetings adds much interest, also develops and trains workers. We are looking forward to

the time that Brother Hays can be with us again, and in the meantime we are hoping to have Bro. James W. Truitt of the Scotland church speak here the third Lord's Day in January.—D. Patterson, Box 383.

Old Bro. J. W. Smith, Blockton, Ia., lost his wife on Dec. 13. He knew her better than any one else, and pronounced this simple eulogy: "She was a noble wife and true to the faith. Through all the departures she never wavered but was steadfast to the end." Nothing stronger could be said. We know the old brother is lonesome, but he has the consolation of the Gospel.

Kansas City, Mo. (Kenwood).—The church here getting along fine. Our attendance is gaining, and we are having additions from time to time.—W. C. Davis.

Morris.—Lucy Ann Morris, wife of Jasper L. Morris, was born in Putnam County, Missouri, on July 2, 1868, departed this life 27th day of December, 1941. She was a faithful Christian and was respected by all who knew her. She was a member of Terre Haute Congregation, near Lucerne, Mo. Funeral conducted by the writer at Terre Haute meeting house, burial in Lucerne cemetery.—Charles Fowler, Unionville, Mo.

Another also on "The Pastor," minister, Toboggan Headed for Rome.—In the West Coast Christian of December 1941, J. C. Bunn gives a history of the Churches of Christ in the State of Washington. Speaking of Goldendale, Brother Bunn says: "The latter (Gibbs) is the present minister. Under V. T. Smith's ministry the chapel was enlarged and class rooms arranged." Toledo: "Clyde Hamilton, Chohalis, Wash., R. 3, is the regular minister." Wenatchee: "G. Henry Towell, the present minister. Present elders are Charles Hardman, Theodore J. Otto." In the smaller churches which are not able to support a "minister" he mentions elders or leaders. Where in the New Testament do we read about "the minister," or "the regular minister" of a church? Now I can see how a preacher can work in one city for years, and do a scriptural work, but can not see how a scriptural evangelist can do a scriptural work by staying at one congregation for years and preaching every Sunday morning and night, and then that church will have to look for another "regular minister" to take his place. This all is Aahdodiah language regarding popish practice. If churches of Christ keep plugging on that toboggan, headed for the Tiber, they may break it down!

Crystal City, Mo.—When the sad news came to me of the passing away of Bro. William Ketcherside, this poem that I had memorized in my childhood came to my mind as very appropriate. I would like to pass it on to the readers of the Macedonian Call:

Weep not for me my loved ones dear,
I am not dead, just sleeping here;
Death little warning to me gave,
But quickly called me to my grave.
Make haste to Christ, make no delay,
For no one knows their dying day.

Weep not for me my loved ones dear,
I am not dead, just sleeping here;
I was not your's but Christ's alone,
He loved me so He called me home.

(Author unknown.)

Mrs. Lena La Rosa.

St. Joseph, Mo.—After 1941 work in Oklahoma, Kansas, Missouri and Colorado, January for 1942 finds me engaged in work in Missouri again. I'm sure enjoying this month of Bible Study with this group and I'm sure good is accomplished. I would like to correspond with some who have not made their arrangements for a protracted meeting or a season of Bible study and development work for 1942 at once.—R. O. Webb, Secon, Ill.

Truth in Another Way.—Many a man has seen a wolf at the door when his wife saw a mink in a window.—Sel. . . . Before you repeat what a little bird tells you, be sure the little bird wasn't a little cuckoo.—Sel. . . . Our son rises at ten and sets all day.—Bob Hawk. . . . It isn't so hard to live on a small salary if you don't spend too much money in trying to keep it a secret.—Capper's Weekly.

Harken, Ye Elders!—You have been in the work of overseeing, feeding and guarding and developing the church for several years. Now have you not learned anything yet which

is worth passing on? Some things you have learned from bitter experience, and you have wondered how such difficulties could be avoided. Write us conclusions. Write anything which you think will benefit other congregations. Please confine to a column or less of the M. C. Thanks. Exhortations to faithfulness, duty, etc., are needed in these perilous times. Some of our sisters can help in such work. Unless we have a spiritual church we have no church, for the very word means "called out" of the world. Your writings may help!

Central Station, W. Va.—Dear Bro. Sommer: I am anxious to know if you are still on the firing line, fighting the fight of faith, once delivered to the saints. The church of the New Testament that worships at Long Run: Our mid-week Bible study continued until the last of the year. At that time the weather and roads made it almost impossible to continue it. So I have encouraged every family to have a Bible study at home, or come to my house any night in the week, so that I might have a part with them. This some of them have done, for which I am very grateful. I realize that each passing day brings us closer to the end of the road, when my work will cease, and what then will I have done?—(An older.) (Why can not more of our country churches have a mid-week Bible study, beginning when the weather grows more moderate? If you are having one, or will have, write us, for it may encourage others. God's Word is the remedy for all our ills—but God's Word, in our mind, not in a book on our parlor table.)

A "Road Map" Through the New Testament.—In your study of different books in the New Testament, do you know that the Simplified New Testament has an analysis of each book at its beginning, and that about every five or ten verses there are little Headings, which help hold your mind to the thought? The editor spent about five years working on those Headings, before he ever published the book. These Headings are not perfect, but hundreds have said they helped them. Kenneth Wade wrote: "Send me six copies of the Simplified N. T." Price \$2 at M. C. office.

"My wife is an angel in three ways," a Gooddurd man asserted.

"In what ways?" asked his companion.

"First, she's always up in the air. Second, she's always harping. And, third, she's never got an earthly thing to wear."—Wichita Eagle.

W. L. Totty, Beech Grove, Ind., in Gospel Advocate, October 9: "The Garfield Heights Church, in Indianapolis, is working zealously for the cause of Christ. However, the crowds cannot increase for lack of room. Other preachers and I are drawing the line tightly against the anticollage teaching. We should like to have the cooperation of all the preachers of the South who come this way to preach. This doctrine is just as detrimental to the church as promillennialism; therefore, let us mark and avoid congregations which hold such doctrines."

This is the Totty who pretended to debate with Carl Ketcherside at Anderson, Ind., but who spoke many slanderous words. When he wished to "debate" with the publisher of the M. C. we utterly refused to debate with such a man; but at his request we submitted propositions on the College, Orphan Home, Pastor, etc., to H. Leo Boles, and Boles utterly refused to debate them. They WILL NOT debate the real issue between us. Send for FREE copies of that September, 1941, issue of the M. C. which exposes the weakness of their strongest man.

If some grand thing for tomorrow
You are dreaming, do it now;
From the future do not borrow;
Frost soon gathers on the brow.

Days for deeds are few, my brother;
Thou today fulfill thy vow.
If you mean to help another,
Do not dream it—do it now.

—Author unknown.

Shelbyville, Ill.—We enjoy the paper very much and think you and your family are doing a great work.

Kansas City elder.—We certainly like to read the M. C., and think it is wonderful. Hope some time to help more to make it larger.

There is no church to go to here and I get so much good out of the paper.—Ella Moore. (Don't our readers know isolated disciples like this sister to whom the paper would be a very acceptable gospel preacher?—Pub.)

Success to the M. C. If we ever needed to stand for the old paths, it is now.—Ralph Acree.

As you know, the M. C. has meant so much to us all for a long time, but in these troubled days it is more precious than ever.—West.

Kentucky.—I surely need that paper in these trying times, with Jehovah's Witnesses saying that Armageddon is here, and Christ's Kingdom is being set up; also, the Baptists saying that about the kingdom; and the war raging—I need the truth.

I enjoy the Macedonian Call very much.—Mrs. Ruth Stearns. We sure do enjoy reading it.—F. A. Sieber.

The people at Gardner seemed quite pleased with the Simplified New Testament. I am enclosing ten dollars for six more.—Tom Hermon.

Mullinville, Kans.—I appreciate the scriptural position the M. C. takes in combatting all innovations, but never expect the brethren to be free of those things, for "in the last age many will arise speaking perverse things and will draw away disciples after them."

Illinois.—I don't feel like I can get along without the paper, as it has so much good in it, and I am so far away from any congregation that I do not get to attend service.—Mrs. Floyd Noble.

Washington.—We need the paper, as it is the only source of information out here.—W. O. McCreary.

New Mexico.—Enclosed is one dollar for my subscription. I have been receiving it through the past year through the courtesy of ——. Have enjoyed it very much. (There is no end of the good to the scattering of the paper through donation.—Pub.)

Brother Sommer, I sure get a lot of help and strength from reading the M. C. Also have gotten several good comments from a person outside of the church. And may the Lord bless you in your good work.—J. L. B. (And he shows his faith by a check for 100 Missionary numbers each quarter, and an extra amount of several dollars to help pay expenses of this little paper, which is not self-supporting.)

Bridgeport, Conn.—Since last reporting, I have spent about six weeks at my home in Chillicothe, Mo., the larger part of that time in studies. During that time I had a class of the men and boys of the congregation two nights per week for development in all public work of the church. I enjoyed the work and appreciate the improvement many of the fellows made. On January 5th my wife and I left Chillicothe by auto for a ten-day tour enroute to this place. After one week here, several delinquent members have been contacted, and plans have been laid for some advertising of the church, home Bible studies with non-members, and a Wednesday night service for general development of all members in the work of the church—both public and private. In the past one of the most effective methods of reaching the sinner with the Gospel has been by Bible studies in their homes. Bro. A. B. Pike is conducting one such study at present. It will take some time to get the work here in full swing. This is a great field with but few laborers. We beg the prayers of all the faithful for the Cause of Christ in this city.—Arthur Freeman, 45 Hawthorne St.

"The Ship of Zion."—This is the title of the new booklet just published by Bro. W. Carl Ketcherside, 8229 Page, St. Louis, Mo. It deals with the Church from the standpoint of a ship, containing articles by C. R. Turner, D. A. Sommer, Lloyd Riggins, Wm. Ketcherside, E. M. Zerr, B. F. Huddleston, and W. G. Roberts, several of the older preachers among us. The book contains part of a page of biography of each of the writers. Brethren like to read after those they know, so here is a chance to have some beneficial reading this winter. Already one of these writers has passed on. Send fifty cents for one, or better, a dollar bill for two copies, to Brother Carl at above address.

Kansas City, Mo.—On January 10 I was called to Nevada, Mo., to conduct the funeral of Sister Mary Wood, age 66 years. She obeyed the gospel 23 years ago and was faithful, bringing up her four children in the Lord, two of whom with her husband preceded her. A large concourse of people gathered on the occasion. I remained over Lord's Day and spoke both times, and privately discussed with brethren the things pertaining to the kingdom. They have much talent in the church at Nevada, and brethren are planning to use it for the edifying of the Body.—Robert H. Brumback, 3931 Harrison.

Denver, Colo.—We continue meeting at 3822 West 39th Ave. Any encouragement from faithful brethren coming our way would be appreciated. We would be glad to hear of anyone coming to work in defense, or stationed in camps, that we might contact. Attendance not large, but interest good, and faith strong. During the past two months we have been encouraged much by the able assistance of R. O. Webb.—E. B. Herndon, R. 3, Box 149.

Des Moines, Ia.—We rejoice in the good accomplished in the Bible Reading here this winter that closed December 19th. Six weeks spent in the New Testament. Bro. E. M. Zerr, instructor. By actual count kept each night we find that we had an average attendance of 68. Several of our young people work part or all their time at nights, who would have been there if their work had not hindered. We believe that this kind of a schedule that Bro. Zerr has worked out for night sessions is going to reach more people as more can attend then. We can see more interest and activity in our Bible classes, and we know that both congregations here were greatly benefited, and we trust will bear much fruit for the Lord. We are looking forward to Bro. C. R. Turner's work with 2907 Dean next June, and Bro. Bill Hensley with 59th and University in August. The good reports of development and training work among the congregations is encouraging and points to more and better work in the future.—Eugene Suddeth, 3046 Vandalla Rd.

Glendale, Ariz.—To the Faithful in Christ, Greetings! A new year has been ushered in and we are determined to go steadily on with the Lord's work in Glendale, and I think the future of the Church looks brighter here than it has for many years past. The zeal of the brethren is most encouraging. Bro. and Sister Noah Smith of Sullivan, Ill., have been with us for several weeks, and he has aided much in the services, giving us several very good talks, encouraging us a great deal in the work of the Lord. But we regret very keenly their leaving us this coming week. They are returning to their Illinois home. Yesterday was a very happy day for all of us. We had visitors from Montana, Oklahoma and Arkansas. A basket dinner was served at the Legion Hall and later in the afternoon several of the brethren met at our home. Last night a heavy rain cut our number down some, but Bro. Smith gave us a very interesting lesson, and we were more than paid for our effort in going out even in the rain. Our letters coming in from several of the churches, also our letters from Bro. Riggins are highly appreciated and encouraging. Glad to hear from you, Naomi. Our young Bro. Ebon Smith from Luke Field comes faithfully Sunday evenings, although he is kept at the Field Sunday mornings. The communion is being observed at the Sunday evening service for those that are not able to come to the morning service. We trust that the New Year brings victory to all the faithful.—Mrs. Chester Sanderson (Written for the Church at Glendale, Ariz.)

Windsor, Ill.—The church at Liberty is getting along very well. We are having better attendance at our Sunday night meetings than I expected. I believe the smallest was about fourteen. Your suggestion that we study the characters of the Old Bible was a good one, for it is easier, although it takes a lot of work; yet we don't mind it. We can feel that our work is doing a little good.—Alva Reynolds.

(Why can not most of our rural churches have Sunday night meetings? The young people wish some place to go, and we should try to keep them from running off to nearby towns to theaters. Have some experienced man come and help you get started in the work, if you seem to fail among yourselves. A number of the preachers are deeply interested in Development. Elders, such work will make your future work easier. Until elders and others get out of their minds mere additions to the church, and look to additions to spirituality and Development, the church can not be what the Lord intended it to be. Any church which is having interesting Sunday night or mid-week meetings among themselves, tell our readers about it, and how you think you accomplished it.—Pub.)

Mattoon, Ill.—I am getting up a club from Charleston, Ill., as I work with them on the 4th Lord's days in each month, trying to strengthen and encourage them all I can, as they need all the encouragement they can get, since there are so many things to discourage. First, Bro. Riggins and his family left to go to California, then Bro. Earl Humphrey had to go to Jacksonville for treatment, thus taking out about ten of their membership. But the ones who are left are working as a unit

and doing the best they can and are getting along quite well considering everything. While few in numbers, yet faithful to their Lord and humbly carrying on the work, and we hope and pray they will continue faithful to the end. Bro. Jerome McGahan is the only elder left since Bro. Riggins left.—Geo. O. Anderson.

Berlin, Okla.—Dear Bro. Sommer: A copy of the Macedonian Call just fell to my hand. I endorse the move against the Pastor System, also Orphan Homes, Bible Colleges and Church Institutions, for I am sure the Lord never meant for us to use worldly tactics in building a spiritual institution. Sectarians have long since used worldly methods of getting, as they learned that if they give the world fun, foolishness, and treat they are willing to pay for it and it will put much more money into their coffers than the Lord's plan will. They then point to the institution as the "Great work of the Lord." So our brethren organize an orphans' home, solicit public and private business for donations to build and to the upkeep of it, then say, Look what the Church is doing! The Lord never intended His Church to be a begging institution. Then after children are there they solicit some person, or persons, such as a Sunday school class, congregation to adopt an orphan to lavish special gifts and put it above its less fortunate associates. And how about the poor across the street that can't reach the benefits of this order? Oh, you may say if we don't do it through the order no one will know of it. The Lord says, Do not your alms before men.—N. R. Winters.

Waco, Texas.—I received a copy of your paper, The Macedonian Call, dated September, 1941. I was pleased to get the copy, and must say that I was delighted with much it contained. It hurts me greatly to know of the confusion and division among those who profess to be directed by the one Book—the Bible. It does look like we could get together and STAY together on our religious faith and practice, as "we" claim to believe and take the Bible as our Guide in all things religious. I fear, and in fact I am sure, our brethren have gone too far off the old landmarks—the New Testament—in many things "we" do these days of going beyond what is written. The SAD part of the story is it seems that each group KNOWS too much to even investigate and defend its practice. I fear in this particular, the so-called Christian colleges do more damage than good. It has come to pass today that if a young man has a degree from some one of the Christian colleges he gets a fat job whether he believes the whale swallowed Jonah, or Jonah swallowed the whale, and some even pronounce it all a fictitious story. I have seen for some years that the churches of Christ are training the young preachers after the "Pastor system," and they simply take charge of the church, and the elders sit back and look on.—D. S. Ligon.

Are we Disciples? If we are going to save the world, we shall have to keep down the sectarian spirit, which causes people blindly to try to defend their prejudices. Even in a Bible class among ourselves we must nourish the spirit of discipleship. No one knows it all—we are simply disciples, learners, of Christ and his Word, and should be glad to change our views when shown we are wrong. But we should not change lightly, but be sure the change gets us closer to the truth. If our preachers could go to an empty denominational meeting house, or a little group of people, with the plea of reading the Bible, and put up a chart of Paul's travels, etc., and could come at them from that standpoint, one could not teach the Apostolic Church better and get needed truth before the hearers. Christ gave a principle to guide us: "I have many things to say unto you but you can not bear them now." Alexander Campbell went into denominational meeting houses to discourse on his principles of Unity. To blaze away the first thing against their errors shows little regard to this principle from Christ. Yet if one had only one discourse to deliver, he should give them something to think about regarding religious error. "Be wise as serpents, and harmless as doves."

The Orphan Homes Bleed the Church.—In Christian Worker, October 30, 1941, the "Tipton Drive Begins" with these words: "Official drive to raise \$40,000 for Tipton Orphans Home's new development program will begin Sunday morning [was it part of their worship?], October 28, when churches and individuals through the Southwest will open local drives culminating three months' preparational efforts toward 'Tipton Orphans Home Week.' . . . Five congregations in Oklahoma City had guaranteed fourteen units. Small congregations and individuals throughout

the Home's supporting area had accepted from one to several units."

If a human organization of an Orphan Home can crush down on the churches and beg, beg, beg for money, why can not a human organization of a Missionary Society do the same thing? Why, Witty and Murch are already together! But even if they did not beg from "churches" as such, they and their colleges beg from individuals, and are just as unscriptural, for any human organization established by Christians to do part of the work of the Church, as all these do, is unscriptural, since Paul commands us to glorify God in the Church." (Eph. 3:21.)

Bethalto, Ill.—The second and third week in December Bro. Carl held us a serious of lectures on the Revelation Letter, which was well received, and much good was done. This was held in place of our regular winter meeting. Outside attendance was good. Bro. Carl K. had every one in audience to have a Bible in hand and everybody read out loud the chapter we studied each night. As you will remember I go to Hartford Church, about eight miles from where I live.—Robert Shultz.

Summerville, Pa.—I recently concluded a meeting in Snow Shoe, Pennsylvania, which proved profitable. Slightly over a year ago this congregation was composed of but a few disciples struggling to keep alive the cause of Christ in that part of the vineyard. Today it has an efficient working membership with a bright future, we think. Twenty-two have been added to the body since my first visit there. We are expecting to do some more baptizing in March. At present I am starting a meeting at Summerville, Pa. The congregation seems to be in a better spirit to advance than it has been for some time. After this meeting I intend to be home for a few days visit and then return immediately to the eastern work.—Harold Shasteen.

Kansas City, Mo.—Inquiry has been made concerning my lessons on Church History and I take this opportunity of letting the brotherhood know something of their nature and the line of thought pursued. Some twenty-odd lessons are presented in sermons covering the history of the church from the first century, when it was complete and pure, down to the present time. Emphasis is placed upon perfection of the Lord's church as outlined in the Scriptures. It is revealed as having only elders and deacons as officials, with a Divine head, built upon a "sure foundation" with a divinely appointed worship. The apostasy of the church as foretold by Paul, Peter and Jude, is shown in its beginning, near the close of the apostolic age. In the beginning of the fourth century creeds and commandments of men blot out the purity of the church and the "man of sin" begins his rule and reign. A careful study of the religion and the church of the Dark Ages shows the origin of various practices of the religious world, reveals they are not taught in God's word. Notice is given to the beginning of the Reformation under various leaders and of their attempts to reform the Apostate church and lead the people back to the Bible. The origin of the churches of the present day is shown and their relation to the Apostate church. The beginning of the Restoration and the true church restored is especially emphasized and notice given to present day apostasy. It is surprising how little is known of the history of the church through the centuries. The result is that when our children ask of these things we are not prepared to tell them and when in conversation with those who differ with us religiously we can not point out the relation of their man made church to the Apostate church. These lessons will show how to measure the churches of the world with the Bible church. I believe if brethren knew more about how apostasy started in the beginning they would watch each false step and correct it before it could disrupt the peace and purity of the church. Elders and leaders, if your congregation needs teaching along this line or aid in developing the talent in the congregation, I would be glad to aid you. Also will have time for meetings during the coming year.—Robert H. Brumback, 3931 Harrison St.

Granite City, Ill.—The church work here in Granite City seems to be growing nicely. There is a lot of work to do here yet in line of mission work. We are planning a vacation Bible study and hope much good will come from that.—F. H. Stacks, 2923 Iowa St.

Webster Groves, Mo.—The mission, sponsored by Manchester St. in St. Louis, is doing very well. The auto tire problem will eventually cut our attendance down, however. The last missionary number was very good.—E. M. Smith.

Brookfield, Mo.—A good day with the church here last Lord's day, January 25th. A splendid audience at morning service. Two confessed their faith in Christ, a man and his wife, and one man restored to the faith and the confidence of the church. The writer baptized the man and his wife that afternoon. They are people of much influence, hence the church is greatly encouraged.—J. Oscar Paisley, 709 Lincoln St.

St. Joseph, Mo.—Bro. R. O. Webb closed a very successful four weeks' Bible reading here in St. Joseph, January 29. Severe cold weather the first week did not keep down our attendance, the remainder of the time weather conditions could not have been better. Although we had never been associated with Bro. Webb before, we greatly enjoyed his unusual method of teaching, and feel that he has accomplished a great deal. It has aroused an interest so much that we are looking forward to making plans for another Bible Reading next year. We were happily surprised to have Bro. Bill Hensley and wife drop in the last evening of the Bible Reading.—Harold Hays.

Spokane, Wash.—Brother Wilbur Storm completed meetings here December 28 of four weeks' duration, with four added by baptism. Wilbur and his wife have gained the love and respect of the brethren here, and we are impressed with their sincerity and devotion to the Master's work. This work was in place of that planned with Brother Lloyd Riggins, who is busily engaged in mission work in California. It was at Brother Riggins' request that the exchange was made. We strive to develop the potential talents as rapidly as we can since the Lord has commanded this way instead of the Pastor system.—Arnold Hintz, 2411 Normandie St.

"Serving Two Masters" Scores a Hit.—In my short article entitled "Serving Two Masters?" appearing in the December, 1941, issue of the "Macedonian Call," it was said: "Therefore, the scriptures force us to but one conclusion as to the Review: It is, in the eyes of God, serving but one master, and that master is not Christ." That conclusion was, and is, thoroughly supported by facts, logic and the New Testament; and in that short article, of about one column and a half, ten scripture citations were made, quoting five of them. Immediately following the above quoted conclusion, you will recall the writer making the following statements in such article:

"The foregoing is not prompted by spiteful motives, but for the purpose of throwing scriptural light upon the position and work of the Review Publishers, that the same may be truly made manifest. It is sincerely hoped that one of the following alternatives may result from this effort: First, and preferable, that the Review Publishers may turn from their error and hereafter do works meet for repentance, and for which task I believe them capable; or, Second, that some may be aided in recognizing the erroneous and subversive attitude of the Review Publishers, so that they may either part company with such publishers or remain safely aloof from them unless such publishers repent."

A few days after the December, 1941, issue of the "Macedonian Call" was distributed, I received, through the mail and addressed to me, from "The American Christian Review" a marked copy of the "Rough Draft", and which markings consisted of the following:

18 underscorings, 2 "x" marks, and 1 word written on the margin; all 21 markings being in the body of the "Rough Draft" proper; also, on the back of such copy of the "Rough Draft" there is much printed matter in small type, and the same was marked as follows: 16 underscorings, 5 single parenthesis marks, 2 question marks on the margin, and 1 five-word penciled statement on the margin. 45 markings in all. Thus, altogether, the Review Publishers made 45 points of emphasis endeavoring to support the "Rough Draft", but failed to cite or quote the Bible in doing so. Isn't that a singular performance for the publishers of a journal who have adopted the following motto: "Devoted to the Defense of Christianity"? To me, it appears that such defenders (?) have dropped "the sword of the Spirit" and are now in disorderly retreat.

The "Rough Draft" is a little more than 9½ years old, though it is seen that its sponsors are still unable to cite scriptural authority for its existence. Neither have the Review Publishers denied any statement of fact contained in my article entitled "Serving Two Masters?", and they cited no scripture to refute anything contained in such article, though they must have felt its force, else there would have been no "outcry" on their part with 45 specific notes of emphasis. The foregoing clearly shows that the "Rough Draft" controversy is not a dead issue; and it

also shows that the real object of the affections of the Review Publishers is the broad and liberal "open door policy" embraced within the "Rough Draft". And thus we see that, instead of earnestly contending for the faith which was once for all delivered to the saints (Jude 3), the Review Publishers are still obstinately endeavoring to impose their unscriptural religious formula, the "Rough Draft", upon the people. I still hold no malice toward the Review Publishers, but I sincerely hope that they will return to the "old paths" of Christian rectitude.—O. C. Tee, January 30th, 1942.

Red Cloud, Nebr.—We liked your January issue of the M. C. fine. Send us 300 copies either to Red Cloud or at Fairbury. We want to have them on hand to distribute to every parent in Red Cloud next May as a part of our advertising campaign of this year's daily vacation Bible study. Bill Hensley and Roy Harris are going to conduct it again. Our plans at present call for a much more extensive drive for an increase in attendance than any year yet and I am confident we will get more accomplished as a result of this greater effort. We plan to write a personal letter to every parent and call their attention to your article, "Your Child, My Child, God's Child." If it makes them as cognizant of their parental responsibility as it did me we will need to increase our teaching staff considerably. * * * I sincerely hope and pray your work in preaching the gospel continues to bear fruit as the lessons presented by yourself and the other writers in the M. C. are certainly very excellent and much needed at the present time. Our efforts at Red Cloud are continuing and we are looking forward to a two weeks' protracted effort the first of April to be held by Brother L. E. Ketcherside, with Roy Harris being present, too, to lead the singing and help out. While I am unable to attend any of the mid-week meetings, the brethren there say they are sure having some good lessons and getting a great deal from the study in the Old Testament. One of the sisters makes up a list of about 10 questions which are typewritten and handed out a week in advance. She does a fine job preparing these and they are such as require some advance preparation and study. It has stimulated the interest in the Wednesday night service a great deal. It is so much pleasure to work together as brothers and sisters in Christ in studying the gospel and planning and arranging church services and worship that the individual who misses out and fails to enjoy these meetings just cannot realize how much he is losing. When there is so much enjoyment to be derived I cannot understand why sometimes people will let a little personal grudge, whim, or fancy of theirs keep them from having a good time. * * *—T. L. Sterner.

Brookport, Illinois—Perhaps you have by this time noticed Bro. Totty's nice short essay in the Gospel Advocate of Jan. 15th. He seems to have in mind to put a feather in his own hat; but if he is, it seems to be getting so hot that the edges are getting scorched all around. He might have gained a few so-called antis in Indianapolis but the true Church is still gaining. As Bro. Totty seems to understand hobbies so well, he must be the rider. Perhaps that's the reason he worked so hard to pull off a faction from the antis—his labor would be increased and he could raise up some more hobby riders. If Bro. Totty would let Eph. 3:21 shine on the inside he could see on the outside so well. If he is so opposed to hobby riders, it looks like he would turn loose of the world and quit dragging the world into the church. Since the foundation of the church is just large enough for the church, there isn't even one inch of space to build an educational nor an orphan home on. So Bro. Totty is building with wood, hay and stubble and that isn't able to stand the fire (1 Cor. 3:12.) Did the early church have educational, society or orphan homes? Not of the modern type. They loved the Lord too well to give honor and glory to anything but Christ and the church. So the antis is the only body of people that I know of that is completely called out and separated from the world in doctrine. Don't you want in, Bro. Totty? (See Col. 1:13.) Who drove the wedge? Happy is he that condemneth not himself in that thing which he alloweth. (Rom. 14:22.)—J. E. Modglin.

New Castle, Ind.—The last missionary number of the M. C. (Jan.) to my way of thinking is the best one yet, especially for work like we are doing. We have just finished our week's work here, and have placed 100 of them in homes of the people, while taking a Religious Census of the city. Starting the first of December, we have now covered 466 homes. The desired information is placed on Census Cards and filed, which make up our prospect list for future work. The first three weeks of

this year I spent in labor with the Martinsville, Ind., Church. By mutual consent of brethren in these parts we were released from duty here to assist in that urgent work. Martinsville was having some trouble with a New Digressive Element. The ring-leader having been excluded from the fellowship, stirred up a small band in sympathy. But the work there now seems well in hand. Majority of the Church standing with an efficient leadership in this work of discipline. I visited most of the membership and the small group of opposers two or three times. Also took a religious census of part of the town while there. We had some Bible Studies and personal development work at night. A plan is being proposed by Martinsville brethren for a co-operative work with congregations at Lyons and Bicknell, similar to the work we are doing here. Hope and pray it may be perfected, and that they may continue to grow in grace and knowledge. I promised to be with them again the third week in March; being released by the Anderson brethren, as Bro. C. R. Turner will be in meetings there at that time. We have enjoyed the kindness, hospitality and work among Indiana churches during the year 1941 very much and appreciate their calling us to the work again in 1942, which will take up all our time for this year. To the brotherhood we say (the Lord willing) our time is open for Personal Development Work, Mission or Evangelistic Meetings during 1943. We make mention of this because some have already asked about the chance of securing our services.—Ben F. Huddleston, 1605 Grand Ave.

Riverside, Calif., R. 2, Box 566—We ended a four weeks' protracted effort in Spokane, Washington, Dec. 28 with the visible result of four additions by baptism. During the last week of our meeting, Bro. Philip Hintz assisted by speaking for us twice. We certainly enjoyed working with the brethren of Spokane, for they are so zealous in the Lord's work, doing what they can by developing their talent and doing personal work. During our stay there I had the privilege of uniting in marriage Bro. Delwyn Thompson of Centerville, Mo., and Sister Eleanor Greer of Spokane, Wash. It was certainly a pleasure to perform this ceremony, as they are both faithful members of the church. We also visited the brethren at Missouli and Kalispell, Montana, with the intention of getting some work outlined for the future. There is much work to be done here in the west, and it is our prayer that the churches will do their utmost to strengthen this western frontier.—Wilbur Storm.

Indiana.—Part of a private letter to a young sister who works for the Lord: I received the copies of the Macedonian Call you sent me and have passed most of them out. I read it myself and re-read it. I think it one of the best I have read on the subject of "The Pastor" and the Bible College. I have changed my mind some in regard to the College question since reading it. You know I did think that one could take a course of studies in homiletics and maybe some other subjects in the College that would help one to deliver sermons in a more effective way in the church, but I see now as never before that it takes the glory from the church and gives it to the College. Guess I have been pretty dull to not see all of this before, but thanks be to God and the editor of M. C. for enlightening me. I also have been watching the Christian church here with their college-made preachers, and if the colleges don't put out any better gospel preachers than they have been sending here, I pity the whole mess.—J. W. Girdley.

Enclosed is a list of names. I think the paper gets better and hope to see many more with it coming to their homes.—Mrs. George Kryselmeier.

The M. C. continues excellent as ever.—Arnold Hintz.

I enjoy your paper very much.—A. C. B. Honn.

We enjoy the Call very much. We enjoyed the lesson Bro. Carl Ketcherside gave, "The Preaching Question."—Elmore Simpson.

We enjoy your paper very much and think much good is being done through your efforts.—Lena Mae Wood.

We received the November Missionary number and think it one of the best yet.—Mr. and Mrs. E. C. Barnard.

May your work continue to grow in influence. My association with you has meant a lot to me. I am thankful.—Kenneth Morgan.

I certainly believe you are doing a wonderful work for the Lord through your paper, the Macedonian Call. I have just completed making a binder for placing the papers by the year—each year a volume.—Kenneth H. Wade.

I think the Call is going strong.—H. L. Carleton.

LOST FOR WANT OF A WORD.

Lost for want of a word!

Fallen among thieves and dying,
Priest and Levite passing

The place where he is lying;

He is too faint to call,

Too far off to be heard.

There are those beside life's highway

Lost for want of a word!

Lost for want of a word!

All in the black night straying

Among the mazes of thought,

False lights ever betraying!

Oh! that a human voice

The murky darkness had stirred!

Lost and benighted forever!

Lost for want of a word!

Lost for want of a word!

Too high, it may be, and noble

To be ever checked in his sin,

Or led to Christ in his trouble;

No one boldly and truly

To show him where he has erred.

Poor handful of dust and ashes,

Lost for want of a word!

Lost for want of a word!

A word that you might have spoken.

Who knows what eyes may be dim,

Or what hearts may be aching and broken.

Go scatter beside all waters,

Nor sicken at hope deferred.

Let never a soul by thy dumbness

Be lost for want of a word.

—Selected.

Hunting for Weak Spots.—The opposing armies in Europe hunt for weak points in the enemies' lines. The weak spot in the ranks of the college people is the one-man preacher-pastor system. Let us push it with all of our might, and widen the gap. You can do that by handing this paper to those drifting that way, and by sending for extra copies of the September issue on the Pastor and the Bible College, or for the May, 1940, issue. They are free. Many of you know many who need the information and who seem honest, and thus you are more likely than I to hit the mark.

We are always anxious to get the M. C. May God bless you with means and a long life to continue in so great a work.—Arletta M. Storm. (And disciples there show their faith by their works.—Pub.)

I wish the M. C. came at least every week. Received the January issue yesterday. It couldn't be beat. May God bless you all that it may keep on in these trying times, is my prayer.—Mae Thompson.

Bethalto, Ill.—I sure enjoy the M. C., as it is a good paper, well written. I enjoy the Church News.

Colorado Springs, Colo.—I have enjoyed the paper so much.

Bethany, Mo.—Some of us were talking at church today how extra good the January number was.

A man who seems not to be a Christian writes: "My wife, who took your paper, is dead, but I will send you one dollar to keep the paper coming as I like to read it."

Searcy, Ark.—I have used one of the Simplified New Testaments for some time, and as my copy is getting worn out, I wish another. It is one of the handiest testaments I have ever seen.—(Student, Harding College.)

Middletown, Ind.—We don't want to be without the M. C. I think it is doing a good work. May we all appreciate your work more than we are doing to help you now. May God bless you in your work. (Six names accompany this letter.)

A sister at Benton City, Mo., donates the M. C. and the Guide Through Bible History to a lady, saying, "Both paper and book are most helpful and useful, as well as interesting." (Thousands have the Guide in use. A non-member would learn the true Church in a new way. Try it as a gift to an intelligent non-member. Only 35 cents.—Pub.)